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A
COMMENTARY
ON THE
HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,
WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY
JOHN PETER LANGE, D.D.

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, REVISED, ENLARGED, AND EDITED,

BY
PHILIP SCHAFF, D.D.

IN CONNECTION WITH AMERICAN SCHOLARS OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. VII. OF THE NEW TESTAMENT: CONTAINING THE EPISTLES OF PAUL TO THE
GALATIANS, EPHESIANS, PHILIPPIANS, AND COLOSSIANS.

NEW YORK:
CHARLES SCRIBNER'S SONS,
743 AND 745 BROADWAY.

THE
EPISTLE OF PAUL
TO THE
GALATIANS.

BY
OTTO SCHMOLLER, PH.D.

TRANSLATED FROM THE GERMAN.

BY
C. C. STARBUCK, A.M.

EDITED, WITH ADDITIONS,

BY
M. B. RIDDLE, D.D.

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NEW YORK

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EDITOR'S PREFACE TO THE SEVENTH VOLUME.

This volume of the American edition of Lange's *Biblework*, being the seventh of the New Testament Division, embraces the following Epistles of St. Paul:

GALATIANS. By OTTO SCHMOLLER, Ph. D., of Urach, Württemberg. Translated by C. C. STARBUCK, A. M., with additions by M. B. RIDDLE, D. D.

EPHESIANS AND COLOSSIANS. By KARL BRAUNE, D. D., General Superintendent of Altenburg, Saxony. Translated, enlarged and edited by M. B. RIDDLE, D. D.

PHILIPPIANS. By Dr. BRAUNE. Edited, with additions, by Prof. HACKETT, D. D., formerly of Newton Centre, now of the Theological Seminary at Rochester, N. Y.

The Epistle to the Ephesians had been originally assigned to Prof. Dr. HITCHCOCK, of Union Theological Seminary, New York, but, much to the regret of the general editor, Dr. H. was obliged to abandon the task on account of illness. This interruption and the absence of Dr. Riddle in Germany have caused some delay in the publication of the volume.

The translation was prepared from the last editions of the original. The additions were made with constant reference to the best German as well as English and American commentators, especially to ALFORD, ELLICOTT, LIGHTFOOT, EADIE and HODGE. Dr. EADIE's work on the Galatians appeared after this part of the volume was in type. Dr. SCHENKEL's commentaries on the Ephesians, Philippians and Colossians (1862, 2d ed., 1867),—originally a part of the *Biblework*, but replaced since, for reasons connected with the theological change of the author, by those of Dr. BRAUNE—were also consulted throughout. BRAUNE is an able, careful, concise, sound and judicious exegete. Special attention was paid to the enlargement of the Textual and Exegetical departments. Where the translators differ from the German authors, the reasons are generally given.

Upon the whole, the additions amount to about one third of the volume, and will commend themselves to the judgment of competent readers as a valuable improvement.

The New Testament part of this laborious work is now drawing to a close. The Commentaries on the Gospel of John, and on Revelation will complete it. The former is far advanced and, if the Lord spare the health and strength of the general editor, will be finished during the coming winter.* The commentary on Revelation has not yet appeared in German, but may be expected in a few months, and will be immediately taken in hand. The last part will also contain a complete and careful Index of all the volumes on the New Testament. The Old Testament is progressing more slowly, yet as fast as the nature of the work will admit.

New York, 10 Bible House, Aug. 24th, 1870.

PHILIP SCHAFF.

* In reply to the many inquiries concerning the issue of the volume on John, I beg leave to say that the delay has been occasioned in great part by the death of my dear friend, Dr. Yeomans, to whom it had been originally assigned, and who left his unfinished translation to me as a sacred legacy. I am progressing with the revision and the numerous additions as fast as the multiplicity of my engagements and constant interruptions will at all permit, and I am desirous to make the commentary as full and satisfactory to English readers as I can.

all events adduce in favor of their German origin the names of the leaders, Leonorius (comp. Leonhardt, Leonore) and Lutharius, that is, Lothar, and also their polity as described by Strabo, according to which their princes, and not their priests, dispensed justice, this being, according to CÆSAR (*Bell. Gall.* VI. 13), a chief distinction between the Gauls and Germans (WIESELER). Tradition relates also, that an army of crusaders was struck with astonishment at hearing all at once, in this region, the Bavarian dialect.

[WIESELER and OLSHAUSEN advocate the Teutonic origin, at which Luther hints in his warning to the Germans against like inconstancy (*Com. Gal.* i. 6). MEYER suggests the mixed origin mentioned above, while Thierry, and other French writers (including the Emperor Napoleon III. *Cesar.* II. p. 2), claim this settlement of Celts as an evidence of Gallic enterprise. English writers generally advocate the Celtic origin. The matter is ably discussed by LIGHTFOOT, *Galatians, Dissert. I.* p. 235 sq.: "Were the Galatians Celts or Teutons?" He maintains that they were Celts, arguing both from the authority of classical writers, and from the philological data furnished by the proper names which remain. But the most convincing argument is drawn from the character of the people. "They are described by the ancient writers as a frank, warlike, impetuous, intelligent and impressive, but unsteady, ostentatious and vain people, strongly resembling the cognate French" (SCHAFÉ). That their peculiarities were more akin to those of the ancient Gauls and modern Celtic races, than to those of the Teutonic race, ancient or modern, is very evident. Luther might have spared his rebuke about "inconstancy," could he have foretold modern history. LIGHTFOOT (*Introd.* pp. 1-17) speaks of the tough vitality of national character, so strongly marked in the Celts, which is shown also by the Galatians in Asia Minor; the similar *fickle* temperament (i. 6; iii. 1), and even hints that the vices rebuked in this epistle are not foreign to the distinctive character of the Celts, e. g.: v. 21, "drunkenness and revellings;" vi. 6, 7, niggardliness in alms giving; v. 26, "vain glory;" v. 15, "bite and devour one another." Certainly the tendency of the Galatians in religion was toward superstitious ritualism (iii. 3), not to mysticism as among their neighbors, the Phrygians, and to-day the Celtic people have the same tendency. It is worthy of note, if the Celtic extraction be admitted, that those Epistles (*Galatians* and *Romans*) which assail most plainly the errors of legalism and ritualism, should have been addressed to Celtic and Latin readers. The progress of ethnographic science seems to favor the view that the Galatians were Celts. Comp. CONYBEARE and HOWSON: *Life and Epistle of St. Paul*, I. p. 243 sq.—R.]

The opinion, that we are to regard, not the Galatians proper, but inhabitants of the district added under King Amyntas, Lycaonians (especially the christians of Derbe and Lystra), and Pisidians, as the recipients of our Epistle, is altogether untenable, owing its rise to hypotheses about the time of its composition.

The recipients of the Epistle are more particularly, the Christian congregations, αἱ ἐκκλησίαι of Galatia. There were therefore several Christian churches in this district—perhaps in the chief places, Ancyra, Tavium and Pessinus, according to a missionary principle observed by the Apostle (WIESELER). In the book of Acts also no places are mentioned. In one other passage these churches are spoken of in the same way (1 Cor. xvi. 1). The passages, 2 Tim. iv. 10; 1 Pet. i. 1, also presuppose Christians in Galatia. These churches were founded by Paul himself. This appears indisputably from our Epistle, i. 6-8; iv. 13 sq., and is confirmed by the narrative in the Acts. According to this he came hither for the first time soon after the apostolic council, Acts xvi. 6. He must then have preached the gospel there, and founded churches; for although this is not expressly stated, it is to be assumed, since, at the visit mentioned in Acts xviii. 23, he was already employed in "strengthening" the churches there. A second visit of the Apostle to Galatia is also indicated in our Epistle, especially iv. 13 (comp. *ad. loc.*). The first one is more particularly described as having been occasioned by bodily weakness, which had constrained him to delay in Galatia, and given him opportunity to preach the gospel there. This visit, therefore, cannot well coincide with that mentioned in Acts xviii. 23.

These churches were undoubtedly chiefly composed of Gentile Christians, as is clear from our Epistle, partly from the passages of general reference, i. 16; ii. 9, in which Paul takes pains to prove to the Galatians his vocation as Apostle to the Gentiles, partly and especially from iv. 8, where the readers, as a whole, are designated as having been idolaters, and from v. 2, 3; vi. 12, 13, ac-

cording to which they were as yet uncircumcised. Unquestionably there was also in Galatia a Jewish population, perhaps a numerous one (comp. Josephus, Ant. 12, 3, 4; 16, 6, 2), and so there may have been Jewish Christians also in the churches. But we cannot draw a certain conclusion from the *ἡμεῖς* in passages which refer especially to Jewish Christians, as iii. 23-25; iv. 3; for we cannot decidedly affirm that here Paul includes the readers also in the first person. The abrupt transition from the first to the second person in iii. 25, 26; iv. 5, 6, might rather favor the opposite conclusion, namely, that he has reference to the readers only in the second part of these passages where he treats of the Christian state, and not in what precedes, respecting the condition of a Jew. [It is by no means certain that the use of the first person in the passages cited involves an exclusive reference to "the condition of a Jew." See EXEG. NOTES, iv. 3.—R.] Nor is the fact that acquaintance with the Old Testament presupposed in the arguments of the epistle, a convincing proof. For all evangelical preaching rested on the Old Testament Scripture. Besides this, thorough discussion of the Old Testament was here demanded by the subject of the epistle. For the churches were wrought upon by Judaizing false teachers, who endeavored to lead them back to an Old Testament position; as they had doubtless been already sufficiently instructed by these teachers in the Old Testament, on this account alone Paul was obliged to enter on the discussion of the Old Testament, and out of it to refute them; to open up to them a still deeper and juster understanding of the Old Testament economy. Only so could they be delivered from an authority pretending a support from the Old Testament. The supposition that the Galatian Christians had formerly been in great part proselytes, is therefore unnecessary. [SCHAFF: The congregations of Galatia were, like all the churches founded by Paul, of a mixed, yet predominantly Gentile Christian character.—R.]

§ 2. OCCASION OF THE EPISTLE.

The spiritual state of these Galatian churches, at first a matter of joy, had been sadly disturbed by certain unnamed persons, who, to be sure, were Christians, but of Judaizing or pharisaistic tendencies. These, it is plain, had come from abroad, and perhaps were emissaries from Palestine. They were hardly proselytes. Such a conclusion does not follow from v. 12; vi. 13. They set themselves in direct opposition to the Christian view, which had, till then, prevailed in the church; and, moreover, directed their polemics expressly against Paul, as the first promulgator of this view. To the persuasion which had taken root through him, that justification and salvation are to be attained alone through faith in Christ, by grace, they opposed the assertion that certain works of the law, especially the observance of the Jewish festivals, and the receiving of circumcision, were necessary to salvation. From prudential motives, they did not require the observance of the whole law. In order to gain entrance for this view, diametrically opposed as it was to the doctrine of Paul, they sought to undermine the consideration in which the Galatians held him, by denying to him the apostolic dignity, and by appealing, in opposition, to the authority of the senior Apostles, especially James, Peter and John, as the true pillars of the church, to whom Paul, as they represented, stood in opposition, while they proceeded in concurrence with them. Nay, they appear to have even imputed to Paul the *inconsistency* of sometimes himself preaching circumcision among the Jews, v. 11; and would have it, therefore, that his doctrine of the freedom of believers from the law proceeded only from unworthy complaisance towards the Gentiles. (Comp. i. 10.)

How long these false teachers had been working in the church cannot be precisely determined; yet we see from i. 9; v. 3; iv. 16, that Paul, on his second visit, had already spoken against this Judaizing error; chiefly, we may suppose, by way of warning and precautionary instruction, as the danger was yet only imminent, although the inclination to yield was already present. Matters came to an actual leading astray only after the departure of the Apostle. For from the impression which the Epistle makes, we must conclude that he has now, for the first time, to deal with the church after its actual fall into error. This falling away, however, must have made surprisingly rapid progress, as unmistakably appears from the tone of the Epistle; comp. also i. 6: *οὕτω ταχέως*.

As just remarked, the false teachers actually succeeded in finding entrance and seducing the churches. How far can only be partially determined. At all events, we must not underrate

their success. From the whole tenor of the Epistle from the earnestness with which Paul speaks (e. g. i. 6; iii. i. 3; iv. 12, 19, 20; v. 1 sq. 7), from his thorough handling of the question of his own doctrinal position, and of the question respecting his apostolic authority, as also from the allusion to the division that had arisen in the church (chaps. v. and vi.), it is sufficiently clear that the Judaizing view, at least, had already completely got the upper hand, and especially that the consideration enjoyed by the Apostle was already a good deal shaken. (Comp. the peculiarly full exposition of this question in the Epistle.) On the other hand, the apostasy from the principle of justifying faith was as yet by no means complete, but only incipient. (Comp. e. g. i. 6; iv. 9, 17, 21.) Especially the practical observance of Judaism was only in its beginnings. The observance of the Jewish days and times had commenced, but "to the chief requirement of the false teachers, obedience to which would first render the apostasy from evangelical Christianity complete, namely the receiving of circumcision, they had as yet yielded no compliance, in any numbers worth speaking of, since the circumcision of the readers is mentioned as something still impending." On the other hand, we cannot, from the "little leaven," (v. 2), draw the inference of a falling away as yet insignificant, since this expression rather refers to the small number of their corrupters, or rather to the fact that a deviation from evangelical truth in one point or a few points may easily work great mischief.

This condition of the Galatian churches has evidently been speedily reported to the Apostle; for, as yet, all is in the bud; he has still good hope of the Galatians, that all will come right again; he deals with them throughout as having but just set foot on the downward path, and feels himself to be still standing in close connection with them, notwithstanding that, on their side, some estrangement may have already taken place, inasmuch as the personal consideration of the apostle itself had been so directly impugned. Yet he does not appear to have received his intelligence so very soon, but that he speaks of their already having begun to observe days, and months, and times, and years. Though we cannot, of course, from this last expression, draw the inference of their having been already a year in this condition, yet the Judaizing usage in this respect must have already, in some measure, obtained prevalence. Such intelligence is it which gives the Apostle occasion for the writing of our Epistle to the Galatians.

[LIGHTFOOT: "The fragmentary notices of its subsequent career reflect some light on the temper and disposition of the Galatian church in St. Paul's day. Asia Minor was the nursery of heresy, and, of all the Asiatic churches, it was no where so rife as in Galatia. The Galatian capital was the stronghold of the Montanist revival, which lingered on for more than two centuries, splitting into diverse sects, each distinguished by some fantastic gesture or minute ritual observance. Here too were to be found Ophites, Manichæans, sectarians of all kinds. Hence during the great controversies of the fourth century issued two successive bishops (Marcellus and Basilus), who disturbed the peace of the Church, the one on the side of Sabellian, the other of Arian error. A Christian father of this period (GREGORY NAZ.), denounces 'the folly of the Galatians, who abound in many impious denominations.'" Still both in the Diocletian persecution and against Julian, who personally attempted the restoration of heathenism in Galatia, the Christians bore themselves with fortitude and constancy.—R.]

§ 3. TIME AND PLACE OF COMPOSITION: GENUINENESS.

It is evident that Paul composed the Epistle immediately after he had received the displeasing intelligence, for it is written under the fresh, immediate impression of it, as appears by the troubled style, full of astonishment and strong feeling. If the opinion given above is correct, that Paul himself, in his letter, intimates having made a second visit to Galatia (comp. especially iv. 13), the Epistle was, of course, written after this; and, therefore, if the second visit is the one mentioned, Acts xviii. 23, about A. D. 55 or 56. As Paul, after laboring the second time in Galatia, went to Ephesus, and remained there three years, it is most natural to suppose that he wrote the Epistle in Ephesus. The common subscription says, *ἐγράφη ἀπὸ Ῥώμης*, and several fathers favor this view, but it has arisen only out of a misunderstanding of iv. 20; vi. 2, and especially of vi. 17.

[Time and place are linked together; the two most probable opinions are: 1. That it was written from Ephesus, A. D. 54-57 (Acts xix. 1-10). 2. From Corinth, A. D. 57-58 (Acts

xx. 3). If 1. be adopted, then it was written before the Epistles to the Corinthians; if 2., then subsequently. 1. is held by as more probable among others by MEYER, LANGE, SCHAFF (*History of the apostolic church*, p. 282), REUSS (*Gesch. der heil. Schriften des N. T.* 4th ed. p. 73), ALFORD, ELLICOTT, DAVIDSON, TURNER; 2. by DE WETTE, CONYBEARE, BLEEK, and by LIGHTFOOT most decidedly. STANLEY and JOWETT, leave the question undetermined, while WORDSWORTH dates it as early as A. D. 53, before Paul's second visit from Corinth, during his first visit there. (See his *Introd. to Gal.*) As the first named is the view generally received, it will be proper to state more fully the arguments of LIGHTFOOT. 1. The resemblance to the Second Epistle to the Corinthians, and that to the Romans, between which he would place it, its affinity in tone of feeling to the former, and in thought to the latter. 2 This order best accords with the history of Paul's personal sufferings and the progress of his controversy with the Judaizers, as shown in the fulness of doctrinal statement against their views. 3. This date explains one or two allusions more satisfactorily, as vi. 1, against severe treatment, the evil effects of which he may have witnessed at Corinth; vi. 7: "Be not deceived," etc., referring to their illiberality in response to the "orders to the churches of Galatia," mentioned 1 Cor. xvi. 1. See LIGHTFOOT, pp. 36-56. The question is one of probabilities, yet, as respects internal evidence, it may be remarked that the strong emotion of the Galatian Epistle renders it more probable that it was written speedily after the news of their error had come to the Apostle, while the calmer, more didactic setting of the same truth in the Epistle to the Romans indicates the lapse of a considerable interval between the two. Hence, the earlier date, from Ephesus, is to be preferred, and until lately was generally allowed by the best commentators. The view of WORDSWORTH, assigning a yet earlier date, involves a somewhat forced interpretation of iv. 13, 14, and, while ingeniously supported, rests too entirely upon hypotheses respecting Paul's course in dealing with an erring church.—R.]

Although the apostolic fathers contain no trace even measurably certain, and Justin's writings only a probable trace of the Epistle, its genuineness is nevertheless so firmly established, that it has never yet been doubted. It is supported partly by external, and partly by internal testimony. As to the former, the Epistle is already in use by the Gnostic Valentine (IREN. *Adv. hær.* 3: 3.) and by his disciple THEODOTUS (*Exc. ap. Clem. Alex. c. 53**); and by MARCION about the middle of the second century, who has it in his canon as the first of the Pauline epistles, and draws his chief arguments from it to prove the other apostles Judaizers (*Epiph. hær.* 42: 9); it is known to TATIAN (JEROME, *Comm. in Gal.* 6); it is found on the testimony of the elder Peshito in the Syrian church; and according to the CANON of MURATORI, composed in 170, it is found in the church of the Occident; towards the end of the second century, it is used by the fathers IRENÆUS [*Adv. hær.* III. 7, 2—R.], CLEM. ALEX. [*Strom.* III. p. 468—R.] and TERTULLIAN [*De Præscript. hær.* c. 6—R.]; and, finally, it is reckoned by EUSEBIUS among the Homologoumena. Yet stronger is the thoroughly Pauline character and style of the Epistle. The Tubingen school, far from denying its genuineness, uses it rather as the great lever of its criticism upon the writings whose genuineness this school impugns. The sole exception to this universal consent is BRUNO BAUR (*Kritik der Paulin. Br., 1ste Abtheilung*, 1850), who has discovered in the author a compiler, that fabricated the Epistle out of that to the Romans and the two to the Corinthians. His imaginary proof, however, is so utterly without foundation, or scientific worth, that it bears its refutation on its face (WIESELER, MEYER).

§ 4. OBJECT, STYLE AND COURSE OF THOUGHT OF THE EPISTLE.

As implied in the occasion of writing indicated above, the Apostle intended by this, his Epistle, to destroy the influence which the Judaizing teachers, with their legal doctrine, had gained in the Galatian churches, and to bring anew to general acknowledgment, in the first place his apostolic authority, and next, on this basis, the gospel preached by him of the sinner's justification through faith, and of the freedom of the believer from the law. His essential aim is, to bring back the misled Galatians into the right path, as he also cherishes the strong hope, that he shall succeed in this. To this end he exhorts them most earnestly to a return, and supports this ad-

* ["Where Gal. iii. 19, 20 is quoted: but the date and authorship of these excerpts are uncertain" (LIGHTFOOT).—R.]

monition by a careful demonstration of the perversity of that which the false teachers have brought in the way.

Inasmuch, therefore, as the Epistle has as its object, on the one hand, the combatting of an intriguing attempt, that had succeeded but too well, to destroy a work which had had a fair beginning, and at the same time, the combatting of a general doctrine of error, which overturned the evangelical foundation; and on the other hand the bringing back of a beloved church, which had erred from the truth, and the firm establishment of a momentous fundamental truth of the gospel, it is easy to explain the style of strong feeling which the Apostle on the whole maintains. Especially may we thus explain the sharp earnestness with which ever and anon he breaks forth against the false teachers; the zeal of love pervaded by sadness, with which he seeks to persuade the readers of their error, and to make clear the matter to them in the most varied aspects; while, with all this personal reference he does not shrink from going into the most thorough exposition of that which had been brought into doubt.

In treating a writing of such a kind, nothing is more mistaken than the desire to dispose it according to scholastic rules. It is true, the thought moves in thoroughly close connection, and a steady and clear progress is found, but the whole is a living growth, where one thing grows out of the other in the most immediate connection. With all the steadiness of the progress of thought, there prevails also a freedom of movement, and all pedantic analysis does violence to this mighty gush of thought.

As usual, Paul begins his Epistle with an ADDRESS and SALUTATION (i. 1-5), except that even here, agreeably to the purpose of the Epistle he emphasizes his apostolate in a very peculiar manner, i. 1, and brings into prominence the significance of the atoning death of Christ (i. 4). Then entering at once upon the matter, he sets forth the *occasion of the Epistle*, by expressing his astonishment at the speedy entrance which false teachers had found into the Galatian churches; and against every one, who preaches another gospel than that which he had brought them, denounces the Anathema—a severity which he justifies by reference to his duty as a servant of Christ (i. 6-10). There follows now:

I. The clearly marked FIRST CHIEF DIVISION of the Epistle (I. 4—II. 21)—*a detailed demonstration of his full apostolic dignity, and thereby of the full authority of his evangelical preaching*. Although the polemical reference is not distinctly announced, this is of course in definite opposition to the attacks of his opposers. Because this was the point of departure, the base of operations for the legal doctrine, he accordingly refutes these attacks first and before all, in order to have a foundation for what follows. For only by re-establishing his apostolic consideration, could he hope to destroy the influence which the false teachers and their legal doctrine had won and to convince his readers of the truth of his own preaching. The proof Paul conducts in the following manner. He shows,

(1), How he had received his commission to preach the gospel from God and Christ Himself, through special revelation, and not otherwise, as from the senior Apostles; how he could not possibly have received it from these, since for a long time he had only come once into hasty communication with them (vers. 11-24).

(2), That during a later interview in Jerusalem with the senior Apostles, having reference to doctrine, the latter by no means assumed any authority over him, or uttered any censure of his course; that on the contrary, while he, in opposition to the false brethren, most decidedly upheld the evangelical truth, it was precisely by the "pillars" of the church, the Apostles James, Peter and John that he was acknowledged as an Apostle of equal authority, and the preaching among the Gentiles left to him by a free and friendly agreement (ii. 1-10).

(3), That when Peter, although himself fully committed to the freer view respecting the Mosaic law, yet from fear of man had once deviated from it, he had not hesitated publicly to rebuke him, and to lay before him in the most definite manner the principles of his preaching among the Gentile Christians, in order to guard against these being led astray (ii. 11, 26). With Chap. iii. Paul passes over:

II. to a new section, the HEART of the whole Epistle. In this, *he sets himself in complete opposition to the legal tendency itself*, or to the opinion of a necessity of the observance of the law to the attainment of salvation, which, in opposition to the evangelical view inculcated by him,

had found entrance, by means of the false teachers, among the Galatians. In this part, doctrine, complaint, and admonition alternate with one another (III. 1—VI. 10).

A. He begins (iii. 1–5) by expressing astonishment at the opposition into which they thus come with their own *experience* in the receiving of the Spirit, and then:

B. For the first time passes into a *doctrinal exposition*, namely,

1. To the proof of the principle, that through *works of the law*, Salvation (Justification, Blessedness, Inheritance) is *not to be obtained, but through Faith alone*. (iii. 6–18). The proof of this he finds in the Scripture, partly in the testimony of the Scripture concerning the justification of Abraham through faith, partly in the promise given to Abraham, that in him all the Gentiles shall be *blessed*; which promise finds its fulfilment only through faith in Christ, since the law instead of a blessing, brings a curse, while Christ has become a curse, in order to redeem us from that curse (iii. 6–14). The principle to be proved is, moreover, indicated even by the *relation of time* between the law and the covenant of promise. According to a fundamental principle of law, universally valid, the law, as given much later, could not annul the promise, that is, *works of law* could not be subsequently made a condition of attaining the inheritance, after it had been first promised as a gift (iii. 15–18). Paul, however, does not content himself with this demonstration, which, in relation to the law, afforded a merely negative result, nor indeed could the readers content themselves with it, since the *fact* of the law was not thereby explained. He therefore passes now:

2. To the *Law itself*, and its *relation to the covenant of promise*, and shows, (positively), *what significance attaches to the law, in order therefrom to demonstrate, definitely and positively the freedom of Christians from the same* (iii. 19; iv. 7).

a) The law had its sufficient end, one having an important reference even to the attainment of salvation. This end, however, was only preparatory, namely, to prepare the way, as a school-master to bring us to Christ.

b) But from this itself appears the merely transitory significance of the law: with the coming in of faith, the way for which it was to prepare, this ceases; believers are now all, without distinction, God's children, and so heirs (iii. 25–29). That is, remarks Paul more definitely still:

c) God's children and heirs (as were the children of Israel), might, it is true (after the analogy of human relations), be placed in servitude under the law, during their state of minority, but with the sending of the Son of God the stated majority, and with it the full position of children and heirs, has come in, which finds its realization in fact through the Spirit's inward witness of adoption (iv. 1–7). With this, the didactic exposition is, in its main part completed, and the Apostle's painful sense of the contrast in which the present behavior of the Galatians stands to the freedom from the law, which has fallen to the portion of Christians and therefore to them also, forces him again:

C. To a *lamentation* over this behavior of theirs. He presents before them the inconceivable retrogression which they make, and also, in painfully agitated language, the equally groundless personal estrangement, which had sprung up between themselves and him, through the selfish intrigues of the false teachers (iv. 8–18).

D. His complaint, pervaded by the motherly wish for a restoration of misguided children to the right way,* unconsciously passes over once more into *instruction*, into a *confirmation* of what had been taught concerning the freedom of Christians, from the *Scripture* narrative of the two sons of Abraham, Ishmael and Isaac, by means of an interpretation referring these to the Jewish and the Christian churches (iv. 19–31).

E. This gives so much the better right to utter the *admonition* to stand fast in this freedom from the law; an admonition which is at once strengthened by a *threatening* reference to the *dangerous consequences* of a return to the law, even in the one point of circumcision: that thus they lost Christ in whom alone that faith which works by love is efficacious (v. 1–6).

F. This admonition and warning now suggesting the thought how much lies at stake, pass over again into *complaint*, through which, however, hopefulness is visible, the complaint taking rather the form of accusation against their false guides (v. 7–12).

G. But so much the more urgently is the *admonition* again pressed, in the form of an exhor-

*[Vers. 19, 20, containing this motherly wish, seem to belong more properly to the preceding section, and are thus joined by most commentators. The illustration or allegory (vers. 21–30) then forms a section by itself.—R.]

tation (supplementing that under E.), instead of returning to the law, as if faith were insufficient to accredit their faith, in a right understanding of the freedom bestowed on believers, by a serving love, through a walk in the *Spirit*, which is the best fulfilling of the law. This admonition is given *a*) more in general, and with reference to the principle on which it rests, namely, the opposition between Flesh and Spirit; *b*) with a special inculcation of the duty of love in several particular relations, for which the churches may have given occasion (v. 25—vi. 10).

VI. 11-18. Paul adds a CONCLUSION written with his own hand.* In this with a few strokes he portrays himself in opposition to the false teachers, and opposes to their shrinking from persecution his own joy in the cross of Christ, through which he has become a new man. Wishing then a blessing on all who walk according to the principles laid down by him, he alludes to the marks of the Lord Jesus in his body, and begs that henceforth no man may trouble him, closing with the accustomed benediction.

[Subjoined is the satisfactory summary of DR. SCHAFF, published as a part of a projected commentary:

The object of the Epistle was both apologetic and polemic. It is a personal and a doctrinal self-defence, and a refutation of the Judaizing heresy. To this are added appropriate exhortations.

The first part, chap. i. 1—ii. 14, is historical and personal, giving a resumé of the Apostle's career, partly confirmatory, partly supplementary to the narrative of the Acts, and justifying his office and authority from the direct call of Christ, the revelation of the gospel doctrine made to him, and the testimony of the other Apostles during the Council of Jerusalem.

In the second or doctrinal part, chap. ii. 15—iv. 31, he defends his teaching, the free gospel of Christianity, in opposition to the slavish and carnal legalism of his opponents.

In the third or practical part, chaps. v. vi., he exhorts the Galatians to hold fast to the evangelical liberty without abusing it, to study love, unity and other Christian virtues, and concludes with a benediction.

Comp. the able analysis of LIGHTFOOT, which may be roughly sketched as a division into three sections of two chapters each: the first couplet *Personal*, the second *Doctrinal*, the third *Hortatory*.—R.]

§ 5. VALUE AND SIGNIFICANCE OF THE EPISTLE.

The high doctrinal importance of our Epistle needs no proof. It is the *Magna Charta* of the freedom of a Christian man. A spirit of holy zeal for the freedom which the Christian has through his faith, and for the Christian's right thereto, breathes through the whole. Hereby is the freedom which we have in Christ, established for all time; and against all attempts to induce it to make a law, or any outward performances, the condition of salvation, the Christian commonwealth can always oppose our Epistle as its charter of manumission. Our Reformers, therefore, in contending against the yoke, which the papacy, in the course of time, had again laid on the Christian conscience, supported themselves chiefly on our Epistle, and the nearly related Epistle to the Romans: and "through the famous exposition of its doctrinal contents rendered by Luther, has it become for ever part and parcel of the church of the Reformation." WIESELER.

A more particular comparison presents the doctrine of justification by faith, and not by works of the law, as, it is true, developed in the Epistle to the Romans with greater fulness, "according to its essence and its effects, in contrast with the corruption of sin;" in our Epistle it is brought forward rather as a means of proving the freedom of Christians from the obligation of observing the law. In this direction, then, are we to look for the peculiar significance of our Epistle: in the firm establishment of the high and holy right which Christians have to this freedom through their faith, in the demonstration of the dignity which faith in Christ bestows, so that our Epistle might be called not only the Christian's deed of manumission, but also his patent of nobility. At the same time the relation of law and promise, of religious childhood and maturity, from which this freedom results, are so clearly exhibited, in a profound and noble interpretation of the history of salvation, as to give a sure and immovable basis for all more special exposition.

* [On the disputed point whether the whole letter or only this conclusion was written by Paul's own hand, see notes on vi. 11.—R.]

But decidedly as the Apostle enters the lists to combat for the freedom of a Christian man, he is just as far from overlooking its ethical character, so that in our Epistle, both the dogmatical and the ethical features, essential to the idea of evangelical freedom, are contained.

While our Epistle is thus, first and chiefly, of high, abiding worth for Christian doctrine, it is moreover, important for the history of the church, through the valuable communications which it gives in chaps. i. and ii., respecting the history of the Apostle, and of the beginnings of Christianity generally. Considering the indisputable genuineness of the Epistle, these accounts, as being statements of the Apostle himself, are peculiarly valuable; and, although it is true that they have been abused by negative criticism of a destructive tendency, for the construction of its own system, yet the unprejudiced Church historian will, on the other hand, use them only the more effectively, as a sure starting point, with which what is elsewhere related respecting the state of things in early Christianity connects itself, and with which it unites itself to form a harmonious whole.

[SCHAFF: "The Epistle is polemical, impetuous and overpowering; and yet tender, affectionate and warning in tone. It strikes like lightning every projecting point that approaches its path, and yet undelayed by these zigzag deflexions, instantaneously attains the goal. Every verse breathes the spirit of the great and free Apostle of the Gentiles. His earnestness and mildness, his severity and love, his vehemence and tenderness, his depth and simplicity, his commanding authority and sincere humility, are here vividly brought before us in fresh and bold outlines." A half barbarous people, like the Galatians, known for their simplicity and impressibility, would be likely to listen to both of these methods of address; to be won by his fatherly pleading, as well as over-awed by his apostolic rebukes and denunciations (ALFORD).

LUTHER said of it, "The Epistle to the Galatians is my Epistle; I have betrothed myself to it; it is my wife." And he might well thus speak of "his most efficient engine in overthrowing the mass of error which time had piled on the simple foundations of the gospel." "In this epistle we have to this day the divine right and divine seal of genuine Protestantism against Romanism as far as this is a revival of Judaism, and denies to the Christian man that liberty 'wherewith Christ hath made us free.' But it is also, at the same time, an earnest protest against all pseudo-protestantism, which would abuse the evangelical freedom and pervert it into carnal license" (SCHAFF).

Besides furnishing the keenest weapons for the Reformers in their struggle for liberty within the camp, it is now of like value in the war of defence against assailants from without. This Epistle affords the refutation of that rationalistic view, which claims that the earliest form of Christianity was a modified Judaism, but that the distinctive features of our Christianity were added by Paul, which distinctive features prevailed after a long struggle between the Apostles and their antagonistic doctrines. True we here see the mutual jealousy of the Jew and Gentile converts, and are told of personal but temporary disagreement between Paul and Peter, yet are also shown the true relation between Paul and the Twelve; in fact, both the narrative and argument of the Epistle lose their point, if any such continued antagonism be admitted. See LIGHTFOOT, *Introd. p. 58.—R.*

§ 6. LITERATURE.

Of Antiquity—The well-known works of CHRYSOSTOM, THEODORET, EECUMENIUS, THEOPHYLACT, JEROME, AMBROSIASTER (Hilary), AUGUSTINE, PELAGIUS, CLAUDIUS of Turin. Of the time of the Reformation—The classical exposition of LUTHER: 1. *In epistolam Pauli ad Galatas commentarius (minor) primum anno 1519 excusus, anno 1523 ab auctore recognitus.* 2. *In epist. Pauli ad Gal. Commentarius (major) ex prælectionibus Dr. M. Lutheri collectus a M. Georg. Rorario, a Luthero recognitus et castigatus, primum anno 1535 Viteb. excusus.* Translated into German by Justus Menius; published separately, among others, by J. G. Walch, 1737; a new impression in 1856, by G. Schlawitz. (This detailed exposition is used in the present commentary).* Also, CALVIN: *In Novi Testamenti epist. commentarii.*

*[Schmoller sees Luther's Commentary so largely in the Homiletical department of this work, that it almost requires an apology. Which apology may be made in the words of JOHN BUNYAN: "This methinks I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians, excepting the Holy Bible, before all books that ever I have seen, as most fit for a wounded conscience."—R.]

Among modern commentators, besides WINER, RÜCKERT, USTERI, SCHOTT, DE WETTE, BAUMGARTEN-CRUSIUS, the most noteworthy are, MEYER, *Kritisch-exeg. Handbuch über den Brief an die Galater* [4th ed., 1862.—R.]; EWALD: *Die Sendschreiben des Apostels Paulus*, 1857; WIESELER: *Commentar über den Brief Pauli an die Galater. Mit besonderer Rücksicht auf die Lehre und Geschichte des Apostels*, 1859.—JATHO: *Pauli Brief an die Galater, nach seinem inneren Gedankengang*, 1856.—HOLSTEN: *Inhalt und Gedankengang des Briefs an die Galater*, Rostock, 1859.—VON HOFMANN: *Die heilige Schrift Neuen Testaments*, 2 Thl. 1 Abth. *Brief an die Galater*, 1863.—DE WETTE: *Kurzgefasstes exegetisches Handbuch*, II. 3, *Briefe an die Galater und Thessalonicher*, 3. Aufl. ed. Dr. Möller, 1864.

[G. W. MATTHIAS: *Der Galaterbrief griechisch und deutsch, nebst einer Erklärung seiner schwierigeren Stellen*, etc., Cassel, 1865.—R.]

For the practical exposition of the epistle, besides STAEKE's *Bibehwerk*; BENDEL, *Gnomon*; RIEGER, *Betrachtungen über das Neue Testament*; M. F. ROOS, a contemporary of these, *Kurze Auslegung des Briefs St. Pauli an die Galater*, 1786 (a small, but admirable tractate); in this century: F. MÜLLER, formerly pastor at Wandsbeck, *Brief Pauli an die Galater, in Bibelstunden erklärt*, 1853; ANACKER, the same, 1856; TWELE, *Galaterbrief in Predigten ausgelegt*, 1858; A. FRANZ: *Die Rechtfertigung durch den Glauben, Homiletische Auslegung der Ep. St. Pauli an die Galater*, 1860; and HEUBNER, *Praktische Erklärung des Neuen Testaments*. B. 3. 1858.

[For a full list and notices of patristic commentaries, see LIGHTFOOT, p. 223 sq.]

Luther's commentary was translated into English, and published under the approval of the Bishop of London, 1575. So highly esteemed was this work that there are but few early English commentaries. We may notice, however, THOMAS LUSHINGTON: *Commentary on the Galatians*, London, 1650. JAMES FERGUSON, Edinburgh, 1659.

Of later works, the following are prominent:

J. A. HALDANE: *Commentary*. 1848.

JOHN BROWN: *An exposition of the Epistle of Paul the Apostle to the Galatians*. Edinburgh, 1853.

C. J. ELLICOTT: *A Commentary, critical and grammatical, of the Epistle to the Gal., with a revised translation*. London, 1853. 3d edition, 1863. The first commentary of this lucid, exact, and scholarly author, whose translation has been largely used in the emendations of the English text in the present work.

B. JOWETT: *The Epistle of St. Paul to the Galatians and Romans, with critical notes and illustrations*. London, 1856.

SAMUEL H. TURNER: *The Epistle to the Galatians in Greek and English, with an analysis and exegetical commentary*. New York, 1856.

H. T. J. BAGGE: *The Epistle of St. Paul to the Galatians, with a revised text and commentary*. London, 1857.

J. B. LIGHTFOOT: *St. Paul's Epistle to the Galatians. A revised text with introduction, notes and dissertations*. London, 1865. Exceedingly valuable, on account of its full discussion of difficult questions. The frequent citations from this work are made from the Second Edition. 1866.

The American Editor of Lange's Commentary, PHILIP SCHAFF, D. D., has published an Introduction and comments on chaps. i., ii., as a specimen of a projected popular commentary on the New Testament. Mercersburg Review, Jan., 1861. Most of the material there presented is incorporated here.

The History of the Apostolic Church of the same author treats of many questions belonging to the exposition of this Epistle. So CONYBEARE and HOWSON, *Life and Epistles of St. Paul*. The works of ALFORD, WORDSWORTH, BURKITT, HENRY, and others (for full list, see General Introduction to New Testament, LANGE's *Comm. Matthew*), include comments on this Epistle. The reader is also referred to the Introduction to the Pauline Epistles in the volume on the Epistle to the Romans.—R.]

THE

EPISTLE OF PAUL TO THE GALATIANS.*

Introduction: ADDRESS AND SALUTATION (WITH BENEDICTION).

CHAPTER I. 1-5.

- 1 Paul, an apostle, (not [apostle not]¹ of men, neither by [through, *διὰ*] man, but by [through] Jesus Christ, and God the Father, who raised him from the dead;)
- 2 [omit parenthesis] And all the brethren which [who] are with me, unto the churches
- 3 of Galatia: [.] Grace *be* to you, and peace, from God the Father, and *from* our²
- 4 Lord Jesus Christ, Who gave himself for³ our sins, that he might deliver us from
- 5 this present evil world, according to the will of God and our Father: To whom *be* glory for ever and ever. Amen.

*[TITLE: Rec. ἡ πρὸς Γαλάτας ἐπιστολὴ Παύλου. Elz. Παύλου τοῦ ἀποστόλου ἡ πρὸς Γαλάτας ἐπιστολή. K. A. B. K., Lachmann, Tischendorf and most editors, πρὸς Γαλάτας.—R.]

¹ Ver. 1.—[The comma after "apostle," and the parenthesis are better omitted, since the clauses immediately following "Apostle" are most closely connected with it, and the idea so far from being parenthetical is one of the most prominent in the whole Epistle. "Of" is changed to "from" by Ellicott, while he retains "by" as a sufficiently exact translation of *διὰ*.—R.]

² Ver. 3.—K. inserts ἡμῶν after πατρός, omitting it after κυρίου. [This reading is an alteration to conform with other salutations (Meyer). That of Rec. is undoubtedly correct. So all modern editors.—R.]

³ Ver. 4.—Περί (instead of ὑπέρ, Rec.) is found in most MSS. and in the best MSS. K. also, though K², reads ὑπέρ. [The external authorities are decisive against the reading of the Rec.; περί is adopted by modern editors almost universally.—R.]

EXEGETICAL AND CRITICAL.

Ver. 1. Paul, an apostle not of men, neither through man, etc.—His office, Paul says, is not derived from men (*ἀπ' ἀνθρώπων*), so as to be in itself human, and therefore subservient only to human interests; nor has it even been committed to him through the medium of any man (*δι' ἀνθρώπου*), in which case it might still be a divine function, although only not directly so. The change of number is only of secondary importance. The general sense: "of human derivation," is better expressed by the indefinite plural; while on the other hand, in denying human mediation, the singular is used with more precision, by Paul, the rather, as having already in mind the definite antithesis "but by Jesus Christ."

This double negation is essentially only a setting forth of the definition of "Apostle." He would be in no event an Apostle, if he had his office, *ἀπ' ἀνθρ.*; nor yet, if he had it, *δι' ἀνθρ.* He would then stand only on equal footing with a Timothy and others, in short with all laborers in the gospel, who are inducted into their office by men; he is an Apostle only because called and inducted into his office, through Jesus

Christ, etc. He was therefore placed in his office immediately through Christ, not through a man: for the activity of Ananias in Damascus had been only secondary and subsequent, the beginnings were divine. But, furthermore, he has received his office through Christ from God the Father, so that, as "through Jesus Christ" explains "not through man," so God the Father explains "not of men." Yet Paul does not place this *θεοῦ πατρ.* in express antithesis to *ἀπ' ἀνθρ.*, inasmuch as he does not say *ἀπὸ θεοῦ π.* There being on the positive side no occasion for so precise a discrimination, he here no longer distinguishes between author and medium: perhaps not without design, in order thus to set his apostleship in a like direct relation, as to Christ, so to God the Father, and thereby to place the dignity of the same so much the more strongly in view. What in the first place constitutes the apostolic office, is the immediate calling through Christ, who is the *κύριος ἀποστέλλων* (on which account *διὰ* I. Xp. is placed before *καὶ πατρός*). Christ Himself, certainly, cannot be reduced to the same level with men, if "not of men," etc., is to remain true. And every thought of it is precluded by this very comprehending of Christ with God the Father, as it were, in one conception, under one preposition.

[ELLCOTT neatly paraphrases thus: "Not from men as an ultimate, nor through man as a mediate authority." The second *ἀπό* which we should expect to find before *θεοῦ πατρὸς* has not been omitted without good reason: while the preposition *ἀπό* admits an extension of meaning that would cover both ideas (MEYER), the Apostle's language, as it stands, is more forcible; the directness of his divine commission is emphasized (LIGHTFOOT), and although an argument for the consubstantiality of the Father and the Son, must not be forced from the passage, "there is something *very* noticeable in this use of a common preposition with both the first and second Persons of the Trinity, by a writer so cumulative, and yet for the most part so exact in his use of prepositions as St. Paul" (ELLCOTT). SCHAFF: "By includes here the instrumental and the more remote originating cause.—The immediate coördination of Christ with God the Father, and this in contrast with the preceding *men* and *man*, prove that the Apostle regarded the Saviour as a Divine being."—R.]

Paul here, probably, designates God the Father [*i. e.*, "of Christ,"—R.] as **who raised him from the dead**, simply because through this divine act, namely, the resurrection of Christ, his own immediate vocation through Christ had been made possible (1 Cor. xv. 8). [While it is not necessary to insist on a polemic reference here, as an answer to the reproach that he had not seen Christ (CALVIN), there seems to be an *immediate* reference to the fact that Paul was called by the exalted Christ, not that he claimed a preëminence on this account (AUGUSTINE, ERASMUS, and others), but God having raised Christ from the dead, and Christ having immediately chosen him to be an Apostle, it was fitting that he should give prominence here to that act of God which enabled him also to be an Apostle, a witness of the resurrection.—R.]

This laying claim so expressly to apostolic dignity in the very introduction, stands (as is shown by what follows) in connection with the vital questions of the Epistle, since his equal apostolic rank had been impugned by the Galatian false teachers. In chap. i. 11–ii. *fin.* there follows the detailed proof of this "not through man, but through Jesus Christ," whereby the "not of men" is also indirectly proved. (In other Epistles, where he has not this definite purpose in mind, Paul designates himself more simply, but in substantially the same style as *ἀπόστολος* or *κλήτος* ἀπ. 'Ι. Χρ. διὰ θελήματος θεοῦ.)

Ver. 2. And all the brethren who are with me.—Hardly his companions in travel at that time merely, especially helpers in his office (MEYER), but rather all the Christians of his place of residence at that time. This addition has, at all events, the special purpose of adding the authority of others to his own. He wishes the Galatians to understand, that he has on his side all the brethren in the midst of whom he writes, that these have the same opinion of their conduct, and thus indicates that the Galatians, unless they came to another mind, would sever themselves from the great communion of the brethren, who stand and abide upon the foundation of faith which Paul had laid. Of course the

Apostle alone wrote the Epistle. He can, however, bring in the brethren as joint authors, so far as they may, after a previous communication of the leading thoughts, or, more probably, after hearing the Epistle itself read, have signified their agreement with it. [The more restricted meaning is allowable (see Phil. iv. 21, 22, where "the brethren which are with me" are distinguished from "all the saints.") The idea of the patristic commentators, that thus additional authority would be given, is incorrect; "the Epistle, being the product of an infallible Apostle, required no such help" (SCHAFF). CALVIN's remark is just, however: "The concurrence of so many godly persons must have had some degree of influence in softening the minds of the Galatians, and preparing them to receive instruction." ELLCOTT: "He adopts the inclusive term to show the unanimity that was felt on the subject of the Epistle; did it mean the whole Christian community we should certainly have expected 'with whom I am' rather than 'who are with me.'"—R.]

Unto the churches of Galatia.—The same title, 1 Cor. xvi. 1. There existed there, it seems, therefore, different local congregations, of which each one constituted at least a relatively complete whole, and the Epistle was so far a circular letter. The omission of a phrase of commendation, such as is usually found in the other Epistles of the Apostle, has perhaps its ground in dissatisfaction with the Galatians. Perhaps, however, the omission is in part attributable to the external circumstance, that *ἐκκλησίαι*, whole congregations, are addressed, hence any such titles as *κλήτοι*, *ἅγιοι*, would have been less suitable. [The dissatisfaction of the Apostle is so natural and evident a reason for the omission of any commendatory addition to the simple address, that any other explanation is farfetched. ALFORD quotes MEYER as saying that 1 and 2 Thess. present a similar instance, but in the 4th ed. MEYER expressly mentions these Epistles as no exceptions. WORDSWORTH: "a remarkable address in what it does *not*, as well as in what it does say."—R.]

Ver. 3. Grace be to you—and peace.—Respecting the Pauline form of salutation, *χάρις καὶ εἰρήνη*, consult remarks on the other Epistles.—**From God the Father and our Lord,** *etc.* As in ver. 1. Christ and the Father were comprehended under the one preposition *ἀπό*, without distinction of the Father through an *ἀπό*, so here the reverse takes place, an evident token how little Paul has in mind a severance of the Divine Persons. Christ is by no means, then, the merely instrumental medium of grace, but, as well as the Father Himself, the Bestower of grace (see DOCTRINAL and ETHICAL notes). Here, however, "God the Father" is placed first; in ver. 1 the order was reversed. There is, moreover, a special reason here for placing "our Lord Jesus Christ" last, namely, that it receives in addition a predicate defining it more closely. Grace and peace, Paul wishes for the Galatians, especially in view of the path of error into which they had been led, and for this very reason with especial allusion to that, which alone secures this grace and this peace, namely, the atoning death of Christ.

Who gave Himself for us.—In this clause the Apostle anticipates the other main point which he has to unfold. Instead of regarding the cross of Christ alone as the ground of salvation, the false teachers had influenced the Galatians to seek salvation again in observance of the law. In ver. 1 Paul touches on the personal, here he touches on the doctrinal question, which he afterwards handles. *Δόντος ἑαυτὸν*, "gave Himself," nothing less than His own person, which could be fully accomplished only in His death. *Περί* undefined: "in respect to our sins." The sense, however, clearly appears not only from the following, "that He might deliver us," but also in the very form of the expression, which sets forth an expiatory sacrifice that has been offered, in which Christ was the Offerer and the Offered, the Highpriest and the Sacrifice, in one person (comp. WIESELER'S careful investigation of the use of *περί, ἐπὶ, ἀντί*, in declarations respecting the death of Christ). [ELLICOTT: In its ethical sense, *ἐπὶ* retains some trace of its local meaning, "bending over to protect," and thus points more immediately to the action, than to the object or circumstance from which the action is supposed to spring. The latter relation is more correctly defined by *περί*, which is thus more naturally used with the thing, "sins," *ἐπὶ* with the persons, "sinners." Often, however, in the N. T. the distinction is scarcely appreciable.—R.]

Ver. 4. That He might deliver us.—Effect of the expiation accomplished through Christ.—*Ἐξαιρεῖσθαι*, to tear away from a power. The evil world is viewed as possessor by force, as a tyrant, who brings destruction, and in whose power we are by nature. This deliverance Paul doubtless understands in a double sense, as a making free from the moral corruption of the world, and also as a keeping from the destruction which it thereby brings upon its own at the judgment day. The immediate reference is to the latter, which, however, in view of the ethical character of Christianity, cannot take place without the former, as indeed there can be no doubt that the death of Christ has an ethical intent. It is false, however, to think only of this here.—"Present world" may mean, present or impending age. The latter signification is, however, hardly to be assumed here—contrary to MEYER, who would take it as meaning the evil times which, according to many passages of Scripture, are shortly to precede the second coming of Christ, and on this account are wont elsewhere to be called the last times. But "our phrase, on account of the union of *ἐνεστώς* with *αἰών*, is most naturally regarded as parallel with *ὁ αἰὼν οὗτος* or *ὁ νῦν αἰών*. The expression *ὁ αἰών*, since this appears to denote a period of time complete in itself, is nowhere used of the last times, preparatory only, as the pangs of travail, to the *αἰὼν μέλλων*. Nor, finally, is there in the connection the least reason why Paul should have confined the salutary workings of the redeeming death of Jesus to the last times." (WIESELER). Therefore we must take it as, "the present period of time," in sense the same as *ὁ κόσμος*, so that the translation "present world," is substantially correct.—"Evil" emphasizes the ethical character of "this world," which is besides included in the very con-

ception of "the present world." It is equivalent to "ruined by sin," and therefore a deliverance out of it was necessary in the twofold relation given above. [SCHAFF: "The words contain an allusion to the Jewish distinction between 'this world,' and 'the world to come,' or the period before, and the period after the appearance of the Messiah. But the sense of these terms is modified in the N. T., so as to make the second coming of Christ the dividing line between the two æons." LIGHTFOOT: "The distinction of time between the two, which is the primary distinction, becomes lost in the moral and spiritual conception." The second adjective *πονηρός*, emphatically placed, gives prominence to the ethical idea, especially if the better supported order of the Rec., *ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροί*, be adopted.—R.]

According to the will of God and our Father.—It is best to connect this with the whole of ver. 4. It refers the redeeming work as a whole to the gracious will of the Father, and thus cuts off every ground of objection against this work from the legal point of view. The thought of this redemptive counsel of the Father moves him very naturally, then, to the concluding doxology.—In *τοῦ θεοῦ καὶ πατρὸς ἡμῶν*, *ἡμῶν* belongs probably only to *πατὴρ*. By *θεός* God is meant to be designated as the God of all alike; by *πατήρ*, according to His special relation to the Christian. By the prefixed article two predicates are ascribed to the same person. The same who is God is also our Father. [LIGHTFOOT argues from the absence of the article before *πατὴρ*, that *ἡμῶν* belongs to both nouns, but as ELLICOTT well remarks, "*πατήρ* is anarthrous according to rule." CALVIN, MEYER and most, restrict the pronoun to Father, giving the last words somewhat of a predicative force: "God, who is our Father." It is to be remarked that in vers. 1-3 Paul speaks of "God the Father," i. e., the Father of Christ—but having in this verse spoken of the redemptive act of Christ, and its redeeming design for us he calls God, who has purposed this "our Father."—WORDSWORTH: "Specially our Father by the redemption of us His children by the blood of His Son."—R.]

Ver. 5. To whom be glory.—To be taken as optative; for *δοξα* means Honor, Praise—not Essential Glory, although it is true that the *δοξα* which should be given to God, rests upon the *δοξα* which He has. [SCHAFF: "The doxology in this place is likewise an indirect reproof of the Galatians for dividing the glory of our salvation between God and man." It is an affirmation rather than a wish. There can be no reasonable doubt that *τοὺς αἰῶνας τῶν αἰώνων* here is an expression for eternity.—R.]

DOCTRINAL AND ETHICAL.

1. *The Apostolate.* a. An essential characteristic of the apostolate was the immediate "call" through Christ, as whose "delegates" the apostles went out into the world with that proclamation of the Gospel, which should lay the foundation of all that followed. Hence the express assertion here (and afterwards the detailed proof) of this immediate calling. For this, if for no other reason, the

office of the Apostles was specifically distinct from all others.* In the office of preacher in these days, there always occurs a "call" *ὁὶ ἄνθρωποι*. The office, however, is not on this account *ἀπὸ ἄνθρωπων*, nor should any bearer of it thus regard it. It is on the contrary "from" "Jesus Christ and God the Father," is *divina institutio*.

b. In the decision and certainty with which Paul insists upon his apostolic rank, there is implied, on the one hand, a justifiable sense of personal dignity in opposition to all who would question it, and especially to false teachers: "I am an Apostle and nothing less." This personal feeling, however, was certainly counterpoised at once, by the feeling of humility in view of the momentous duties involved, for the discharge of which grace alone could give strength. But, above all, the Apostle lays stress on this his dignity, not in his personal interest, but in the interest of his Lord, and the gospel of his Lord; in order to shield this against the "perverting" (ver. 7) of the false teachers, he is forced to lay this emphasis on the fact that he is really an Apostle of Christ, and therefore was such in his preaching of the gospel.

c. The care with which he proves his fundamental authority and capacity for preaching the gospel, is a pledge to us of the soundness of this preaching. The Christian church has, therefore, in this foundation laid by the Apostle, a standard for all time by which to prove doctrine.

d. That Christ has been raised, and now lives, is the fundamental truth, which to the Apostle stands immovably firm, and on which rests, for Paul, the certainty of his calling, and for him and the other Apostles the vigor and joyfulness of their labor in their vocation. For the Apostles were in a special sense to be witnesses of the resurrection of Jesus, and to be persuaded of it by a personal beholding of the Risen One. It was only because the risen Jesus had appeared to him, that Paul was an Apostle.

2. The *brethren*. This strong emphasizing of his particular vocation (or office) does not imply the least prejudice to his brotherly relation toward other Christians, who have no such vocation.

* It is one of the anti-scriptural fancies of the Irvingites to believe, notwithstanding this, in the reappearance of Apostles proper in their churches. WIELAND. [In LIGHTFOOT, p. 92 sq., there is an interesting discussion on the name and office of an Apostle.] He, however, objects to the restriction of the office to the twelve, with only the exception of St. Paul, adducing the apostleship of Barnabas, and implying that "James, the Lord's brother" (ver. 19) was an Apostle, even though not the same as James, the son of Alphaeus. This position is not safe, nor is it accordant with the argument of Paul in this Epistle, where he lays so much stress upon the "immediate call." Lightfoot is forced, therefore, to deny the necessity for a call from an outward personal communication with our Lord, though his admission that the having seen Christ was a necessary qualification, is a denial of the perpetuation of the office. It is better to hold that there were but Twelve Apostles, to whom was added, by direct call, Paul the Apostle to the Gentiles—Barnabas and others were "apostolic men." On the relation of Paul to the original college of apostles, see SCHAFF, *History of the Apostolic Church*, p. 512 sq., p. 253 sq. His note p. 234 is appropriate here: "The strict hierarchical view, which always looks for an outward, palpable succession, admits no satisfactory explanation of the fact, that the Apostles had no share whatever in the ordination of Paul after his conversion (Acts ix. 17), and in his being sent to the Gentiles by the Church of Antioch (xiii. 3). The divine irregularity of his call, and the subsequent independence of his labors, make Paul, so to speak, a prototype of evangelical Protestantism, which has always looked to him as its main authority, as Romanism to Peter."—R.]

Far from it. Paul not only mentions them in immediate connection with himself, including himself and them in the same salutation, but even treats them as fellow-writers, hence as those who, together with him, impart instruction and admonition, thus strengthening the weight of his own words by their concurrence. He is only called to preach what, as the substance of his faith, is the substance of theirs also; and he wishes to bring back his erring readers to the same faith in which these, his companions, stand and have remained firm. [Their concurrence could add nothing to the real authority of his apostolic teaching, but might aid in establishing that authority among the Galatians. Yet the Apostle seems fond of thus associating others of lower rank with himself in his Epistles.—R.] Here is a hint for the behavior of office-bearers towards other Christians now as well; in personal conduct, to regard and treat them as "brethren," standing on precisely the same footing; to lay claim to no precedence; and in official activity also, while maintaining full consciousness of their own special vocation, and of the authority inherent in it, never to ignore the might which dwells in the personal faith and believing life of the members of the Church, when there is an opportunity of joining them with one's self in exhortation and rebuke.

3. "*Churches*" still. Paul, it is true, gives to the Galatian Christians no especial title of honor, "yet he still counts them worthy to be called churches, because, though they were indeed for the most part fallen from the truth in some main points, they had, notwithstanding this, retained many parts of the pure Christian doctrine; he cherishes then the hope that they would still suffer themselves to be brought right again" (STARKE). Hence important doctrinal and ethical defects of a church do not of themselves warrant us in withholding or withdrawing from it the predicate *ἐκκλησία*. A judgment, whether in any place there is the Church of Christ or not, depends, although largely, yet not in the chief degree, upon subjective character, but in the chief degree stand the objective factors, namely, that *verbum divinum recte docetur, and sacramenta, recte administrantur*. This, as is well known, is one of Luther's prime principles. In the objective factors, there certainly resides the power (even if latent) to work subjectively.—Yet it cannot therefore be denied that there may be, notwithstanding, a subjective character of the congregation as respects doctrine and morals, where the predicate *ἐκκλησία* ceases to be applicable; we cannot, however, pronounce a judgment thereon, but must leave this to the searcher of hearts, so far as it is not a question of *scandalous* offences in the case of individuals.

4. *God and Christ*. Both in ver. 1 and in ver. 3, Christ is placed in the closest connection with God the Father; and in ver. 3 in such a way that Grace and Peace are invoked in the same manner from God the Father, and from Christ. From this appears, in immediate certainty, the eminent, god-like position of Christ. For the highest and best things, those which are needful for all men, proceed from Him, as much as from the Father. As respects grace, as much depends on His dispositions towards us, as on those of the Father. As

Christ is thus placed with the Father on one Divine level, so is the Father, on the other side, placed on the same level with the Son, who, through His Incarnation, has drawn so near to us. LUTHER: "Therefore Paul, in wishing grace and peace not only from God the Father, but also from Jesus Christ, teacheth, first, that we should abstain from the curious searching of the Divine Majesty (for God no man knoweth), and hear Christ, who is in the bosom of the Father, and uttereth to us His will."

5. *Christ's giving Himself.* The expression for the death of Christ is here (ver. 4) so chosen, that it appears as His own free act, while, as is known, there runs parallel to the series of passages which apprehend it thus, another representing it as something decreed by God concerning Christ, representing Christ as burdened with the Father's curse (comp. iii. 13). This designation is here chosen, in order to render prominent and bring home to the hearts of the Galatians the great love of Christ, displayed in His "giving Himself for us." "The giving of Himself consisted of many actions, from the incarnation on, but it applies especially to his atoning death." This "giving Himself"—this morally great act was occasioned by our sins, our moral perversion; a cutting contrast, and yet a necessary nexus between cause and effect!—For its intent was to procure a remedy for our sins, and their ruinous results.

6. *This present evil world.* Through our sins we belong to this present evil world, bear its character, and are in its power, that is, through it and with it are going to destruction. From this destroying might Christ would rescue us, and has rescued us, by His giving Himself for our sins, that is, through the reconciliation thus accomplished for our sins; because we, when reconciled, lie no longer under the judgment of God upon the sinful world, and therefore do not go with it to ruin. Undoubtedly Christ had in view besides, an inward, moral deliverance from the corrupt course of the world; yet this is the secondary aim: the primary is the deliverance from judgment and perdition.—God's acts of grace, according to the Biblical view, are throughout directed, first of all, toward a deliverance from destruction, and consequently to the impartation of a good, of a definite happy destiny, not chiefly to the rehabilitation of certain ethical qualities, of a particular direction of life and will. They are directed thus, in a certain measure, towards an outward end, with which however an inward one is inseparably connected, as the economy of the Spirit, whose work it is to bring forth the corresponding ethical quality, is, although inseparable from that of the Father and the Son, yet distinct from it, presupposing it. The deliverance from the evil world, is, so far as concerns its being won, already accomplished by the sacrifice of Christ. Of course a participation in this is only gained through faith (this is implied in *ἡμᾶς*, which refers to believers), and is actually perfected only on the coming in of the *αἰὼν μέλλων*. A certain pledge and a joyful foretaste of it, however, the believer has already in justification, because this is an assurance of the divine grace. As to the rest, the apostolical expectation of the *αἰὼν μέλλων* as near lies at

the foundation of this passage. [Whatever indications there may be elsewhere of "this apostolical expectation," neither the words nor context show any trace of it here, except on the view of *ΜΕΥΕΝ*, which refers "present evil world" to the times of danger immediately preceding the second coming of Christ, a view which is not adopted by Schmoller himself, nor by any other commentator of note.—R.]

7. *Redemption according to God's will.* The work of redemption was accomplished "according to the will" of the Father. This indicates the other side in the redeeming work, alluded to under 6, namely, that the death of Christ was also decreed to Him, by God for an expiation, and that Christ's "giving Himself" was accordingly, at the same time an act of obedience to the Father's will, a suffering Himself to be given up. Love to man and obedience to the Father, all in one, was the source of His sacrifice of Himself. This view is in full harmony with the declarations of Christ Himself, especially in John, with the emphasis which He lays on His having been sent, on His doing the will of the Father. There was nothing whatever self-elected in the redeeming work of Christ; it was a God-appointed work.—In this it first finds its firm, immovable foundation, and all scruples as to the availing worth of this self-sacrifice of Christ before God are taken away from the troubled conscience. At the same time, all clinging to such scruples is also condemned, as a striving against the will of God. We may, but we also ought to believe in the atoning death of Christ; hence especially, we ought not to lessen its significance by a righteousness of works. This will of God is the will that we should be saved, according to which, He willed both the way that should lead to our salvation, Christ's dying on account of our sins, and also the result, our redemption. It was a loving will, but also a will of holy love, condemning sin and forgiving it; the latter only on the foundation of the former, but the former also for the sake of the latter. Because aiming at our salvation it was in any case the will of God our Father.

8. *God's honor its end.* As and because the will of God is the origin of the work of redemption, so the honor of God is its aim. That He, His name, be honored, is the purpose and result of redemption. To Him belongeth honor—and that honor forever—for redemption, and such honor will be rendered Him by the Redeemed. The phrase *εἰς τοὺς αἰῶν. τ. αἰῶν.* no doubt looks forward to the *αἰὼν μέλλων*. The expression is, however, thus indefinitely framed, in order, as far as the language admits, to express an eternal duration. There is nothing in this, of course, against the division found elsewhere, into simply two æons, present and future.

HOMILETICAL AND PRACTICAL.

VER. 1. STARKE:—To all peculiarly spiritual offices belongs a divine vocation. Every man may take comfort in the consciousness of his office and calling, and also appeal to it when there is need. Let no one deem this pride or boasting. —SPENER:—Christ is the founder of the preacher's office. He is the King in His Kingdom, and so sends whom He will. He is the Chief Shep-

herd, and therefore all under shepherds must be appointed by Him. He has obtained by His merits the spiritual power needed for the ministry, and has received the Holy Ghost to that end for our sakes. It is He, therefore, who speaks through His servants.—**LUTHER**:—Wert thou wiser than Solomon and Daniel, yet until thou art called, flee the sacred ministry, as thou wouldst hell and the devil, then wilt thou not spill the word of God to no purpose. If God needs thee, He will know how to call thee.—**LONGE**:—To be sure of one's divine, although only mediate vocation, is a weighty matter, and gives to the conscience rest, in the office blessing, and to vindication of the same and of the pure doctrine, much joyfulness.—**WÜRT. SUMM.**:—There is a twofold vocation to the ministry; both are of God, who will have the gospel preached to the end of the world; but some are called of God without means, of which sort are the patriarchs, prophets, apostles; and some through men, although according to God's commandment and ordinance.—**RIEGER**:—As certainly as every believer shall be taught of God, so that what he has apprehended from human instruction is confirmed in his heart with divine impressions and powerful workings, just so certainly must every teacher have in his conscience a divine seal upon his vocation, although derived through men, and on this account a joyfulness which his hearers cannot impeach.

The apostolate in its high significance, 1. for the founding, 2. for the continuance of the Christian church which must perpetually rest upon the foundation of the apostolic doctrine.—The divine vocation to office: 1. To have it, is under all circumstances needful; 2. To be certain of it, is often important; 3. To appeal to it, may often be right and proper.—How independent (of men), and yet at the same time, how dependent (on God), the preacher of the gospel is and knows himself (may and should know himself) to be!—Even so the Christian generally: he is what he is, not from men (although through men), for not natural descent nor outward fellowship makes him such—but through Jesus Christ and God the Father.—Christian sense of personal worth: 1. its justification, 2. its limits.—All through Jesus Christ! a) humbling truth—not through us; b) exalting truth—through no less a one than Christ, and thereby through the Highest, God.—[**CALVIN**:—In the church we ought to listen to God alone, and to Jesus Christ, whom He has appointed to be our teacher. Whoever assumes a right to instruct us, must speak in the name of God or of Christ.—**BURKITT**:—Behold the peculiar prerogative of St. Paul above the rest of the Apostles; they were called by Christ in the day of His humiliation; but he was called by Christ when sitting at His Father's right hand in heaven. As his call was thus very extraordinary, so his gifts were answerable to his call.—**R.**]

Ver. 2. **WÜRT. SUMM.**:—Although the truth of a doctrine does not rest upon the multitude of people, but alone upon God's word, yet, when many support a doctrine founded in God's word, the weak in the faith are noticeably strengthened thereby, because they see that not merely one or two, but many, confess such a doctrine.—**SPENER**:—Christians are "brethren" to each

other; for they have one Heavenly Father, one first-born brother, Christ; one mother, the Christian church; one seed of regeneration, the divine word; one inheritance of eternal life. That is a more intimate and strict brotherhood than the common one among all men.—**STARKE**:—In names and titles we must give good heed not willingly to commit falsehood, nor attribute to any one, praise that does not belong to him; yet common and authorized titles must be understood not in absolute strictness, but according to common use.—**SPENER**:—There remains even in a loose crowd a Christian church, even though grave errors, which remove the ground of faith are found there, so long as God's word and the holy sacraments are there and are maintained.

On Vers. 1 and 2. Let us hear, when we begin to waver in the truth: 1. Apostolic doctrine; 2. The testimony of brethren!—Apostolic doctrine and the voice of brethren; an admonition to every church to abide in the evangelical truth.

Ver. 3. **RIEGER**:—Paul flees in this perplexity to the riches of God in Christ Jesus, and entrusts to the grace and the peace from thence, the restoration of the Galatians also; with this greeting, as with a cordial, he not only refreshes their hearts but quickens himself also to a confidence towards God in Christ.—**WÜRT. SUMM.**:—We see here where we must begin, when after sin committed we will come to God for grace; namely, not with ourselves, not with our piety! for if we had kept this, we should be already in favor with God, nor even with God Himself out of Christ, for He is to sinners a consuming fire, but alone with Christ, and His bitter passion and death for our sins.—**LUTHER**:—Paul wishes the Galatians grace and peace, not from the emperor or kings and princes; for these are wont oftentimes to persecute the godly: nor does he wish them grace and peace from the world, for in the world they shall have tribulation; but from God our Father, that is, he wishes them a godly and heavenly peace.—**LONGE**:—True peace can never exist without grace, for grace is the ground and source of peace; on the other hand there is grace sometimes without peace, especially with the tempted, who may, for awhile fall into great disquietness of soul, and yet remain in God's grace.

Ver. 4. **STARKE**:—If Christ has for our sakes given His all, ah! should not we surrender ourselves, with all that in us is, to Him? Man! keep thyself from sin, on account of which Christ hath endured so much, lest thou thyself bring to nought for Him this great work, for which He came.—**LUTHER**:—Mark diligently the word: "for our." For therein lies all the virtue, namely, that all which is said concerning us in the Holy Scriptures, in such passages as "for me," "for us," "for our sin," and the like, we should know how to take well in mind, and apply particularly to ourselves, and hold fast thereto by faith.—For thou hast, no doubt, easily brought thyself to believe that Christ, God's Son, was given for St. Peter's, St. Paul's, and other saints' sins, who were worthy of such grace; but, contrariwise it is especially and thoroughly hard, that thou, for thine own person, a poor, unworthy, condemned sinner, shouldst from thine heart certainly believe, held, and

say, that Christ, God's Son was given for thy so many and so great sins, who yet nevertheless hast never yet been worthy of such grace.—Therefore should we well train and prepare our hearts with this utterance and the like utterances of St. Paul, that when the devil hereafter comes and accuses us and says: "See, you are a sinner, therefore you must be damned!" we may meet him and answer, "yea, good devil, for the very reason that you accuse me and will be condemning me for a sinner, for that reason will I be righteous and holy, be not damned, but saved the rather. For in this very thing, that you tell me how I am a poor sinner, and a great one, you give me a sword and weapon in hand wherewith I can mightily overcome you, yea, slay you and put you under my feet with your own arms. For if you can tell me that I am a poor sinner, I can say to you again, that Christ died for sinners."—Count these words of St. Paul as said in earnest, and to be true, and not as a dream, when he says that the world is evil, although many people therein have many noble, beautiful, virtues; and although in outward guise and appearance there is much holiness and brilliant excellence.—To this evil world belongs also all art, wisdom, righteousness, &c., of a godless man. Thy wisdom, which thou hast out of Christ, is a double folly, thy righteousness is a double sin and godlessness, since it knows nothing of the wisdom and righteousness of Christ, and since, over and above this, it darkens, hinders, reviles and persecutes you; wherefore St. Paul may well name the world an evil world; for it is the worst when it will be at the best and most pious. In the religious, wise and learned men, it will be at its most pious and best, and yet it is twice as wicked.

BERLENE. BIBLE:—Of this present evil world, ordinances of religion form no small part, of which much is instituted whereby men will take one another captive to the spirit of the world. Without religion nevertheless will the world not be; so it dresses up such things as may be congruous with flesh and blood; but true religion burdens and depresses it. Thus the deliverance takes place especially from the Pharisaic leaven.—**STARKE:**—See how availing and certain is our redemption and salvation, because it proceeds from the will of the Father: how can that be unavailing, which has come to pass according to His will.—[**SCHAFF:**—God is our Father because He is the Father (not simply of Jesus Christ which would place him on a par with us, but) of our Lord Jesus Christ.—R.]

Ver. 5. As often as we think on the great work of redemption, we should heartily praise God; and therefore should we often think thereon; that we may be powerfully excited to praise.—To praise God is the best divine service; it is that which must endure unto eternity. Happy he who begins it here, and prepares himself thereby for a blessed eternity. It is a proof that he knows God aright, and has become partaker of

His grace, and that he will one day come to the heavenly choirs of angels who praise God.

Jesus' giving Himself to death: 1. Its occasion (our sins); 2. Its purpose (our deliverance therefrom); or: 1. the strongest testimony against us (our sin); 2. the mightiest consolation for us; or: 1. Its great effect (to deliver us from this evil world); 2. Whence it has this effect (as being a satisfying and bearing and thereby a taking away of the divine wrath); 3. in whom it is thus effectual (only in those who are His in faith).—What defends us from being lost with this evil world? 1. Not our own righteousness whereby we only entangle ourselves in this evil world the more, but 2. Christ's sacrificial death alone.—The appropriation of the merits of Christ: 1. Every one needs it on account of his sins; 2. The sinner needs it precisely as sinner.—Jesus Christ the Deliverer out of the power of this present evil world: 1. The world the tyrant in whose power we are; 2. Christ the Deliverer that has appeared.—Evil—the character of this world: 1. Therefore the Christian in this world longs for the world to come; 2. He must however be delivered from this present world, in order to enter the world to come.—Redemption through Christ rests upon the will of God: 1. A rich consolation (against all doubts); 2. An earnest admonition: Whoever lightly esteems the redemption accomplished through Christ, sins thereby against the will of God Himself.—The honor which is due to God for the redemption in Christ.—The praise of God: 1. a fruit of the redeemed state; 2. a proof of the same.—The praise which the redeemed bring to God: 1. begins in time; 2. continues into eternity.

Vers. 3-5. LISCO:—The Apostle's invocation of blessings for his churches: 1. What does it contain? The greatest benefits which are bestowed by God on man. 2. On what is this invocation grounded? a. On the free will offering of Christ. b. On the gracious counsel of God, to redeem us by such offering.—The benediction of the Apostle: 1. A proof of his hearty love: even to the unthankful, who through their apostasy have so troubled him, he wishes the best things; 2. A proof of his standing fast in the truth: in direct opposition to them he held fast so much the more definitely the evangelical truth, of redemption through Christ's death alone, and points them to that in contrast with their erroneous opinions.—Right wishing: 1. wishes true benefits; 2. points to the true source of such benefits.—The right behavior toward those who are disposed to depart from the truth: to open the heart fully to them in expressions of desire, full of divine blessing, before closing with and combatting their errors.

Vers. 1-5. The appearance of the Apostle against the Galatians: 1. in the full dignity of his office, at the same time, however, associating the brethren with himself; 2. with the full love of his heart, at the same time conceding nothing of the truth.

Occasion of the Epistle: APOSTASY OF THE GALATIANS FROM THE GOSPEL, WHICH PAUL HAD PREACHED TO THEM, TO THE FALSE DOCTRINE OF CERTAIN SEDUCERS, AGAINST WHOM HE THEREFORE UTTERS THE ANATHEMA.

CHAPTER I. 6-10.

6 I marvel that ye are so soon removed [changing over]¹ from him that called you
7 into [in or by]² the grace of Christ³ unto another [a different]⁴ gospel: Which is
8 not another; but there be [except that there are] some that trouble you, and would
9 [θέλοντες, wish to] pervert the gospel of Christ. But though we, or an angel from
10 heaven, preach [should preach]⁵ any other gospel unto you⁶ than [or contrary to]⁷
9 that which we have preached unto you, let him be accursed [anathema]. As we
said before,⁸ so say I now again, If any *man* preach any other gospel unto you than
10 [or contrary to] that ye have received, let him be accursed [anathema]. For do I
now persuade [am I now conciliating]⁹ men, or God? or do I seek to please men?
for [omit for]¹⁰ if I yet pleased men, I should not be the [a] servant of Christ.

¹ Ver. 6.—*Μετατίθεσθε*, middle, not passive, see EXEG. NOTES.—R.]

² Ver. 6.—*Εν* cannot mean "into," especially after *καλέω*.—R.]

³ Ver. 6.—The many variations, such as the omission of *Χρ.*, the insertion of *Ἰησοῦ*, the substitution of *θεοῦ*, all probably sprang from mistaken exegesis, joining *Χρ.* with *καλεσάντος*. The reading *Χριστοῦ* is very well supported and now universally retained.—R.]

⁴ Ver. 6.—*Ἐτέρον*, "different in kind," not "another of the same kind" (*ἄλλο*, ver. 7). So Alford, Ellicott, Wordsworth, Lightfoot.—R.]

⁵ Ver. 8.—The periphrasis of the E. V. is necessary to bring out the force of *εὐαγγελίζηται*, in its reference to *εὐαγγέλιον*, vers. 6, 7; but the subjunctive must not be overlooked, as marking the different conditional propositions of vers. 8, 9.—R.]

⁶ Ver. 8.—*Χ.* omits *ὁ μὲν*, *Ν*³, first adds it.

⁷ Ver. 8.—(On the meaning of *παρά*, here and ver. 9. See EXEG. NOTES.—R.]

⁸ Ver. 9.—*Ν*¹: *προειρηκα*.

⁹ Ver. 10.—"Persuade" is obviously inapplicable to God. *Πειθω* here means "to conciliate," "to make friends of." So modern English commentators. The form: "am I," etc., is required by the emphatic *ἄρτι* (Ellicott).—R.]

¹⁰ Ver. 10.—Rec. *εἰ γὰρ ἔτι*; but *γὰρ* is best omitted. [Rejected on preponderant MSS. authority by all modern editors.—R.]

EXEGETICAL AND CRITICAL.

Without any thanksgiving for the readers' gifts of grace, as in other Epistles, the Apostle passes immediately from the invocation of a blessing to sharp rebuke which, however, strikes not so much the Galatians themselves as their seducing teachers. Vers. 6-9.

Ver. 6. I marvel that ye are so soon changing over.—He finds it strange, since he has expected, and had reason to expect, something different. "So soon" refers rather to the entrance of the apostasy than to its course, as having so rapidly developed itself from its commencement. The latter view suits the connection the less, inasmuch as *μετατίθεσθε* designates the apostasy as yet in process of development; *ὁὕτω ταχέως*, is therefore, we may say, equivalent to—so soon after the last visit of the Apostle. ["So soon" either 1) after conversion, or 2) after his visit, or 3) after the false teachers came; all three may be included, and are true; which is the primary reference cannot be certainly determined. In any case in view of the middle force of *μετατίθεσθε* ("turning renegades," LIGHTFOOT), it is a charge that the change was sudden and one for which they were to blame. SCHAFF: "The Greek implies first that the apostasy was voluntary, hence their own guilt; secondly, that

it was not yet completed, and hence might be averted. The passive rendering would transfer the guilt to the false teachers."—R.]

From him that called you: most probably from God, who called you on the ground of the grace of Christ, which He has shown in His surrender of Himself to death; not—from Christ, who out of grace has called you. It is true that with the first explanation *ἐν χάρι. Χρ.* is difficult to render, but in any case it is not to be understood of the state of grace, as if—called you to the possession and enjoyment of grace.—[By the grace of Christ.—The E. V. renders *ἐν χάριτι*, "into the grace," following the Vulgate, but *ἐν* is here used in its instrumental sense. ALFORD: "Christ's grace is the elementary medium of our 'calling of God;' the sum of all that He has suffered and done for us to bring us to God;—whereby we come to the Father,—in which, as its element, the Father's calling of us has place." ELLICOTT: "The dogmatical consideration that the grace of Christ, in the sense it here appears used by St. Paul, denotes an active and energizing influence rather than a passive element, seems distinctly to suggest the instrumental sense." Comp. his notes *in loco*.—R.] But it is God Himself who "calls." The reference of *καλεσάντος* to the Apostle has some support in the fact that he afterwards opposes so expressly his own preaching to that of others, yet must

be rejected, as *καλῆν* too constantly expresses an activity of God for this interpretation. The apostasy is described, doubtless not undesignedly, as an apostasy from a person, not from a doctrine, that it may appear as ingratitude.—**To a different gospel.**—More exactly: to another kind of gospel = *εὐαγγ. παρ' ὃ παρελ.* (ver. 9). A *gospel*, either because the Galatians naturally took the doctrine which the false teachers brought them for the Gospel, or primarily in the general sense of Doctrine of Salvation, which the legal doctrine also claimed to be.

Ver. 7. Yet Paul as it were at once corrects himself, and respecting that which he has just named “gospel,” denies again that this predicate in fact belongs to it, this false teaching is no gospel, but a subversion of the gospel. This is at all events the sense, if *ὃ*—the most obvious construction—is referred to the immediately preceding *εὐαγγ.* = “which other sort of gospel is no other, by the side of that preached by me, except that there are,” etc. [The more correct reference is to *ἕτερον εὐαγγέλιον*. So MEYER, ALFORD, ELLICOTT, LIGHTFOOT, and Schmoller himself. See ALFORD's notes *in loco* for a full discussion and objections to the reference below.—R.] The reference however to the whole sentence is possible—which is nothing else (that is, this turning to another gospel) than that you have let yourselves be seduced by such as wish to subvert the gospel.

There be some that trouble you.—“Paul is fond of calling his opposers: *τινές, i. e.*, certain well known people, whom one for any reason whatever, in this case out of disparagement, will not designate more nearly.” WIESELER.—[WORDSWORTH suggests and defends an ironical meaning: “unless they who are troubling you, are somebody,” but this seems forced. LIGHTFOOT paraphrases well: “only in this sense is it another gospel, in that it is an attempt to pervert the one true gospel.”—R.] *Ταρασσέν* = to disturb the conscience and thereby the feelings by exciting doubts whether the gospel preached to them were the true teaching or not.—**Wish to pervert** = to have the will, to labor for; as the sequel plainly shows, it has not yet come to an actual perversion; *μεταστρέφειν* = *ῥῆψ*, *funditus evertere*.—**The gospel of Christ**, probably=gospel respecting Christ, inasmuch as in the first place the gospel treats of Christ generally; especially, however, because the merit of Christ is the chief theme of the true gospel in distinction from the legal teaching. The gospel, of course, could not, in itself, be destroyed, but the evangelical preaching among the Galatians might be, if they received another teaching.

Ver. 8. **But though we—let him be anathema.**—Certain persons wish to destroy the gospel of Christ among you, and bring you another, but (*ἀλλά*) rather let every one who does that be *ἀνάθεμα*, instead of passing for an evangelist.—*Ἡμεῖς*: first and chiefly the Apostle himself, then, however, also the “brethren who are with me,” in whose name he likewise writes.—**Angel from heaven**, to be taken together=angel descended from heaven. “If Paul repudiates his own and even angelic authority in the case assumed, as accursed, then every one, without exception (comp. *δοτις ἂν ὃ, v. 10*), is subject to

the same curse in the same case.” MEYER.—*Παρ' ὃ εὐαγγ. ἔμειν*=literally: beyond that, etc., may be equivalent to *præterquam*, or to *contra*. “Formerly dogmatic interest came here into play, the Lutherans, in opposition to tradition, contending for *præterquam*, and the Catholics in defence of it, for *contra*. *Contra*, or more exactly the sense of specific difference, is according to the context the right sense. (See ver. 6. *ἕτερον*.)” MEYER. [This sense of *παρὰ*, “contrary to,” is now generally conceded by Protestant commentators. WORDSWORTH and LIGHTFOOT give it the sense of “besides;” the latter arguing from the context that Paul means, his gospel will brook no rival, will suffer no foreign admixture, but, as ELLICOTT remarks: “the Apostle implies throughout the Epistle that the Judaical gospel was in the strict sense of the words an *ἕτερον εὐαγγ.*, and in its very essence opposed to the true gospel.” Both ideas may properly be included (ALFORD, SCHAFF).—R.]—*Εὐαγγελιστάμεθα ὑμῖν*: namely, I and my companions at the time of your conversion. Comp. *παρελάβ.* ver. 9.

Let him be anathema.—A translation of *ῥῆψ* = Dedicated to God without ransom=given over to annihilation, to death, in the Old Testament to bodily, in the New Testament to *θάνατος* in opposition to *ζωή*, to eternal death. See in WIESELER a detailed elucidation and refutation of the explanation, “excommunicated.” [*Ἀνάθεμα* is the common Hellenistic form of the classical and Attic word *ἀνάθημα*, which in both forms originally meant “devoted to God.” When the two forms were desynonymized, the Hellenistic word naturally took a meaning from the Hebrew (through the LXX.) in *altam partem*, while the Attic form was used in a good sense. Comp. Luke xxi. 5, where only it is found in N. T. This distinction was general, but not universal. Afterwards the common patristic sense of our word undoubtedly was “excommunicated,” though sometimes accompanied with distinct execration. It cannot have this meaning here, for “an angel from heaven” is not open to excommunication, nor does N. T. usage favor such a signification. Comp. Rom. ix. 3; 1 Cor. xii. 3. See also TRENCI, *Syn. N. T.* § 5, MEYER, ELLICOTT, LIGHTFOOT.—This passage affords no warrant for ecclesiastical anathemas. Such a practice presupposes the milder meaning, which is incorrect, and as milder, in itself forbids such anathematizing. It is obviously unfair to find in St. Paul's language first, a reason for ecclesiastical “excommunication,” and then a warrant for “anathematizing.”—R.]

Ver. 9. **As we said before.**—Referring probably to his last visit, not to ver. 8.—The Apostle repeats the curse, which he has pronounced ver. 8, in order to show that he “speaks deliberately.” BENDEL. — [Notice that in ver. 8 the Apostle uses *εἰ* with the subjunctive: “though we, or an angel, should preach,” in ver. 9, *εἰ* with the indicative: “if any man preach,” appending the anathema in both cases. “In the former, a pure hypothesis is put forward, in itself highly improbable; in the latter a fact which had actually occurred and was occurring” (LIGHTFOOT). There is additional force in the change of subject: even Paul or an angel from heaven—did they do so—would be

anathema, much more—any man, neither Apostle nor angel—is anathema, having done so.—R.]

Ver. 10. **For am I now conciliating men?**—Explanation (*ἵνα*) of the severity with which he demeans himself towards the false teachers by this repeated *ἀνάθεμα*. He does it, because he is concerned only for the favor of God, not that of men. It would be natural to understand “now” like ver. 9 of the time of the composition of the epistle. Yet on the other hand this limitation is not quite congruous to the general contents of the verse, it is therefore better to understand it more generally of the time of the Apostle’s conversion. [It seems more natural to regard “now” as an emphatic taking up of “now” in ver. 9—“now in what I have said.” Paul had not been a man-pleaser before conversion. If he had been charged with it among the Galatians, he was not so now in what he had been writing.—R.] *Πείθω*=to win over, to draw to one’s side by persuasion, whether directly by words or otherwise; here, in view of the reference to God—to gain for one’s self, to win for one’s self as a friend.—*Ἀρπύσκω*: sometimes to please, sometimes to be disposed to please, to live according to the pleasure of; the latter here. “Yet” goes back to the same time with “now.” [“Yet,” i. e., after my call to the apostleship, and all that has happened to me (SCHAFF). “It is equivalent to ‘at this stage, at this late date’” (LIGHTFOOT).—R.] **I should not be a servant of Christ**=could make no claim to this title. As a true servant of Christ, who dares not act to please men, I must, even though it should not please men, judge with all sharpness and severity respecting those who subvert the gospel. “Servant of Christ” is here doubtless to be taken in its official sense=could make no claim to the name of a teacher. With how much right Paul could say so of himself is shown, *e. g.*, by 2 Cor. xi. 23 sq.

DOCTRINAL AND ETHICAL.

1. *Apostasy even in the early church.* The glimpse of such scenes of the first Christian Church as our Epistle speaks of, and as are mentioned by anticipation in our section, is instructive. Even in such as had been brought to the faith by a Paul himself, a speedy lapse was possible, and yet he certainly fulfilled his office among them in the right way, and his activity was blessed. Even the best preaching cannot overcome the sinful nature of the human heart. This preserving and making steadfast in the truth, is a work of the Holy Ghost, and it goes on, just as growth is wont to do: through advances and fallings back on account of the opposing might of the flesh, according to the account of the Apostle himself. Chap. v. 17.

2. *The false teachers.* Defections from evangelical truth, however, are not on this account to be taken lightly; but on the contrary, very gravely, as the language of the Apostle in this passage shows. Paul had full justification in uttering a curse against the false teachers, and thus giving them over to everlasting destruction, in the wickedness they committed with their false teaching; which was a double one—1) against persons: they perplexed their consciences and brought them in danger of losing the salvation of their souls; 2)

against the cause: they went about to subvert the gospel of Christ. They made an attack on the sacred rights of believers, and their conduct was therefore worthy of a curse. That this curse does not flow from personal mortification, because they had rejected his teaching, Paul shows plainly by placing himself under the curse, in case he should teach differently. Besides, the anathema is, of course, aimed at this conduct of the false teachers in itself, and this sharp opposition by no means excluded the wish that they might themselves see the error of their way, and themselves come to the knowledge of the evangelical truth. But this was not the place for saying this. He expresses himself with thorough earnestness against the false teachers, only to open the eyes of the Galatians, and to release them from the snares in which they had allowed themselves to be taken. Although in this earnestness he comes in conflict with men, he must do what becometh a servant of Christ: be zealous for Christ and the salvation of His people.

3. *Pleasing men.* What Paul says, ver. 10, appears to be opposite to 1 Cor. x. 33; but in 1 Cor. Paul speaks of things indifferent, in which a man may yield somewhat without wounding his conscience (comp. Rom. xv. 2). Here, however, he means sinful complaisance, where one fashions his doctrine and preaching according to the sense of men, in order thus to gain their favor. He only then is a servant of Christ, who subordinates unconditionally the favor of men to the favor of God, who in His official activity does not seek to make Himself pleasing to men, does not make this his object. When, however, from time to time—for uninterrupted it can never be—the favor of men falls to his lot, he is to receive it from God’s hand with thankfulness and humility, as a kind indulgence, which in his manifold conflicts may be of value. That the servant of Christ must be on his guard, not to draw upon himself deservedly the ill-will of the world through pride and self-will; that he is not in carnal temper to fly in the face of men, and hence that he must always examine well whether his zeal is a spiritual one, or is not becoming a carnal one, if it were not such from the beginning, is indeed self-evident, but cannot be carefully enough considered; as in general the theory of the relation of human and divine favor is tolerably simple, but the practice is very difficult.

[4. WORDSWORTH:—Not to please men, be they never so many or great, out of flatness of spirit, so as, for the pleasing of them, either

- 1) To neglect any part of our duty towards God and Christ; or,
- 2) To go against our own consciences, by doing any dishonest or unlawful thing; or,
- 3) To do them harm whom we would please, by confirming them in their errors, flattering them in their sins, humoring them in their peevishness, or but even cherishing their weakness; for weakness, though it may be borne with, yet it must not be cherished.

But then, by yielding to their infirmities for a time, in hope to win them, by patiently expecting their conversion or strengthening, by restoring them with the spirit of meekness, with meek-

ness instructing them that oppose themselves, should we seek to please all men.—R.]

HOMILETICAL AND PRACTICAL.

Ver. 1. "I marvel:"—is a word of apostolic wisdom.—LUTHER:—St. Paul does not set upon the Galatians with vehement and terrifying words, but speaks in quite fatherly and friendly wise with them; and does not only soften down their fall and error, but excuses them also in a manner, yet so that he nevertheless also punishes them. Therefore, of all sweet and mild words, he could hardly have chosen one more fit than when he says, "I marvel."—RIEGER:—In itself the preservation and perseverance of a man in good is more to be wondered at than when there is a stumbling or falling. But the Apostle says, "I marvel," in order to express to them thereby the confidence of something better, which he has retained on their behalf, and to let them discover something of the hope, in which he stands, of begetting them again through the gospel unto their first faith.

WÜRT. SUMM.:—We are here reminded of our human weakness. We should endeavor to be so assured of divine truth in our own heart, as to be able to persevere therein, though even an angel would persuade us of something else, and the whole world would believe otherwise. Such perseverance is not in our power, however, but must be obtained from God through prayer and through diligent use of the divine word, which alone can make our walk steadfast.

"From him that called you by the grace of Christ unto another gospel."—RIEGER:—A tender description of the good work begun in them. A feeling contrast with the yoke which some would now lay upon their necks.—SPENER:—Whosoever will no longer be saved simply through the grace of God in Christ falls away from the Father and the grace of Christ to another gospel, even though he holds the other articles of faith. For so soon as merit is mixed therewith, it is no more grace.

Apostasy from the truth: 1. how far not to be wondered at; 2. how far to be wondered at.—So soon alienated! 1. a word of grief, true of so many; 2. a warning word, in relation to all.—An apostatizing tendency, or inconstancy a radical fault of the human heart: 1. sluggish and immovable, where it is of moment that it should move and apply itself; 2. so movable and unsteady where it should abide firm.—To turn ourselves from Him who hath called us: 1. so lightly done; 2. weighs yet so heavily.—Another Gospel! is the world's cry; no other! must forever remain our answering testimony.

Ver. 7. SPENER:—The gospel of Christ will not let itself be mixed with the doctrine of works, as if these were necessary to salvation; but as soon as this is done, the gospel is perverted.—HEDINGER:—More taught than God has thought, is to the gospel quite athwart. The false teachers will have Christ's grace, to be sure, but something of their own works therewith. Gross error! Adding more destroys the store.—STARKE:—Where Satan cannot persuade men to open sins, he seeks to perplex their consciences, and pervert the gospel, which is the only means

of salvation; in this too he very easily succeeds, because the doctrine of works appears quite agreeable to the reason.

Ver. 8. LUTHER:—It is not in vain that St. Paul sets himself first, and will, first of all, be accursed, if he shows himself herein worthy of it. For all excellent workmen are wont also thus to do, namely, to reprehend their own faults first, for then can they so much the more freely chide and censure the faults of others.—SPENER:—No creature has authority to change anything in the gospel, or to add thereto, of however eminent rank, office, enlightenment, holiness, and miraculous power he may be. Not even the whole Church, nor her teachers, nor her councils and the like. If the change is made, no inquiry is needed; but it is to be reprobated, because it is new and another.—LANGE:—As the blessing coming out of the gospel is the most weighty and noble of all, so is the curse which rests upon the hindering of the blessing through falsifying the gospel, the greatest of all, one which remains forever upon soul and body.

Ver. 10. LUTHER:—We cannot more hotly and bitterly anger the world than by attacking and condemning her wisdom, righteousness, ability, and powers. If we now reject and condemn these highest gifts of the world, that is truly not to behave feigningly to the world, but to strive after hate and ill luck, and, moreover, to get both our hands full of the same. For if we condemn men with all their doings, it can never fail but that we must soon take our chance and bring upon ourselves such scorn and envy that we shall be persecuted, hunted, banished, condemned, and, very likely, even murdered.—SPENER:—The sincerity of a teacher, when men see that his concern is alone to please God, and not men, is a strong ground for believing that his teaching is sound and pure.—HEDINGER:—Just so! Whoever in the church, in the state, in the family, serves men, fears and cowers before men, and, for their sake, bends the right, flatters and fawns, has trifled away his best title—Christ's servant and disciple. A thunder-stroke! Whose ears tingle not, when he hears it?—RIEGER:—O God! preserve all thy servants, that no one, through pride and self-will, may draw persecution upon himself, and fly in the faces of men; but grant also that we may not count persecution, mocking, and contempt as tokens of our having betrayed the truth, but may view them and bear them as the marks in the foreheads of thine approved servants!

The earnestness with which Paul opposes the false teachers: 1. well founded, 2. very significant for us: should (a) withhold us from the reception of any unevangelical doctrine; (b) strengthen us in the certainty that the gospel, which we have, is the true one.—A curse upon him who preaches a false doctrine! 1. A fearfully earnest utterance; 2. yet pressingly needful; 3. instructive for all that are wavering.—Let not every man undertake to be a teacher, but whoever is, let him take heed what he teaches.—The curse which Paul pronounces upon himself, if he should preach another gospel, is a token: 1. how high the gospel stands in his view; 2. how humbly he thinks of himself (viewing himself only as a mere instrument,

as a servant, who has to accomplish what his Master has commanded him).—Not the Church above the word, but the word above the Church!—Two earnest questions: 1. Which seekest thou most, man's favor or God's favor? 2. Which is weightier, man's favor or God's favor?—Man's favor or God's favor? Choose: there is no third.—The right union of unsparingness and forbearance in our intercourse with men: an art of difficult attainment.—To be entirely unsparing, and entirely forbearing, each in the right way, is the Christian's duty in dealing with men.—Man's disfavor, compared with God's favor, as insignificant as wholesome, perfects us in humility, and impels us the more to assure ourselves of the favor of God.

On the whole section.—Lisco:—The curse of the Apostle against the false apostles: 1. Whom it strikes: 1. Necessarily every one, without exception, who changes the blessing of the gospel into mischief, and so out of good pre-

pares for himself death; 2. those also who have deep insight, or other high qualities for serving the kingdom of God, and yet do not preach it purely; 3. even an angel himself, if he could preach another gospel. II. Why must it be uttered? 1. He who preaches the gospel must have a will thereby to serve, not men, but God; 2. through a false gospel men may, indeed, be attracted, but God views it as blasphemy; 3. therefore, he is placed under the curse, who will serve the gospel, and yet doing so as a man-pleaser, is found an unfruitful servant of Christ.

The apostasy of believers: 1. is, alas, sometimes a fact; 2. from what does it proceed? 3. how is it to be remedied?—The Apostle's demeanor: 1. towards the misled: he makes a complaint and charge; but through it all the full tones of compassion and love are heard; 2. towards the misleaders: unsparingly stern even to denouncing a curse.—To fall away from the gospel is bad, but to subvert the gospel is worse.

I.

TO DESTROY THE INFLUENCE WHICH THE FALSE TEACHERS HAD GAINED IN THE CHURCHES, PAUL REFUTES THEIR ATTACKS UPON HIS APOSTOLIC DIGNITY, AND PROVES THEREBY THE FULL AUTHORITY OF HIS PREACHING.

CHAPTER I. 11—II. 21.

1. To this end he appeals to the fact that he received his commission to declare the Gospel from God and Christ Himself through immediate revelation, not from the senior Apostles.

(CHAP. i. 11—24.)

11 But I certify you [Now I declare unto you],¹ brethren, that the gospel which was
12 preached of [$\delta\pi$, by] me is not after man. For I neither received [For neither did
I receive]² it of [from] man, neither was I taught *it*, but by [through] the [omit the]
13 revelation of [from]³ Jesus Christ. For ye have [omit have] heard of my conversa-
tion in time past in the Jews' religion [Judaism],⁴ how that beyond measure I per-
14 secuted the church of God and wasted [was destroying]⁵ it: And profited in the
Jews' religion above many my equals [And surpassed in Judaism many of my
age]⁶ in mine own nation, being more exceedingly zealous of the traditions of my
15 fathers [or my ancestral traditions]. But when it pleased God,⁷ who separated me
16 [set me apart]⁸ from my mother's womb, and called *me* by his grace, To reveal
his Son in [within] me, that I might preach him among the heathen [Gentiles];
17 immediately I conferred not with flesh and blood: Neither went I up [away]⁹ to
Jerusalem to them which [who] were apostles before me; but I went [went away] into
18 Arabia, and returned again unto Damascus. Then after three years I went up to
Jerusalem to see Peter [to make the acquaintance of Cephas],¹⁰ and abode with
19 him fifteen days. But other of the apostles saw I none [I did not see], save
20 James the Lord's brother. Now the things which I write unto you, behold, be-
21 fore God I lie not. Afterwards I came into the regions of Syria and Cilicia;
22 And [but] was unknown by face unto the churches of Judea which were in Christ:
23 But they had heard only [only they were hearing],¹¹ That he which persecuted us
in times past [who once persecuted us] now preacheth [is now preaching] the faith
24 which once he destroyed [was destroying]. And they glorified God in me.

¹ Ver. 11.—The *Recepta γυνωρίζω δέ* is well attested, adopted by Lachmann and latterly by Tischendorf. [Alford retains γάρ on the authority of B. F. and a few others; δέ is adopted by Wordworth, Ellicott and Lightfoot, on the authority of N. A. D²³. K. L. and most versions. "Now I declare unto you" is taken from E. V., 1 Cor. xv. 1, where the Greek is the same.—R.]

² Ver. 12.—[Ellicott's rendering given above, is an alteration made to retain the emphasis on "I," and to indicate that the first negative is not strictly correlative to the second. "From" instead of "of," in conformity with modern usage.—R.]

³ Ver. 12.—[The genitive Ἰησοῦ Χριστοῦ is a subjective genitive. See EXEG. NOTES.—R.]

⁴ Ver. 13.—Ἰουδαϊσμῷ is better rendered literally. So in ver. 14.—R.]

⁵ Ver. 13.—[The sense of the imperfect, ἐπόρθουν, is best expressed thus. Schaff renders: "labored to destroy." The same change in ver. 23.—R.]

⁶ Ver. 14.—[Schaff thus renders it. The E. V. is unusually unsatisfactory here; the ἀπᾶς λεγόμενοι, συνηλικιώτας means "contemporaries."—R.]

⁷ Ver. 15.—Ο ὅς ἐς of Rec. is rejected by Tischendorf, and bracketted by Lachmann. N. has the words [so also A. D. K. L., many cursives and versions; retained by Ellicott, Wordsworth. There are paradiplomatic reasons for retaining it, but if a gloss, undoubtedly a correct one.—R.]

⁸ Ver. 15.—[“Separated” has a local sense not intended here.—R.]

⁹ Ver. 17.—Of the two readings ἀνῆλθον (Rec.) and ἀπῆλθον, about equally attested, the second is decidedly preferable on internal grounds. Not only does the latter give a more formal and sharper antithesis; οὐδὲ ἀπῆλθον—ἀλλὰ ἀπῆλθον, but the former betrays itself as a correction from the fact that ἀνέχουμαι or ἀναβαίω is generally used of the journey to Jerusalem, as in ver. 18. Wieseler. N. has ἀνῆλθον, [adopted by Tischendorf, Wordsworth, B. D. F. have ἀπῆλθον; adopted by Lachmann, Meyer, Wieseler, Alford, Ellicott; Lightfoot is doubtful. "Went away" follows the latter reading.—R.]

¹⁰ Ver. 18.—Instead of Ἰερόσω (Rec.), Κηφᾶ is to be read, as also in il. 9, 11, 14. So also N. The Hebrew name was expressed by the Greek gloss, hence in il. 7, 8, where Paul himself wrote the Greek name, the variation Κηφᾶς is not found [So all modern editors. Ἰστορήσας means more than to see, "to visit, to make the acquaintance of."—R.]

¹¹ Ver. 23.—[The English text has been amended to bring out the force of the Greek imperfects.—R.]

EXEGETICAL AND CRITICAL.

Ver. 11. Now I declare unto you—not after man.—[Literally: "I make known unto you as respects the gospel, the one preached by me, that it is not according to man."—R.] To the warm burst of feeling succeeds the composed statement of reasons. Accordingly we have the formal γυνωρίζω, and the address "brethren," which also shows that Paul, although in the introduction he gives no peculiar title of honor to the Galatian Christians, feels himself to be still standing in the fraternal relation to them. He takes this as his starting point with them, because his aim in what follows is to bring them back and win them again from their error. He first justifies his preceding rebuke by the distinct and formal assurance that his teaching is not of man. Of course this was not something entirely new to the church, yet it had, doubtless, been at first a merely tacit presupposition in connection with the Apostle's preaching, without having been expressly emphasized: hence the γυνωρίζω; after it had been called in question, it must be definitely affirmed.

The gospel which was preached by me is most naturally referred to the preaching of the gospel among the Galatians, although self-evidently the same declaration was of general validity.—Ὁ ὅ κατὰ ἀνθρώπον literally: "not according to man," not after the fashion of man, not man's work. This applies not immediately to its origin, but to its character, which however is especially and primarily conditioned by its origin (ver. 12). The sequel shows the phrase to be nearly equivalent in sense to "scholastic" [schulmässig].

Ver. 12. For neither did I receive it of man, neither was I taught it.—"Neither did I"—any more than the Twelve. By the denial of any human origin of his gospel he asserts his equal rank with the other Apostles. The sentence receives a simple exposition when compared with ver. 1, which it more closely explains. The first and negative part: "neither did I receive it from man, neither was I taught it," is an explanation of "not of man, neither through man," while the second

part, "but through revelation from Jesus Christ," is an explanation of "through Jesus Christ and God the Father," which is afterwards made yet more definite (vers. 15, 16).—[LIGHTFOOT: The idea of the preposition (παρά) is sufficiently wide to include both the ἀπό and διά of ver. 1.—R.]

Through revelation from Jesus Christ.—This is commonly explained as merely a giving of instruction respecting the contents of the gospel, and there is then a difficulty as to when Christ gave to Paul this ἀποκάλυψις, discovery. Here Ἰησοῦ Χριστοῦ is taken as *gen. subj.*—the revelation which Jesus Christ gave. MEYER explains it of revelations received soon after the event near Damascus, of which, however, there is no mention in the Acts. Others, with reason, refuse to assume any such revelations, but explain the "revelation" as identical with the actual appearance of Christ on the way to Damascus, through which Paul received certainty of that which is precisely the essence of the gospel, namely, "Jesus the Son of God." They are led to this, moreover, by a just instinct, that it is not the developed contents of that which Paul taught, that is here in question. This explanation, therefore, is quite correct, and Paul's reference here is solely to the fact of that appearance on the way. Yet he has in view chiefly, not a receiving of instruction thereby, but his call to the apostleship itself, for this was a call "to preach the gospel" (see also ver. 18), and therefore a "receiving the gospel." The expression, that he had received the gospel through revelation from Jesus Christ, has primarily the simple meaning, that through this he had been called and appointed to preach. In the phrase "through revelation," etc., Ἰησοῦ Χριστοῦ is at all events the subjective genitive, for Christ is in any case to be regarded as active in the installation of the Apostle (ver. 1), and hence in his call to preach. As the object of this "revelation" we are to understand not the contents of the gospel, but more simply Christ Himself, hence it is—by Christ's revealing Himself to me.—This view is, it is true, in apparent contradiction to the "taught" immediately preceding, which seems to point to a definitely developed doctrine, but

only in apparent contradiction. It is only in the negative that he speaks of "being taught;" in order to deny most entirely the human calling to preach, Paul denies also the "being taught;" he did not, he says, first receive in a course of school instruction, his equipment, authorization and capacity to preach, hence not in a secondary, derived manner, as a scholar (of the Apostles). Over against this human origin, Paul now simply asserts his "revelation from Jesus Christ" which need not be complemented by "taught"—an expression in itself awkward too—but merely by "received."—In what immediately follows it is not "through revelation from Jesus Christ," so much as the negative "neither was I taught it," that is proven. For in vers. 15, 16, where "through revelation" has to be touched, it is mentioned properly only as a historical notice, in order to mark the transition from the first period of his life to the second, hence only in the subordinate clause. From this, however, the conclusion cannot of course be drawn: "I was taught through revelation from Jesus Christ;" for this reason first, that then we should expect a detailed statement of this positive side. But all that was to be said on the positive side, had been said already in the short *ὁ ἀποκαλύψας ἡμῶν Ἰησοῦ Χριστοῦ* because here a simple fact only was in question; on the other hand the "received from man" and "taught" could have taken place in many ways and at different times, might have been of long continuance; and on this account the demonstration was needed that there had been no point of time whatever, when such instruction from the senior Apostles (whom he has in mind throughout in "from man"), could have taken place, since at first he has been hostile to Christianity, and after his calling had never lived in intercourse with the senior Apostles, though at the same time he had already preached the gospel. And, he proceeds to say in chap. ii., when afterwards, he was once somewhat longer with them, he then appeared as a fully equal Apostle, and was so acknowledged; hence there could no longer be any talk of his occupying the place of a pupil.

[Since the design of the Apostle in what follows is to prove that his doctrine as well as his apostleship was God-given, that He was "taught of God," it seems more natural to refer "revelation from Jesus Christ," to instruction as well as to calling to the apostleship. WORDSWORTH calls attention to the force of *ἀλλά*, which he considers to be here "except" "save"—"nor was I taught it except by revelation." He was *θεοδιδάκτος*. And this view is further sustained by the omission of the article before the noun, which is not rendered definite either by the genitive following or by the fact that there was but one revelation (Paul undoubtedly had many). To what instructive revelation does he refer? Undoubtedly to that on the way to Damascus, but not to that exclusively. Nor to any particular revelation soon after his conversion (AQUINAS, MEYER, ELLICOTT, ALFORD, who suggest the sojourn in Arabia, ver. 17, as the probable time), but to the revelation on the way to Damascus as "the fundamental and central illumination," "followed by special revelation" at different periods of his life. Comp. Acts xxii. 17;

xxiii. 11; 1 Cor. xi. 13; 2 Cor. xii. 1 sq.; Gal. ii. 2. SCHAFF. Schmoller's view on this point colors his notes on the entire section.—R.]

Ver. 13. **For ye heard of my conversation in time past, etc.**—How far this statement is meant to confirm the previous proposition (*γάρ*), has just been indicated. Perhaps, however, he also emphasizes his former Jewish zeal, with particular reference to his Judaistic opposers. He wishes thereby to call attention to the fact that his present anti-Judaistic position does not result from any want of acquaintance with Judaism, but that, on the contrary, it rests upon only too intimate an acquaintance with it.

Ἰουδαϊσμός: the word in itself, it is true, signifies nothing more than the Jewish religion; yet Paul, in this connection, evidently throws more meaning into it, joining with it the additional idea: Jewish zealotism. Only thus is a proper meaning given to "surpassed in Judaism" (ver. 14). This again finds its explanation in **how that beyond measure I persecuted, etc.** "He was really engaged in the work of destruction, not merely in that of disturbance." MEYER.

Ver. 14. **In mine own nation.**—Literally "race," the people are regarded as a single race, descending from the same ancestor. — **My ancestral traditions:**—not the Pharisaic traditions or the Mosaic law, together with those traditions, but teachings which the fathers of the collective people held (see WIESLER). The phrase: "the traditions of my fathers," in itself, describes only the doctrinal and ritual definitions respecting the Jewish worship which then obtained, though, of course, resting on the Mosaic law as their foundation. But Paul, in calling himself a zealot, who surpassed many of his contemporaries, has undoubtedly in view chiefly his observance of these usages according to the peculiarly strict rule of Pharisaism. [SCHAFF: "The word *παράδοσις*, 'tradition,' which figures so prominently in the Roman Catholic controversy, in the general sense, embraces everything which is taught and handed down, either orally or in writing, or in both ways, from generation to generation; in the particular sense it may be used favorably of the divine doctrine, and even of Christianity itself, as is the case 1 Cor. xi. 2 (E. V. 'ordinances' instead of 'traditions'); 2 Thess. ii. 15; iii. 6, or unfavorably of the human additions to, and perversions of the religion of the Old or New Testament, in which case it is generally more clearly defined as the traditions 'of the elders' or 'of men,' as Matt. xxv. 2; Mark vii. 3, 5, 8; Col. ii. 8. In our passage it means the whole Jewish religion, or mode of worship, divine and human; but in the Pharisaic sense, as opposed to Christianity." LIGHTFOOT's paraphrase is excellent: "My early education is a proof that I did not receive the gospel from man. I was brought up in a rigid school of ritualism, directly opposed to the liberty of the gospel. I was from age and temper a staunch adherent of the principles of that school. Acting upon them, I relentlessly persecuted the Christian brotherhood. No human agency, therefore, could have brought about the change. It required a direct interposition from God."—R.]

Vers. 15, 16. **But when it pleased God.**—In the interest of his demonstration of the in-

dependence of his apostolate, as respects men, he here studiously emphasizes the activity of God in conferring it, going back even to the divine ordination thereto at his very conception. [LIGHTFOOT: "Observe how words are accumulated to tell upon the one point on which he is insisting—the sole agency of God as distinct from his own efforts."—R.]—**From my mother's womb**—when he was yet in his mother's womb, he was already set apart as an Apostle. [SCHAFF: "Comp. Jerem. i. 5; Isa. xlix. 1. The decree of redemption is eternal as God's love and omniscience, but its temporal realization begins in each individual case with the natural birth, and more properly with the gospel call and the spiritual birth. He refers, however, here more particularly to his call to the *apostleship*, for which he was 'set apart' or destined, elected and dedicated by a Divine act. Comp. the same term, Rom. i. 1; Acts xiii. 2."—R.]—His calling followed afterwards near Damascus. In the Acts, Christ's appearance only is mentioned; here Paul takes up the event with a more doctrinal reference, and hence refers this appearance to its first cause, God. This, of course, implies no discrepancy with the narrative of the Acts.—Although appearances favor such a view, "called" does not denote an earlier act, preceding the revelation (ver. 16) which, therefore, refers to subsequent revelations (MEYER). [The aorist participle, *καλέσας*, in this connection, at first sight, seems to refer to an act prior to the "revelation," not, however, necessarily long before. It does not mean a "calling" in the Divine mind, as some infer from its connection with "set apart;" but most probably the Divine act which, "by means of His grace," resulted immediately in his conversion, when the revelation was made. ELLICOTT: "The *moving* cause of the call was the Divine pleasure; the *mediating* cause, the boundless grace of God; the instrument, the heaven-sent voice" or revelation; the purpose of the setting apart, the call and the revelation alike was, "that I might preach him among the Gentiles." "To reveal" depends on "pleased," not on "called."—R.]

So then "reveal" is only the explanation of the "calling;" more precisely: there is thereby indicated what took place at the calling, namely, the enlightenment and conviction then effected. For this reason also, because the calling comes into mention only as respects its result, he speaks only of revealing "His Son within me." Accordingly Paul, in this passage, indeed, says nothing of having had an outward appearance of Christ. But, that Paul, in the expression, **to reveal his Son within me**, was thinking of a definite, individual fact, which was connected with a definite locality, the city or the neighborhood of the city of Damascus, and not of a purely internal event, appears most clearly from what follows ver. 17, "returned again." "Had the event of his conversion been a purely inward one, his recollection of the locality where it occurred would not, more than twenty years after, have still forced itself so strongly into the foreground that, in describing only the general inner result of that revolution, he would have been constrained at once to think of Damascus." PARET, *Jahrbücher für deutsche Theologie*, 1858.

H. 1. Furthermore and principally, the whole proof which Paul here brings for his apostolic parity rests upon the fact that he had really and truly had an appearance of the Risen One. "I have not been called by men, but just as truly as the older Apostles, by Christ Himself to be an Apostle," is his fundamental thought: how could he be thinking on a mere internal event, a vocation by Christ only in spirit? With that, instead of his equality, his difference from the others would have been established. Therefore, if any conclusion is justified, it is this: Paul has here in his eye the event related in the Acts; presupposing, however, the outward occurrence as well known, he avails himself only of that element of it which has pertinence here, namely, that he was inwardly enlightened concerning Christ, that Christ was revealed to his inner eye, to faith. Of his conversion in itself, Paul does not speak here, or only so far as it was a condition of his capacity for the apostleship, as through it the "calling" to be an Apostle became a reality. He dates his calling, therefore, from the moment of his conversion. Therefore, he continues: **that I might preach him among the Gentiles**.—Him whom God has revealed to him as His Son, he was, and is still (therefore the present), to declare as such; this is the gospel which he received "through revelation from Jesus Christ" (ver. 12), this "the gospel which was preached by me" (ver. 11).—*Ἐν τοῖς ἔθνεσιν*: among the Gentile nations, therefore *ἐν*, not the dative. For Paul preached not merely to the Gentiles, but among the Gentile nations, first to the Jews dwelling among them, and only then to the heathen themselves.

Immediately I conferred not with flesh and blood.—*Εὐθέως*, of course, belongs strictly not to the negative sentence immediately following, but to the affirmative sentence: "went away into Arabia," it does not, however, exclude a brief previous activity in Damascus, since the Apostle was only concerned to prove that he did not go out from Damascus in any other direction than Arabia, and particularly that he did not go to Jerusalem.—"I conferred not," I addressed no communication to flesh and blood, in order to receive instruction and direction—"flesh and blood;" here merely—one clothed with a mortal body, therefore in sense equivalent simply to—Man. The conception is thus strongly expressed, because Man appears here in antithesis with God.

Ver. 17. **Neither went I away to Jerusalem to them who were apostles before me**.—This is the only distinction which he concedes between himself and them.—**Into Arabia**. "This Arabian journey is to be regarded as his first essay of foreign labor, and it is, by *εὐθέως*, put in connection with the purpose of the divine revelation, that he should preach the gospel among the heathen."—(MEYER). Yet I would not on this account wholly reject the other conjectures that have been offered as to the purpose of this journey, such as seeking protection from the Jews, "severing himself from pressure of the national spirit," and partially also, perhaps to prepare himself in stillness for his work.—This journey into Arabia is not mentioned in the Acts, probably because it was of short duration

and therefore perhaps not known to Luke; it is, with most probability, placed in the time of the "many days," Acts ix. 23; the flight from Damascus must therefore be placed at the end of this second visit there. [Two questions arise: 1. as to the *place*; 2. the *object* of this sojourn. 1. Although "the desert region about Damascus" may have been the place (since Justin includes Damascus in Arabia, and Xenophon applies the name to the region beyond the Euphrates, *Anab.* I. 5), yet Paul is always more definite in his geographical statements than most ancient authors, and as in the only other place where Arabia is mentioned in the N. T. (*Gal.* iv. 25), it must mean the Sinaitic peninsula, it seems decidedly preferable to refer it to that locality in this case. Besides, as LIGHTFOOT well remarks, any other view "deprives this visit of a significance which, on a more probable hypothesis, it possesses in relation to this crisis of St. Paul's life." If iv. 25 refers to "Hagar" as the Arabic name of Sinai, the argument is conclusive, for he was not likely to have heard this name anywhere but on the spot. If it be a mere geographical remark, then it is a very indefinite one, granting that Paul here uses "Arabia" with so extended a signification. 2. "Paul's object in this residence in Arabia, as seems most probable from the context, was not to preach the gospel—but to enjoy a season of undisturbed preparation for his high and holy calling. This period, therefore, belongs more properly to the history of the Apostle's inward life; and this affords the simplest explanation of the silence of the book of Acts respecting it. It was for him a sort of substitute for the three years' personal intercourse with the Lord, enjoyed by the other Apostles" (SCHAFF, *Apostolic Church*, p. 236). This view of the *object* confirms the opinion that the Sinaitic peninsula was the locality. Where Moses and Elijah had been before him, Paul went. "Thus in the wilderness of Sinai, as on the mount of transfiguration, the three dispensations met in one;" Law, Prophecy and Gospel; Moses, Elijah and Paul. Comp. LIGHTFOOT, p. 87 sq.; STANLEY, *Sinai and Palestine*, p. 50.—R.]

Ver. 18. **Then after three years.**—To be reckoned probably from his calling to the apostleship; for he means: I did not go up at once to Jerusalem, but only three years after. This is the first journey of Paul to Jerusalem, Acts ix. 26.—*Ἰστορησάμενος* K.—in order to become personally acquainted with Cephas, not: in order to obtain instruction from him. The more precise expression is therefore designedly chosen.—**Fifteen days.**—Had it been in itself possible that Paul at this time received instruction, still a course of instruction strictly so called, a schooling under the senior Apostles would not have been possible in so short a time. Hence the length of his stay is expressly mentioned. [Nor does the singling out of Peter prove anything more than his prominence among the Twelve; Paul puts himself on a par with all the Apostles, including Peter.—R.]

Ver. 19. **But other of the apostles I did not see.**—"Apostle" must be taken in the strict sense of the Twelve, since it is precisely his parity with these that Paul wishes to make out. Therefore **James the Lord's brother** is either

to be reckoned among the Apostles and identified with James, the son of Alphaeus, and so "brother" to be taken in the sense of "cousin;" or "saw" (*εἶ μὴ*) is to be referred only to "I did not see" = another one of the apostles I did not see, but I saw only James. Grammatically the former is decidedly the less difficult; but the identification with James, the son of Alphaeus, is attended with great difficulties. Comp. WIESELER *in loco*. Besides this impression is evidently conveyed, that Paul by the special addition he appends to the name, wishes to distinguish this James from the Apostles, not to include him in their number. For this reason the second interpretation is to be preferred. Although not an Apostle, this James could still be mentioned by Paul, as is done here, along with the Twelve, because he had a standing well-nigh apostolic. Respecting the question how the James mentioned chap. ii. 9, is related to this James, see remarks on that passage. "The notice that at that time Paul only saw Peter and James in Jerusalem, does not conflict with the indefinite *τοὺς ἀποστόλους*, Acts ix. 27, but authentically defines it." MEYER.

[The interpretation turns upon the much discussed question what is meant by "the brethren of the Lord," for unless this James can be identified with James, the son of Alphaeus, he is not an Apostle. The view of LIGHTFOOT, ALFORD and others that he might be an Apostle, and yet not of the Twelve, seems altogether untenable. Only one point is undisputed: This James is the one who was frequently called by the church fathers "bishop of Jerusalem," and also "the Just." Whether he were an Apostle, whether he wrote the general Epistle, whether referred to again in this Epistle, are open questions. Without entering into an extended discussion, it will suffice to mention the leading views and their bearing on this passage, referring the reader to special dissertations. There are three principal theories. That the brethren of the Lord were 1. the sons of Joseph and Mary; 2. the sons of Joseph by a former wife; 3. the cousins of our Lord, either the sons of the Virgin's sister, or the sons of Joseph's brother, *etc.* 1 and 2 are the older views; 3 originated with Jerome. On this latter theory alone can we identify James, the brother of our Lord, with James, the son of Alphaeus, for the other theories imply that Joseph, not Alphaeus, was his father. But this theory is with difficulty supported, for not only did it originate in an attempt to justify and thus enjoin virginity in man as well as woman, but it has always been forced to call to its aid mere conjectures. Hence, if it be rejected, our verse means that Paul saw none other of the Apostles, but he did see the Lord's brother. To which view we are in a measure forced also by the statement of John (vii. 5: "neither did his brethren believe in him") after the twelve were chosen. Comp. John vi. 67, where "the twelve" are spoken of. That his brethren were afterwards believers is stated (Acts i. 14, where they are mentioned in distinction from the Apostles); the reason of the so speedy conversion may be found in 1 Cor. xv. 7, if "James," of whom "he was seen," be distinguished from "the twelve" (ver. 5) and "all the Apostles" in the same verse.

As between 1 and 2, it may be remarked, that it seems more natural to consider the brethren of our Lord the sons of Mary, were it not for two reasons, first, the instinctive repugnance (JOS. ADD. ALEXANDER) to such a view, and secondly, the fact that the dying Saviour committed His mother to another than these brethren, a strange fact, were they her own sons. Still these are not insuperable objections. The whole question is an open one, and it was only necessary to discuss it here so far as to decide upon the meaning of this particular passage. The reader is referred to LANGE's *Commentary, Matthew*, p. 255 sq., where LANGE defends the modified cousin-theory, and SCHAFF advocates at length the first view stated above. Also to LANGE's *Commentary, James*, p. 9 sq.; SCHAFF, *Monograph on James*, Berlin, 1842; ALFORD, *Prolegomena, Epistle of James*. Comp. the authorities quoted by these writers. The best classification and history of opinions will be found in LIGHTFOOT, *Dissertat. II.*, p. 247 sq., which has been freely used in the above remarks. He, however, defends the second theory. As regards this passage, it seems on the whole best to consider this James—1. as not identical with the son of Alphaeus; 2. as not an Apostle. Both points are involved in the exegesis of the passage, but as *ἐν* $\mu\eta$ is susceptible of either interpretation, these results must be reached on other than grammatical grounds. The grounds for the above opinions cannot be stated at length, but may be found in the more extended discussions.—R.]

[WORDSWORTH: "Paul's meeting with Peter and James. Peter cordially received him.—'Fifteen days;' ample time for Peter to have seen what I was, and to have proclaimed me to the world as a deceiver, if the Gospel which I preached was not consistent with his own. Therefore they who cavil at me involve Peter also in the charge of conniving at error and delusion." But thus indicating his respect for Peter and James, "he wisely guards himself against any imputations on the part of his Judaizing adversaries, that he, a new Apostle, was liable to the charge of disparaging the original Apostles of Christ. And he prepares the way for what he is about to say in the next chapter concerning his resistance to St. Peter."—R.]

Ver. 20. **Now the things which I write unto you.**—Ver. 20 contains a solemn asseveration, which has its ground in the importance of the account just given for the Apostle's purpose, namely, to prove his own apostolic dignity.

[Ver. 21. **Into the regions of Syria and Cilicia;**—No mention is made of his going into Syria in the narrative in the Acts, but he is said to have been brought down to Cesarea, and sent forth to Tarsus (in Cilicia), where Barnabas afterwards went to seek him (Acts ix. 30; xi. 25). There is no discrepancy. Paul may have gone to Antioch on his way to Cilicia, or returned that way in his labors before Barnabas came for him; or the expression here may be indefinite, since "Syria and Cilicia" appears in history almost as a generic geographical term, the more important district being mentioned first. Comp. CONY. and HOWSON. 1. pp. 104, 105. LANGE's *Comm., Acts*, p. 182.—R.]

Ver. 22. **And I was unknown.**—This re-

mark also belongs to the proof that he had not been a disciple of the Apostles, for had he stood in near connection with them, he could not but have become known to the churches of Judea.—**The churches of Judea,** *i. e.*, outside of Jerusalem. [The phrase which are in Christ Jesus, doubtless means "which are incorporated with Him who is the head" (ELLCOTT), yet it is also used to distinguish the bodies of believers from other bodies, of Jews, for example. ALFORD: "By thus showing the spirit with which the churches of Judea were actuated toward him, he marks more strongly the contrast between them and the Galatian Judaizers."—R.]

Ver. 23. **Is now preaching the faith.**—*Πιστις* here also not=Christian doctrine [it being very doubtful, as ELLICOTT remarks, whether *πιστις* ever has in the N. T., this more distinctly objective sense, so frequent in ecclesiastical writers. See also the valuable note of LIGHTFOOT, p. 152, sq. on the word "faith."—R.], but=Faith; he preached that men should believe, as well as, of course, what they should believe. Formerly he sought by persecution to hinder men from believing in Christ, that is, he was destroying it; *i. e.*, Faith.

Ver. 24. **In me.**—Paul is not only regarded as the occasion of the praise, but as the foundation on which their faith rested. "With this impression which Paul then made upon the congregations in Judea, the hateful plotting of the Judaizers in Galatia against him stood in striking contrast. Therefore the added clause." MEYER. [ELLCOTT: "The preposition in such cases as the present, points to the object as being, as it were, the sphere in which, or the substratum on which the action takes place."—R.]

DOCTRINAL AND ETHICAL.

1. *How Paul was taught.* A right understanding of ver. 12, according to which Paul here denies only that his calling and preparation to be an Apostle (a preacher of the gospel) was through men, is by no means inconsistent with assuming, as in any case is necessary, that Paul learned the historical particulars of the life of Jesus not by immediate intuition, but through the testimony of men, as indeed the Apostle in other passages unhesitatingly expresses the traditional character of his historical knowledge, as in 1 Cor. xv. 1; ix. 14; vii. 10, 25; also xi. 23. Comp. on this the instructive article of PARET, "*Paul and Jesus.*" *Jahrbücher für deutsche Theologie* B. 3, H. 1, 1858. "The passage in the Galatians," remarks PARET, "becomes, in fact, first fairly intelligible by assuming as above. Just because Paul was remitted, in respect to particulars, to the testimony of others, could his opposers make the attempt to represent his whole knowledge and teaching, and ultimately his faith in Jesus itself, as something merely derivative, to construct the whole man, as it were, out of purely external Christian influences, human in immediate origin, and thereby to depress him in the esteem of his churches below the Apostolic elevation, to place him on one level with common Christians, and to dispute his right to make valid decisions in the domain of doctrine and discipline. If his antagonists thus made this one side promi-

ment, in a one-sided, unintelligent way, Paul was constrained, accordingly, to bring the other side forward in the strongest light: to show that it was not from men or through any man that he from a persecutor had become an Apostle, but through Jesus Christ Himself, whom he had seen alive; that his gospel was not a school task got by heart, but rested upon a revelation of Jesus." But according to the representation of the course of events in our chapter, according to which Paul for three years did not come at all, and then came only for a very short time, into contact with the senior Apostles, we must assume that he did not derive even his knowledge of the historical particulars of the life of Jesus from these, but from other Christians; possibly from Ananias. In view of the attack which his apostolic rank suffered, compared with that of the senior Apostles, even this circumstance is of moment to him, although it was not from the beginning precisely the result of design.

[It will appear from the exegetical notes on ver. 12, how labored an effort is required to support the view, that Paul does not intend to assert here that he had learned his gospel through revelation from Jesus Christ. Of course on any theory of inspiration, save that mechanical one, which ignores the human element, it will be admitted that Paul learned the facts of the life and death of Christ from human lips; but that must be a narrow view of the gospel as Paul preached it, which could limit his "being taught it" to such human statements. "Paul does not mean here the outward historical information concerning the life of Christ, but the internal exhibition of Christ to his spiritual sense as the Messiah, and the only and all-sufficient Saviour of the world, and the unfolding of the true import of His death and resurrection; in other words the spiritual communication of the gospel system of saving truth as taught by him in his sermons and Epistles" (SCHAFF). It is more in accordance both with Paul's argument here, and with the actual phenomena of his history to believe that after the revelation on the way to Damascus there were "subsequent special disclosures of the Spirit, respecting single points of Christian doctrine and practice; for we are to conceive the inspiration of the Apostles in general as not merely an act, done once for all, but a permanent influence and state, varying in strength as occasion required" (SCHAFF). ELLICOTT very judiciously remarks: "On the one hand we may reverently presume that all the fundamental truths of the Gospel would be fully revealed to St. Paul before he commenced preaching; so, on the other, it might have been ordained, that (in accordance with the laws of our spiritual nature) its deeper mysteries and profounder harmonies should be seen and felt through the practical experiences of his apostolical labors."—R.]

2. *The Revelation from Jesus Christ.* Paul has been called by the Lord Himself to the apostleship, as well as the other Apostles, with the single exception that they were called by the Lord in His state of humiliation, he by the Lord in His state of exaltation; this is the fundamental truth, which stands to the Apostle immovably firm, and on which he founded the whole proof of his apostolic parity. There can therefore be no doubt

that he was conscious of an objective appearance of Christ, in the well known occurrence on the way to Damascus, and we have in the decision with which Paul himself in this doctrinal treatise, in opposition to hostilely disposed antagonists, asserts this immediateness of his calling through Christ, the simplest and surest proof for the historical character of the narrative respecting the conversion of Paul contained in the Acts. For, as has been already remarked in the exegesis, we are of course not to think of a merely internal vocation—a calling in spirit. Such a notion would take away from the proof which Paul is setting forth its very ground and foundation. It is true that in it a spiritual operation, an operation of the Spirit of God upon the mind of the Apostle, also took place ("to reveal within me"), but only in consequence of the objective outward appearance of Christ. This itself was, first of all, the deciding and penetrating power: upon it all turned. And very naturally. That Christ had risen and was living, became by means of this at once a certainty to Paul. This, however, involved almost necessarily that total revolution of all his views and of the direction of his life, which followed. For Paul was a man who even previously stood upon the foundation of Israelitish faith, and whose faith in the Messiah was in itself steadfast, and who had even been misled by this to take his hostile position against Jesus and His cause, under the delusion that the dignity of Messiah was claimed for Him presumptuously. So much the more overpowering must the impression of the actual appearance of Christ, who was thereby manifested as risen and exalted to Heaven, have been upon him. This was a sudden collapse of the system held fast with so much zeal, a sudden conviction of the nothingness of that persuasion to which he had so energetically clung, and, moreover, a conviction through fact, against which therefore there was nothing more to object. As it would have been almost incomprehensible if that effect had not followed, which did follow, so on the other hand this effect presupposes the definite cause which is related in the Acts, and indicated by the Apostle himself in this passage. [That the conversion of Paul must necessarily follow the actual appearance of Jesus Christ to him, is not to be assumed in order to establish the fact of such appearance; for as in the narrative prominence is given to the actual revelation to Paul, here the stress is laid by the Apostle himself on the other fact, the revelation of Christ *within* him; both facts are essential in accounting for the conversion of Paul, and for Christianity itself.—R.] That the Apostle in this passage by "revelation from Christ," "to reveal His Son within me," means primarily only the external revelation at his conversion is, of course, not inconsistent with his having received subsequent revelations, such as that mentioned in Acts xxii. 17, which, however, as an *εἶναι ἐν ἐκράτει*, appears to be distinguished from that first fundamental one, or such as are alluded to in 2 Cor. xii., and besides immediately afterwards in this Epistle ii. 2. (Comp. 1 Tim. i. 13).

3. *The calling of Paul.* The conversion of Paul according to his own representation is to be viewed essentially as a call to the apostleship. Although at the same time his conversion was of course for

him personally, of the greatest moment, and undoubtedly the condition of his apostolic activity (comp. 1 Tim. i. 14), yet strictly speaking the appearance on the way to Damascus had as its end the calling to the apostleship as well, and not merely his personal conversion to Christianity. Indeed, according to the Apostle's own conception, the eighth chapter of Acts would be better entitled: The Calling of Paul. In this relation of the event to the whole church—inasmuch as it specially concerned the calling of an Apostle, that which is extraordinary in it, namely, the revelation of Christ finds its explanation. This event appears also as a call to the apostleship according to the representation of the Apostle in Acts ix. 15; xxii. 15; xxvi. 17, that is, it was first made known to Ananias, but in immediate connection with the wonderful scene, so that the purpose of the latter cannot be mistaken, and Paul, before Herod Agrippa, Acts xxvi. 17, could speak of the message which was communicated to him by the mouth of Ananias, as an immediate message of Jesus to himself. The definite direction to preach the gospel among the Gentiles, Paul first received, according to Acts xxii. 21, during his first visit to Jerusalem. Yet even the first commission he received, pointed in a very distinct manner to the Gentiles, so that from the very beginning his call as Apostle of the Gentiles, in distinction from the other Apostles, was firmly established. So far, therefore, Paul is not to be reckoned with them, as thirteenth or indeed as twelfth (if the choice of Matthias be considered a premature one), but he stands beside them, in a certain measure over against them, with a special calling; only in the originality of his apostleship he is not inferior to them, but fully their peer. Comp. ii. 7, 9. Furthermore, the special purpose of his calling stands certainly in a causal connection with the manner of the calling. "The Paul who through so unexpected a mercy of God was brought to the knowledge of His Son, was well fitted for the preaching of the same among the Gentiles, called as they also were out of God's unlooked for mercy" (RIEGER). The very manner of his calling, out of pure grace, passing thus a sentence of condemnation upon the legal position, caused him to know that to the Gentiles also, who are ἀνομοι, the way to salvation of grace must stand open. Comp. also for 2 and 3, LANGE's *Commentary, Acts*, p. 165 sq.

4. *Paul set apart by God.* Paul cannot regard himself otherwise than as destined by God Himself, even in his mother's womb, for what he now is, separated to the peculiar calling of the apostleship (an analogy, as it were, to the Nazarete's vow, by which the child was dedicated, even from the womb, to be a Nazarite). His life up to his conversion, Paul then of course regards as standing in opposition to this, his divine destination; and therefore a special vocation was necessary. This vocation, however, has its root in the elections and as this, of course, was an entirely free one, founded on no manner of merit (as being entirely precedent to the whole course of his life), the calling, therefore, was a pure act of grace ("by his grace"), on account of the opposition in which the previous life of Paul stood to his destined work. In the connection of this particular

passage Paul contemplates his previous life from no other point of view, and certainly therefore does not designate himself as one set apart even from his mother's womb, because he thought that before his conversion he possessed qualities for the sake of which God had called him. It is true his natural gifts and his acquirements of knowledge served to capacitate him for his vocation; and it was doubtless providential that even before his conversion he was the person that he was; and this natural adaptedness itself had its root in the divine destination of the man. And negatively, beyond question, the legal zeal by which Paul was animated, bringing as it did his subsequent evangelical position into so much more decided contrast with it, was advantageous to his apostolic activity, as in general the zeal with which Paul acted—at first, it is true, in the interest of the law, turned afterwards to the good of the gospel. Otherwise, however, his religious character, as a blindly legal, Pharisaical one, resting on the righteousness of works, stood in decided opposition to his destination. "He has called me," says the Apostle. But how? For my standing as a Pharisee? For my holy and blameless life? For my admirable works? No; I trow! Still less, then, for my blasphemy against God, my persecution and mad rage. How then? Through his pure grace." LUTHER.—[CALVIN:—He intends to assert that his calling depends on the secret election of God; and that he was ordained an Apostle not because by his own industry he had fitted himself, but because God had counted him worthy to undertake that high office, and because, before he was born, he had been set apart by the secret purpose of God. The Apostle had most explicitly attributed his calling to the free grace of God, when he traced its origin to his separation from the womb. But he repeats the direct statement ("by his grace") both to take away all grounds of boasting by his commendation of Divine grace, and to testify his own gratitude to God.—R.]

5. *Paul's walk in Judaism.* "His former walk Paul calls a walk in Judaism: if it had been a walk in the footsteps of the faith of Abraham, it would have led him to faith in the gospel. It was, therefore, a walk in the Judaism that was tending towards apostasy, that, under pretext of the law, would defend itself against the faith in Christ." RIEGER.—Judaism of course here means the Jewish religion in its then form, when the soul of the Old Covenant, by which it pointed beyond itself, and in general its character of promise, was more or less overlooked. Or at least the legal sense in which the whole divine revelation was then apprehended, took away the right understanding of this character of promise. Hence the incapacity to understand Him in whom the fulfillment came. On this account proficiency in Judaism and persecution of the Christian church could go hand in hand with each other.

6. *Paul's solemn oaths.* The solemn asseverations which Paul more than once utters (in ver. 20, Rom. i. 9; ix. 1; 2 Cor. xi. 31), would of themselves sufficiently show how little the passages, Matt. v. 34 sq., James v. 12 sq., are meant to forbid swearing in itself and totally, and how unwarranted it is to limit lawful oaths to oaths required by the magistrate, while on the other

hand we certainly cannot be too strongly warned against all lightness in the taking of an oath. It must ever, as here, have respect to a weighty matter. [WORDSWORTH from Augustine: "An oath which cometh not from the evil of him who swears, but from the unbelief of him to whom he swears, is not against our Lord's precept: 'Swear not.' Our Lord commands that *as far as in us lies* we should not swear; which command is broken by those who have in their mouths an oath as if it were something pleasant in itself. As far as in him lies, the Apostle swears not. He does not catch at an oath with eagerness, but when he swears it is by constraint, through the infirmity or incredulity of those who will not otherwise believe what he says."—R.]

HOMILETICAL AND PRACTICAL.

Ver. 11. RIEGER:—In the address he has omitted the customary appellations: saints, beloved of God, etc.; after the first rebuke, however, he now adds, as the mollifying ointment, the name of "brethren." What we cannot always do in unimpaired love, may yet be done at times in hope.

Ver. 12. LUTHER (who emphasizes this so expressly in remarking on this passage):—Human teaching, human tradition, though it come down from holy fathers and teachers, from the holy Church herself, is in itself nothing; for in all this there may be error, just because it is human. And hence we must not let any one scare us by appealing to never so great human authorities; over against all this the only concern is, to abide simply by the Word of God.

SPENER:—Such as should be true, enlightened preachers, must have learned the Gospel through revelation from Christ; not immediately, to be sure, but so that, having been instructed by men, Christ's spirit by means of such instruction having become a power in their hearts, they truly have a divine light in their souls, from which they then enlighten others.

The gospel no work of man: 1. as a word of doctrine, not sprung from men, nor taught by men, but by Christ Himself (who brought it Himself and through whom alone His people have it); 2. as a word of comfort, only through Him can we commit ourselves to it; 3. as a word of power, in which there should be no change, from which no departure.

Ver. 13. RIEGER:—Oh, how often and how toilsomely do we gather much that in the right light must be counted harm and dung, and cast from us.—QUESNEL:—A man may make his past sins known out of pride, but also out of humility. Whoever does not boast himself of the same, but humbles himself therefor before God, and willingly bears the shame of them before men, not relying upon himself, makes a good confession, but one not needful to be uttered before every man, as sometimes it would bring more scandal than benefit.—From STARKE:—God is wise, permitting some things to be accomplished even by His enemies, that in His time He will direct to His own honor, to which before they were quite opposed. Paul studied in the law, and in his ancestral institutions, that he might thereby the better withstand the Chris-

tians. This afterwards served to enable him to dispute all the better with the Jews in favor of Christianity, as thoroughly understanding their side.

Ver. 14. BERLEB. BIBLE:—Even unconverted men may be exceedingly zealous for ancestral traditions, traditional doctrines.—[Yes, the might of traditions, because received from "my fathers,"—whether from God or no, not being taken into the account,—is often in proportion to the ignorance of real Christianity. How conservative, yet often how contracting and how cruel the zeal for "the traditions of my fathers!" True in every age.—R.]—STARKE:—Good intentions do not of themselves make a thing good before God. Many a one means well in his conduct, and see, he still is doing a sin; yes, out of good intentions the most cruel actions may sometimes arise. Such sins, however, are much less heinous than those which spring from real godlessness and malice.

On vers. 13, 14.—Judaism and the Old Testament are different from one another: 1. the former closes the sense for Christ; 2. the latter opens it.—Persecution of the Church of God 1. takes place so easily in false zeal; 2. is so evil, therefore, take good heed!—When against others, so zealous; when for them, so lukewarm!—Take heed: is not thy progress, in reality, a retrogression?—Zeal for ancestral traditions 1. in itself good, but 2. no proof of a converted heart.—Condemnation of the perverseness of a former walk: 1. It *must* take place within, as a sign of a converted heart; 2. it *may* also become necessary before others, yet so that it is always done in humility.

Ver. 15. WÜRT. SUMM.:—Behold the Fatherly Providence of God, who careth for us and marks out the course of our life from our mother's womb. Think not that God hath passed thee over, and that thou must care for thyself. Fear God and trust Him, for what He has designed for us from our mother's womb will be sure to come, and no one shall divert it from us.—BERLEB. BIBLE:—As Paul here does, so should we look back and behold God from behind, as God says to Moses. God gives preintimations, which are forgotten. But then men should wake up when the work of God is fulfilled, and bethink themselves. His work is nothing uncertain and doubtful, although we cannot constrain others to believe it. Nevertheless we yet ourselves may know well enough how we are to look upon it.

[BUSHNELL:—Every man's life a plan of God. Go to God Himself, and ask for the calling of God; for as certainly as He has a place or calling for you, He will somehow guide you into it. Do you call it success, that you are getting on in a plan of your own? There cannot be a greater delusion.—R.]

Ver. 16. SPENER:—To the rightly profitable administration of the preacher's office, there is needful the revelation of God in us, that we should have a living knowledge of that which we are to declare to others. Without this, the word preached retains, to be sure, its power, if it is left pure and unadulterated; but such people cannot well leave it pure, or set it forth worthily; they understand not to apply it rightly, and destroy much of its power with the hearers.—

BERL. BIBLE:—The true work of God is done within, albeit He uses all manner of means thereto. The hurt is within; therefore, must the enlightenment also have place within. God must come and take away the veil. There needs then a heavenly illumination. This is the crown of conversions, that the Son becomes right plainly known to a man. But there are many veils between, and one after another is taken away, till one comes at last into the knowledge of God and the Son.

RIEGER:—The Son of God is still the pith and kernel of all revelation to be wished for in the heart.—**LUTHER:**—If the gospel is a revelation of the Son of God, as Paul declares, it is then certain that it does not accuse poor consciences, nor terrify them, but of Christ alone does it teach, who is no law nor work, but our righteousness, wisdom, sanctification, and redemption.—The gospel is a divine word, that comes down from Heaven, and is revealed by the Holy Ghost, yet so that the outward word goes before. For even St. Paul himself first heard the outward word from Heaven: Saul, Saul, why persecutest thou me? Not till then did he have secret and hidden, inner revelations.—Among the Gentiles, therefore, should be preached no law, but the gospel; no Moses, but God's Son; no righteousness of works, but the righteousness of faith. This is the right preaching, whereto the heathen have claim, and which is apt for them.—**STARKE:**—Paul was chiefly a teacher of the Gentiles, and that of divine purpose. Therefore we act not against God's counsel if we keep especially to Paul's writings (not excluding the other apostolical books), because in these we find most distinctly and most expressly what suits our condition, and is needful for us to know.—[**WORDSWORTH:**—A striking contrast! He who had been stricken with blindness as a persecutor, has now Christ, the Light of the world, revealed in him as a preacher. He who was himself dark, has become a light to others, a light revealing to them Christ.—R.]

On vers. 15 and 16. The grace of God, as free (without any merit of ours) as it is mighty in working—it can change the hearts so fully, that the man throws himself into the directly opposite course.—It is God, who defines our life's course: therefore, courage!—All depends on this, that the Son of God be revealed in us.—The revelation of Christ in us: 1. wherein it consists; 2. how it is brought to pass (only through God's grace); 3. whereto it helps.—Christ, the marrow 1. of all Christian knowledge, 2. of all Christian testimony—God reveals His Son in the hearts of believers, that they may preach Him among the Gentiles. The former attains its purpose only in the latter; the latter has its foundation only in the former.—Every Christian, even without a special call to the ministry, is yet called to preach Christ among the heathen, that is he is called to a steady testimony in deed (and more or less also in word), against all heathen living, to call men back from dead idols to serve the living God.

Ver. 16. LUTHER:—Herein the Apostle did right. For it would, indeed, have been a godless thing, if he would have had the divine revelation strengthened by man's counsel, like one who

doubted thereon.—**STARKE,** after the *Berlenb. Bible:*—Yet the meaning is not, that we may not hear other people's opinion, yet we are not to give it the *præ*, the upper hand, where God has given His testimony. If the will of God is plain, and if the matter is plain in God's word, there is no need to ask other men for counsel. But if the will of God is yet doubtful, we may well ask good friends for advice; only these advisers must be such as possess the fear of God and wisdom.

—**RIEGER:**—Now, as then, the surest course for every one who will find the way of life is, to look alone upon God's commandment, to make the testimonies of the Lord his counsellors, and to hasten thereunto. Without this faithfulness in that which is hidden, the best advice of another may become a temptation and a snare.—**HEDINGER:**—Much doubting and long considering spoils matters. The good will, which God creates, goes to work and does not stand hesitating long.

Divine guidance and human counsel in their right relation to each other.

Ver. 17 sq. RIEGER:—God foresaw all that would afterwards be brought against Paul, therefore He so ordered his ways that men could not say: he received his authority from the chief Apostles at Jerusalem; nor yet on the other side: he does not presume to go to Jerusalem; he joins himself with no one. God's good Spirit always brings us out into a plain way.

Even the apparently slight, accidental circumstances of our lives stand under God's direction; if we know it not at the time, yet afterwards we do.

[**Ver. 18. BURKITT:**—Ministers ought to maintain correspondency and familiarity with each other, in token of their harmony. But though this visit was in the most delightful and desirable, yea most profitable company, yet it was but for fifteen days. After the short time spent in visiting, we must return to our business, and mind, above all things, our ministerial charge.—R.]

Ver. 20. STARKE:—God is a witness of the truth, and a righteous judge of all lies. Can you in all that you say, call on God as the witness of its truth? In all cases this ought to be possible, although it is seldom needful or proper. **Ver. 21.** It is excellent, when any one, having left his country and his friends, a wicked man, returns back to them again a true child of God. Universities should especially serve this purpose, that those who went to them unconverted youths, should return home converted ones. **Ver. 23.** It is of God's grace, when from a persecutor and misleader a man becomes a true teacher and confessor. O wonder! Is not that as much as if a dead man were raised to life? And it serves to the praise of the Divine compassion, that the Lord does not destroy His enemies, but wins them over and converts them to his service.—**RIEGER:**—The glory redounding to God from his conversion has wiped out much of the harm of his former course.

When Jesus, here and there again,
His time of grace declares,
That mercy count as thine own gain,
Which others find as theirs.

2. In a subsequent conference in the mother church, he had most definitely guarded the Gospel liberty over against the demands of false brethren; while the Apostles had been fully convinced of his divine mission to preach to the Gentiles, and hence in an entirely free and peaceful agreement a division of the field of labor had been decided upon, and the Gentile world committed to him, without any obligation (respecting doctrine) to the mother church.

(CHAP. ii. 1-10.)

- 1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took
2 Titus with *me* also [also with *me*]. And I went up by revelation, and communicated unto [or laid before] them that [the] gospel which I preach among the Gentiles, but privately to them which were [are] of reputation, lest by any means [perchance]¹ I should run [be running]² or had [have]³ run, in vain. But neither [not even] Titus, who was with me, being [though he was]⁴ a Greek, was compelled to be
4 circumcised: And that because of [the] false brethren unawares [insidiously]⁵ brought in, who came in privily [crept in] to spy out our liberty which we have in
5 Christ Jesus, that they might bring us into bondage:⁶ To whom we gave place by subjection [by the submission, *i. e.*, required of us]⁷ no, not [not even]⁷ for an hour;
6 that the truth of the gospel might continue with you. But of those who seemed to be somewhat, [who are of reputation—]⁸ whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me: [—to me those who are of reputation imparted⁹ nothing]:
7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me [that I am entrusted with the gospel of the uncircumcision],¹⁰ as the *gospel* of the circumcision was unto Peter [as Peter with that of the circumcision]: (For he that wrought effectually [omit effectually] in [for]¹¹ Peter to [toward] the apostleship of the circumcision, the same [omit the same] was mighty in me [wrought for me also] toward the Gentiles;) And when James, Cephas,¹² and John, who seemed to be pillars, perceived the grace that was given unto me, they [and became aware of the grace that was given unto me, James and Cephas and John, who were esteemed as pillars,¹³ gave to me and Barnabas the right hands of fellowship; that we *should go*¹⁴ unto
10 the heathen [Gentiles], and they unto the circumcision. Only *they would* that we should remember the poor; the same which [which very thing]¹⁵ I also was forward to do.

¹ Ver. 2.—(Οὐ μῆπως. See EXEGETICAL NOTES.—R.)

² Ver. 2.—[This form of the English present undoubtedly gives the better meaning. So Alford, Ellicott, Lightfoot.—R.]

³ Ver. 2.—[“Have” must take the place of “had” for grammatical reasons, “should” being an auxiliary here also.—R.]

⁴ Ver. 3.—[The E. V. is literally correct, but does not bring out the reason for his being circumcised, here implied.—R.]

⁵ Ver. 4.—(Παρεισάκτους, only here in N. T. It means “insidious,” “those foisted in” (Alford, Schaff). It must be rendered adverbially in English.—R.)

⁶ Ver. 4.—[The reading of the Rec. καταδουλώσωμαι is generally regarded as a correction, since the subjunctive usually follows *iva*. The future καταδουλώσουσιν is found in N. A. B. C. D. E., and adopted by modern editors.—R.]

⁷ Ver. 5.—(Τῇ ὑποταγῇ, a particular submission, that demanded of us.—R.)

⁸ Ver. 5.—Οὐς οὐδέ is to be retained with Lachmann, Tischendorf, *etc.* [For this reading there is an immense preponderance of external authority; N. A. B. C. F. K. L. Modern editors all retain it—the omission is easily accounted for. See the extended critical note of Lightfoot on this passage, p. 120 sq.—R.]

⁹ Ver. 6.—(Τῶν δοκούντων εἶναι τι. The idea of “seeming to be somewhat,” must give place to that of “being deemed somewhat.” So Alford, Ellicott, Lightfoot, and most commentators, and E. V. ver. 2. The very strong anacoluthon is rendered more easy by putting ὅσοι . . . λαμβάνει, “whatsoever . . . person” in a parenthesis, and placing “to me” in the beginning of the resumptive clause, as indeed is done in the Greek, *ἐμοὶ* standing first.—R.]

¹⁰ Ver. 6.—(Ἐπικοινωνήθη. Ellicott, “communicated;” Alford, “imparted;” Schaff, “gave no new instruction.” See EXEGL. NOTES.—R.)

¹¹ Ver. 7.—[The structure is altered from the original in the E. V., “I” and “Peter” are the proper subjects of the respective clauses. “Am entrusted with” is a better rendering of ἐπιστευμαι, the perfect of permanent state.—R.]

¹² Ver. 8.—[Εὐγενὴς takes *iv* after it, when the meaning is “wrought in;” here it is the simple dative. The E. V. renders the same verb differently in this verse. Literally: “energized,” “gave strength to.”—R.]

¹³ Ver. 9.—D. E. F. G. H. and most of the Fathers have ἱερός καὶ ἰσχυρός. An inversion to preserve the precedence of rank. Meyer. [The reading ἰσχυρός καὶ ἱερός is supported by N. B. C. K. L. and adopted by modern editors generally, on internal as well as external grounds.—R.]

¹⁴ Ver. 9.—[The order of the E. V. is an inversion of the original. The true order, given above, is found in Wickliffe's, Tyndale's, Cranmer's, Bishop's and Rhemish, with a slight variation from the above reading. The participle γινώσκεις is co-ordinate with ἰδόντες (ver. 7). The whole passage should read thus: “When they saw that I am entrusted with the gospel of the uncircumcision, as Peter with that of the circumcision: (For he that wrought for Peter toward the apostleship of the circumcision, wrought for me also toward the Gentiles;) and became aware of the grace that was given

unto me, James and Cephas and John, who were esteemed as pillars, gave to me and Barnabas the right hands of fellowship."—R.]

¹⁴ Ver. 9.—[Ellicott supplies here "should be apostles," which is objectionable on historical and dogmatical grounds. Schaff: "that we should preach the gospel for."—R.]

¹⁵ Ver. 10.—[Ὁ αὐτὸ τοῦτο, is stronger than "the same which." "Which very thing" (Ellicott). Alford more literally: "Which was the very thing that I also was anxious to do."—R.]

EXEGETICAL AND CRITICAL.

Ver. 1. Then fourteen years after.—Is this to be reckoned from the calling of the Apostle, or from his first journey to Jerusalem (chap. i. 18)? At first view we might incline to the latter opinion. But the period of time mentioned chap. i. 18, is unquestionably to be reckoned from the calling, not from the return to Damascus; it is natural, therefore, to do the same here. His calling is the deciding point of time, and Paul wishes to show what he was doing from that time on, how his apostolical activity has its root in the revelation of Christ then given, and not in human instruction. Besides, if it is acknowledged that Paul here does not mean to enumerate his journeys to Jerusalem in an uninterrupted series, but that the journey to the apostolic council is here meant, there is no purpose served in giving the interval between the two journeys; but it might well be of importance to make known how many years he had already spent in his apostolical office. It would be important to know that, having received it at his calling, he had already been long in the exercise of it, when the other Apostles expressed their concurrence with his doctrine. Comp. also ELWERT, *Programm on Galat. ii. 1-10*. The difficult question, which of the Apostle's journeys to Jerusalem, mentioned in the Acts, is here meant, is too extended to be treated in our present space. Besides, it is of more essential importance for the Acts than for our Epistle. For no one doubts the historical character of the journey mentioned in the Epistle. The result of my investigation is that it was no other than the journey to the apostolic council, that it is not that mentioned Acts xi. 30—since he is not giving an unbroken enumeration—nor that mentioned Acts xviii. 21 (against WIESELER).

[Although this question occupies so large a space in most commentaries on this Epistle, the view given above has been so ably defended latterly, and is now so well established, that a synopsis of the argument and a reference to more extended discussions will be sufficient. The point from which Paul reckons, is his conversion, "being a purely subjective epoch" (ELLICOTT). SCHAFF thus states the case: "The Acts mention five journeys after his conversion, viz.: 1. ix. 23 (comp. Gal. i. 18), the journey of the year 40, three years after his conversion. 2. xi. 30; xii. 25, the journey during the famine year in 44. 3. xv. 2, the journey to the apostolic council in 50 or 51. 4. xviii. 22, the journey in 54. 5. xxi. 15 (comp. Rom. xv. 25 sq.), the last visit, on which he was made a prisoner and sent to Cæsarea, in 58.

"Of these journeys the first, of course, cannot be meant on account of Gal. i. 18. The second is excluded by the chronological date in ii. 1. For as it took place during the famine of Palestine and in the year in which Herod died,

A. D. 44, it would put the conversion of Paul back to the year 30, which is much too early. Some proposed to read four instead of fourteen, but without any critical authority whatever. There is no necessity why Paul should have mentioned this second journey, since it was undertaken simply for the transmission of a collection of the Christians at Antioch for the relief of the brethren in Judea, and not for the purpose of conferring with the Apostles on matters of dispute. In all probability he saw none of them on that occasion, since in that year a persecution raged in which James the elder suffered martyrdom, and Peter was imprisoned. The fifth journey cannot be meant, as it took place after the composition of the Epistle to the Galatians and after the dispersion of the Apostles. Nor can we think of the fourth, which was very short and transient (Acts xviii. 21, 22), leaving no time for such important transactions as are here alluded to; nor was Barnabas with him on that occasion, having separated from Paul some time before (Acts xv. 39).

"We must therefore identify our journey with the third one mentioned in the 15th chapter of Acts. For this took place in 50 or 51, i. e., fourteen years after his conversion (37), and was occasioned by the important controversy on the authority of the law of Moses and the exact relation of the Gentile converts to the Christian church (Acts xv. 2). This visit Paul could not possibly pass over, as it was of the greatest moment to his argument. It is true our passage differs somewhat from the account given by the Acts. But the difference is not irreconcilable. Luke, in keeping with the documentary character of his historical narrative, gives us only the public transactions of the council at Jerusalem; Paul shortly alludes to his personal conference and agreement with the Apostles (ver. 2); both together give us a complete history of that remarkable convention, the first Synod in Christendom, for the settlement of the first doctrinal and practical controversy which agitated the Church." (SCHAFF, *Comm. in loco*.) See also his *Apostolic Church*, p. 245 sq.; CONYB. and HOWSON, Vol. I., p. 227 sq.; MEYER and WORDSWORTH, *in loco*; ALFORD, Vol. II., *Proleg.*, p. 26; and the valuable note of LIGHTFOOT, p. 122 sq. The authorities in support of this view might be multiplied.—R.]

Ver. 2. And I went up by revelation.—Not without design, doubtless, does he bring into view the fact that he went up κατὰ ἀποκάλυψιν, and so was again deemed worthy of a special revelation from God. He will also remove every thought of his having been, as it were, obliged to present himself before the Apostles, of their having summoned him before them. **Laid before them the gospel**—that which I preach among the Gentiles, namely, that they are justified by faith.—"Them," probably the whole church of Jerusalem.—**But privately to them which are of reputation.**—Besides

having addressed the Christians in Jerusalem generally, he appears to have held separate conferences with those "of reputation." Wieseler's distinction, however, is quite arbitrary; making vers. 3-5 contain the account of his general agreement with the whole church of Jerusalem, and vers. 6-10 the first account of the separate conferences with the Apostles. [Alford thinks there was but one conference, making *κατ' ἰδίαν* *ἑξ ἑκαστοῖς*; "when I say 'to them,' I mean privately to those," etc., but the view given above (that of MEYER, ELLICOTT, LIGHTFOOT) is preferable. The general conference is described Acts xv.; "they declared what things God had done with them," (Acts. xv. 4) may refer to these private conferences which probably preceded. The emphasis here is undoubtedly on the private consultations, the result of the public council being already known to the Galatians.—R.] The judgment of "them" [the whole body] is thrown in the background, and he only speaks of "those in reputation," just mentioned; for the fact that he had received their acquiescence is what he is opposing to the false teachers. Hence we must regard what is stated in ver. 3, as their judgment also.—*δοκοῦντες*, *astimati*, principal persons. Men of authority; in fact, doubtless, the senior Apostles; especially the three who are named afterwards in ver. 9. He calls them not "Apostles," but *δοκοῦντες*, "men of repute" because it is as authorities, as those who stood in repute in the Jerusalem church first, but also in the Christian church generally, nay more, were decisive authorities, that they come into consideration. For precisely this is of moment to him, to be able to say to the Galatians that he has been acknowledged by these as an equally authorized Apostle. Of course *δοκοῦντες* does not in the least imply a disparagement of the Apostles themselves, for it is the church that accords to them this consideration;—the expression conveys a censure upon this estimation in the church only so far as it might imply a failure to recognize his own apostolic dignity. The censures therefore, touched especially this estimation in the sense in which the Apostles were *δοκοῦντες* for the Galatian false teachers, and in which these turned it to their own account. The censure of this false preference is given prominence in ver. 6, by the additional phrase "whatsoever they were." Paul cannot intend to dispute in the least that in the right sense the senior Apostles were *δοκοῦντες* for the Christians. [The force of Paul's expression is weakened by rendering "*were*" of reputation," since when he writes, they "*are*" of reputation, hence thus brought into the argument (LIGHTFOOT).—It must be noted also that Paul throughout does not use the word "Apostle." Whether they were Apostles or no, is not evident from anything in the passage, except the mention of James and Cephas and John (ver. 9), and whether that James was either an Apostle or one of the twelve is an open question. Without discussing the point here, it may be suggested that one reason for not calling them "Apostles," was that one of the three "who seemed to be pillars," and "of repute" was not an Apostle, but James the Just, the head of the church at Jerusalem. This will not only explain the

omission of the title, but meet subsequent difficulties.—R.]

Lest perchance I should be running or have run in vain.—The sense remains essentially the same, whether we take *μήπως* as a final particle, or—whether perchance. After the thorough exposition of WIESELER, however, the latter is to be preferred. (So also MEYER in 4th ed.) Of course, however, he does not mean to say that he himself was doubtful about it. This would have been in conflict with the whole purpose of his detailed account, and would have represented him as dependent on the Senior Apostles. He wished only, on account of the antagonists of his teaching, to obtain from the Apostles, on whose authority these supported themselves, a confirmation of this teaching, in order to cut off every pretext from his opponents. "Run in vain"—labor to no purpose, *operam perdere*. This would have been the case, if Paul had actually proclaimed a false doctrine, with which the senior Apostles could not agree. The outward success of his preaching is not primarily in view, though we may conclude from ver. 7, 8, 9, that he spoke of this also. Others take *μήπως* as a final particle, and interpret as follows: in order not to appear as one who was running or had run, in vain, as might have been the case, if I had not submitted my gospel to examination, had its harmony with Apostles established; but the idea of "appearing" is extraneous to the passage. [For a clear discussion of the grammatical and exegetical difficulties of this clause, see ELLICOTT, *in loco*. Whatever view be adopted, we must not concede that Paul had any doubt about his Gospel. The conditional *μήπως* is probably used to indicate respect for those in reputation at Jerusalem. The doubt could only concern the opinion of others, which by being opposed, might render his labors in vain.—R.] In what follows he says that he received the desired acquiescence on the part of the Apostles. He does not however at once declare this, but mentions a special circumstance, which implies it in a striking manner.

Vers. 3. But not even Titus.—The sense is clear: *οὐδὲ* points to a thought to be supplied. "I laid frankly before them, how I preach among the Gentiles; not concealing that I do not at all hold them to the keeping of the law, to the receiving of circumcision—and now, according to the representation of the false teachers, it was to be expected that they would appear in opposition to me; but (*ἀλλά*) so far was this from being the case, so far from declaring this doctrine false [or, connecting it with the last clause, so far from my having run in vain—R.], not even with respect to Titus, a born Gentile, who had come to Jerusalem, to the very mother of the Jewish Christian churches with me, was the demand made that he should be circumcised, though it might readily have been, when Jewish prejudice was so greatly offended by his uncircumcision." Still less did they censure the doctrine of Paul, or demand of him that he should preach the necessity of circumcision among the Gentile Christians as a body. The case has been thoroughly perplexed by bringing in, in direct contradiction to what the words say, the thought, that the Apostles had wished, or even demanded, the cir-

cumcision of Titus; but that Paul and Titus had set themselves against their desire. ELWERT justly remarks, *Programm*, p. 10: *Quid enim inepius dici potest quam illud: tantum abfuit, ut apostoli causam meam improbarent, ut ne Titus quidem illis contraria petentibus obsequeretur?* [The word *ἡναγκάσθη* seems to imply that there was a demand made for the circumcision of Titus, not by the Apostles, but by the false brethren (ver. 4). Had the idea been merely, that the circumcision was not even demanded, so strong a word would not have been used. There is some force in the suggestion of LIGHTFOOT, that the Apostles recommended Paul to yield as a charitable concession, but convinced at length that he was right, they gave him their support. Still we have not sufficient knowledge of the circumstances to decide whether Paul cites this as an evidence of the Apostles' agreement with him or of his firmness—in all probability it is both. Not even Titus, of whom as a Greek the false brethren made the demand, was required to submit—or whom as a Greek I would not allow to be circumcised, since this would have been a giving up of the whole matter. The preceding context suggests the former, the subsequent context the latter side of the occurrence. On the reasons for the non-circumcision of Titus, and the circumcision of Timothy (Acts xvi. 2), see DOCTRINAL NOTES.—R.]

Ver. 4. And that because of the false brethren.—What is to be supplied with “because of the false brethren?” After an examination of all the views presented, it appears to me that we can only say: we do not and cannot know, since Paul has broken off the sentence, and all attempts to fill it out are hazardous, from the danger of introducing foreign matter. The mention of the *ψευδδελφοί* is very intelligible. He has already indicated the concurrence of the Apostles by reference to the striking case of Titus, or at least, negatively, that they did not oppose him. But before he says anything definite, positive, respecting this concurrence (ver. 6 sq.), he mentions his opposers, who did not concur, who attacked him and his teaching, and had also especially occasioned his journey to Jerusalem. The mention of the false brethren, however, stirs his displeasure, so that he does not complete the thought begun, but first by a brief and fit phrase, describes his opposers, and then falling out of the construction, continues with *οἱς*, and expresses the thought, which probably he had in mind in mentioning the “false brethren,” namely, that he had not in the least yielded to them. In what he did not yield, is not expressed; probably to their demands, in general, respecting the obligation of the Gentile Christians to keep the law. Not till he has first established this negative result does he revert to the action of the *δοκῶντες*, and he now relates the positive acknowledgment, which he had from them.—If we seek a complement to *διά*, three suggest themselves. (1), *ἀνέθεν*—(EWALD, substantially). According to this, as he cannot pass over the remoter cause of his journey, namely, the intrigues of the Pharisees, the same party that had now of late again persecuted him so bitterly, he begins in ver. 4, anew, as it were, the account of this journey.—Ordinarily, however, the complement is sought in the foregoing sentence, because the somewhat

abrupt character of this was rather perplexing, and its contents appeared to require the statement of a reason. This view took *δέ* usually as epegegetical, and therefore supplied (2) *οὐκ ἡναγκάσθη*, which, in fact, strongly commends itself; simply, however, in the sense: Now, this took place on account of the “false brethren,” that is, it was even on account of these, that the Christians in Jerusalem, particularly the Apostles, did not urge it upon him, lest, by yielding to them, the opinion that circumcision was necessary, should receive sanction. This contains the implied thought, that in itself they would not unwillingly have seen him circumcised, but that now, for the sake of principle, they did not press it. But this makes it necessary, first to ascribe to the Jewish Christians in Jerusalem a way of thinking, which is not ascribed to them in this chapter, but expressly limited to individuals, “false brethren,” in order afterwards to find it impossible that they should have abstained from all demands for circumcising Titus, on account of these “false brethren.” Whether the “false brethren” demanded particularly the circumcision of Titus, is not said. On the other hand, if we complete the sentence thus, the sense is inadmissible, that Paul, precisely on account of the false brethren, opposed himself to a demand to have Titus circumcised, from whomever it proceeded. This alters the plain meaning of ver. 3; *ἡναγκάσθη* receives the sense: the constraint, which it was attempted to exercise, was frustrated; and especially *οὐδὲ*, and the implied thought to which it points, is quite neglected. Then we should have this absurdity: “so far were they from disapproving my teaching, that I or Titus did not even yield when his circumcision was demanded.” If this demand is referred to the Apostles, the thought is completely inverted (see above), but even if it is referred only to the “false brethren,” it is none the less impossible. And the case remains the same, if, instead of “he was not compelled,” we supply “he was not circumcised,” still explaining it, “I or we, on account of the false brethren, did not consent, when it was desired.” Finally, (3) “He was circumcised,” is supplied (*δέ* therefore being taken adversatively), and in its turn defended by ELWERT, *Programm*, with much acuteness. And, in fact, if we must fill out the sentence, I should be most disposed to declare for this. It especially commends itself by the light which it throws both upon ver. 3 and upon ver. 11. For, beyond question, it remains somewhat enigmatical, why he instances so particularly this one fact of refusing to circumcise Titus, hastening to it even before he has spoken, on the positive side, of the reception of his preaching in Jerusalem. The reproach (ver. 11) then remains not altogether intelligible. On the other hand, all is easily explained, if we assume that Titus was then circumcised. That is, many founded upon this the allegation that he commended circumcision. But especially was this circumstance urged, in order to deduce therefrom, that his teaching had been disapproved by the Apostles, and that he had yielded to these. Therefore, he declares at once: It is not even true, as is commonly related, that Titus was constrained to receive circumcision. Titus was circumcised, not upon a requisition of

the Apostles, but voluntarily by me, solely on account of the false brethren insidiously brought in, that they might not, making a handle of his being uncircumcised, prepossess the Christians in Jerusalem against me, and dispose them to a resolution unfavorable for the Gentile Christians. "*Quare eandem, quam semper et in omnibus normam secutus, ne quid detrimenti capiat res Christiana, suae libertatis minime tenax illorum se voluntati submittit, imbecillioribus servit. Neutiquam fratrum Irreptitiorum habita ratione hoc fecit, sed eos respiciens, quos, quum fidei infirma ac iudicii parum subacti essent, illorum insecutionibus objectos videret. Circumcisione Titī permixta insidias hominum malignorum evitavit, animos imbecilliorum sibi conciliavit apostolus.*" ELWERT, p. 13. This interpretation is only apparently in conflict with ver. 5. Nay, ELWERT remarks that only so does τῇ ἰστορίᾳ find its true explanation; for that only the following translation is natural: to whom not even for an hour did we yield by the submission: "*obsequium se praestitisse Paulus proficitur, sed non ita praestitisse, ut illis se victum daret vel de jure suo aliquid cederet.*" For he provided that the truth of the Gospel should remain with the Gentile Christians. Of course, he could not yield to the circumstances of the time, without, at the same time, giving a testimony to the evangelical truth, whereby this was maintained in its integrity. This explanation of τῇ ἰστορίᾳ, however, awakens some misgiving: could Paul well admit a "ἰστορίᾳ" towards the ψευδοδιδάσκει? Is not this expression too strong? We are tempted, therefore, even admitting this explanation of δὲ, etc., to join τῇ ἰστορίᾳ to the negation, making Paul say that an εἰκεν τῇ ἰστορίᾳ nevertheless did not take place, even if their behavior occasioned him to have Titus circumcised.

[As LIGHTFOOT well remarks: "The counsels of the Apostles of the circumcision are the hidden rock on which the grammar of the sentence is wrecked," but because the grammar is wrecked on this hidden rock, it is not necessary to wreck Paul's facts and arguments and even principles, on a rock so easily avoided as the theory of ELWERT advanced above. In fact, as MEYER remarks, such conduct "would have been unprincipled and wrong." That is an all-sufficient objection. As regards what should be supplied, it is most naturally taken from the preceding verse, to which our verse then refers, δὲ being explicative. Whether "he was not compelled," or "he was not circumcised," is open to discussion. The first implies that "those of reputation" did not compel it on this account; the other, that the thing was not done, either because Paul would not thus surrender a principle, or "those of reputation" thought it were best not to do it. As this latter does not imply any definite counsel of the other Apostles—the very point about which there is greatest doubt—it is on the whole safer to adopt it.—R.]

Ψευδοδιδάσκει (also 2 Cor. xi. 26), comp. ψευδοπρόφηται, are in general, brethren, fellow-Christians, who bear this name unworthily; specifically, because they, on account of their Judaizing opinions, especially on the necessity of circumcision for Christians, are properly still Jews. So WIESELER. Yet this in itself hardly suffices to explain the strong

ψευδο (and especially the παρείσακτοι and παρείσθησον), but we must add to it their behavior towards the other Christians, the utterly unbrotherly hateful opposition (not shrinking indeed from intrigues and slanders), which they maintained against the freer evangelical views. The complete definition of "false brethren" is given in "spy out," "bring us into bondage;" they do not yet stand in the freedom which there is in Christ; nay, more they wish to deprive others also of it; nay, more, they exercise a system of espionage against these. The false teachers in Galatia were essentially such people, perhaps they were emissaries of those in Jerusalem; and on this account it is with special purpose that their conduct in Jerusalem, and their discomfiture, are mentioned. But the Galatian teachers themselves are not meant here; this would be entirely foreign to the context.—A more particular notice respecting these people is given Acts xv. 5, whatever judgment may be held of the general relation of the present chapter to Acts xv. They were, according to this, persons of the sect of the Pharisees, who, it is true, had come to believe on Jesus, that He was the Christ, but had not given up their Nomism and Ergism, and, therefore, doubtless were so much the more hostile to their former fellow-Pharisee, Paul, on account of his present position, so sharply anti-Pharisaic. Holding fast, as they thus did, essentially, to their Pharisaism, it is easy to understand that their belief in Christ had as yet produced in them few effects of moral transformation. The article describes the persons as the Pharisaical Christians, historically known to the readers; either the particular individuals were known, or, at all events, this sort of people, since the Galatian false teachers were of the same class.

Insidiously brought in.—LIGHTFOOT:—"The metaphor is that of spies or traitors introducing themselves by stealth into the enemy's camp. The camp is the Christian Church. Pharisees at heart, these traitors assume the name and garb of believers." He thus paraphrases: "The agitators, who headed the movement, were no true brethren, no loyal soldiers of Christ. They were spies, who had made their way into the camp of the gospel under false colors, and were striving to undermine our liberty in Christ, to reduce us again to bondage." WORDSWORTH:—"By mentioning these, he clears the holy Apostles from the imputation of being supposed to have been parties to such a requisition, as that Titus, a Gentile, should be compelled to be circumcised."—R.] "What is already indicated in the composite ψευδοδιδάσκει is, by the predicate παρείσακτοι, interchanging immediately after with παρείσθησον, brought forward with especial emphasis. They are called παρείσακτοι, because they have pressed in on one side of the entrance; that is, by a forbidden way, *sc.* into the Christian church, and, therefore, do not properly belong to it. Παρείσακτοι and παρείσθησον are doubtless to be applied to these alone, and not to an outward insinuation of themselves into a single church (for instance, that of Antioch), in order there to oppose Paul. Comp. Acts xv."—WIESELER. Of course, they did the latter also; it was closely connected with their having insinuated themselves into the Christian Church. But here, doubtless, the pri-

mary reference is only to their appearance in Jerusalem itself. A local interpretation of *παρεῖσασ-
τοι* and *παρεσῆλθον* is the less necessary, as paral-
lel expressions are found: *παρεσάγειν*, 2 Pet. ii. 1,
and *παρεσθῆναι*, Jude 4, where the reference is
clearly to the Christian Church in general. **Who crept in to spy out.**—The immediate
purpose of their “creeping in” in itself was
hardly “to spy out” the liberty of others; but
what they did make their coming in (*εἰσέρχασθαι*)
a “creeping in” (*παρεῖσρχεσθαι*) whose purpose
could only be regarded as this “spying out.”
“The false brethren are thus characterized ac-
cording to their common dangerousness to Chris-
tian liberty, in order to give the reason why
Paul could not yield to such false brethren.”
—WIESLER.

Two things are laid to their charge: first, a
“spying out of” **our liberty**;—they lie in ambush
for our liberty, spy out in what we show our-
selves freemen, turn their notice to that, but
with hostile intent; therefore, how widely re-
moved from brotherly love! Then, in the second
place, they seek to reenslave the free, i. e., they
demand of them to give up their freedom. By
the freedom which we have in Christ Jesus
is primarily meant freedom from the Mosaic
law, from its ritual ordinances, and especially
therefore from circumcision. The wider, deeper
meaning of this freedom is involved in this,
but here, doubtless, not primarily in view.
“Our liberty.” Whose? Certainly it does
refer to Paul merely, but yet primarily only to
those who understood the freedom in Christ, and
availed themselves of it, and these without ex-
ception. But as Paul no doubt vindicates this
standing fast in freedom as at least a right of
all Christians, and regards the “false brethren”
with their views and their conduct as in truth
no Christians, the “we,” in point of fact, em-
braces all Christians, the Gentile Christians, of
course, and also the Jewish Christians, so far as
these were not “false brethren.”—In **Jesus
Christ**, as being found in him. [SCHAFF:—“In
living union with Him who is the end of the law
(Rom. x. 4). This is the positive side of free-
dom.”—ELLCOTT:—Not “through Christ,” a
meaning it may bear, but in the fuller and deeper
sense “in Christ.”—R.]—**That they might
bring us into bondage**:—that is, under the
law. On this account, also, the reading *καταδουλώ-
σονται*=make us their servants, is to be rejected,
and *καταδουλώσουσιν* to be read, which is better
attested than the subjunctive—*ωσιν*.

Ver. 5. **To whom we gave place by the
submission, no, not even for an hour.**—Here
“we” unquestionably, takes on a more restricted
sense=I, Paul, probably also Titus himself, and
Barnabas. This narrowing of the sense will
appear arbitrary to no one. For here the refer-
ence is to a single, definite transaction, where
Paul can have in mind only the individuals who
had part in it; it is somewhat different with
“freedom in Christ.” The yielding is still more
strongly designated by *ὑποταγή*. (Comp. the
different interpretation of ELWERT above, ver. 4.)

This decided refusal to yield had been ade-
quately explained by the foregoing characteriza-
tion of the pseudo-brethren; it is now given
again; **that the truth of the gospel might**

continue.—For yielding would have rep-
resented Christian freedom as void, and would
have overturned the truth of the gospel, on
which it is founded.—**With you**; in itself,
doubtless, signifying with the Gentile Christians
generally—nay, more, with all Christians; but
Paul “individualizes the matter, with reference
to those to whom he writes.” For it concerned
him to bring home to them, that even at that
time he had guarded the benefit of Christian
freedom for them, in order to show in what con-
tradiction their present behavior stood with
this fact, since they themselves were now abjur-
ing this benefit.

Ver. 6. **But of those who are of reputa-
tion.**—To the pseudo-brethren he now opposes
“those of repute.” The former he withstood, from
the latter he received no instruction implying
disapprobation of his teaching. Ver. 6 is an
anacoluthon, his language being somewhat dis-
turbed in the thoughts of the presumption and
deceit with which the Galatian false teachers had
elevated the “*δοκοῦντες*” above him, and had
vindicated the apostolic authority of the former
only, denying it to him. He begins as if he
would subjoin an *οὐδὲν ἔλαβον*. But the remark
respecting the *δοκεῖν εἶναι* τι leads him away from
this, and he continues with another verb, after-
wards resuming *δοκοῦντες*, and giving at the same
time the grounds of the parenthetical statements.
EWALD, on the contrary, however, joins *οὐδὲν μοι
διαφέρει* with *ἀπὸ τῶν δοκ.*=compared with these,
however high they stood, I am in nothing inferior.
It is difficult to justify this grammatically. “Of re-
putation.”—See above, ver. 2. The main idea im-
plied in *δοκοῦντες*, used absolutely, is here clearly
expressed by the addition *εἶναι τι*=to be something
great, to be of some account; with what inci-
dental meaning, see above.—**Whatever they
were, it maketh no matter to me.**—On the
one hand Paul has emphasized the consideration
in which the Apostles stood, because it was of
moment to him to be able to say, that he had been
acknowledged even by these. Yet this might be
misunderstood, hence the parenthesis. He em-
phasizes only for the sake of his readers. To
him, on his own account, “it makes no difference
in how high authority soever they stood;” as re-
spected him, they did not come into consideration
as *δοκοῦντες*, they asserted no authority: **to me
they imparted nothing.** This exaltation of in-
dividuals—the Apostles, in such a way as to throw
the authority of Paul into the shade, rests entirely
upon mere human judgment. God’s census does
not rank them thus: **God accepteth no man’s
person.**—He makes no such distinction, to Him
the senior Apostles are not “of repute” in con-
trast with Paul; he has chosen Paul to be an
Apostle as much as them. And, he continues, I
have a right so to speak, for those “of repute”
demeaned themselves altogether agreeably to this
divine valuation, and did not undertake to in-
struct me. [The E. V., “in conference added
nothing to me,” gives the commonly received in-
terpretation of the verb *προσέθεντο*: “gave
no new or additional instruction.” But not-
withstanding the authority for such a rendering,
it does not seem to be justified by the use of the
word (MEYER, ALFORD, ELLICOTT). The idea of
imposing burdens is obviously inadmissible.—R.]

It is most simple to refer the *ποτέ* to the lifetime of Jesus—it signifies nothing to me that they enjoyed the immediate, confidential intercourse of Jesus, while I did not. For it was on this that the Judaizers founded special preëminence which they attributed to the other Apostles over Paul. Others: then in Jerusalem; which is less probable. [The point in question respecting *ποτέ* is: has it a temporal reference in the sense of *olim*, formerly (either during our Lord's lifetime or then in Jerusalem), or does it simply render *δοκίμου* more general and inclusive, having the force of *cunque*. The latter is classical, but the N. T. usage is disputed. Since it is not said anywhere that these "of repute" were Apostles, who enjoyed immediate intercourse with the Lord, the latter is, on the whole, preferable, as giving a wider signification to *δοκίμους*. "Were" may mean in the past from the time of narration or of the incident narrated; the latter is more probable if *ποτέ* is taken as referring to intercourse with the Lord during His lifetime.—R.]

Ver. 7. **When they saw that I am entrusted with the gospel of the uncircumcision.**—Naturally, "gospel" of course means here (comp. *πείσιν*, and ver. 8) an official activity of the Apostle, therefore not the gospel as to its contents, but the evangelical preaching, *τὸ εὐαγγελίζεσθαι*, as often. The genitives, "of the uncircumcision," "of the circumcision," are therefore *gen. obj.*—preaching of the gospel among the uncircumcision, or the circumcision; ver. 8 exchanges it for "apostleship of the circumcision," and as *εἰς τὰ ἔθνη* (vers. 8, 9) shows that the abstracts "uncircumcision," "circumcision," stand for the concretes—Jews, Heathen. That here we are not to suppose two gospels different in character, the Gospel of the Uncircumcision, and the Gospel of the Circumcision, of which the latter maintained the necessity of circumcision, while the former let it drop (BAER), but only two different circles of hearers of the same gospel, may be regarded as self-evident to the unprejudiced reader.* Peter appears as the representative of the Apostles to the Jews, because he especially had hitherto labored as such. Afterwards, however, the two other Apostles, James and John, are designated, with Peter, as Apostles for the Jews (ver. 9. *αὐτοὶ δέ*). "That Peter had a Gentile Christian vocation also (Acts xv. 7) is not denied, but *a parte potiori fit denominatio*."—MEYER. The converse applies to Paul. In ver. 9 Barnabas also appears conjointly with him, as Gentile Apostle. [It must be noted that while Paul uses the word "apostleship" in ver. 8, with reference to himself and Peter, he does not use it or anything to the same purport in ver. 9, where James and Barnabas are spoken of. The same is true of the whole passage. There is no evidence of the apostleship of James or Barnabas in this whole Epistle, whatever the probabilities may be. See notes on ver. 9.—R.] "Entrusted;"† Supply: By God through Christ—agreeably to the proof of this affirmation rendered in ver. 8. For from what facts did they perceive what is said in ver. 7 respecting the

different mission of each? Primarily from what follows in ver. 8 (*γάρ*).

Ver. 8. **For he that wrought effectually for Peter.**—From the fact that God had been operative for Peter in the one, and for Paul in the other direction, they concluded that God had given to the one the one, and to the other the other vocation. How far now was God operative for one and the other?—MEYER, WIESELER:—"He furnished them forth for the apostolic office, with illumination and endowments, gave them the *χαρίσματα* of an Apostle." (Comp. Acts xv. 12: God did miracles and wonders by them among the Gentiles.) True, it is certainly not merely these endowments themselves that are referred to, but also and especially what they did in virtue of the same, the beginning and result of their activity, wherein God's "working" was recognized. What immediately follows in ver. 9: **and became aware of the grace that was given unto me**, [unfortunately misplaced in E. V.—R.] undoubtedly also refers to the outfit for the apostolic office by means of charisms, yet it is most naturally referred mainly to the success of their preaching. Precisely from this they perceived how highly endowed Paul was. They first inferred his equal apostolic calling from the "grace given," hence the calling itself cannot be meant. [Yet what more natural than that Paul should mean: "they recognize my calling, because they perceive that I was called by grace." The main reference may be to the success, but the perception of the calling through the grace given, is not to be excluded. On the two participles *ιδόντες* and *γινόντες*, LIGHTFOOT says: "the former describes the apprehension of the outward tokens of his commission, as evinced by his successful labors; the latter the conviction arrived at in consequence that the grace of God was with him."—R.]

Ver. 9. **James and Cephas and John.**—"James." Is this one identical with James the Lord's brother, chap. i. 19? The fact that there the additional appellation is expressly given, while it is lacking here, does not, of course, disprove the identity. Inasmuch as James had already been just mentioned as "the Lord's brother," if the same one is meant this special designation might be omitted here. The main question is: Could the James, whom Paul names in this passage, have been other than an Apostle? And this question we shall always be inclined to answer negatively. In itself it would be very intelligible, that a brother of the Lord converted to the faith, although not an Apostle, might have attained an eminent position in the church of Jerusalem. But, considering how plainly our Epistle itself brings to view the strong emphasis laid by the Jewish Christians on an immediate inauguration into the apostolate by Christ, would it have been probable that such a one, not an Apostle, would have been reckoned by these among the "pillars," "those of reputation?" And if one not an Apostle had enjoyed so eminent an estimation as a "pillar" (James being here placed even before Peter), could they then have so strongly charged upon Paul a want of parity with the senior Apostles? And would he then have found it necessary to prove his equality with such strength of asser-

* [TERTULLIAN: *Non separatim evangelii, nec ut aliud alter sed ut aliis alter predicassent.*—R.]

† [Notice the exact use of the perfect *πεπίστευμαι*, "I have been, I am still entrusted with it."—R.]

tion as he does in Gal. i. ? James, the Lord's brother also lacks this parity, and could claim it even less than Paul, since he could not appeal to any immediate revelation and calling [? comp. 1 Cor. xv. 7.—R.], and Paul certainly would not have omitted bringing this forward, thereby to invalidate the reasoning of his opponents. These are substantially WIESELER's arguments. We must then either take James the Lord's brother as identical with James, the son of Alphaeus, and therefore himself an Apostle (a view already rejected in commenting on chap. i. 19), or take the James of this passage as a different one, *i. e.* the son of Alphaeus and not the Lord's brother. That the James in question occupied a certain official position as chief pastor in the church of Jerusalem is justly inferred from the precedence of his name here and also from ver. 12. This on the other hand accords well with the special prominence given to Peter, vers. 7, 8. In reference to proper apostolic activity, in missionary activity, Peter precedes James.

[We are again confronted with this difficult question respecting James. On the theory of the identity of James Alphaei and James, the Lord's brother, all difficulty vanishes here, as well as in Acts xv., and for this reason it is adopted by many. The view, that there were other Apostles besides the Twelve and Paul, avoids both the other difficulties, but is on other grounds very objectionable. We are to reconcile the view advanced i. 19 (that there were two prominent men named James, one the son of Alphaeus and an Apostle, the other James the Lord's brother, who was not an Apostle) with this passage. Which is referred to here? Schmoller, following WIESELER, says, the former, to which view objection must now be made. 1. The James here referred to was the head of the church at Jerusalem. Such a position is ascribed to the Lord's brother, to James the Just; if he cannot be identified with the son of Alphaeus, the son of Alphaeus is not referred to here. 2. This position over the church of Jerusalem, so obviously implied here, does not necessarily imply that James was an Apostle. For with respect to missionary activity Peter stands first, with respect to the church at Jerusalem this James. Was not missionary work distinctively apostolic work? was not one not an Apostle more likely to be in a permanent position at Jerusalem? 3. Paul does not call these three. Apostles, any more than he calls Barnabas an Apostle. In fact all the way through he uses a term that is indefinite—"of reputation." If he meant Apostles only and wished to show his agreement with the senior Apostles, he would hardly have so carefully avoided saying so.—"Those in repute" were esteemed in Galatia as well as Jerusalem, and he was defending himself against Judaizers, who while denying his apostleship, quoted against him the *mother church* as well as the college of the Apostles. Hence he speaks of "the pillars" of the church then and there, not of Apostles as such, and puts them in the order of precedence in that church, "James and Peter and John." Had all of them been of the Twelve, and as such recognized his apostleship (for these three gave him the right hand of fellowship), how could James' name come first? Any argument proving

James to have done this as a distinctively apostolic act proves too much: proves him to be the head of the apostolic college. It is as head of that church, whence the Judaizing influence in Galatia came, that he takes precedence. Therefore we identify this James with the Lord's brother (so in ver. 12).—R.]

Who were esteemed as pillars—as supports of the Christian church. Christ, of course, is the foundation. The Christian world is viewed as an *οικοδομή*.

They gave—the right hands of fellowship.—In general—They concluded with me and Barnabas an agreement as formal and firm as it was amicable. The more precise sense is given by the preceding context, inasmuch as this agreement was founded upon that. Seeing the coöperation (*ἐνεργεῖν*) of God rendered to both Peter and Paul, they had become persuaded of the equal *divine* vocation of *each*, of the former to the preaching of the gospel among the Gentiles, of the latter to the preaching of the gospel among the Jews. To this clearly recognized divine will they now rendered obedience by the formation of this compact. Agreeably to this twofold vocation they regulated also the twofold activity; assigning formally to each the field of labor to which, as they had become convinced, he was called. This was, it is true, a division of the work, but in the consciousness that it was a common work of preaching the gospel, one in God, who had only assigned to one this post, and to the other that. Therefore they gave "right hands of fellowship." [LIGHTFOOT: "gave pledges." "The outward gesture is lost sight of in this expression, as appears from the fact that the plural is often used of a single person."—R.] It was to be a parallel but a coöperative activity. The assumption of BAUR therefore is entirely untenable, that it had only been a purely *external* compromise, that the senior Apostles after as before had held firmly the necessity of circumcision and the observance of the Mosaic law to salvation; that for the mission to the Gentiles they had tolerated Paul's so widely divergent principles, because they could not prevent them, but that a further, inner bond between Paul's mission to the Gentiles, and their mission to the Jews, did not exist. This would make "gave the right hands of fellowship" signify nothing more than, to come to an agreement and indeed really to an agreement to separate.* **That we should go unto the Gentiles, and they unto the Circumcision.**—The *purpose* of the words, according to the connection, is doubtless to point out, that in this act the acknowledgment of the parity of Paul, and particularly the approbation of his teaching, was expressed in the strongest manner. So far were the senior Apostles from demanding a change in his teaching, that by this fixed compact they gave a full sanction to it, and declared in the most unequivocal manner, that they held it to be a pure gospel and worthy

*[For a compact survey of the transactions narrated in this section, see SCHAFF, *Apostolic church*, p. 249 sq.—for a valuable note against BAUR's hypotheses, p. 251 sq.—For a very thoughtful and interesting sketch of the relations between Jewish and Gentile Christianity in the first ages of the church, against the advocates of a distinctive Pauline Christianity, the reader is referred to LIGHTFOOT, *Dissertation iii. Paul and the Three*, p. 283 sq.—R.]

to be preached. For otherwise they would not have been able so compassedly to make over the Gentile world to Paul as his mission field. To the general purpose of the statement the added clause "only," etc., (ver. 10) also contributes. One wish, to be sure, they had respecting Paul and Barnabas; which, however, related in no way to a change of doctrine, implied no obligation toward the "circumcision," concerning doctrine, but was only an entreaty to remember the poor. But the meaning and purpose of this added clause is not, that this was the only limitation of the separation here coming to light (BAUR). In practice, modifications of this partition of the field of labor arose, especially to Paul, in consequence of the Jews of the dispersion. The partition therefore is to be understood not so much ethnographically as geographically. (Comp. also ver. 10, where "the poor" means poor people in Judea, and, therefore, "circumcision" here in contrast with the Gentile countries is also Judea.)

Ver. 10. **Remember the poor** :—of course by gifts. As to the cause of the poverty of the Christians in Judea there are different conjectures.—**Which very thing.**—Paul studiously brings this forward in order to strengthen the contrast between the Jewish Christian opposition to him, and his approved zeal and affection for the Jewish Christians.

DOCTRINAL AND ETHICAL.

1. *The significance of this event.* On the significance, with respect to Christian doctrine and the Christian Church, of the proceedings between the Apostle Paul and the Christians in Jerusalem, especially the senior Apostles, since the proceedings themselves are not here detailed, the reader is referred to Acts xv. and to the remarks of Lechler *in loco*, LANGE'S *Comm. Acts*, p. 282 sq. Only this need be said here; by the acknowledgment of the "liberty in Christ Jesus," an emancipation from the old Covenant was for the first time effected; it was authoritatively established that a new Covenant was come, and Christianity was recognized as the absolutely perfect and the universal religion. Even though it was Paul who first brought this truth, in theory and practice, to its just validity, it was not, by any means, merely his own subjective view to such an extent as to make of Christianity something else than what it was, or was meant to be, in itself. This appears in the clearest light from his representation. Doubtless there were not a few who imputed this to him, and, therefore, were passionately hostile to the rise of his influence ("pseudo-brethren"), Jewish Christians, who were as yet more Jews than Christians. Against these Paul had to combat, and to what extent is shown, not only in our Epistle, but also in the Second Epistle to the Corinthians. But precisely those whose voice was most availing ("those of repute"), and who, at the same time, best knew what was Christ's true mind and purpose, frankly concurred with Paul: were one with him, and with them certainly all who had really become disciples of Christ, and, in the power of the Holy Ghost, had overcome all Pharisaic leanings, or had never had them. And although they for themselves did not stand upon that point of the "liberty in

Christ Jesus" represented by Paul, yet these only needed a setting forth, on the part of Paul, of his preaching among the Gentiles, and of the argument inhering in the fact of its success, to convince them, in the first place of the possibility, in the case of the Gentiles, of being saved through faith in Christ alone. Comp. respecting Peter, Gal. ii. 16; moreover, his course, Acts x., his justification of it, Acts xi.; must not the other Apostles then have been prepared by the latter for the report rendered by Paul, Acts xv. ? Therefore, that chapter and Gal. ii., do not at all make the impression that they might still have had an opposite opinion and only now gave it up; and, of course, not the impression that they yet retained their antagonistic opinion, and yielded only externally. And even if they, and with them, the greater part of the Jewish Christians emancipated themselves only partially and gradually from a personal observance of the law, yet with that admission respecting the Gentiles, the principle of Christianity was acknowledged, it was acknowledged that a new Covenant had come, founded upon Christ alone.—There existed a *consensus apostolorum* on this question of principle: shall we have Law and the old Covenant or Christ and the new Covenant? This, thank God, is securely guaranteed, and the *dissensus*, which is said to have arisen between the original Apostles, as contracted Judaizers, and Paul, the man of Progress, is a discovery of modern criticism, which views testimony so plain as that of our chapter, and of Acts xv., only through the glass of its own preconceptions.

2. *Liberty in Christ.* In opposition to the pseudo-brethren, Paul, in the interest of the truth of the gospel, indicates the "liberty in Christ," with the utmost decision, and will not be brought into bondage. On the other hand, where the truth of the gospel is not at stake, Paul scruples not of his own accord to make himself the servant of all, and for the sake of gaining souls (1 Cor. ix. 19, 20) renounces "liberty." The rule herein contained for the conduct of the Christian is clear; he may not bind his conscience by a human ordinance, which passes itself off for a commandment of God, nor permit it to be imposed upon him as a condition of salvation; but he not only may, but ought to, make himself a servant, to bind himself, to make something a duty of conscience to himself, for the sake of a weak brother. But because he does this of free will, in thus "becoming a servant," he most shows his freedom, he does it as freeman, and remains clearly conscious of the distinction between God's commandment and man's ordinance. The rule in itself is clear, but demands much wisdom in its practical applications.

3. [*Titus and Timothy.* The principle just stated can best be illustrated by a reference to the Apostle's conduct in this case of Titus and that of Timothy (Acts xvi. 3) subsequently. WORDSWORTH thus judiciously states the difference: "If Timothy was circumcised (as was probably well known in Galatia), why not Titus? If not Titus, why Timothy? St. Paul replies to this question here: 'But not even he who was with me at Jerusalem, being a Gentile, was compelled to be circumcised.' I would not consent that he should be circumcised, even at Jerusalem. I do not consent to your

circumcision,—*because you are Gentiles*, and because you have embraced the *gospel*, and because it would be to force you backwards, instead of forwards, if I compelled you, or permitted others to compel you, to submit to the Levitical Law. But Timothy's case was very different from yours. As has been well said by Augustine, St. Paul circumcised *Timothy*, in order that Timothy's mother and maternal friends might not imagine that he *detested* circumcision, as if it were an idolatrous thing; for circumcision was from God, but Idolatry is of the Devil. But he did not circumcise *Titus*, lest he should afford a handle to those who alleged that Gentiles, receiving the gospel, could not be served without circumcision; and who deceived the Gentile Christians by imputing such an opinion to St. Paul. He might perhaps have allowed even Titus to receive circumcision, as a thing *indifferent*, and for the sake of peace and charity. But these false brethren did not proffer circumcision as a thing indifferent, but as *necessary*. Observe 1) His *charity*, in circumcising *Timothy* at Lystra, in condescension to the scruples of *weak brethren*. 2) His *courage* in refusing to circumcise *Titus* at Jerusalem, in submission to the requisitions of *false brethren*. He would be tender-hearted to the erring, but he would not make the least compromise with error; and he would make no concession to any who would impose their errors on others as terms of communion.”—R.]

4. *The importance of Paul's position.* Paul emphasizes so decidedly the fact that the senior Apostles gave him no new instruction, but recognized him as of equal authority, not out of pride, but in order to establish the truth of his preaching of the gospel, and the title by which he exercised the apostleship. He does it in the same spirit as in chap. 1; he declares that he did not receive his gospel from man.—Paul is protesting, in fact, against the beginnings of a Papacy, which the “false brethren” wished to erect by exaggerating the authority of the “Pillar Apostles” (and probably of Peter especially), as something to which a Paul must accommodate himself, as having no commission independently of it. “The authority of the pillars,” however, was only a pretext, the rallying word that they used; their own authority was what they sought.—HEUBNER.

[The authority of the “Mother Church” seems, from the drift of Paul's narrative, to have been the rallying cry rather than the authority of Peter, since, in the sentence which establishes the acquiescence of the “pillars,” the name of James stands first. The argument gains force as a protest in this view (especially if James were not one of the Twelve). For the essence of Papacy is not the primacy of Peter, that was just such a pretext as the Galatians used, but the infallible authority of a Mother-Church. Therefore, the ground on which Paul stands is the basis for other protests than the famous one of the 16th century, since the insisting upon things indifferent as necessary is not confined to one Pope at Rome, but often issues from a body claiming like authority.—R.]

5. *Diversity of calling.* Paul and Peter were engaged in the same one gospel, but to each the Lord had assigned a different mission; to the one, that to the Gentiles; to the latter, that to the Jews.

Clearly conscious of this, they divided the field of labor between them. This diversity of calling, resting upon diversity of gifts (Charisms), or perhaps diversity in the providential course of previous life, *etc.*, must be carefully considered in the kingdom of God, if anything is to be really accomplished. One may stand fully and firmly upon the ground of evangelical faith, himself have living faith, and yet be by no means qualified for every task in the kingdom of God. In this respect also, the body of Christ has many members, having diverse offices, but coöperating for the same end. It is an organic whole, and hence such an organization as took place on a small scale among the Apostles is entirely admissible. It must, however, be natural, inwardly true, not artificial and merely external, else it were mechanical, not organic.

HOMILETICAL AND PRACTICAL

Ver. 1. From STARKE:—A preacher must not shrink from toil and labor, when he finds opportunity in his ministry to further the gospel, but neglecting his own convenience, should be ready to offer up all the powers of his body and spirit in the service of God.—RIEGER:—A carefully chosen company; Barnabas, a Jew, one of the first fruits unto Christ, and Titus a born Gentile, not even circumcised, but both one in Christ.—STARKE:—It is an excellent thing when brethren are at one.—This is in the church of God a beginning of Synods, which are rightly retained.

Ver. 2. Let us strive at least for this, that what we do in weighty matters, we may do by God's governance and not after our own will. Conferences which are held concerning the affairs of the kingdom of God, by men who stand in one Spirit, have a great advantage, for thereby there comes to pass a communication of gifts between each other to the common use.—HEDINGER:—To ask men for counsel, must have divine command, will and order, else it helps little in matters of faith, and it is hurtful for man to trust thereon.—RIEGER:—Also as concerns repute with others, a man can receive nothing except it be given him from above. Paul with all that God had bestowed on him, and wrought through him, came into no such general repute. He had to endure continually increasing contradiction against himself. It must, however, have been for him a needful mantle of obscurity.—STARKE:—As all hindrances, that can hinder the fruit of the Gospel must be diligently avoided, and removed out of the way, so also the undeserved suspicion of any.

Paul does not therefore defiantly say, “I know that I preach the right Gospel, let others think of it what they will,” but he is concerned for a mutual understanding, for the convincing of others, in the interest of peace and of the cause which they serve in common.—[CALVIN:—What then? Does the word of God fall, when it is unsupported by the testimony of men? No, but a powerful confirmation of faith is yielded, when all the teachers “speak the same thing and there are no divisions among them.” Were many as desirous as he to edify the Church, they would take more pains to be agreed among themselves.—WORDSWORTH:—Paul did all that was requisite

on his part to *obviate* that very result which, unhappily, manifested itself among the Galatians, *viz.*: the bringing of his doctrine into *public* collision with that of the other Apostles. Also by the mention of the *private* conference, particularly with Peter, he prudently prepares the way for his description of the *public* dispute with Peter at Antioch.—R.]

Ver. 3. SPENER:—In things indifferent we may well, out of love, yield something of our liberty to the good of the weak. But where men would press these upon us as necessary to salvation, and our yielding would have the appearance of bringing the truth of the gospel into jeopardy, we should never yield.—STARKE:—It is wholly contrary to the nature of the gospel to lay on any one a constraint of conscience in things that concern our salvation, for the nature of the gospel is not to constrain, but to beseech, to allure, and to convince. But the spirit of Antichrist binds and constrains the consciences to his ordinances and doctrines of men.

Ver. 4. Even in the best state of the Christian church there are false brethren, who will be taken as right-minded Christians, and are not. Now these are much more dangerous than open enemies of the gospel.—CRAMER:—The true behavior of false teachers. They come not in at the right door; they are sneakers in, and hide themselves behind a false disguise.—HEDINGER:—Legal disciplinarians, who look at the outward cannot endure that others should enjoy liberty, and yet in the Spirit do more than they. Dear Christian! learn once for all, that outward task-work cannot make a living heir of God. The heart! the heart! The heart, from its inmost centre must love, fear, honor God, flee sin, and praise Him, who for thee has died and is risen again.—STARKE:—The main aim of false teachers is only to take us prisoners to deprive us of our liberty in Christ, although they do not confess such an aim in words, but will have the appearance of wishing only to check carnal security and liberty.

Ver. 5. BERLENG. BIBLE:—The world and hypocrites count this for obstinacy. Is that then commendable? is the cry with it. I thought now that Christians should yield, and Paul boasts himself of just the opposite! But we must get the true understanding of the matter from the words that follows: We would not give way thereto in subjection, so as to suffer ourselves to be placed under this order of things. Otherwise a Christian willingly gives way, as Paul also proved when he circumcised Timothy. But when they would have him do it as a matter of conscience he did it not. One may be zealous for true freedom, and yet for love's sake bear with much. If it be not given out for a first step to salvation, love endures all; but faith will suffer no derogation of itself.—In our time many a one thinks on a sudden, that he will be as valorous as Paul, as Luther; but he must first have their spirit. For valor there needs a divine power.—Freedom and Truth must go together, else freedom profits not. Truth is inward, freedom, what one maintains outwardly thereof. They are treasures of two kinds, but springing from the same root. And because I will not suffer men to plant anything false in my

heart, I must guard myself without.—From STARKE:—The law is something transient: it is the gospel that is permanent. The gospel too contains the kernel of all the Mosaic ceremonies, the shell only falls away. The shadow recedes when the sun rises.

The liberty which is in Christ: 1. We may renounce it for love's sake; 2. we must not let ourselves be robbed of it—for the truth of the gospel's sake.—The truth of the gospel is above all; may be hazarded at no price.—If the truth of the gospel is at stake, the combat may not be shunned.—[Our freedom, 1. negatively, from the bondage of the law, 2. positively, in Christ Jesus; hence Christian liberty no license.—False brethren the most dangerous enemies to liberty. Weak brethren disturb yet strengthen it; false brethren seek to undermine and destroy it. Because "out of Christ," yet in His camp, they spy out and would betray what we have in Him, our liberty.—What a contrast! the false brethren creeping in to rob others of truth and liberty; Paul our faithful, fearless, yet humble and holy champion for the truth which makes us free (Jno. viii. 32).—R.]

Ver. 6. WURT. SUMM.:—This is Paul's meaning: God looks not on the outward person and standing of a man, so that he should prefer a learned one to an unlearned, a rich man to a poor, a powerful man to a weak, but abides by the rule of His word, namely: "In every nation he that feareth Him, and worketh righteousness, is accepted of Him." In which thing we then should all follow God, and neither for the sake of a person or of any earthly thing, should we retire from the right or from the rule of God's word, but should abide steadfastly by it, even though an emperor, a king or a governor should command otherwise, or though it should cost life or limb.—STARKE:—In matters of faith, the authority of persons and outward preëminence has no weight, but only the truth of doctrine, which is Christ's and from Christ.—[SCHAFF:—Paul means no disrespect to his colleagues, but even their advantages, he represents as having no weight where the truth of the gospel was concerned. His high sense of independence far from being identical with pride, rested in his humility; it was but the complement to the feeling of his absolute dependence upon God.

"God no respecter of persons." The Galatians were; why else this constant reference to those "of repute?" There is no slight intended to those of repute, but a rebuke to those who in their Christian opinion lean not on God, but on men, men of position, reputation. How many neither false brethren, nor so far gone in error as the bewitched Galatians pin their faith on the *δοκίμους*.—R.]

Ver. 7. STARKE:—The gospel is a Divine deposit and treasure, which is not given to any one for his own, but is only entrusted, so that we must deal with it as pleases Him who has given us such a trust.—SPENER:—God has made wise distribution among His servants; though He calls them in common to all spiritual functions, and none of them is quite free from some; yet He appoints to each in particular his certain part, where and in which he shall serve Him, and for that He fits him out with the needful

gifts. Therefore, special blessing attends their labor, when they are where the Lord has set them.

[The gospel treasure, the chosen vessels to which it was entrusted. The adaptation for the field of labor is the gift and trust of God's grace. The preparation of the field, God's providential work. The assignment of the field, God's act, to which the Church but consents, as in the first and weightiest case.—R.]

Ver. 8. SPENER:—All gifts, all power in instruction and success of labor, come from God, who must be effectual with us and in us, if we are to accomplish anything. 1 Cor. iii. 6; 2 Cor. iii. 6. Therefore, to Him belongs all the praise and thanks.—CRAMER:—The holy ministry is not a mere babbling, but a mighty instrument, wherewith God breaks hearts to pieces, as with a hammer, and also a two-edged sword, and a sharp knife, wherewith He cuts out the stony heart.

Ver. 9. STARKE:—We are bound, not only to recognize the grace which God has given to us, and rightly to use the same, but also to recognize that which others have received, and to be helpful that this also may be turned to use.

["James, and Cephas, and John." From WORDSWORTH:—He mentions these by name, because what he says was honorable to them. When he has anything less creditable to record, he spares the names of individuals even of the false brethren. He mentions Peter below, for which, doubtless, there was a necessity. It was providential, too, since some who claim to be the successors of St. Peter profess to be above error and beyond rebuke.—R.]

SPENER:—Although the teachers of the gospel, in respect of their office, are alike, yet there is a distinction between them in respect to gifts; and it is not amiss that, according to such distinction, they should be used for weightier and greater, or for lesser functions, and accordingly should be had in greater or less reputation.

[CALVIN:—Even in the Church of God, he who enjoys a larger measure of grace ought, on that account, to receive higher honor. But, in all cases, let the rule be followed: "He that is greatest among you shall be your servant."—R.]

—"They gave the right hands of fellowship." ANACKER, *Bibelstunden*:—What a moment must that have been! What a blessed working of the Holy Ghost! What a victory for the good cause of Paul, or rather for the cause of Christ's Gospel itself!

We here see the distinction between true and false union in matters of faith; it would have been false union, if Paul had yielded; that is, had abandoned the sound evangelical ground upon which he stood, and the three senior Apostles had then first recognized him; it was true union when Paul, with decision, maintained the evangelical truth, and the three yet joined fellowship with him, because they were persuaded of the truth, of the divine origin, of his preaching.—Accord in matters of faith: 1. Possible and permitted only where evangelical truth is maintained, and, therefore, Paul's firmness is not to be censured; 2. but this maintained, it is not only beautiful, but a duty; a) in the interest of the fulfilment of the commandment of love; b)

in the interest of the advancement of the cause of God's kingdom.—The willingness of the Apostles to recognize Paul, an example for us; 1. they examined Paul's doctrine first; but 2. so soon as they had persuaded themselves of his Divine mission, they entered into fellowship with him, giving up their particular opinions and scruples.—The one apostolic church, built: 1. not upon the authority of one or another Apostle, but 2. upon the agreement of the same, or rather upon the One Gospel.—The gospel of righteousness through faith in Christ Jesus, the touchstone of true and false Apostles; the former unite in this, in spite of all other differences; the latter not, because they are concerned for themselves, and not for Christ.—ANACKER, *Bibelstunden*:—Did they not then immediately separate themselves again? O, no; they were and remained one in the Lord, but each knew the field into which especially the Lord had sent him, each joyfully accepted his part, and joyfully and humbly left to the other what belonged to him. So should it be among Christians!

Ver. 10. CRAMER:—It is a part of the holy ministry to have an eye to the poor and to the distribution of alms.—ANACKER, *Bibelstunden*:—With respect to the poor no division should occur; but in all the various spheres and callings which separate men, mainly in place and station, let compassionate love be a continual outward proof that we are one in the inner ground of faith. On the other hand, such fellowship of love in fruitful measure is only possible where there is a consciousness of the fellowship of faith.—F. MÜLLER:—Such love, we rejoice to believe, will again awake in our days; the hearts of Christians have become warm and intent on remembering the need of their brethren, whether it be in showing love to the distant heathen, or to those who, though in the midst of Christendom, yet live no better than heathen, or to oppressed brethren in the faith, who, surrounded by a hostile communion, lack the most necessary means for the maintenance of their church life. But such love is still far from prevailing fully among us.

[LUTHER:—True religion is ever in need. Wherefore a true and faithful pastor must have a care of the poor also.—BURKITT:—The faithful ministers of Christ ought, upon first and fit occasions, to excite and stir up their people to duties of charity, as well as piety; to costly and expensive duties, as well as those that are easy and less burdensome; these being no less profitable to the Church, and much more evidential of a real work of grace upon the heart.—WORDSWORTH:—Paul here shows 1. His fraternal co-operation with the other Apostles; 2. His love for the Jewish Christians; 3. That his non-compliance with the requirements of the false brethren was from no lack of charity to them. He became a suitor to the Gentiles for alms to the Jews, and at length a victim to the rancor of the Jews, when he was engaged at Jerusalem in the act of promoting this very thing.—R.]

[Unity in beneficence: 1. a fruit of the Spirit in the early Church; 2. a hopeful sign in the Church of the present day.—Paul forward in this work of beneficence; first in time, first in effort.—He continued to be forward. Just after writing

this Epistle, he made a tour, gathering the alms of the Greek churches for the saints at Jerusalem, whence came the impugnors of his office and doctrine. Christian beneficence, like God's, overlooks unworthiness and ingratitude. "The false brethren" would be "forward" at the distribution of alms to the "saints," yet Paul's forwardness was not affected by this.—R.]

8. On one occasion (in Antioch) he therefore asserted, and, with the independence of an Apostle, dared assert, even in opposition to a Peter, the principles of his Gentile Christian preaching.

(CHAP. ii. 11–21.)

11 But when Peter was come [Cephas¹ came] to Antioch, I withstood him to the face,
12 because he was to be blamed [was condemned]². For before that [omit that] certain [certain persons] came from James, he did eat [was eating together]³ with the Gentiles: but when they were come [came]⁴ he withdrew and separated himself, fearing
13 them which were [omit which were]⁵ of the circumcision. And the other Jews⁶ dissembled likewise with him; insomuch that Barnabas also [ὥστε καί, so that even
14 Barnabas] was carried away with [by] their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter [Cephas] before them [omit them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews,⁷ why compellest thou [how⁸ is it that thou art
15 compelling] the Gentiles to live as do the Jews? We *who are* [we are]⁹ Jews by
16 nature, and not sinners of the Gentiles, Knowing [yet¹⁰ knowing] that a man is not justified by the works of the law, but [ἐάν μὴ, except or but only] by the faith of Jesus Christ,¹¹ even we [we too] have [omit have]¹² believed in Jesus Christ [Christ Jesus],¹³ that we might be justified by the faith of Christ, and not by the works of the
17 law: for¹⁴ by the works of the law shall no flesh be justified. But if, while we seek to be justified by [in] Christ, we ourselves also are found sinners, *is* therefore Christ
18 the minister of sin? God forbid [or Far from it]. For if I build again the things
19 [very things]¹⁵ which I destroyed, I make [prove]¹⁶ myself a transgressor. For I
20 through the law am dead [died] to the law, that I might live unto God. I am [or have been] crucified with Christ: nevertheless I live; [omit:] yet not I, [it is, however, no longer I that live]¹⁷ but Christ liveth in me: and [yea] the life which I now live in the flesh I live by [in] the faith of the Son of God,¹⁸ who loved me,
21 and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead [died] in vain [without cause]¹⁹.

¹ Ver. 11.—Here also the preponderance of authority is in favor of Κηφᾶς. [As also in ver. 14. The simple past "came" is the best rendering of the aorist ἦλθεν.—R.]

² Ver. 11.—[Κατεγνωσμένος ἦν; "was condemned." The E. V., follows the Vulgate: *reprehensibilis*, which is incorrect. Some adopting a slightly different exegesis, render "had been condemned," but this is not so literal. See EXEGETIC NOTES. Schmoller renders ἀνέστην: *entgegenstelt*, "opposed," but "withstood" does not seem too strong.—R.]

³ Ver. 12.—[The imperfect συνῆθον expresses the idea of "habitual eating in company with." So too the other verbs, ὑπέστειλεν and ἀφώρizen; "he began to withdraw himself." etc.; but to express this fully would require a periphrasis in English. "Himself" is the object of both these verbs.—R.]

⁴ Ver. 12.—ἦλθεν instead of ἦλθον, probably an old mistake, from ver. 11, is found in R. B. [The latter reading is adopted by modern editors on good MSS. authority.—R.]

⁵ Ver. 12.—["Which were"] should be italicised if retained.—R.]

⁶ Ver. 13.—R. adds πάντες. [No other authority; R. disapproves.—R.]

⁷ Ver. 14.—[Καὶ οὐκ ἰουδαϊκῶς is wanting in Clar., Germ. [two very ancient Latin versions.—R.], Ambrosiaster, Schulius, Agapetes: but the authorities are much too weak to permit us, with Semler and Schott, to take the words as a gloss." Meyer. [There is some doubt respecting the proper order: R. A. B. C. F. G., Lachmann, Meyer, Ellicott, Alford (in later ed.), Lightfoot read: καὶ οὐκ ἰουδαϊκῶς ζῆς, while D. E. K. L., most cursives, Rec., Tischendorf, Scholz, Wordsworth have ζῆς καὶ οὐκ ἰουδ. The former seems best sustained. The want of two adverbs equivalent to ἰουδαϊκῶς and ἰουδαϊκῶς makes it impossible to render literally in English, but the E. V. gives the correct sense.—R.]

⁸ Ver. 14.—Πῶς, not τί, is the correct reading. So Lachmann, R. [A. B. C. D. F., most cursives, Meyer and the majority of modern editors. Rec. (followed by E. V.) and Tischendorf have τί.—R.]

⁹ Ver. 15.—[The insertion of "who are" in the E. V. has made this passage very obscure. "We" might be taken as the subject of "believed" (ver. 16), and all between as explanatory, but if "are" be supplied, the meaning is sufficiently clear. Ellicott adds "truly."—R.]

¹⁰ Ver. 16.—“*Δέ* is wanting in Elz., but against the weight of authority. The omission was occasioned by taking *εἰδοτες* as a definition of what precedes [*i. e.*, “sinners of the Gentiles”—R.], with which construction *δέ* would not agree. The omission was furthered by supposing a new sentence to begin with *εἰδοτες*.” Meyer. [Retaining *δε*, the pointing of the E. V. is correct: “We are Jews,” *etc.*, “yet (*δε* slightly adversative) knowing,” *etc.*—R.]

¹¹ Ver. 16.—Tischendorf omits *Χριστοῦ*, but apparently on insufficient authority. The omission probably arose from an attempt to avoid the frequent repetition of *Χριστός*, which occurs three times in this verse. Some read *Χρ. ἡγοῦν*.—R.]

¹² Ver. 16.—“*Ἐπιστεύσαμεν*, “believed,” better than “have believed.”—R.]

¹³ Ver. 16.—Here the order *Χριστοῦ ἡγοῦν* is better supported.—R.]

¹⁴ Ver. 16.—[Rec., C. E. K. L., Ellicott, Wordsworth read *διότι*, which was probably imported from Rom. iii. 20; *οἱ τὰ* is supported by *κ*, A. B. F. G., Lachmann, Tischendorf, Meyer, Alford, Lightfoot.—The order of Rec., *οὐ δὲκ. ἐξ ἐργ.* is not well sustained.—R.]

¹⁵ Ver. 18.—[Literally: “if what things I destroyed, these I build again.”—R.]

¹⁶ Ver. 18.—*Συνιστάνω* is adopted by modern editors on uncial authority; *συνίστημι* of Rec. is probably a grammatical gloss.—R.]

¹⁷ Ver. 20.—[The pointing of the E. V. alters the meaning, and weakens the force of this passage, by making two clauses where there is really but one. As, however, *δέ* occurs three times in quick succession, and with a variation in its force, elegance demands this translation: “It is, however (*δε*), no longer I that live, but (*δε*) Christ liveth in me, yea, (*δε* *resumptive*) the life,” *etc.*—R.]

¹⁸ Ver. 20.—Lachmann has *τῷ θεῷ καὶ Χριστῷ*, following B. D. F. G. “It is highly probable that this reading originated in the transcriber’s passing immediately over from the first to the second *τῷ*, so that only *τῷ θεῷ* was written; as what followed was incongruous, *καὶ Χριστῷ* was inserted. Meyer.

¹⁹ Ver. 21.—[*Δωρεάν* may be more properly rendered: “Without cause.” Tittmann, *sine justa causa*, not *frustra*, *sine effectu*. So Meyer, Ellicott, Lightfoot.—R.]

EXEGETICAL AND CRITICAL.

Ver. 11. **I withstood him to the face, etc.**—“To the face”—not behind his back, in his absence. [It does not mean “publicly,” that is asserted below (ver. 4). Some of the fathers, “to save the authority of Peter” introduced the gloss *κατὰ σῆμα*, “in appearance,” because he had been condemned by others. This view is opposed nobly by AUGUSTINE. See ALFORD and WORDSWORTH, *in loco*.—R.]

Because he was or had been condemned: the reason why Paul opposed him. It was not therefore any attack on the part of Peter himself, that occasioned Paul’s taking a stand against him. *Ἀνέστην*, therefore not—I withstood him, but—I took a stand against him. [Yet Peter’s conduct was an attack on gospel liberty; and Paul “opposed” sufficiently to “withstand” him.—R.]—The reason was, the indignant feeling of the Christians of Antioch, the unfavorable judgment passed upon him by them. Moreover, the scandal which he had given, was notorious, and Paul was obliged to do what he did. But he certainly did not do it out of personal irritation or from arrogance or malice; his own words prevent such a charge. For himself he did it unwillingly, would have avoided rebuking Peter “before them all.” But a definite reason, viz., regard for the brethren, the Gentile Christian church, impelled him to it. And in this there was also a command, so that even regard for Peter on the other hand, was no ground for holding back. [It must be remarked that the Greek only states indefinitely that Peter “was condemned,” by whom is a matter to be inferred. Various answers are given: by God, by his own previous conduct, by Paul himself (ALFORD), by the church at Antioch. The last is most probably meant, else the rebuke would not have been public. It is not necessary to suppose that only the scandal at Antioch drove Paul to this course, for the conduct of Peter was in itself reprehensible. “Had been condemned” must be preferred, if it be referred to a definite condemnation on the part of the Gentile Christians at Antioch.—R.]

Ver. 12. **For before certain persons came from James, he was eating together with the Gentiles, i. e., with the Gentile Christians.**

He designates them according to their nationality, because it is on this that the matter turns. Peter therefore neglected the limitations of the Levitical law of meats. This is the simple sense of this remark. “A Jew could not without Levitical defilement eat with Gentiles” (even if these adhered to the decrees of the apostolic council). “Peter, however, had through Divine revelation (Acts x.) been taught the untenableness of this isolation within the sphere of Christianity.” This Jewish law of meats he disregarded, that is he lived *ἔθνικῶς καὶ οὐκ Ἰουδαϊκῶς*, at all events here in Antioch.—“Before certain persons came from James.” “From James” is not to be connected with “certain persons” as if—“certain adherents of James” (for “James would then be marked out as the head of a party, something which it would be neither necessary nor wise to do here”), but with “came,” either generally—“from James,” that is, from his circle of helpers, or—“sent by James.” But at all events they were such as held like sentiments with James, *i. e.*, Jewish Christians, who themselves still adhered strictly to the Mosaic law, lived *Ἰουδαϊκῶς καὶ οὐκ ἔθνικῶς*, and who because, they felt obliged thereto as born Jews, regarded this *Ἰουδαϊκῶς ζῆν* as necessary for all born Jews, and accordingly for all Jewish Christians, but by no means demanded any such thing as the *Ἰουδαϊσμός* of the Gentile Christians in Antioch, as WISELER, perverting the state of facts maintains. They stood, therefore, upon the platform of James. “Certain persons” is not therefore—such as without ground, appealed to the authority of James; neither were they of the “false brethren” (ver. 4), who occupied a very different position from James. What views they had respecting the Gentile Christians, is not stated, for these were not at all in question; it is therefore natural to assume, that their views were those of James, and that the latter, when he sent these people, still thought as he did not long before, at the council (ver. 9; Acts xv.). [SCHAFF:—“It would seem from this passage that, soon after the council, James sent some esteemed brethren of his congregation to Antioch not for the purpose of imposing the yoke of ceremonialism upon Gentile Christians—for this would have been inconsistent with his speech—but for the purpose of reminding the Jewish Christians of their duty and recommending them to continue the observance of

the divinely appointed and time-honored customs of their fathers, which were by no means overthrown by the compromise measure adopted at the council. It is unnecessary therefore to charge him with inconsistency. All we can say is that he stopped half-way and never ventured so far as Paul, or even as Peter, who broke through the ceremonial restrictions of their native religion. Confining his labors to Jerusalem and the Jews, James regarded it as his mission to adhere as closely as possible to the old dispensation, in the hope of bringing over the nation as a whole to the Christian faith.*—R.] But with Peter, as a Jewish Christian and an Apostle to the Jewish Christians, they found fault, undoubtedly on account of his eating with the Gentiles, that is, with his neglect of the Mosaic law of meats, his *ἔθνακος ζῆν*. Yet it is by no means expressly said that they reproached him with it, for "fearing them of the circumcision," may merely mean, that he feared possible reproaches, such as those, Acts xi. 3. But as he then justified himself in this, and the justification was accepted (Acts xi. 18), there is the more reason to doubt whether the Jewish Christians, who came from James, really made reproaches against Peter, or even whether they would have done it, and whether it was not an empty fear on Peter's part, which was blamed the more on this account, as a causeless denying of the convictions which he then successfully vindicated, a retreat out of weakness, from the position he had then joyfully assumed and justified, supported as he was by the experience through which God had led him. Peter must of course have feared possible reproaches to this effect: that although his conduct at that time respecting Cornelius had afterwards been approved, it would be a different thing for him now, in the presence of Jewish Christians, to live *ἔθνακος*, and moreover that, in the absence of so definite an occasion as then, he would now be regarded as one also standing outside [*i. e.* with the Gentile Christians.—R.], his authority with the Jewish Christians might be diminished, *etc.* But even if such reproaches were really made to him, these persons nevertheless are not to be regarded as agreeing with the "false brethren" and standing upon an entirely different platform from James himself, for neither Acts xi. 18, nor Acts xv. is to be regarded as unhistorical. Out of fear, therefore, **he withdrew and separated himself.**—The imperfects are adumbrative, cause the events to go on, as it were, before the eyes of the reader.—MEYER.—He ate no more with the Gentile Christians, and as appears to be intimated, discontinued this without giving any explanation: he again attached himself to the Jewish Christians, that is, he behaved himself all at once as if the Jewish law of meats were still sacred in his view, inasmuch as he began again to observe it. He did not therefore give up his freer convictions, his practice alone lost

its freedom, and stood therefore in contradiction with his convictions. In the act itself there was nothing different from that indulgent regard to the prejudices of those still weak, which Paul himself so often urges as a duty. But the *motive* of Peter's conduct in this case was not anxiety to avoid a possible scandal to the faith—this was not to be feared here—but the fear of men, fear of reproaches, and most likely also of losing consequence and authority. [It must be noted that such a withdrawal was a withdrawal from the very frequent *agapae* and the frequent Lord's Supper. Though the decree of the Apostolic council did not command or forbid the common participation of Jewish and Gentile Christians in these services, yet Peter had thus communed with the Gentile Christians; he ceased to do so, and of course made great scandal. While not violating the letter of the decree, he yet treated these brethren as unclean.—R.]

Ver. 13. Paul therefore fastens on the conduct of Peter (and of the other Jewish Christians who did likewise) the sharp censure of the term *ὑπόκρισις*, **dissimulation**, and he is the more severe, because along with the consideration for the Jewish Christians, begotten of fear, there was a non-consideration for the Gentile Christians; and thus they were both scandalized and perplexed, since by the change of conduct in Peter they were tempted to the thought that the Mosaic law must after all be binding. It is of course entirely incorrect to find the "dissimulation" in the former association with the Gentile Christians, as if this had been a momentary unfaithfulness towards actual Judaistic convictions.

[**Even Barnabas.**—"My co-laborer in the work of heathen missions and fellow-champion of the liberty of the Gentile brethren." SCHAFF.—LIGHTFOOT: "It is not impossible that this incident, by producing a temporary feeling of distrust, may have prepared the way for the dissension between Paul and Barnabas, which shortly afterwards led to their separation (Acts xv. 39). From this time forward they never again appear associated together. Yet whenever St. Paul mentions Barnabas, his words imply sympathy and respect. This feeling underlies the language of his complaint here, 'even Barnabas.'" Comp. 1 Cor. ix. 6, and also the mention of Mark, Col. iv. 10.—R.]

[The conduct of Peter must be judged by the facts here stated, not by a desire to advocate or deny the primacy claimed for him. The occurrence is indeed characteristic of that Peter whom the Gospels describe; "first to confess Christ, first to deny Him; first to recognize and defend the rights of the Gentiles, first to disown them practically. His strength and weakness, boldness and timidity are the two opposite manifestations of the same warm, impulsive and impressive temper" (SCHAFF). The fault was one of practice, not of doctrine. The receiving of the rebuke is a sign of Peter's genuine piety. Whether he went out again and wept bitterly we know not. But there was no "sharp contention," and Peter's love for Paul remained. On the early discussions respecting this occurrence see LIGHTFOOT, p. 127, sq., showing how much the church is indebted to AUGUSTINE for a correct view of it. Comp. DOCTRINAL NOTES.—R.]

* [When we consider this position of James, and look at the Epistle which bears his name, we are led, not to doubt its inspiration and place in the canon, but rather to believe that it must be inspired, else it would have differed more from the writings of Paul, and that its place in the canon is a proof of the wisdom of God, who made His Word complete, by making it many-sided, and yet never contradictory.—R.]

Ver. 14. **But when I saw that they walked not uprightly, etc.**—We are to supply from ver. 11: "And at the same time heard the Gentile Christians expressing themselves in condemnation of it." [The necessity of supplying this makes it the more doubtful, whether the reference there is to the "condemnation" on the part of the Gentile Christians.—R.] *Πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου* hardly = "according to," which would be *κατὰ*, but "in the direction of," = in order to preserve uprightly and further the truth of the gospel.

The sense, therefore, is the same as in ver. 5. This agrees with the context, for Paul, in the conduct of Peter and the other Jewish Christians, beheld an infringement of the "truth of the gospel," especially of the principle of Christian freedom founded in the gospel, on account of its effect on the Gentile Christians: "How is it that thou art compelling the Gentiles to live as do the Jews?" (MEYER).—[The force of *πρὸς* is open to discussion, especially as the word *ὀρθοποδεῖν* is not only *ἀπὸς λεγόμενον*, but very rare. LIGHTFOOT says it denotes here "not the goal to be attained, but the line of direction to be observed. See WINER, p. 424." And ELLICOTT in reply to MEYER, who claims that *κατὰ* would have been used to express the idea of rule or measure, observes that the instances he quotes are all after *περιπατεῖν*. If the line of direction be the meaning, the E. V. is correct, and the implication is that Peter did not deviate from the "truth of the gospel," but from the line of conduct which the truth of the gospel marked out, hence the verb retains a semi-local meaning, "walk straight."—R.]

Before all, "very probably = in an assembly of the Church, although not convened immediately for this purpose" (MEYER)—before Jewish and Gentile Christians.—**If thou, being a Jew, livest after the manner of Gentiles:** means the accustomed practice of Peter, from which he only then receded.—**How is it that thou art compelling the Gentiles to live as do the Jews?**—Paul shows him the self-contradictoriness of his behavior, by a kind of ironical address. "Thou thyself a Jew, livest as a Gentile—and how comes it, then, that thou constrainest Gentiles to live Jewishly? Is not that an utter contradiction?" It is true Peter does not *constrain* the Gentiles directly; it is a turn which sharpens the censure; in reality, it was only an indirect constraining through the authority of the example of Peter. The opinion is, therefore, quite unfounded, which supposes that the messengers of James had preached the principle of the *necessity* of the observance of the law—even for Gentile Christians—and that Peter had at least tacitly supported this principle. Thereby they would have directly oppugned the view of James himself (Acts xv.), and Peter would have oppugned his own. His "dissimulation" at this time by no means authorizes the assumption that he had changed his view as to the indispensableness or dispensableness of the law itself.—But at all events the Gentile Christians in Antioch looked upon Peter as one who, previously not observing the Jewish law, all at once began to observe it. That it was mere "dissimulation," and not an actual change of

view respecting the law, they did not at first know; and, therefore, they might easily, even if no one attempted directly to impose the law upon them, feel constrained to regard it as something necessary, and also to guide themselves in practice according to it—at least, in this one point respecting meats. There was at all events the danger that such a *moral compulsion* might be exercised; and when once a single point was regarded as necessary, matters might go farther.—Against WIESELER's explanation: "You so act that the Gentiles also must live as Jews, if they wish any longer to eat with you" (which is connected with his erroneous view respecting the journey of the Apostle narrated ii. 1 sq.), let it be here remarked only: Had Peter, by his conduct, only imposed on the Gentile Christians of Antioch the necessity of again observing the decrees of the apostolic council, in order to be able to eat with the Jewish Christians, and had Paul himself so regarded it, Peter would certainly not have received this public rebuke from Paul. Peter's conduct, his yielding from fear, would indeed have been censurable, yet the consequences of this for others could only have given occasion for a public rebuke, provided they endangered the *life of faith*; but on Wieseler's supposition this could not have resulted.—*Ἰουδαῖζειν* is, without doubt, different from *Ἰουδαϊκῶς ζῆν*, and is not merely another expression for this, but it is with design that *Ἰουδ. ζῆν* is not repeated. With Peter, at that time, a relapse into *Ἰουδ. ζῆν* took place—at least in practice, and through it a misleading of the Gentile Christians into *ἰουδαῖζειν* was to be feared. *Ἰουδαϊκῶς ζῆν* was in the Jewish Christian something in itself quite irreprehensible, was only a maintenance of national usage; in the Gentile Christian a *Ἰουδ. ζῆν* became a *ἰουδαῖζειν*, that is, a Judaizing, being a Judaizer. [Hence, when Peter, who had been living *ἠθικῶς*, occupying the position of the Gentile Christians, began again to live *Ἰουδαϊκῶς* his action was constructively *ἰουδαῖζειν*, and a moral compulsion put upon his late associates, the Gentile Christians, to do the same.—R.] The distinction is difficult to render in a translation; it is something like, "to live Jewishly,"—"to be Jewishish."

Vers. 15-21. That this is a continuation of the address to Peter, is self-evident to every unprejudiced reader, and the assumption that an address to the Galatians suddenly comes in here is so utterly at variance with the context that it is unnecessary to refute it. To mention no other reasons against it, let any one read the historical narrative, extending from as far back as chap. i. 18, up to this point, and imagine now, all at once, without any transition, an address to the Galatians, beginning, "We are, by nature, *Jews*." This view, it is true, has found again decided advocates in WIESELER, VON HOFMANN. True, on our view also, the exposition is somewhat difficult, but it commends itself too distinctly to allow us to hesitate on account of the difficulties of the interpretation. And has not this difficulty, in part, its ground in this, that Paul only cites words, spoken on another occasion, and perhaps somewhat condensed also.—At all events the words are not to

be regarded as merely addressed to Peter personally. Paul passes over into a more general exposition, for the instruction of the Gentile and Jewish Christians that were then present. "He makes out of the transaction, which then arose respecting the eating or not eating with the Gentiles, a *locum communem* (an article of doctrine), which extends much further than the transaction itself. He speaks of the works of the law generally."—Roos. Paul cites with such detail his words then uttered for this very reason, that the substance of what he then said corresponds so well with the purpose of his letter, suits the case of the Galatians so precisely. Of course it cannot be affirmed that Paul cites the words that he then used, with literal exactness; his expressions may have been modified to a nearer correspondence with the particular purpose for which he here adduces them, although there is nowhere in the expressions themselves any necessity for such an opinion.

Ver. 15. We are by nature Jews, etc.—Vers. 15–17 give the ground of the censure in ver. 14: We, as Jews, have the law, which, of itself, exalts us above the Gentiles, who, as "without law," are to be regarded as "sinners;" yet we have surrendered the preëminence which we had, and emancipated ourselves from the law in the knowledge that a man is not justified by it, but by faith in Christ,—how then can one of us wish to bring the Gentiles under the law, over whom it was never in force?—would be the very obvious conclusion, which Paul, at all events, compels the hearer to draw, but he himself makes the more general, but more pointed one: How then can any one of us press the observance of the law again, as though otherwise we fell into the category of Gentiles of sinners? One who does this makes Christ thereby a minister of sin—that is, he declares, by this reëstablishment of the law, that faith in Christ itself, as it involves the giving up of the law, brings men into the category of sinners (ver. 17).—**Not sinners of the Gentiles.**—Spoken from the national and theocratic point of view, on which Paul expressly places himself by the emphasizing of their Jewish descent. From that point of view, the Gentiles, as *ἀνομοι*, in contrast with the Jews, who are *ἐννομοι*, are, in themselves, *ἀμαρτωλοί κατ' ἐξοχὴν*, although it is, of course, certain that Paul, in another sense, enforces the truth that there is also an *ἐν νόμῳ ἀμαρτ.*, Rom. ii. 12; and that, in a deeper sense, they also, as Jews (with the law), were *ἀμαρτωλοί*, is an essential thought of the following context, inasmuch as they found justification only through faith in Christ.

Ver. 16. Yet knowing that.—It is simplest to take *εἰδότες δέ*, "knowing that," etc., as the protasis, so that the apodosis begins with *καὶ ἡμεῖς*, "we also," and to supply *ἐσμέν* in ver. 15. The objection of MEYER, that the statement of how Paul and Peter had come to the faith, would not be historically accurate, inasmuch as the conversion of neither had come to pass in the discursive way implied in *εἰδότες . . . ἐπιστ.*, is whimsical. The foundation of their faith in Christ was the knowledge, or at least the feeling, that in this faith alone "justification" was found. Only in the measure in

which they acquired this conviction, did their faith in Christ become a full, ripe faith.—**A man is not justified, etc.**—As Paul here is merely citing words spoken on another occasion, the doctrine of the justification of man not by works of the law, but by faith in Jesus Christ appears here only as a doctrinal principle of the general Pauline theology. It is uttered in a very definite manner, is almost dogmatically formulated, yet strictly speaking it is not demonstrated, but presupposed as familiar. (Chap. iii. contains not so much an elucidation of the nature of justification as a demonstration that it results from "faith," not from "the law," instructive as this demonstration doubtless is for the apprehension of its nature.) Hence the philological investigation of the word *δικαιοῦν* belongs rather to the exposition of the Epistle to the Romans. On the doctrinal conception of justification, see DOCTRINAL NOTES below.

Looking at the present context alone, we should be disposed to refer the expression, **works of the law** to merely ceremonial requirements of the law; but by thus doing we should miss entirely the Apostle's meaning. The meaning of the phrase "not justified by the works of the law" is not to be gathered from the immediate context merely; it is, as intimated above, a proposition, elsewhere set forth in detail, and only cited here with the presupposition that it is familiar.—The idea *ἔργα νόμου* is to be taken in the universality implied in the expression. It denotes simply works prescribed by the law, whether of a more ritual character, or, in the stricter sense, moral injunctions. For a more particular consideration, see DOCTRINAL NOTES below.

[The E. V. renders *ἐὰν μὴ* rather weakly, "but," since the meaning is "except," "but only," *sola fide* (LUTHER, MEYER). The justification is not at all by works of the law: which is also the meaning of the formal, final clause of the verse.—*Διὰ πίστεως, per fidem*. Faith is the means by which justification is received. HOOKER: "The only hand which putteth on Christ to justification." The Apostle also uses *ἐκ* with *πίστεως*; that preposition may imply *origin*, but as it is used with *πίστεως* in this connection, that idea is forbidden; perhaps the reason of the change was merely to make the correspondence, *ἐξ ἔργων—ἐκ πίστεως*. It is here used in each case with *ἐργων*, where the thought of origin may be implied.—**We believed in Christ Jesus.**—Not "became believers in" (LIGHTFOOT), but "have put our faith in." The preposition (*εἰς*) retaining its proper force, and marking not the mere direction of the belief, but the ideas of union and incorporation with (ELLICOTT).—There seems to be some ground for the change from "Jesus Christ" to "Christ Jesus" here; it is more elevated than the usual form (MEYER), brings the Messiahship into prominence, as "we also" refers to Paul and Peter, who were Jews (ALFORD). Still this must not be insisted on.—The genitives *Χριστοῦ* and *νόμου* throughout are objective genitives (MEYER, ELLICOTT, ALFORD).—R.]

For by the works of the law shall no flesh be justified.—[SCHAFF: "Literally, 'shall all flesh not be justified,' 'find no justifica-

tion.' For the negation attaches to the verb, and not to the noun." This justifies the force of *ἐὰν μὴ* above. No justification at all from works, even in connection with faith.—R.] This is founded on Ps. cxliii. In the parallel passage, Rom. iii. 20, *ἐνώπιον αὐτοῦ*, "in his sight," is further added. WIESELER: "The words *ἐξ ἔργων νόμον* Paul has added entirely in the sense of the original passage; for when the Psalmist said, that before God no flesh shall be justified, he of course had in mind the works prescribed by the O. T. law. Since then this law prescribes not only outward works, but also holy dispositions, we must understand the latter also as included both by the Psalmist and Paul among the works of the law."—"Shall be justified."—"It remains undetermined whether the Apostle writes *δικαιωθήσεται* [future] in view of a final issue in the case of the individual or of mankind, but a final judgment is indicated by the future both here and in the original passage. Only thus, too, is there a progress of thought; otherwise the discourse would be intolerably indefinite. The entrance upon the way of faith (*ἐπιστεύσαμεν*) is explained from the knowledge that in the present it is the only means of becoming righteous, and the exclusion of the way of legal doing (*καὶ οὐκ ἐξ ἔργων*) has its ground in the unprofitableness of it, for appearing before God hereafter as righteous." VON HOFMANN.

Ver. 17. But if, while we seek to be justified in Christ.—"In Christ" not—through communion with Christ, as *ἐν Χρ. εἶναι*, although of course faith brings us into inward union with Christ, but it "denotes Christ as the ground of our justification, as the *causa meritoria* in which it rests" (WIESELER). [The phrase *ἐν Χριστῷ* is a formula of such deep significance in Paul's Epistles, that it is perhaps better always to find in it the idea of union, fellowship with Christ. Why not understand it thus: justified because in Christ by faith? See ELLICOTT, and compare MEYER *in loco*.—R.]

We ourselves also.—On our side also, so that we too came into the class of "sinners of the Gentiles." If we came into this class in and through the effort to be justified in Christ, Christ would thus be a minister of sin, would make sinners and not "righteous," and would therefore render a service to sin. On this interpretation of the protasis, the apodosis cannot be an interrogation (against MEYER); for from this apodosis it is now justly concluded that Christ would be the minister of sin.—God forbid negatives therefore the protasis on account of the consequence resulting therefrom—a consequence in fact utterly inadmissible. It is true, everywhere else in Paul's writings, *μὴ γένοιτο* negatives a question. If it be thought on this account necessary to assume a question here, the protasis must be taken differently, somewhat thus: "But if we, while we were seeking to be justified in Christ, were ourselves found sinners—because we would thereby declare, that the law has not availed us for justification, but that we were notwithstanding the law sinners, still needing justification—is Christ therefore a minister of sin?" Only we should then expect, as in Rom. iii. 3, 5, *μὴ Χριστὸς ἡμ. δίκαιος*; as VON HOFMANN remarks. He therefore supplies *εἰπέθημεν* in the

protasis, making it a complete sentence, and translates: "But if as those, who seek to be justified in Christ, *sc.*, we are found, then are we also found sinners." But this explanation is evidently forced. It must also be noted that, while Paul elsewhere only uses *μὴ γένοιτο* after an interrogation, he as constantly introduces that interrogation with *οὐν*. As a deviation from his usual practice must be admitted in any case, the further deviation, that *μὴ γέν.* is not preceded by an interrogation may well be conceded. But in any case the explanation is difficult. [LIGHTFOOT fairly discusses the various explanations. 1. As an attack on the premises through a monstrous conclusion (as above). 2. An illogical conclusion deduced from premises in themselves correct. This view, which makes an interrogation in the last clause, is preferred by him, and by most English commentators. "Seeing that in order to be justified in Christ it was necessary to abandon our old ground of legal righteousness and to become sinners (*i. e.*, to put ourselves in the position of the heathen) may it not be argued that Christ is thus made a minister of sin?" This interpretation best develops the subtle irony of *ἀμαρτωλοί*: 'We Jews look down upon the Gentiles as sinners; yet we have no help for it but to become sinners like them.' It agrees with the indicative *εἰπέθημεν* and with Paul's use of *μὴ γένοιτο*." It paves the way for the words which follow: "I, through the law, am dead to the law." *Ἀρα* is to be preferred to *ἀρα* in this case. The former hesitates, the latter concludes.—R.]

Μὴ γένοιτο,* in no way whatever is Christ a "minister of sin," for it is not the seeking justification in Him, that makes me a sinner, but I am found a sinner in an entirely opposite case. [LIGHTFOOT: "Nay verily, *for*, so far from Christ being a minister of sin, there is no sin at all in abandoning the law; it is only converted into a sin by returning to the law again."—R.]

Ver. 18. For if I build again the very things I destroyed.—In this opposite case, I represent myself as a sinner, but the blame does not rest on Christ. "Build up again," *etc.* Thus Paul describes the conduct of Peter, "who previously, and even in Antioch had at first declared the Mosaic law not binding, as Christians had therefore, as it were, torn it down as a now useless building; but afterwards through his Judaizing conduct (even though it did not arise from conviction), represented it again as binding, and hence, as it were, built up the demolished edifice anew."—"The first person veils what had taken place in *concreto*, under the

* [WORDSWORTH: "On this formula, derived from the LXX. it is to be observed that the Septuagint render—(1) *μή γένοιτο* (Amen) by *γένοιτο*. See the remarkable instance in Deut.

xxvii. 15-18, *etc.*; and (2) they render *μή γένοιτο* *ἵνα*, *i. e.*, *absit*, literally *profanum sit*, by *μὴ γένοιτο* (Gen. xlv. 7. 17; Josh. xxii. 29). *Μὴ γένοιτο* is something much more than a direct negation, such as 'No verily.' It is a vehement expression of indignant aversion, reprobatum and abominatum such a notion as that by which it is looked. And therefore the English, *God forbid!* properly understood, *i. e.*, God forbid that any one should so speak, is a fit rendering of it. It is used fourteen times by St. Paul (ten times in the Epistle to the Romans, thrice to the Galatians, and once in 1 Corinthians), and is generally employed by him to rebut an objection supposed by him to be made by an opponent, as here."—R.]

milder form of a general statement" (MEYER).—WIESELER, according to his view of the whole section, gives the sense thus: "But if we also, who seek to be justified in Christ, are convicted as sinners, that is, should sin; Christ is not therefore a promoter of sin. For then I am myself to blame for the transgression, since what I have destroyed (namely, the dominion of sin!) this I build up again." According to this, Paul is here laying stress upon the indissoluble connection between justification and sanctification. Certainly a striking example of dogmatizing exegesis:—**I prove myself a transgressor:**—i. e., of the law. In what way? we must ask, for it might be the "destroying" itself in which the sin consisted, not the "building again." The latter certainly; in ver. 19 Paul tells us why.

Vers. 19-21. [BENGEL: "*Summa ac medulla Christianismi.*"—R.]

Ver. 19. **For I through the law died to the law.**—"I" for my own part, letting my own experience speak, to say nothing of the experience of others," MEYER. "For" introduces a proof, found in "through the law." "Whoever has been freed from the law through the law itself, in order to stand in a higher relation, acts in opposition to the law, proves himself a transgressor if notwithstanding this he returns again into the legal relation." MEYER. νόμος is of course in both cases the Mosaic law, since otherwise the passage would have no demonstrative force; not the law of Christ in the first case as Rom. viii. 2. [The distinction made by LIGHTFOOT in his notes on this passage, must be regarded. The law is here spoken of, not as to its *economical purpose* (as WORDSWORTH who limits the meaning here to the law as a covenant), but rather in its *moral effects*.—R.] "I through the law died to the law" that is, the law itself caused me to die to it. But what now is the meaning of 1. "*I died to the law*"? That thereby a becoming free from the law is affirmed is clear. But in the first place this "dying to the law" is not (with many expositors) to be construed as an activity bearing upon the law—it has come to this, that I have acquitted myself of dependence on the law, etc. The Apostle means to affirm something as having happened to him, not something as having been done by him, although of course this event has had a basis in his ethical nature. In the next place, however, the conception of dying, which is involved in the expression, is not to be at once transmuted into that of becoming free; or else justice is not done to the Apostle's turn of thought, which here, as the sequel shows, revolves about the ideas of life and death. Compare the analogous expressions: ἀποθανεῖν ἀμαρτίᾳ, νεκρ. ἀμαρτίᾳ, Rom. vi. 2, 10, 11, where also the Apostle, as the connection in each passage shows, means an event coming to pass through dying, ver. 10 in the physical, vers. 2, 11, in the ethical sense. Still more closely analogous is Rom. vii. 1 sq. In ver. 4 of that passage we have the analogous expression—only there it is passive, while here it is expressed by the neuter verb θανατωθῆναι τῷ νόμῳ and in ver. 1 he gives us the key to the figure in the sentence: "the law hath dominion over a man as long as he liveth." The be-

coming free from the law is therefore, of course, the *result* of the dying to the law, but not immediately this itself. "Died to the law" is—I have died with this effect, that the law has lost me, who had hitherto belonged to it, that is, that its dominion over me, its claims upon me ceased, so that it could no longer urge its requirements upon me, as heretofore. While "died" of itself already intimates the legitimacy of this acquittal from the law, the complete demonstration of this is contained in the fact that this dying "to the law" has come to pass "*through the law*" not by a power residing outside of it has this death to the law been effected, not in any anti-nomistic way, not in conflict with the law, so that this would have any ground of complaint. But now the question is 2. how has he "*through the law*" died to the law? how has the "law" itself brought about in him a state of death as regards the law, and therewith a release from its dominion? Thus much, that the law leads to death, Paul plainly declares, e. g. Rom. vii. 5, 10, 11, 13. The middle term there is, that it is the νόμος itself which excites sin into ἀναζῆν. This thought is of obvious application here. The explanation would then be; by the fact that the "law" brought me death, its dominion over me reached, it is true, its culmination, but thereby also was broken and done away. For with him who has died, the dominion of the law ceases—according to the principle cited above. And deducing the reason from the passage itself, we might thus state it; for the law can no more come forward with the claims that I should keep it, in order to justification, when its effect is rather death. The objection that the Apostle could not well affirm this "dying" of himself, as something actual since by his conversion he had been preserved from this effect of the law, will not hold; for Paul, Rom. vii. 10 affirms this very thing himself. This explanation is, however, at variance with the fact that according to iii. 24, the νόμος is, indeed παρὰ νόμον εἰς Χριστόν, but of itself, without Christ, does not yet lead to man's becoming free from it. Now it is true, that this passage reads as if Paul here refers the dying to the law directly to the law itself, but he then proceeds to give the elucidation of this, by giving the immediate cause of the dying, namely, "I have been crucified with Christ." This statement therefore explains the former one. In the same way the dying unto sin, mentioned Rom. vi. is by means of the "dying with Christ," and in Rom. vii. the death of Christ is made the cause of the becoming dead to the law. Thus much then is already clear, that the "law" in both cases is of course the same (Mosaic) law, but in each case it comes into view in a different relation; in νόμῳ in its requirements, in διὰ νόμον in its effect. This explains in a simple way the paradoxical expression, according to which the law appears as making free from itself. But since it is still the same law, Paul is entitled to say, that he who will nevertheless again live unto the law although "through the law he died unto the law" exhibits himself as a "transgressor" *sc.*, of the law.

Let us now consider the first statement of the purpose of this dying namely: **that I might live unto God**, with the dying to the law the

living to the law, has, as the very terms imply, come to an end. As long as this existed, no living unto God was possible, but with the dying to the law every hindrance to this living unto God is removed. "Live unto God;" just as Rom. viii. 11. As the dying to the law may not be treated as immediately convertible into a being released from the law, obliterating the conception of dying; so on the other hand the realism of the Pauline expressions requires the like in the case of the antithetical expression: "live to God." Paul wishes first to oppose to the being dead a being alive, therefore this means: that I might be living as regards God—with this effect, that God should have me, after the law has lost me. As from the being dead there resulted the dissolution of a connection—with the law—which had hitherto existed, so from the life there results the formation of a new connection, namely, with God. (Why precisely this results, appears first from what follows, for from the dying "to the law through the law" of itself, there would certainly not as yet result any new life at all, and especially a life for God.) Hence by "living unto God" as well as by "dying to the law" Paul wishes to express, chiefly, an event, not an activity, something which should be accomplished in him, not something which should be done by him in consequence of the dying to the law. Comp. the way in which Paul, Rom. vi. 11 sets forth the "living unto God" of Christians as something that actually comes to pass in their case, not as something which is as yet their task. According to this it would be about—*εἰς τὸ γενέσθαι τῶν ἐτέρω*, Rom. vii. 4; to belong to God, which involves both a being under God's authority and a communion with God. So far it rather affirms the possession of a good, the attainment of a position, the gaining of a profit, than the proposal of a work. The next verse especially leads us to refer it to the full filial status in relation to God, as it appertains primarily to Christ. This filial status would then be opposed to the condition under the law. Comp. iii. 23 sq. The fact that Paul here contrasts "God" and "law," "living unto God" and "living to the law" would then be explained by the essential difference existing between the full filial position of God's children and the state of bondage under the law. And the antithesis would be essentially the same which Paul sets forth, Rom. vi. 14, as an antithesis between being "under the law" and "under grace." Life, however, is not merely a state, but essentially an activity also, actualizing itself and having permanence only as such. Hence "living to God" indicates, though not primarily, yet as immediately resulting, an activity and course of conduct with reference to God, and the more so indeed for the very reason, that by this "living to God" especially a good is gained; on which account also Paul, *e. g.*, Rom. vi. 12, 13, affirms as an obligation contained therein, the obligation "to yield one's self to God." Since he there derives this obligation from the "being alive unto God," we should doubtless assume it here also, as a secondary idea implied in "that I might live unto God." In the first place the expression *ἵνα*—statement of design—points to something, which even if it is on the one hand already given, yet on

the other is also still to be looked for. And in the second place the connection points to this ethical interpretation, for Paul means to repel the allegation that by faith in Christ, by abandoning the position of the law, one becomes a sinner: and he cannot do this more emphatically than by describing the release from the law as the operation of the law itself, and as having for its purpose the living unto God. "Living unto God" then passes over into the meaning: to dedicate one's life to God, the dative thus acquiring of course a yet fuller meaning, denoting not merely possession, but devotion, surrender to. The antithesis between "living unto God" and "living unto the law" is also to be explained as Rom. vii. For the law leads "to sin" (and to death). The living to the law then in truth sunders from God. The "dying to the law" thus acquires the sense of dying unto sin (Rom. vi.), though of course it is not to be identified with it.

[ELLICOTT thus sums up the results; while his views do not differ materially from those given above, the statement is so succinct that the substance of it may well be inserted here: 1. Law in each case has the same meaning. 2. The Mosaic law is meant. 3. The law is regarded under the same aspect as in Rom. viii. 7, 13, a passage in strictest analogy with the present. 4. It was not *διὰ νόμον* or *κατὰ νόμον* but *διὰ νόμον*, through the instrumentality of the law, that the sinful principle worked within and brought death upon all. 5. "Died" is not merely "*legi valdeixi*," but expresses generally what is afterwards more specifically expressed by "I have been crucified with." 6. The dative "to the law" is not merely "with reference to," but a species of dative "*commodi*:" "I died not only as concerns the law, but as the law required." He paraphrases thus "I through the law, owing to sin, was brought under its curse; but having undergone this, with, and in the person of Christ, I died to the law in the fullest and deepest sense—being both free from its claims and having satisfied its curse." So LIGHTFOOT: "The law is the strength of sin. At the same time it provides no remedy for the sinner. On the contrary it condemns him hopelessly, for no one can fulfil the requirements of the law. The law then exercises a double power over those subject to it; it makes them sinners and punishes them for being so. What can they do to escape? They have no choice but to throw off the bondage of the law, for the law itself has driven them to this. They find the deliverance, which they seek, in Christ. Thus then they pass through three stages 1. Prior to the law—sinful, but ignorant of sin; 2. under the law—sinful, and conscious of sin, yearning after better things; 3. free from the law—free and justified in Christ. The second stage ('through the law') is a necessary preparation for the third ('died to the law')." So MEYER and many others, following CHRYSOSTOM in the main.—R.]

Ver. 20. I have been crucified with Christ.—*Χριστῷ συνεσταύρωμαι*. "I have come into fellowship with Christ's death on the cross, through faith, so that what happened to Christ has also happened to me." The Apostle declares thereby in what way the dying to the law

through the law has been effected. Christ died "through the law," for in the crucifixion the curse of the law was fulfilled upon Him. Whoever therefore is "crucified with Christ," has also died "through the law"—the curse of the law is fulfilled on him too. But Christ, dying *through* the law, died also to the law, *i. e.*, His life of subjection to the law came to an end (comp. iv. 4) even according to the principle, Rom. vii. 1, and the more so in His case, because it brought the curse undeservedly upon Him, and therefore forfeited its claim. As now the one "crucified with Christ" has died "*through the law*," he has at the same time thereby also died "*to the law*"—he has, for the law, become a dead man, such an one as is no longer subject to the law, is free from it and its claims. The law over against him has no right of possession, having lost it. Comp. Rom. vii. 2: "dead to the law through the body of Christ." An equivalent sense is contained in chap. iii. 25: "faith having come, we are no longer under a schoolmaster." For "crucified with Christ" rests essentially upon "faith." As "I have been crucified with Christ" was the proof of the precious declaration (ver. 19), so ver. 20 first makes clear, why in consequence of the "dying to the law through the law," he has attained to a "living unto God." For as it is especially true of Christ that through the law, He died to the law, so it is also especially true of Him, that this came to pass that He might live unto God. Comp. Rom. vi. 10. For His death on the cross was for Him the departure from that life in which He also had been subject to the law (iv. 4), and through His resurrection it led in His case to the entrance into a life of another kind, into a life, in which He without any medium stood in immediate relation to God, in a pure filial relation, something which is most simply expressed by "living unto God." Whoever now believes in Christ, participates, as in Christ's death, so in Christ's new life; as he is crucified with Christ, so he lives with Christ (Rom. vi. 8). But Paul does not stop with this thought; he is not satisfied with a "crucified Christ" that he might live with Christ.—**It is, however, no longer I that live.**—In his case the being "crucified with" has indeed led to a life; but what now lives in him is no more his Ego; this his Ego did live, when he was still under the law, without knowledge of Christ; it is therefore an Ego essentially linked with the law, disappearing with the legal life, so that he after the revolution which has come to pass within him through faith in Christ and the release from the law, must regard it as altogether vanished out of existence. This whole Ego has died with Christ.—**But Christ liveth in me.**—Another life is it, on the contrary (*dé* adversative), that is now in him, the life of another personality; and this personality is Christ, *viz.*, as one who has Himself passed through death to life. And as such He is living unto God. Therefore although living with Christ has as its result, living unto God, this must needs become far more complete by a living of Christ Himself in the man.

Yea the life which now I live in the flesh.—But while Paul has declared of himself, that Christ Himself lives in him, Christ as the risen and glorified One, he, on the other hand,

knows well that even yet there appertains to him as before, a life "in the flesh," *i. e.* a life of terrestrial corporeality, and so far, therefore, a yet imperfect life, which of itself stands in conflict with the life of Christ in him (*dé* in *ô dé* adversative). [It is perhaps better to regard *dé* as introducing an explanatory and partially concessive clause (ELLICOTT). "So far as I now live in the flesh; it is still a life in faith." LIGHTFOOT. To avoid the repetition of "but"—the word "yea" will convey the force of the connection—"Even though I do live a life in the flesh, Christ so lives in me, that yea this very life I live by the faith," *etc.*—R.] "Flesh" here does not of course affirm an ethical defect, for he affirms this life at this very moment of himself, but only so to speak, a physical life; the opposite idea is not: in the Spirit, but: in vision, in heaven. Paul does not, however, on this account, recall what he said before, but reconciles the life "in the flesh" with the life of Christ in him by **I live in the faith.**—"Now" is in opposition to the past time before the "dying to the law." Now, after he has died to the law, he lives, it is true, even yet "in the flesh," but he lives "in the faith." "In the faith" is of course opposed, first of all in a restricted way, to "in the flesh," on which account also the two phrases are conjoined; but in fact it constitutes the antithesis to the previous "living to the law." [Not "by faith," but "in faith," "the atmosphere as it were which he breathed in this his new spiritual life" (LIGHTFOOT).—R.] **Of the Son of God.**—Christ, we may believe, is designedly distinguished by this exalted predicate, in order to characterize faith as something great, in that it lays hold on the Son of God Himself. As if to say: what matters it that I still live in the flesh? Even in the flesh I possess through faith the Son of God! At the same time also the prepositionalness of the thought, that one can become a sinner, "seeking to be justified in Christ," [or that "Christ is a minister of sin."—R.] is intimated. **Who loved me and gave himself for me.**—"It is indeed natural that I should believe on Him, since He," *etc.*—and on the other hand this is a more definite statement of what faith believes.

Ver. 21 is a simple conclusion from what immediately precedes. Men cannot now say, that **I frustrate the grace of God**, for this manifested itself in the atoning death of the Son of God. But precisely in this do I believe, yea, my whole life is a life in faith thereon. Exactly the reverse: if righteousness came through the law, then Christ died without cause, needlessly, and if I through the law sought justification, I should then declare the death of Christ to have taken place in vain, and should thus reject the grace of God: but now this latter is precisely what I did not do, and therefore not the former; I cannot be reproached with this. It is to be supposed, that some accused Paul, on account of his independence of the law in his course of conduct, of a contempt of the grace of God, not recognizing, in their confusion of thought, the truth that just this self-elevation of Christ was the chief manifestation of this grace, that therefore every disparagement of that self-devotion to death, by emphasizing the

law, implied a condemning of this grace. This *δωρεάν* is, in conclusion, a sharply trenchant word. [MEYER: "This death took place unnecessarily, if what it should effect, could be attained through the law. ERASMUS is excellent: *est autem ratiocinatio ab impossibili.*"—R.]

DOCTRINAL AND ETHICAL.

I. "*Controversy of Paul with Peter*" is a frequent, but incorrect title of this section. It should rather be entitled: *Peter's weak yielding and Paul's open rebuke of it.* For there is not the slightest mention made of a controversy between the two, and especially none of any opposing reply provoked by Paul.

As regards the fault of Peter, the question, in what it consisted, has been answered in the main above. To express it generally, it was a practical denying of the freer, genuinely evangelical conviction, to which he had attained, and that too from an unworthy motive, namely the fear of man, a fear of the censure of legally-minded Christians (and thus at all events an *ὑποκρισις*). This of itself gives an important hint as to how we are to show regard for "the weak," and when we may, out of consideration for them, renounce some particulars of Christian freedom. It is right only when it proceeds not from the fear of men or their censure or in any other way from self-interest, but from indulgent care that scandal be not given, and conscience be not perplexed.—Peter's conduct, however, was particularly indefensible on account of the special circumstances under which it took place; at a time when it was of moment to secure the principal of Christian liberty, "the truth of the gospel," which through Peter's behavior was put in jeopardy: for the Gentile Christians, who were witnesses of it, were thereby induced to suppose that the observing of the Mosaic law was something necessary for a Christian, were shaken in their previous Christian conviction. A further important hint as to this regard for the weak! it may be duty, it may also be forbidden, when the fundamental principle of evangelical freedom would thereby be rendered doubtful to any one (or when, on the other hand, it might be perverted so as to establish the legal position, and to support an attack upon evangelical liberty).

The nature of the fault determines also our judgment respecting it. It was a fault: and on this account Paul's correction of it, and that in the way in which it took place, *i. e.*, publicly, before all, was warranted, nay, necessary: necessary, not so much on account of the fear of man betrayed in it, as on account of the perplexity of conscience among the Gentile Christians, which was to be apprehended. This was the reason why Paul took occasion to set forth with such distinctness the evangelical doctrine of justification by faith. That a Peter should be set right by Paul, ill accords with the Romish view of the primacy of Peter. The transaction in Antioch will therefore also be urged with propriety against the assumption of such a primacy. The narrative is also instructive for the just apprehension of the general personal characters of the Apostles, and constitutes a correc-

tive against exaggerated notions of these, as though a shortcoming, and unwarranted step, or even a sin, were never possible in their case.—But on the other side, more must not be made of Peter's fault than it really was. It must not be regarded as anything else than a sin of weakness. If even Peter's denial of his Master, rightly judged, can only be regarded as such, much more, and with entire certainty must this case in Antioch be so regarded, and this case, although in some measures analogous to his denial, is much less scandalous as indeed, considering that meanwhile he had been endued with the Holy Ghost, might be expected. That he strove with the Spirit, is not even to be imagined, *nam quo rectore apostoli utebantur, spiritus sanctus neque sublati illos omni virium humanarum efficientia neque ita moderatus est, ut labe quavis eximerentur vel castigationi fraternæ locus non esset* (ELWERT, p. 16), as little as that sins of weakness generally are impossible in those who have received the Holy Ghost. Moreover, as this lapse of Peter was a lapse in practical conduct, and not in teaching, it cannot be pretended that it overturns faith in the inspiration of the Scriptures. The apostolic dignity of Peter and of his teaching, Paul does not in the least assail, and does not speak of them as impaired; as indeed it is precisely in his teaching on this particular point that Peter here comes into view as occupying the right position, failing of faithfulness to it in his practical behavior only. But in any case, the uncertainty of the senior Apostles respecting the obligation of the law, the existence of which is plainly enough attested by the Acts, does not warrant us in drawing a conclusion as to the truth of apostolic teaching generally. There was in this matter a learning, a growth and advancement to clear knowledge of the evangelical truth: and just in this point the corrective is given and the genuine truth of the gospel shown to us by means of Paul, in whose calling we are not to see a chance, but the significant dispensation of the Head of the Church, who knew her needs. We need not therefore isolate one from the other, but as and because both are given together, they should also be taken together, and out of both together we should gain the full light of evangelical knowledge of the truth.—Least warranted of all is the misuse of this passage to maintain the existence of a standing difference and permanent ill-feeling between Paul and Peter. Their agreement of view appears in a way hardly to be expected in Peter, inasmuch as he too set forth the principle of evangelical freedom (from the law) by his eating in common with the Gentile Christians; and if in consequence of Peter's weakness there arose a difference, nothing whatever points to anything permanent, to any deep division, but what took place in a single case was rebuked by Paul, and the unjustifiableness of this conduct openly demonstrated. The publicity of the rebuke, moreover, is by no means to be regarded merely as making it keener, but as showing no less the *brotherly* way in which the matter was handled, inasmuch as a reproach addressed to Peter in private would have been far more apt to make the impression of a personal strife, and had there been a deeply

seated difference, it were inconceivable that Peter would have suffered himself to be thus publicly rebuked.—As it is important rightly to understand Peter's fault, on the other hand Paul's correction of it must not be misinterpreted; it was not an exaltation of himself, but flowed only from zeal for the "truth of the gospel," for the confirmation of Christian consciences; and the decision with which Paul stood forth in behalf of this without fear of man, is instructive. Although, indeed, not every one is competent to such a procedure, but ordinarily only one who has a public standing, like Paul, yet the principle expressed in his procedure is important, namely, that in matters of faith, no human authorities, however high they stand, can give law, but that their acts remain always subject to the test, according to the norm of "the truth of the gospel."—As the facts here testify against a primacy of Peter, so the ground and warrant of the act of rebuke witness most strongly against the idea of the Papacy in general, and against everything that borders on it under the protection of the principle of authority.

[SCHAFF, *Apost. Church*, p. 258, gives the following *resumé*: "This event is full of instruction. We cannot, indeed, justly infer from it anything unfavorable to the inspiration and doctrine of Peter; for his fault was rather a practical denial of his real and true conviction. But it shows that the Apostles, even after the outpouring of the Holy Ghost, are not to be looked upon as perfect saints in such sense as to be liable to no sinful weakness whatever. We here discern still the workings of the old sanguine, impulsive nature of Peter, who could, one hour, with enthusiastic devotion, swear fidelity to his Master; and the next, deny him thrice. Paul, too, on his part, may have been too excited and sharp against the senior Apostle, without making due allowance for the delicacy of his position, and his regard for the scrupulosity of the Jewish converts; which certainly go far to excuse, though not to justify Peter. Then again from the conduct of Paul we learn not only the right and duty of combating the errors even of the most distinguished servants of Christ, but also the equality of the Apostles, in opposition to an undue exaltation of Peter above his colleagues." On the bearing of this passage against the Papal claim to infallibility, see WORDSWORTH, who makes the error of Peter to have been "imposing unjustifiable terms of communion."—R.]

2. *The Pauline doctrine of Justification.*—We have in this section, in a short dogmatic form, the Pauline doctrine of Justification in the sentence: *ὁ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἢ ἂν μὴ διὰ πίστεως Ἰησοῦ Χρ.*, "a man is not justified by the works of the law, but [only] by the faith of Jesus Christ."

a) *The idea of "works of the law"* is first to be determined. It does not, for instance, signify merely the observance of ritual prescriptions, and the reason why "a man is not justified by the works of the law," is not that such ceremonial works are not sufficient. For then Paul would simply have directed attention from these works to others (better, or more difficult ones), and not, as he does, have diverted attention from works, altogether to something totally different, namely, "faith." No, as the law itself contains

not merely ritual prescriptions, but also precepts peculiarly ethical, undoubtedly the entirely general expression "works of the law," also denotes works of either kind. More accurately—Paul does not divide the law, but takes the law as an integral whole, as a divine institute, which, with all its precepts, the ritual as well as the specially ethical, morally obliges man, and, as an expression of the Divine will, requires and expects obedience from him. (Therefore, even if only ritual observances were meant, yet in reality the ground of non-justification could not be found simply in the externality of these precepts; in them also God has expressed His will; their observance also is to be regarded as a moral service.) "Works of the law," therefore, are generally all works that are done (and are) in conformity with the requisitions of the Divine law.—Yet this is only a preliminary and entirely general definition. For then the question immediately arises: But why then no justification by them? or (since the idea of "being justified" itself still awaits elucidation), why does Paul then point entirely away from them to something entirely different? for thus much at least is implied in it. The common answer is: If man only performed such "works of the law," all would be well, he would then be justified thereby; but this he does not, and cannot do; therefore of course in this way there is no justification possible. But this answer of itself cannot satisfy: it reminds us too strongly of *alucis a non lucendo*; the "works of the law" would then, strictly speaking, have their name from the fact that they are not performed, from their non-existence. On the other hand a man certainly can (even of himself) do "works of the law," can fulfil moral demands of the law (nay, he can do that much easier than have faith). But what he thereby accomplishes, is only *ἔργα*, "works" (on which account Paul in the Romans instead of *ἔργα νόμου* uses also the abridged expression *ἔργα*), i. e., 1. They are only single, isolated acts of obedience, here an *ἔργον*, there an *ἔργον*, and therefore even if the particular act corresponds to the particular requirement, yet this never completely satisfies the idea of the law, as an integral whole, and all trust in these, therefore, as if one could by these isolated "works" really fulfil the will of God, is perverted trust. The whole law=God's will, demands fulfilment. This presents the unsatisfactoriness of the works of the law more particularly as extensive. But 2. it presents it also intensively: the works, even because they are works, are only *external* acts of obedience. But the law demands fulfilment by the whole man. "Works of the law" can never satisfy it; and confidence in them, therefore, as if one could endure God's judgment on the ground of these, is always unfounded. The fulfilment of the law requires first and last a *temper of mind* answerable thereto. In the law God requires obedience to His will: to fulfil it, therefore, man must himself be filled with the spirit of this obedience, and that not a merely external, seeming obedience, but a genuine one, whose source is in love to God. But now the fulfilment, both of the former requirement and of this latter, is shipwrecked on the sinfulness of man, in consequence of which he cannot of himself rise

above that want of unity and this externality of his moral acts, in consequence of which he accomplishes only "works of the law," and for that very reason does not attain to *δικαίωσις*. First of all then there would be held up before the man the duty of perfectly fulfilling the law extensively and intensively, in contrast with the mere "works of the law." But this would really accomplish nothing, because the defect is grounded in the sinfulness of man. There is therefore either no *δικαίωσις*, or it must come in an entirely different way, and this way is "the faith of Jesus Christ."

These "works of the law" Paul nowhere calls "good works;" he uses the term "good works" only in the full sense of the word, to denote works which are really good, as being works of faith; which is just what the "works of law" are not, else *δικαίωσις* would come from them, and Faith would be superfluous.—Far less than by these even is the name of "good works" deserved by those "works" which have come up within the Christian period and been imposed as conditions of salvation. These have been only a new form of the "works of the law," and therefore LUTHER, as is well known, found in the Pauline declarations respecting these his most effective weapons against the Romish "works of the law" and the false confidence reposed in them. On the other hand, it is true, he urges most distinctly and forcibly that, as being mere human ordinances, the ecclesiastical "works of the law" do not even stand on an equality with the "works of the law" of the Jews, which at least were commanded by God, and that therefore it is so much the more perverse to trust in them. This is the Roman Catholic form of the "works of the law." But they are perpetually undergoing new transformations, and coming up again with the old pretensions (less and less justified as these continually are), agreeably to the natural leaning of man to a righteousness of works. Especially does he find it easy (to say nothing of observances essentially and from the beginning serving this perverse end) to turn even well intended usages and institutions, in themselves salutary, into a "law," and then to set his trust upon the observance of these. Nay, even the exercises which are meant to further the life of faith as opposed to the legal life, are themselves too often turned again into "works of the law."

b) *Signification of δικαίωσις*. Passing now to *δικαίωσις*, the term of chief import, we ask what is the signification of this?

This question is most easily answered, if we start from Paul's denial: "not by the works of the law." The Jew believes that he *ἐξ ἔργ. v. δικαιούται*. What does this mean, what is expected by the man who believes this? Evidently this belief does not imply his making to himself the ethical statement: if I do the "works of the law," I shall be—made righteous (*justus reddor*), that is, by God. For certainly he who does the works of the law, does not expect a subsequent *justum reddi* by God; his doing the works of the law in itself constitutes him and proves him (according to the supposition) a *justus*. He is not therefore expecting, as necessary to this, that God shall first translate him into the moral conditions of a *justus*.

No: the thought "justified by the works of the law" conveyed to the Jew the idea of a *judgment* of God pronounced upon him, as being one who accomplished the "works of the law:" and nothing can therefore be better established than the *forensic, declaratory* signification of *δικαιοῦν*: taken, in the first instance, in its most general sense. As to the precise nature of the judgment, it was primarily, simply the sentence: Thou art a *δικαίος* [righteous, just man.—R.]. This was what the man needed to render complete his living "after the law," and thus *δικαίως*, what he needed to make his claim before the law perfect: namely, the Divine judgment that he was thereby *δικαίος*; even had he wished to derive from it nothing else than the *certainty* that he was *δικαίος*. With this he would then have had the lofty, ennobling, and blessed consciousness of God's *taking pleasure* in him, of God's *gracious dispositions* towards him. But the judgment of God, we know, is never, so to speak, a mere judgment in words, but is also a judgment in *deeds*, that is, the favor of God to any one shows itself in actual blessing. To this, to the obtaining of the blessing of God, and averting of His curse, the expectation of him, who occupied himself with the works of the law, was directed, agreeably to the Divine promises. This blessing was, as is known, primarily a temporal one, temporal good fortune and prosperity, the dwelling in the promised land.

If we apply this to the position which the gospel, denying *δικαίωσις ἐξ ἔργ. v.* assumes: "a man is justified by the faith of Christ," the sense naturally is: the judgment is uttered respecting him who believes on Jesus Christ, that he is *δικαίος*. (How this is brought about, so that the sentence: Thou art *δικαίος*, is itself *δικαίον*, righteous, by reason of the sacrificial death of Christ, is in this passage only intimated, vers. 19, 20, 21, and is also where more explicitly established by Paul.) The main point is first the fact [*dass "dass"*] of this judgment, namely that the Divine complacency and satisfaction is attested thereby: but then, as intimated above all, the whole weight falls upon the manifestation of this in act, upon the effect of this judgment, and hence, upon the certainty of Divine *Blessing* (instead of curse). This blessing then, it is understood, comprehends a sum of manifestations, partly internal, and enjoyed even in the earthly life, but in part such as are only realized in eternity, and make up the fruition of the heavenly "inheritance." This elucidation makes it clear that *δικαίωσις* is not to be taken as immediately identical with the forgiveness of sins; for the theory of a *δικαιοῦσθαι ἐξ ἔργ. v.* implies the expectation of a *δικαίωσις* not connected with forgiveness of sins; since the claim is here to a justification founded on a *doing* of the works of the law, and not on a transgression of the law. In this justifying "by the faith of Christ" then, which becomes necessary for the very reason that, on account of our sinfulness being justified, is not possible "by the works of the law"—the forgiveness of sin, of the transgression of the law, is no doubt an integral, nay, more, the fundamental element of the *δικαίωσις*, it is in the full sense an Act of Pardon.—The elements into which the *δικαίωσις* resolves itself, or, if the phrase is preferred, the

consequences which grow out of the *δικαίωσις*, are then found in detail (partially at least), in chap. iii., (and also in chap. iv.), where the reference to the "Blessing," in opposition to the "curse" (agreeably to our exposition), as well as to the "inheritance," is instructive. And if at the beginning of chap. iii. the receiving of the Holy Ghost is described as an effect of "faith" (as opposed to the works of the law), it is unwarrantable to urge this against the forensic, declaratory sense of justification, as if it signified an internal transformation, a translation from the flesh into the Spirit, etc. For the immediate reference here is to the receiving of the Spirit as a Divine *blessing*, the communication of a gracious benefit, as a sign and evidence of the Divine good will, an evidence of pardon. This gift of the Spirit, it is indisputably true, creates a new life, and it is given to this end, but this view is second in order.—Nay, this new life itself is also to be regarded as a Divine grace. *δικαιοῦν* therefore is an effective act only in the above named sense, that God's approving judgment is shown also in act, or that God's judgment consists in real blessings. It is not an effective act in the sense that *δικαιοῦν* of itself signifies an *infusio justitiæ* of any sort, new life, or the like.—Unquestionably the "faith of Jesus Christ" leads not merely to *δικαίωσις*, but also to a new "living with Christ," which is grounded upon a "dying with Christ" (of which there is a brief mention of this section vers. 19, 20). But this is not comprehended in *δικαίωσις* as Paul uses it; for this idea he has the entirely different turn of thought and expression quoted above. Therefore no one should confound what Paul expressly keeps apart (e. g., as he plainly does in the relation of Rom. vi. to the preceding chapters). *δικαιοθῆναι* is not identical with the origination of a new life. In this passage especially (ver. 19 sq.) Paul's allusion to the new life that had arisen in him through faith in Jesus Christ, serves, strictly speaking, only as a reason why he no longer seeks *δικαίωσις* through the "works of the law," but through faith in Christ. Through the crucifixion with Christ the man of the law has been slain in him, and a new man has arisen who lives in "faith in Christ." The new man therefore is he who knows his *δικαίωσις* to be grounded on faith in Christ. It is a sign of the new man, it belongs to his nature to live "in the faith of Jesus Christ," and to seek and find in that, instead of in the law, his *δικαίωσις*. But it does not follow from this that *δικαιοθῆναι* means the same as to become a new man.

But, allowing that *δικαίωσις* is not to be identified with the origination of a new life, does not the latter precede the *δικαίωσις*, and is it not, not unfrequently, the material ground of it? This brings us

c) To the idea of "faith," and its relation to justification. "The faith of Jesus Christ" leads to justification, and this alone does not the works of the law, is what Paul declares with such distinctness. But in what way? Has Faith this effect inasmuch as, according to what has been touched upon above, the believer appropriates to himself the death and the life of Christ = the old man is slain and a new one planted in him, so that God, with reference to

this, even though the new life is only in its beginning, yet recognizing in the beginning the guarantee of the rest, acquits him of sin, and bestows upon him blessing and grace, that is justifies him in the forensic sense, and then implants in him still further such life, with the effective method of the justification? This must be denied decidedly: for this simple reason, that otherwise the ground of justification, in the mind of God, would consist in something else than that which the faith of the believer apprehends as its ground, and so his faith would really be an illusion. For 1. "The believer believes on Christ," is equivalent to saying that he recognizes in Christ, and particularly in Christ's sacrificial death, the ground of his justification. 2. The believer, through his faith in Christ, undoubtedly comes to a new life, but this life is and abides, as our passage itself shows, essentially and above all a life in faith, and in faith on Christ's death (ver. 20); in the conviction of being justified before God by this death, from which then follows a life according to God's will in the special ethical sense, and transformation of the whole direction of the will. The real ground of justification, therefore, cannot consist in the believer's new life itself, but in that in which he himself, renouncing the works of the law, seeks and continually finds it, namely, in Christ's atoning death. Else were he entangled in a delusion. And faith justifies simply because it is, as it were, our unreserved assent to the reconciliation already effected in Christ. It needs only that, for through the atoning death of Christ, provided any one will not deny its value, the grace of God is already won for us all; therefore, there remains nothing on our part but to say Yes to it (*manus apprehendens*). Without this, that grace cannot become our own; through it, it does become our own, since an earning of it, or a making ourselves worthy of it, is no longer needful; but, on the contrary, every such thought derogates somewhat from the merit of Christ. Nothing further then is needed than just this "believing;" we need not fancy this too little when taken in its simple sense = "to trust," "to place confidence in," and we need not suppose we must first make its idea as it were more complete by taking in its effects, in order to be able to acknowledge faith as the condition* of justification. Were faith to be made more than the condition of justification, were it to be made its ground, we might intensify its idea as much as we would, it would still be too little. But now, as on the one hand, Faith utters its Amen to the reconciliation accomplished in Christ, and thus makes the man partaker of it,—that is, justifies him, so does it also lay hold of this death itself, which has wrought for it so great a benefit = the man who has heretofore lived, dies with Christ and through Christ, but there comes instead (not out of faith, but out of Christ, yet not without faith), a new man, who lives to God, but ever henceforth seeks the ground of God's favor in nothing else than in Christ. This trust comes more and more completely into exercise with the new life that springs up, instead of being now superfluous. (This is the double hand of faith.)

* There need be no mistake about the meaning of "condition" here: *conditio sine qua non*.—R.]

By what is said above, the idea of faith is not in any way unduly weakened. Even though man can do nothing more than *apprehendere* what is in God and Christ, yet this very *apprehendere* is the greatest and especially the hardest thing that (sinful) man can do. For it implies nothing less than a giving of all honor to God, and not to one's self, a willingness to renounce one's own reason, one's own merits, one's own will. Hence, even this man cannot have of himself, but God must bring him thereto. And he does it by the pedagogy of the "law" "unto Christ." On this, see the next chapter, although it is already intimated in ver. 19 of this.

HOMILETICAL AND PRACTICAL.

Vers. 11-13.—**STARKE**:—The Apostles also had their faults, and sometimes committed great errors of conduct (1 John i. 8). What? Are ministers then, whose authority is so much less than that of the Apostles, to be expected not to err and sin? Therefore, follow them no further than they follow Christ.—Even though a thing be done with good intention, yet, so far as it is wrong in itself, or as any scandal arises thereby, it cannot be excused or defended by its good intention. When of two evils one must be chosen, it is better to let a scandal arise than to do anything that may prejudice evangelical truth.—Even children of God and great saints are capable of being very easily and suddenly surprised and overcome by the fear of man, when they do not sufficiently watch over themselves.—**HEDINGER**:—When faults, scandals in doctrine and life are prevalent, it is not for us to be silent, to strike sail and run before the wind, but to stand fast in our place.—**QUESNEL**:—The higher one stands, the more measured and guarded his conduct should be.

[**CALVIN**:—How cautiously we ought to guard against giving way to the opinions of men, lest we turn aside from the right path! If this happened to Peter, how much more easily to us.—**LUTHER**:—Such examples are written for our consolation. If Peter fell, I may likewise fall. If he rose again, I may also rise again. This comfort they take away, who say, the saints do not sin.—This is a wonderful matter! God preserved the church, being yet young, and the gospel, by one person. Paul alone standeth to the truth, for he had lost Barnabas, his companion, and Peter was against him. So sometimes one man is able to do more in a council than the whole council besides.—**R.**]

[**BURKITT**:—Such as sin openly, must be reprov'd openly.—No bands of friendship must keep the ministers of God from reprov'ing sin. A notorious fault must be reprov'd with much boldness and resolution. If such as are eminent in the church fall, they fall not alone; many do fall with them.—What a constraining power there is in the example of eminent persons. He is said to compel, in Scripture, not only who doth violently force, but who, being of authority, doth provoke by his example.—The errors of those that do rule, become rulers of error. Men sin through a kind of authority, through the sins of those who are in authority.—**R.**]

[How many rejoice at Paul's defence of the liberty of the gospel against Peter's weakness,

who themselves will not receive rebuke as Peter did—nay, are very popes at heart. For there are popes in pews as well as in pulpits, besides the pope who openly claims to be such; Christian liberty suffers from them all.—The fear of man, of popular opinion often becomes to us as authoritative as decrees and Papal bulls to others.—Peter will not commune with Gentile Christians longer; so he might act if he would, as Peter, but as an Apostle, he thus made terms of communion against the truth of the gospel. He was condemned; do we never seek to bind the conscience not only "in meats and drinks," but as respects communion with other Christians?—When such conduct ceases to be a private choice, and becomes public scandal, it should be rebuked by one set for the defence of the truth of the gospel.—The yet remaining power of narrow national and social and religious prejudices in those who profess Christ as "all and in all." How strong in Peter; once so strong in Paul, but now crucified with Christ.—**R.**]

Ver. 14. **SPENER**:—The whole life of Christians has, besides God's glory, the end and aim that the truth of the gospel and pure doctrine may be established; those sins, therefore, are great above others, whereby any may be misled as to the truth of the gospel.—**STARKE**:—So soon as it is taught by words or deeds that anything more is necessary to salvation than the grace of God and faith, so soon is the truth of the gospel wounded.—In the matter of scandals, one who either maliciously or heedlessly causes them, has justly reckoned against him and imputed by God, what thereafter arises out of them, and thus the sin may become more grievous through its consequences.—**RIEGER**:—O God! if I ever err, give me a frankspoken Paul to warn me and make me on the spot or afterwards as mild in yielding, as Peter!—**HEUBNER**:—Things that trouble peace may arise even among children and messengers of God. In Acts xiii. 18. xv. 31, similar things are mentioned. Behold the imperfection of the earthly life! only above is harmony forever undisturbed. The kingdom of Christ, nevertheless, advances even through weak instruments.

Public rebuke: 1. admissible, yes, necessary, when anything has been done that perplexes consciences; 2. how shall it be conducted? Undoubtedly by free exposition of its evil consequences, but then chiefly by renewed and more thorough assertion of the truth of the Gospel: not with personal reproaches; and above all, in brotherly love; 3. difficult; therefore examine thyself well, whether thou be called or at all events fitted therefor, that thou destroy not more good than thou restorest; and if thou perceivest thyself not skilled, leave it: for after all it is not thou that rebuke and God knows well enough how to choose His own instruments. In all cases do it not without earnest looking up to God, that in the discharge of it He will keep thee as from the fear of man, so none the less from vanity, haughtiness and a loveless temper.

Ver. 15. **STARKE**:—The preëminence which we who are born of Christian ancestry have above others, must not be misused to the prejudice of divine grace; we must be none the less certain that the grace of Christ alone, not our descent from Christian parents, can save us.

Ver. 16. LUTHER:—Understand we this article rightly and purely? Then have we the true heavenly sun. But if we lose it, we have nothing else than a hellish darkness.—A troubled, wretched conscience should keep no thought or remembrance of the law, nor should oppose to the anger and judgment of God anything else than the sweet comforting word of Christ, which is a word of grace, of forgiveness of sins, of everlasting life and blessedness. But to do this is, especially hard. For the fearfulness of the conscience keeps us from well apprehending Christ, and tempts us often to let Him go, and to fall back upon the thought of law and sin.—As a Jew, through the works which he does after God's law, cannot be justified, how then should a monk be justified, by his order, a priest by his authority, a philosopher by his skill and wisdom, a sophistical theologian by his sophistry? Wise, pious, and righteous as men may become on earth through their reason and God's law, yet they are by all their works, merits, masses, and by the best of all their righteousness and acts of worship, not righteous before God.—RIEGER:—What thou art by nature and canst boast concerning thy good bringing up, thy refined education, thy works of the law, distinguish thee doubtless above many others. Thou art not bidden to throw that entirely away. What of quiet days, and advantage to thy health, and the like this secures to thee, enjoy. But into the secret chamber of judgment, where God and the conscience have to do with one another concerning the forgiveness of sins, this is not to intrude. Through no work of the law shall we ever bring it to pass that God will justify us, forgive our sins, bestow on us access to His grace, and the hope of future glory; that we learn alone from God's word and promise in Christ.

Ver. 17. RIEGER:—If I would suffer this thing again to become uncertain to me, namely, that I, leaving all works behind, should be justified through Christ alone; if I would be mistrustful about that, as if I had brought myself into sin by such a disparagement of works; if I fell back again upon works, as chanced to Peter, I should make Christ a minister of sin.—LUTHER:—Every one who teaches that faith in Christ doth not justify, unless a man also keep the law, such a one makes Christ a minister of sin, *i. e.* he makes out of him a law-teacher, who teaches just that, and nothing else that Moses teaches. So can Christ then be no Saviour and grace-giver, but would be only a cruel tyrant, who required of us merely impossible things, not one of which any man can fulfil. [For the other view of this passage see EXEG. NOTES.—BURKITT:—The Apostle rejects the inference of the adversaries of the doctrine of justification by faith with the greatest abhorrence and detestation. It is no new prejudice, though a very unjust one, against this doctrine of justification by faith alone, that it opens a door to licentiousness and makes Christ the minister of sin.—R.]

Ver. 18. STARKE:—Teachers should take good care, that what they tear down with one hand, that they may not build up again with the other.

Ver. 19. RIEGER.—I have not run away from the law like an escaped rogue. It has cost a death, I have made trial of the law before, and

learnt well, how far the law carries us, and what is impossible to it. But now, as in the case of a marriage dissolved by death, I am lawfully divorced from the law. I have no desire to knit this bond again.—LUTHER:—St. Paul could have said nothing of mightier force against the righteousness that is supposed to come through the law, than just what he here saith: I have died to the law, I have nothing at all more to do with it, it concerns me nothing, nor can it justify me.—These words are most full of comfort, and let them come in mind to any one in time of temptations and afflictions, and be in his heart rightly and thoroughly understood. Such a one would without doubt be well able to stand against all danger and dread of death, against all manner of terrors of conscience and of sin, though they fell as vehemently upon him as ever they could.—Happy he who, when his conscience falls into distress and temptation, that is, when sin assails and the law accuses him, then can say: What matters that to me; for I have died to thee. But if thou wilt ever dispute with me concerning sins, go, bury thyself with the flesh and its members, my servants pass then in review, plague and crucify them as thou wilt; but me, the conscience, it is for thee to leave, in peace as queen. For thou hast no concern with me since I have died to thee and live now to Christ.—It is a strange, curious, and unheard of speech, that to live to the law is as much as to die to God, and to die to the law as much as to live to God. These two sentences are completely and entirely athwart the reason, therefore also no sophist as law teacher can understand them. But do thou give diligence that thou learn well to understand them, namely thus, that who now will live to the law, that is, practise himself in its works, and keep the same, in order that he may thereby be justified, such a one is a sinner and abides a sinner, and therefore condemned to everlasting death and damnation. For the law can make him neither righteous nor blessed, but if it begins to accuse him in right earnest, it only kills him. Therefore to live to the law is, in truth, nothing else than to die to God, and to die to the law is nothing else than to live to God; now to live to God, this is to become righteous through grace and faith on Christ, without any works or law.—STARKE:—The end of our freedom from the law is not, that we may live to ourselves, but that we may live to God and Christ.

Ver. 20. In STARKE:—Christ on His cross was to be regarded as the surety and head of the whole human race; therefore, in His person the whole human race was also crucified. Especially have believers part in the death of Christ, because faith brings with it a perfect union and fellowship between Christ and the faithful.—BERLENB. BIBLE:—Faith binds us to the cross of Christ, and there nothing of the old man will remain and be spared. Faith and the cross are to one another very near. Therefore, worldly wisdom turns its back on faith. Many with their faith will even separate the cross from itself; they make of faith a cross before the cross, and say of the other, away, away with it!—This is the method of stepping over from the law to the gospel, only through the death of the old

Adam, and his peculiar life. It makes a huge corpse. ["I live."]—No more after my own willing and working, but in another spirit. We must lose ourselves. A man lives then most blessedly, when he lives not to himself. There must be in the heart another I. The old I must lose itself. But what says the self-love and selfishness that would gladly keep its life, and seek in everything what pleases it, that will not hate its own soul, affections, desires, dispositions, and sensual cravings? Its word is: That am I! that is from me! that is in me! therefore, that is mine! that befits me! that pleases me! that is so with me! It demands, therefore, from God and man rest, life, love, honor, obedience, trust, help, assistance, comfort, and enjoyment. O what a heavy stone of stumbling is self-love in Christ's way!—[BUNYAN:—They only have benefit by Christ to eternal life, who die by His example, as well as live by His blood; for in His death was both merit and example; and they are like to miss in the first, that are not concerned in the second.—R.]

LUTHER:—The very life that I live is Christ Himself, and therefore Christ and I are in this matter altogether one thing. None the less, it is true, there remains outwardly cleaving to me the old man that is under the law, but so far as concerns this matter, namely, that I be justified before God, Christ and I cannot but be bound in the closest wise together, so that He lives in me and I again in Him.—Christ and my conscience should become one body, so that I should keep nothing else before my eyes than Jesus Christ. But if I turn my countenance away from Christ, and look alone upon myself, it is at once all over with me. For then straightway flashes into my mind: Christ is above in heaven, and thou here below on earth, how wilt thou now find the way up to Him? Then the reason quickly answers: I will lead a holy life, and do what the law bids me, and so enter into life. But when I thus look upon myself, and consider only what I am, or what I ought to be, and what I am bound to do, I lose Christ forthwith out of my sight, who yet alone is my righteousness and life; but when I have lost Him, there is no longer either help or counsel, but at the last desperation and eternal damnation must needs follow.—BERLENEB. BIBLE:—Christ is life not for Himself alone, but a benefit that willingly and freely communicates itself. Where now it finds a man who hates and forsakes his own life, and lives no longer in his own self-love, in him Christ lives.—RIEGER:—If a man should hear of the fellowship of the cross of Christ alone, a man might form to himself too joyless an image of my religion; but it is also a fellowship with His life. And my life in the flesh, my tarrying upon this battlefield of sin and grace, is given me for a proof how the Son of God once made a journey through the world, and remained constant to His Heavenly Father.

[JOHN BROWN:—Paul here declares his experience. The law has no more to do with me, and I have no more to do with it in the matter of justification.—Christ died and in Him I died; Christ revived and in Him I revived. The law has killed me, and by doing so, it has set me free from itself. The life I now have, is not the life of a

man under the law, but the life of a man delivered from the law.—Christ's relations to God are my relations. His views are my views; His feelings my feelings. He is the soul of my soul, the life of my life. My state, my sentiments, my conduct are all Christian.—"It is but right that I should be entirely devoted to Him who devoted Himself entirely for me."—R.]

LUTHER:—It is very true that I still live in the flesh, but be it now what life it may, that is still in me, I count it yet for no life at all; for it is, if one will view it aright, indeed no life, but rather a mask, under which another lives, namely Christ, who is truly my life, that thou canst not see, but hearest it alone. I live, to be sure, in the flesh; but I live not from the flesh or after the flesh, but in faith, from faith, and according to faith.—"Who loved me and gave Himself for me." With these words Paul describes in most comforting wise Christ's office and priesthood. This now is His office, that He should reconcile us with God, give Himself up for our sins, &c. Therefore, thou must not make of Him a new law-giver that does away the old law and establishes a new in its place. Christ is no Moses, no taskmaster and lawgiver, but a grace-giver and compassionate Saviour. He is nothing else than a purely measureless and overflowing compassion, that suffers itself to be bestowed upon us, and also bestows itself. Setting forth Christ after such a way, thou rightly depictest Him. But if thou suffer Him to be portrayed to thee in other guise, thou mayest, in the time of temptation, be easily and quickly overthrown.—These words of Paul are an excellent example of a genuine and assured faith.—Accustom thyself to this, that thou apprehend this brief word, "me," with certain faith, and doubtst not thereof, that thou also art in the number of those who are named with this little word "me." For, as we cannot deny that we are one and all sinners, so can we also not deny that Christ died for our sins, that He might justify us through His death. For surely He has not died for this, that He should justify those that were righteous before, but that He should help poor sinners. Because then I feel and confess that I am a sinner, why should I not, on the other hand, also say that I am righteous because of Christ's righteousness, especially because I hear that He has loved me and given Himself for me. St. Paul believed it steadfastly and assuredly, and, therefore, also does he speak of it so freely and confidently. But may He who hath loved us and given Himself for us, bestow on us grace, that we may be able, if only in part, to do the like and speak thus concerning ourselves.—[LIGHTFOOT:—Paul appropriates to himself, as CHRYSOSTOM observes, the love which belongs equally to the whole world. For Christ is, indeed, the personal friend of each man individually; and is as much to him as if He had died for him alone.—R.]

Ver. 21. STARKE:—The rejection of the grace of God, may take place: 1. by a denial of the perfect satisfaction of Christ; 2. by setting along side of it our own merits, worthiness and righteousness, as Popery does in doctrine, and many even in our churches do in fact; 3. by abusing

this grace to favor presumption, and to supersede sanctification; 4. when even sincere souls, in the feeling of their unworthiness, are much too timorous to appropriate grace to themselves, and think they must first have arrived at this or that degree of holiness, before grace can avail them any thing; 5. when tempted ones from a lack of feeling conclude that they have fallen out of grace again.

LUTHER:—The righteousness that comes from the law is nothing else than mere contempt and rejection of God's grace, whereby the death of Christ becomes unworthy and unavailing. Who is, indeed, so eloquent that he can sufficiently portray and bring to light, what it is to reject the grace of God? or to make out that Christ has died in vain? It is hard to have to talk of any useless dying; but to say that Christ has died in vain, that is too much, that is quite too villanous a word, for it is nothing less than to say that Christ is wholly unprofitable, is nothing worth.—If any one will make out Christ's death an unprofitable thing, he must also make His resurrection, His glorious triumph over sin, death, *etc.*, His kingdom, heaven, earth, God Himself, God's majesty and glory, and in brief all things together contemptible and useless.—These great, mighty, and terrible thunderclaps, which St. Paul in his writings brings down from heaven against our own righteousness, that comes from the law, ought, by good right, to terrify us from it.—When the world hears such a charge, it will not at all believe that it is true; for it does not allow that a man's heart could be so wicked that he should reject the grace of God, and count Christ's death a despicable thing, and yet for all that, this sin is of all in the world the most common. Whoever will be righteous outside of faith in Christ, such a one casts away God's grace, and despises the death of Christ, though in words he speak as highly and honorably thereof, as ever he knows how to speak.

Vers. 19-21. To live to God, our end; 1. What is thereby required? 2. Condition of accomplishing it; the way thereto is dying—to the law: this again is possible only through being crucified with Christ.—To be crucified with Christ: 1. something difficult, requires nothing less than that we place ourselves under God's sentence of condemnation; 2. indispensably necessary: else there can be no life to God.—To die with Christ—to live to God; this is the pre-

nant definition of true Christianity.—I live, yet no longer I, but Christ liveth in me: a bold expression; but so must it be in the case of a Christian; one's own Ego must vanish, and in place of it Christ must rule in us.—Christ lives in me: 1. can we say so, when even yet there is much sin in us? 2. When can we say so? when at least it is He, in whom alone we seek our righteousness? The Christian's life a double life: *a.* Proof: 1. the joyful attestation: Christ lives in me; 2. he must humbly acknowledge and in manifold ways experience; I yet live in the flesh. *b.* What is to be done, that he, so long as he lives and whatever his life in the flesh, may not live to the flesh, but to Him who, *etc.*—Living in faith on the Son of God, who loved us, and gave Himself for us: 1. the blessed prerogative, 2. the sacred duty of the Christian.—In LISCO:—The life in the faith of the Son of God: 1. what it presupposes in us. Ver. 19: the death of the old natural life—the being crucified with Christ; 2. wherein it essentially consists? Ver. 20: in entire self-surrender to the Son of God, in being filled and permeated with His love, which to the true Christian is the one moving spring of all his actions; 3. what value has it? Ver. 21, it serves to the glory of the grace of God, and the praise of the death of Christ.

To say Christ has also loved *me*, and given Himself for *me*, is the height of faith's achievements, simple as it appears.—Reject not the grace of God! an admonition as earnest as needful.—To reject God's grace the greatest of all sins. When is this done? (see above.)—Christ died in vain? 1. that cannot be; such a deed of love *must* have a high end; 2. and yet for how many has He died in vain!—Christ would have died in vain! the severest condemnation possible of every kind of righteousness of works.—To seek righteousness from works; as foolish (for Christ *cannot* have died in vain), as simple (it rejects that which was God's own most glorious work of Love). [“Then Christ died without cause.” Did such a person *die*. Then while we may account for His life by other theories, there is no sufficient reason for His death, save that which Paul preached: Full pardon, entire salvation, to every one who by faith lays hold of Christ as dying for him. Any other view is inconsistent with God's wisdom, frustrates God's grace as well.—Self-salvation must ever deny a sufficient purpose in that death.—R.]

II.

PAUL OPPOSES THE LEGAL VIEW ITSELF, WHICH THROUGH THE FALSE TEACHERS HAD FOUND ENTRANCE AMONG THE GALATIANS.

CHAPTER III. 1—VI. 10.

A. Remonstrance and expression of astonishment, at the contradiction into which this brings them with their own experience respecting the receiving of the Spirit.

(CHAPTER iii. 1-5.)

1 O foolish Galatians, who hath bewitched [did bewitch]¹ you, that ye should not obey the truth [omit this clause]² before whose eyes Jesus Christ hath been [was]³ evidently set forth, crucified among you [set forth among you, crucified]⁴? This only would I learn of you, Received ye the Spirit by the works of the law [was it by the works of the law that ye received the Spirit]⁵, or by the hearing of faith?
2 Are ye so foolish? having begun in [with]⁶ the Spirit, are ye now made perfect by
3 [being made⁷ perfect with] the flesh? Have ye suffered [or experienced]⁸ so many
4 things in vain? if it be yet [really] in vain. He therefore that ministereth to you the Spirit, and worketh miracles among [or miraculous powers in]⁹ you doeth he it by the works of the law, or by the hearing of faith?

¹ Ver. 1.—[As a rule the English simple past tense is the better rendering of the Greek aorist.—R.]

² Ver. 1.—Τῇ ἀληθ. μὴ πείθεσθαι is to be omitted with Lachmann and Tischendorf. A gloss from Gal. v. 7. [Omitted in N. A. B. and others; by Meyer, Alford, Ellicott, Wordsworth, Lightfoot.—R.]

³ Ver. 1.—Εν ὑμῖν is probably to be retained, on account of its difficulty, with D. E. F. L. K., although it is wanting in N. A. B. C. and omitted by Lachmann. [The uncial authority for it is not much stronger than for the clause above, but its omission is so much more readily accounted for than its insertion, that it is retained by Meyer, Ellicott, Wordsworth. Alford rejects it. Lightfoot is doubtful.—R.]

⁴ Ver. 1.—The E. V. by putting "among you" after "crucified," destroys not only the emphasis which belongs to the latter, but also the proper connection of the former phrase.—R.]

⁵ Ver. 2.—[The order of the Greek, given above, is to be preserved, as rendering the contrast more striking.—R.]

⁶ Ver. 3.—The E. V. renders the datives in this clause differently. Πνεύματι . . . σαρκί, not "in the Spirit" and "by the flesh," but "with the Spirit," "with the flesh."—R.]

⁷ Ver. 3.—Ἐπιτελείσθε, passive, not middle, "being made complete," not "completing yourselves."—R.]

⁸ Ver. 4.—The meaning of ἐπάθετε is open to discussion. Schmoller renders "erfahren." See EXEG. NOTES.—R.]

⁹ Ver. 5.—Δυνάμεις ἐν ὑμῖν; the two interpretations of this phrase are indicated above. See EXEG. NOTES.—R.]

EXEGETICAL AND CRITICAL.

Ver. 1. **O foolish Galatians.**—Direct address, because Paul now, for the first time after his historical account, turns to the readers. It is, therefore, a trustworthy intimation that a new section begins here, and that all which precedes belonged together. "Foolish:" that they had given up the better, genuine knowledge, is what Paul wishes to prove to them in the whole Epistle; this is, in fact, implied in the very opening words, chap. i. 6. His particular motive for expressing himself precisely thus here, and in general for expressing himself with especial emphasis, is that, although a new section begins here, yet, for the writer, this beginning presupposes what precedes—that is, in the first instance the proof of the full apostolicity of his preaching generally, and then particularly the just cited rebuking of Peter for conduct similar to theirs, concluding with the powerful words:

"For, if righteousness come by the law, then Christ died without cause." This very thought, so painful, that the Galatians, by their conduct, are declaring the greatest act of God's grace, the death of Christ, to have been in vain, may have been what impelled him to the vehement exclamation: ὁ ἀνὴρ τοῖς Γαλάταις. For here also his astonishment and his censure have primary reference to this death of Christ: "set before you, crucified." [JEROME and others have imagined a national peculiarity to be referred to here, which is altogether inadmissible. The Galatians were sprightly, not stupid, and ἀνόητος marks not so much "dullness" as "foolishness," want of νοῦς, improper use of it. They were not μωροί, but ἀνόητοι.—R.] **Who did bewitch you?**—So senseless and therefore incomprehensible is the apostasy of the Galatians, that Paul explains their being led astray as an effect of magic. For what he immediately subjoins had actually taken place among them; naturally, therefore, this apostasy—to Judaism—was least

to be expected of them. For Christ's atoning death and Judaistic legalism are at opposite poles to each other; the stronger the emphasis laid on the former, the most distant must be any thought of the latter. Comp. ii. 21. [LIGHTFOOT:—"The word *βασκάνειν* originally referred to witchery by spells and incantations, but in actual use it denotes the blighting influence of the evil eye. It here involves two ideas: 1) The baleful effect on the recipient, and 2) the envious spirit of the agent. The false teachers envy the Galatians this liberty in Christ, have an interest in subjecting them again to bondage. This idea, however, is subordinate to the other." See WORDSWORTH, who quotes authorities for both ideas. There may be allusion to the notion that the power of the sorcerer was felt whenever the eye of the recipient rested on him,* in the expression "before whose eyes," as if keeping their eyes on that object would have preserved them from this bewitching; but this must not be pressed.—R.]

Before whose eyes Jesus Christ was evidently set forth.—Portrayed before the eyes, of course, by means of preaching, but the expression hints at the pains which Paul took to make known to them the crucified One, and to bring Him as near as possible to them. This is done designedly, in order to contrast the more strongly with this the apostasy that had taken place, and to justify the astonishment which he expresses.—**Among you** strengthens the statement still further: in the midst of you, by oral communication, not merely from a distance by letters. The following is the simplest explanation: "Before your eyes," so distinctly points out the meaning; "to paint," as that of *προεγράφη*, that we cannot hesitate to accept it, although the compound verb does not occur elsewhere in this sense. WIESELER: "But as *γράφειν* is very frequently used of painting, there is little occasion for hesitation in extending the signification to the regularly formed compound, even though there were no further warrant for it. In the New Testament there are other *ἀπαξ λεγόμενα*, both in form and meaning, and as to the latter in this case we have also the voice of the Greek Fathers." To give *προ* a temporal reference [MEYER, ALFORD, and others.—R.] is less suited to the context, while the local signification corresponds with "before whose eyes." [The safest rendering is that of the E. V. LIGHTFOOT says of the verb: "This is the common word to describe all public notices and proclamations; hence: *programme*;" and this is, on the whole, preferable. WORDSWORTH finds here an allusion to the heathen practice of carrying amulets to guard against witchcraft, and to the Jewish custom of binding phylacteries between the eyes. "Who bewitched you, before whose eyes was written and bound up by me, as your frontlet of Faith, your spiritual phylactery, Christ crucified; and who had, as I thought, been thus guarded by me against all the envious fascination of your spiritual ene-

mies." This is ingenious, but it presses unduly the allusion in the word "bewitched."—R.]

Ver. 2. This only would I learn of you.—The unreasonableness of the apostasy is still further, and now, indeed, for the first time, expressly exposed. Not merely has the proclamation of Christ's death on the cross been made among them, but, through faith thereon, they have already attained to the receiving of the Holy Ghost,—and yet are you disposed to turn away from that which has already so attested itself? "*Vide, quam efficaciter tractat locum ab experientia.*" LUTHER. ["Learn" = obtain information, not used ironically in the stricter sense of "learning as a disciple," as LUTHER, BENGLI, and others.—R.] He refers them to the receiving of the Spirit through faith, as a proof that it is Faith which works justification. For the Spirit can only be given by God to the man whom He justifies (not whom He reprobates); the gift of the Spirit is a token of grace, not of wrath.—"Only," for this is the main question; by this—so far as the proof is to be sustained by facts—the thing is proved.—**The Spirit**, generally, not merely as the principle of miraculous gifts; "for Paul reminds the collective body of his readers of their receiving of the Spirit; not till ver. 5 are the *δυνάμεις*, as a species of the Spirit's workings, particularly cited." MEYER.—**By the hearing of faith.**—"Through the preaching concerning faith," is the right translation, although not quite congruous with the first member, which has a subjective reference. [*Ἀκοή*, "hearing," has a passive sense always in the New Testament, *i. e.*, it refers to what is heard (see MEYER, ELLICOTT), "the preaching."—*πίστεως*, "of faith," evidently an objective genitive. See LIGHTFOOT, WORDSWORTH, against both the above positions. Most modern expositors agree with Schmoller's next remark on the meaning of *πίστις*.—R.] Not = "through listening to the faith," since *πίστις* is never = *doctrina fidei*, but is only the subjective believing. "That in the first member of the double question their own strength, and, in the second, the power of the gospel (= of preaching) is made prominent, is quite natural, as it was through human strength that the Judaizing teachers would fain achieve that which was in truth only to be bestowed by the might of the gospel." WIESELER. That the "hearing" was accepted is understood, of course, since, from the "hearing," the gift of the Spirit proceeded (comp. Rom. x. 17); from preaching (*sc.* from believing) comes faith, and with it the Holy Ghost.

Ver. 3. Having begun with the Spirit.—You have made a beginning in the Christian life through the receiving of the Holy Ghost (ver. 2). Where a beginning is made, the next question is about the completion. Now—remarks Paul with cutting irony, bringing home the sense of this *ἀνόητον* of their conduct—such a completion there is also with you; but **with the flesh!** *i. e.*, according to your and your false teachers' fancy, this now is the true completion; yet, in truth, it is no completion, but the direct opposite of it, an annihilation of the work begun, because it is a completion with the flesh. "Flesh" is the opposite of "Spirit," and where the "flesh" reigns, the "Spirit" must

[* Coleridge paints this in his wierd lines:

"So deeply had she drunken in
That look, those shrunken, serpent eyes,
That all her features were resigned

To this sole image in her mind." *Lady Christabel*.—R.]

give way. "The flesh," of course, rises again to dominion, where there is a retrogression to the legal position; for therewith the Holy Ghost, which has been obtained only through faith, is necessarily lost; and where the "Spirit" is wanting, there is the "flesh." [MEYER:—"Spirit and flesh do not describe Christianity and Judaism themselves, but the specific vital agencies in each, the Holy Spirit, and the unspiritual, corporeally-physical human nature, leading contrary to God and to sin." The datives are both modal, indicating the manner in which the two actions took place.—R.] Ἐπιτελεῖν signifies not merely "to end," but "to complete," *consummare*. Ἐπιτελεῖσθε may be middle; if so, then it is simplest to take it as = do ye now bring to completion (*s. c.* the work begun) in the flesh. But ἐπιτελεῖσθαι does not occur in the New Testament in a middle sense, though it is thus used by profane writers. Hence, others take it as passive, *e. g.* MEYER = you are brought to completion, *sc.*, by the false teachers, inasmuch as they make of you people who lie under the dominion of the "flesh." This renders the reproach still sharper. So also LUTHER: instead of saying, *carne consummasti*, he suddenly turns the address, and says: *carne consummami*, which strictly signifies: Will you then let the matter be carried through with you in the flesh, and thereby be made completely righteous?—The present tense denotes that the Galatians are now engaged in this ἐπιτελεῖσθαι. Comp. i. 6.—*Niv* = *cum magis magisque deberetis spirituales fieri relictā carne*. BENGL.

Ver. 4. [Are ye so foolish?—"So very foolish are ye then?" οὕτως being emphatic.—R.] Have you experienced [or suffered] so many things in vain?—MEYER, in connection with his explanation of "being made perfect," interprets it as referring to the many burdensome performances connected with observing the law, which they had been obliged, by their new teachers, to undergo, in order, according to their notion, to become complete Christians. Having (according to MEYER) reminded them of these by ἐπιτελᾶ, he then lays before them the uselessness of such things by the exclamation (not question): "So many things," *etc.*—This is evidently a strained interpretation, and it is, by no means, probable that this would have been described as a *πᾶθειν*, or even that any such *πᾶθειν* is to be presumed to have taken place. It is, therefore, to be understood, either of sufferings and persecutions, that they underwent, on account of their faith, or, since nothing is otherwise known of such, *πᾶθειν* is to be taken as *vox media*, with the general signification, "to experience," here "to experience manifestations of Divine grace." [While the use of the aorist seems conclusive against the view of MEYER, it is more difficult to decide which of the other two interpretations is to be taken. Though nothing be known of such "sufferings," yet what more likely to occur? And if these arose from Judaizing influences, as was generally the case in Apostolic times, additional point is given to the Apostle's language. The other view, however, seems to give a greater logical unity to the passage, since vers. 3 and 5 both refer to "benefits." But was not Paul, who gloried in tribulation, likely to cite "suffer-

ings" also as evidences of spiritual benefits? These considerations, in connection with the fact that there is no other instance in the New Testament of such a neutral meaning of *πάσχειν*, render it more prudent to follow the ancient versions and expositors, and adopt "suffered," instead of "experienced."—R.]

If it be only [or really] in vain.—That is, if rather you are not in much worse case, as notorious backsliding is apt to make the man worse than he was before. This addition has special force against the interpretation of ἐπαθετε as denoting persecutions, as with this it gives a scarcely intelligible sense: for the mitigating thought, that perhaps the Galatians will yet bethink themselves, so that the *πᾶθειν* will not have been in vain, can hardly be in Paul's mind here, where he meditates only severe rebuke [?], while the explanation: "if only in vain!"—"if it do not rather turn to your loss and greater condemnation," in its turn is not in keeping with the reference of *πᾶθειν* to sufferings endured. For although, when sufferings have been endured for the faith, assistance rendered by God in bearing them may make the guilt of a subsequent apostasy greater, the sufferings themselves cannot well be said to increase it. [Notwithstanding the high authorities for this interpretation, which intensifies instead of softening "in vain," it does seem more probable that Paul here leaves "a loophole of doubt." If suffered is the thought implied, then as he recalled their sufferings, would be the very moment for a flash of doubt, or rather of hope, to enter. In this view it is better to render: "If it be really in vain," "I would fain doubt whether it can be, that all this was in vain."—R.]

Ver. 5. He therefore that ministereth to you the Spirit.—With this Paul returns to the decisive question of ver. 2, but with some variation of the thought. He no longer sets the matter back into the past, but represents (no doubt designedly) the communication of the Spirit as something still going on, on the ground of faith. They were to recognize themselves as still experiencing this gracious operation of God. Besides this, he singles out and notes particularly the miraculous powers which God communicates through the same medium. [The word "ministereth" means "to supply bountifully." The ἐπι in the compound indicates the direction of the supply, not an enlargement of it. Δυνάμεις ἐν ὑμῖν may be rendered either, as E. V., "miracles among you," or better, "miraculous powers in you," *i. e.*, the peculiar powers there brought by the Spirit, which Paul everywhere alludes to, as observable in the Christians to whom he writes (1 Cor. xii. 28). MEYER decides for the latter from the analogy of 1 Cor. xii. 6, and it suits better the line of argument, which refers throughout to their personal experience.—R.] Moreover he now designates God expressly as the Bestower of the Spirit, doubtless, in order to bring home with special emphasis the truth that God Himself declared for the preaching of faith. For the Scripture proof which follows supports this idea. God declares for this among the Galatians because He has declared for it in His word, and He must ever agree with Himself, His acts with His testimony.

DOCTRINAL AND ETHICAL.

1. *A Christian church without a "receiving the Spirit" is not conceivable.* It may lose the Spirit again (comp. *σαρὶ ἐπιτελείσθητε*), but it must once have received it. Paul, therefore, because he knows that the Galatians have been converted to Christ, assumes of course that they have received the Spirit. The primary reference is undoubtedly to the Holy Ghost only as a charism from God. The immediate reference is not to definite ethical effects on the hearts of recipients, though it is true that these cannot be wanting, if the Spirit received is *retained*. But as the Holy Ghost here is to be apprehended primarily as a charism (comp. ver. 5: *ἐντοχογγών*), it is quite intelligible that what is given elsewhere as the condition of justification appears here as the condition of "receiving the Spirit," namely: Faith. "Receiving the Spirit" is, it is true, not immediately identical with "being justified," but is nevertheless an inseparable consequence. At all events no receiving of the Spirit "can take place without the "being justified," because the receiving of the Spirit is a token of Divine grace. Hence from the "receiving of the Spirit" "by the hearing of faith" it is concluded that the "being justified" comes by the same method. See also on this point the remarks on the previous section.

2. *The personal experience of the operation of the preaching of the gospel is rightly (according to the example of Paul) regarded as a principal proof of the truth of the same.* The proof lies more particularly in the receiving of the Holy Ghost: if I receive this through the preaching of the gospel, then this must doubtless be true, be the Divinely ordained way to salvation. Thereby does God declare Himself for this preaching; for the Holy Ghost is certainly a gift of God. A special application of the "witness of the Holy Ghost" which it might not be amiss to call the strict and original meaning of this doctrine.

3. *All evangelical preaching should in its essence be nothing else than a portraying of Christ, the Crucified, before the eyes of men.* It is by this that it leads them to the receiving of the Spirit.

HOMILETICAL AND PRACTICAL.

Ver. 1. "O foolish Galatians."—In STARKE:—It must not be supposed that this is such a phrase of contumely as "Fool," Matt. v. 22, but it is a sorrowful and earnest representation of their spiritual blindness. Christ also addresses His disciples with a similar term of rebuke. Luke xxiv. 25.—Severe reproofs, when they flow from a zeal for the wounded honor of God, and from love to our neighbor, and a desire to save him, are not wrong. The sharp tongue of good men is many times more wholesome than the friendly tongue and flattering words of the ungodly.—As to know Christ aright is the true wisdom, so on the other hand it is the greatest folly not to know Christ aright and not to cleave fast to Him.—[LUTHER:—A carnal man would interpret this to be a reviling, rather than a godly reprehension.

Not so. So parents, of a fatherly and motherly affection, do sharply reprove and rebuke their children, which they would not bear if another should do it. Therefore one and the self-same word in the mouth of Paul is a benefit; but in the mouth of another it is a reproach.—R.]

WÜRST. SUMM.:—False doctrine is, as it were, an enchantment, wherewith the devil bewitches men's hearts. For as through sorcery men's minds are blinded, so that they think they see something, when yet they see nothing, and nevertheless it is hard to fetch them off from the notion; even so, when the devil through false doctrine engages the hearts of men, he bewitches them so that they fancy they have the truth before them, when yet it is mere error and lies. Let us therefore the more diligently take heed to ourselves, that we be not taken in and infected with doctrine; let us the more diligently cleave to God's word, and moreover pray heartily with David, Ps. cxix. 18, 37.—[What spell is this that holds so many eyes, before which Jesus Christ has been set forth so plainly as the crucified One, who dies not "without cause!"—R.]

"Jesus Christ evidently set forth before your eyes, crucified."—STARKE:—By this way of speaking is indicated the clearness of the evangelical doctrine of the cross of Christ. In the Old Testament Christ was portrayed to the Jews under many images and types, as in the type of the high priest, of the paschal lamb, etc.; but in the New Testament, He was, through the preaching of the gospel, without any shadows such as these, clearly placed before men's eyes, inasmuch as His suffering, shame, satisfaction on the cross, were most clearly published and proclaimed. That was, as it were, the programme which the Apostles placarded in all places whither they came.—SPENER:—The best church-paintings are plain instructions concerning Divine truth; thereby can a matter be brought as plainly, and more plainly into the hearts of the hearers, than by the skilfullest painter of them all, yea, those things also which no painter can set forth. Actual paintings in the church are to be by no means utterly rejected, they have their use as memorials; but the other painting of doctrine must be joined therewith, and Christ must be portrayed in the heart, else outward paintings, if men are to learn only by gazing upon them, are a lifeless affair.—[CALVIN:—Paul intimates that the actual sight of Christ's death could not have affected them more powerfully than his preaching. Such a representation could not have been made by any eloquence, or by enticing words of man's wisdom. When the Church has painters such as this, she no longer needs the dead images of wood and stone, she no longer requires pictures. Such things come, when pastors become dumb.—R.]

Ver. 2. "Was it by the works of the law that ye received the Spirit?"—HEDINGER:—A definite, keenly importunate question, with an "either—or," from which there is no escape, appealing to actual experiences, in which no debate is possible,—well fitted to dispel the sorcery (ver. 1) of the false teaching.—A hint as to the right way of convincing and freeing misguided souls out of such enchantment.—Law quickens not, but en-

joins, commands, threatens and terrifies, it is true, yet without life. Bondage, constraint; good appearances enough, hypocrisy enough; carefully contrived clockwork, but mute wheels, without soul. Of such are many, that are praised as Christians. Hourglasses are they, that punctually show the time, but where is there Spirit, Heaven, marks of grace? On that hangs all.—**SPENER**:—The only means of receiving the Holy Ghost, is the preaching of the gospel, as being a word of the Spirit. Where this is heard, and its energy not resisted, the Holy Ghost comes into the soul, not only to work, but also to dwell therein.—**STARKE**:—Whatever doctrine the Holy Ghost brings to man, assuring him of Divine grace, and impelling him to all good, that is the true saving doctrine.

Ver. 3. It is not enough to have begun well, the matter must also be carried through. The beginning and the continuing of our salvation must be after one way, and we must not desire to be perfected otherwise than we have begun, else is it folly to us.—**SPENER**:—That is a doctrine to be abhorred, which to be sure ascribes the beginning of salvation to faith and so to the Spirit, but afterwards feigns that the rest must be accomplished and completed with works.

Ver. 5. **STARKE**:—It is God alone who gives the Holy Ghost. The Apostles also imparted it through their preaching and imposition of hands, but they were only instruments of God. Now-a-days teachers and preachers impart the Holy Ghost, so far as they preach the Word, which in itself has power, and has the Holy Ghost with it.—It is a truly Divine property of the gospel that God aforetime accompanied it with the most excellent miracles. No one who passed over to Judaism, received from God the power of working miracles, but those did who turned from Judaism to Christianity.—Hast thou, O man, the Holy Ghost and His energy in too small measure? Seek the cause in thyself, in that thou usest not the stated means aright.—**SPENER**:—Where the Holy Ghost is, there He works, although not always outward miracles, yet in the conversion and renewal of men themselves, which is a greater miracle than to make the sick well.

On vers. 1-5. To portray Jesus Christ before men's eyes as the Crucified is the soul of all preaching of the gospel: 1. This it *must* do, because in the cross of Christ alone salvation is found, and it must do it unweariedly and explicitly, with all earnestness, all fidelity, and all zeal. 2. But more it *cannot* do; the inscribing on the heart it must leave to God; although indeed it must ever admonish of the necessity of

this, and exhort men to prove whether this has taken place (must warn against dead faith).—Jesus Christ has been portrayed before your eyes as the Crucified; is He also portrayed in your hearts?—Whoever seeks his salvation elsewhere than in Christ, the Crucified, 1) lacks understanding, for he leaves the living spring, which God Himself has opened for us, and hews out for himself broken cisterns; 2) is entangled in an enchantment, bewitched by the deceiving spirit of self-righteousness.—Who hath bewitched you? A question which must be sounded forth in many a congregation; for 1) Christ, the Crucified, is portrayed before their eyes, and yet 2) there is such an utter neglect to seek salvation in Him.—How is the Holy Ghost obtained? 1. Not from works of the law, this follows from the nature of the law, but 2. through faith in the gospel—simply because it is the good news of Christ, the Crucified.

Faith in Jesus Christ the true way to salvation; for through it alone is the Holy Spirit received, not through the works of the law.—How have you received the Spirit? A question to strengthen and warn those who are in danger of embracing the righteousness of works.—Faith in Christ Jesus, 1) it is true in itself, not yet a proof that a man has received the Spirit, for there is also a dead faith; 2) but yet the only way to receive Him.—The preaching of faith the way to the receiving of the Spirit. Therewith is condemned all fanaticism with which, indeed, a righteousness of works of some kind or other is commonly joined.—It is God who bestows the Spirit, but only through the preaching of faith.—The Holy Ghost is the true heavenly gift.—Where God gives the Spirit, He also gives power (Spirit and power always conjoined).—To begin in the Spirit, to end in the flesh, is the most preposterous folly, and yet how frequent.—Hast thou begun in the Spirit? Continue in like manner, and end in the Spirit!

[Christ only, Christ plainly, Christ crucified! the Gospel we preach.—That which is “so foolish” is yet so natural.—Take heed that what God blessed to your spiritual profit, be not despised by you. What means He has honored with His Spirit, do not dishonor by your treatment of them.—Is it indeed in vain? All past sufferings for the Gospel's sake? Aye, and worse than in vain. These have no power to save. Christ's sufferings alone can save.—Our works do not earn God's works.—The Gospel, “the hearing of faith,” still has the “witness of the Spirit,” is still the *δυναμις* of God, by which He works *δυναμεις*.—R.]

B. Doctrinal Exposition

CHAPTER III. 6—IV. 7.

1. Salvation is not to be attained by works of the law, but through faith alone.

(CHAP. iii. 6-18).

a. Demonstration from Scripture.

(VERS. 6-14.)

6 Even as Abraham believed God, and it was accounted to him for righteousness.
 7 Know ye therefore that they which are of faith, the same are the children [sons] of
 8 Abraham. And [Moreover] the Scripture, foreseeing that God would justify [or justifyeth]¹ the heathen [Gentiles] through faith, preached before the gospel [proclaimed beforehand the glad tidings]² unto Abraham, *saying*, In thee shall all nations be
 9 blessed.³ So then they which be [who are] of faith are blessed with [together with
 10 the]⁴ faithful Abraham. For as many as are of the works of the law are under the
 [or a] curse: for it is written,⁵ Cursed *is* every one that continueth not in all things
 11 which are written in the book of the law to do them. But that no man is justified
 by the law [in the law no man is justified]⁶ in the sight of God, *it* is evident: for,
 12 The just shall live by faith. And [Now]⁷ the law is not of faith: but, The man
 13 [He]⁸ that doeth [or has done] them shall live in them. Christ hath [omit hath]⁹
 redeemed us from the curse of the law, being made [having become]¹⁰ a curse for
 14 us; for [as]¹¹ it is written, Cursed *is* every one that hangeth on a tree: That the
 blessing of Abraham might come on [unto]¹² the Gentiles through [ἐν, in] Jesus
 Christ [Christ Jesus],¹³ that we might receive the promise of the Spirit through faith.

¹ Ver. 8.—[δικαιοῖ, present—Ellicott calls it the "ethical present." "God justifieth," this is His one way (Alford).—R.]
² Ver. 8.—[Since "gospel" has a distinct meaning now, it is perhaps better to take the more etymological phrase in rendering ποσὲν ἡγγελλίσατο. Schmoller: "Gab die Verheissung."—R.]

³ Ver. 8.—[Elz has εὐλογησονται instead of ἐνυλογηθήσονται against decisive authorities.]

⁴ Ver. 9.—[Together with" is more distinct than "with." The article of the Greek is retained to emphasize "faithful."—R.]

⁵ Ver. 10.—[According to the best MSS. ὅτι should be inserted before ἐπικατάρατος. [The generally received reading does not affect the English form, since ὅτι is here a mere quotation mark.—R.]

⁶ Ver. 11.—[Since ἐν νόμῳ must be rendered "in the law;" to avoid the too close proximity with "in the sight of," it is better to retain the Greek order, which is emphatic also.—R.]

⁷ Ver. 12.—[Δέ "logical, introducing the minor proposition" (Alford). "Now" is perhaps better than "but."—R.]

⁸ Ver. 12.—[After αὐτὰ, Elz. reads ἀνθρώπος against decisive authorities.]

⁹ Ver. 13.—[The aorist ἐξηγοάσθαι is historical, hence the simple past is better.—In ver. 12, ποιήσας, aorist participle, should be rendered "hath done" to bring out its proper force.—R.]

¹⁰ Ver. 13.—[Γενόμενος, "becoming," but as it explains the manner of the past act "redeemed," "having become" is more accurate. "By becoming" would be still more forcible.—R.]

¹¹ Ver. 13.—[Lachmann and Tischendorf, following weighty authorities, read: ὅτι γέγραπται instead of γέγραπται γάρ. [So Meyer and modern English editors. N. has γέγ. γάρ.—R.]

¹² Ver. 14.—[Eis, "unto." The clause were perhaps better read in this order: "That unto the Gentiles the blessing of Abraham might come in Christ Jesus" (so Ellicott).—R.]

¹³ Ver. 14.—[Χριστῷ Ἰησοῦ is the reading of most MSS. (N. B. Ἰησοῦ Χριστῷ), and is adopted by most modern editors.—R.]

EXEGETICAL AND CRITICAL.

Ver. 6. **Even as Abraham believed God.**

—This stands in immediate connection with the preceding, and gives the answer to the question in ver. 5, by an affirmation of the second part of it (for Paul views the gift of the Spirit previously mentioned as a proof of justification, and can therefore answer the question in ver. 5 with the

statement in ver. 6). Through the preaching of faith God bestows the Spirit of faith, and thereby justifies, even as Abraham attained to justification in the same way. But inasmuch as Paul in going on still keeps Abraham in view, we may, and ought to begin here a new section. This verse does not contain a citation proper, but Paul gives what is contained in Gen. xv. 6 respecting Abraham, as his own immediate declaration. (Comp. Rom. iv. 3.) That accounted to him

for righteousness is understood by Paul entirely in the sense of "being justified" needs no demonstration.*

Ver. 7. Here, in the first place, he only draws from it the conclusion, that a man by faith becomes a son of Abraham. (*Οἱ ἐκ πίστεως*, "the spiritual character represented under the form of the causal relation," those that are born of faith, have as it were their nature from it. EWALD explains it somewhat differently: those whose efforts and achievements proceed from faith, as the deepest, and at the same time highest power.) This conclusion of course rests on the presupposition that faith was an essential trait in Abraham's character, and is directed against the Judaizers, who believe that they can prove themselves genuine children of Abraham by works of the law. [The older commentators took *γινώσκετε* as indicative; "ye know then;" modern ones generally consider it an imperative: **Know ye therefore.**—So MEYER, DE WETTE, ELLICOTT, WORDSWORTH, also SYRIAC, VULGATE. ELLICOTT: "The imperative is not only more animated, but more logically correct, for the declaration in the verse is really one of the points which the Apostle is laboring to prove." He contends that *ἀπα* is most properly joined with the imperative. ALFORD and LIGHTFOOT adopt the other view, the latter suggesting that the verb means "to perceive" rather than "to know," which makes the indicative more suitable. There is not necessarily any "argumentative irony" (ALFORD) here. On the whole the imperative seems preferable.—R.]

Paul has made reference to Abraham as the type of justifying faith; he does not, however, content himself with that, but, going deeper, he finds still more striking proof in the significance of Abraham as the bringer of blessing for all the heathen. He dwells the longer on the Old Testament because it was to this that the false teachers naturally appealed against Paul, and by their appeals to it imposed on the Galatians. So he on the other hand seeks to establish his doctrine from the Old Testament, simply by going more deeply into it. [LIGHTFOOT: "The passage vers. 6-9 was omitted in Marcion's recension of the Epistle, as repugnant to his leading principle of the antagonism between the Old and New Testaments."—R.]

Ver. 8. **Moreover the Scripture foreseeing.**—*Δέ* is simply continuative. [Neither "and" nor "but" gives the precise force.—R.] What God has promised is ascribed to the Scripture itself, not simply because it is related in the Scripture, but because the Scripture, as inspired

by God, is conceived as the organ of the Spirit of God. The same then is true of God's foreknowledge, from which the promise proceeded. Yet Paul has not gained from some other source a knowledge of the fact that the Scripture foresaw, and in this foresight gave the promise (WIESELER), but he draws the conclusion as to the "foreseeing" simply from the promise itself: because it is promised, that "all nations shall be blessed in Abraham," the "justifying of the Gentiles through faith" must also have been predetermined. Why, he then explains in what follows.—[ELLICOTT calls *δικαιοί* an *ethical present*, with significant reference to the eternal and immutable counsels of God. ALFORD: "Present, not merely because the time foreseen was regarded as present, not present as respected the time of writing, but because it was God's *one* way of justification—He never justified in any other way—so that it is the normal present: 'He is a God that justifieth' through faith."—R.] Paul cites as proof Gen. xii. 1-3; xviii. 18. The chief emphasis lies upon "shall be blessed," which is therefore placed first in the Greek; yet only so far as it is a "being blessed in Abraham." The sense is: The blessing bestowed upon thee includes a blessing hereafter to come upon all the Gentiles (*ἔθνη* here of course in the pregnant sense=Gentiles). From this the conclusion is drawn in

Ver. 9. **So then they which be of faith.**—"So then"=agreeably to the promise in ver. 8. Ver. 9 is nothing else than an exposition of the promise cited in ver. 8. In Abraham, it was promised, all the heathen are to be blessed, a promise which has the sense indicated above. Now, he was the *believing one*, and it was (as follows from ver. 6) on account of his faith that he received the promise of blessing. *Therefore* it is, of course, *believers* that are partakers of the blessing promised to him, it is they who are his children, and it is to them therefore that the promise of blessing holds good.—**Are blessed with [together with the] faithful Abraham.**—In this sentence the *ἐν* is dropped, for the sense is: because the "being blessed in him," is promised to all the heathen, therefore "they which be of faith" (the heathen, if they are "of faith") are blessed *with* him, that is, primarily, in like manner as he; but still further: it expresses the sameness of the lot into which they entered with him, and through this one lot they entered into inner communion with him.—[The preposition shows their community with him in the blessing; the adjective "faithful" renders prominent that point of ethical character in which they must resemble each other, in order to partake of the same blessing. (So MEYER, ALFORD.)—R.] "Are blessed."—As to the meaning of this, there is little occasion for dispute. If we look at the original passage, this is, of course, to be understood quite generally, as is implied in the idea of Blessing=Manifestation of Divine Favor. This again is more specially defined in different ways, and so here; so far as concerns the blessing received by Abraham himself: "together with the faithful Abraham," the primary meaning is that he should obtain a posterity, and as concerns the blessing of the Gentiles in Abraham, the passage is justly regarded as a

* [CALVIN thus refers to "the idle cavillings of certain persons who evade Paul's reasoning. Moses, they tell us, gives the name of righteousness to goodness; and so means nothing more than that Abraham was reckoned a good man because he believed God. Giddy minds of this description, raised up in our time by Satan, endeavor, by indirect slanders, to undermine the certainty of Scripture. Paul knew that Moses was not there giving lessons to boys in grammar, but was speaking of a decision which God had pronounced, and very properly viewed the word *righteousness* in a theological sense. For it is not in that sense in which goodness is mentioned with approbation among men, that we are accounted righteous in the sight of God, but only where we render perfect obedience to the law. Righteousness is contrasted with the transgression of this law, even in its smallest point; and because we have it not of ourselves, it is freely given to us by God."—R.]

Messianic promise in the wider sense—the Gentiles shall have part in the salvation brought by the Messiah, in the salvation that proceeds from one who is Abraham's offspring. The latter is the sense here. Which side of this Messianic salvation, however, Paul has in mind, is to be made out solely from the connection, most simply from what is put in opposition to it, namely, to be "under the curse," and, to that again, the simple antithesis is "justified" (ver. 11). Paul of course views "blessed" and "justified" as essentially correlative, coincident ideas; and hence in ver. 8 the one, namely, "justified," is inferred from the other, "blessed." Only, as is easily understood, "blessed" still remains the more general idea; what kind of blessing is meant must be shown by the context. Somewhat more restricted, again, than "justification," is "receiving the Spirit," which, however, is not only connected with the "justification," but is really the true "blessing," on which account Paul, starting from "receiving the Spirit" in the beginning of this chapter, returns to it again in ver. 14.—The ground of the promise in ver. 8, and also of the statement expository of it in ver. 9, is given in ver. 10. A blessing to be bestowed upon the Gentiles in Abraham, and therefore one resting upon faith, is promised; such a one is, and only such a one *can* be, contemplated.

Ver. 10. **For as many as are of the works of the law, are under a curse.**—The force of this is: it must be those "of faith" who are blessed; for those who busy themselves with "works of the law" (the only alternative possible, if not "of faith") cannot be blessed; since these are under the curse, and therefore a bestowal of blessing cannot avail for them. [This negative argument (vers. 10, 12,) strengthens the position taken in the preceding verses, and has an immediate application to the Galatian errors, to which however no allusion is made in this strictly argumentative passage.—R.] "Of the works of the law;" the form is the same as in the antithetical expression, "of faith," but more fully stated.—**Cursed is every one, etc.**—Deut. xvii. 26, freely quoted from the LXX. The passage proves what it is cited to prove, viz., that "as many as are of the law are under the curse," provided a non-continuance can be established. This shows that the reference here is to ethical requirements, and not merely to ritualistic ones; thus confirming the view of "works of the law," given in chap. ii. At the same time the passage shows that the ground of "a man is not justified by the works of the law," is that those who "are of the works of the law are under the curse;" the non-justification has then of course its ground, not in the externality of the law, for that would not of necessity involve a curse, but in our not keeping it.

Ver. 11. **But that in the law no man is justified, etc.**—Those who are of the works of the law are under the curse. This includes not being justified, but only *impieite*. Paul now states it expressly, in order to support it by declarations of Scripture, as he previously did the positive side. The course of thought might, perhaps, be still more accurately defined as follows: Cursed, it has been declared, is every one that continueth not in all things; but, on the other hand, it might be said, such as entirely fulfil the

law will be blest. But, remarks Paul, that is excluded by the tenor of the two Scripture passages about to be cited, for according to them man *ζήσεται ἐκ πίστεως*, but the law is in no wise *ἐκ πίστεως*, therefore no one is justified *ἐν νόμῳ*; the thought that "in the law" justification is possible, is to be entirely put aside.—**In the sight of God.**—Παρὰ θεῷ defines more particularly the idea of "justified," and sets it in antithesis to any (justifying) human judgment. The proof that "in the law no man is justified," Paul derives from two Scripture passages. According to the one (Hab. ii. 4) "to live," results from "faith," according to the other (Lev. xviii. 5) the law does not take note of faith, but of doing; through doing, fulfilling the law, a man has life.—This, of course, has demonstrative force, for "no man is justified" only on the presupposition that this doing (in the second passage) remains only a requirement, and does not actually take place, and that it is with the knowledge of this state of things that the prophet represents faith as the condition of life.—**The just shall live by faith.**—יֵחַי בְּאֵמֶן in the original has, rightly explained, not the signification "faithfulness," but as Paul translates it, "Trust, Faith." [The first is undoubtedly the primary meaning of the Hebrew word, but the other is implied in it. It is noteworthy that this passage is one of the two in the Old Testament, where the word "faith" is used in the E. V. See a very suggestive note in LIGHTFOOT, p. 152.—R.]—יֵחַי, he then naturally understands, agreeably to the New Testament knowledge of salvation, in the higher sense of the Messianic life, that which renders its consummation in eternal life. *Ἐκ πίστεως* must be joined as in the original with *ζήσεται*, and not with *ὁ δίκαιος*. WIESELER justly remarks: In proof of the connection *ὁ δίκαιος ἐκ πίστεως*, it is alleged that the origin of justification was to be shown, not that of salvation or life. It must not be forgotten, however, that according to the connection the emphasis does not rest upon *δικαιοῦσθαι* in itself, but upon the fact that this results *ἐκ πίστεως*; moreover that Paul is not here using his own words, in which case instead of *ἐκ πίστεως ζήσεται* he would undoubtedly have chosen another term of expression, such as *ἐκ πίστεως δικαιοῦσθαι*, but that he had to choose from the actually existing passages which treated of the central significance of faith. Whoever examines these more particularly will not be able to deny that the choice made is a happy one. For what does *ἐκ πίστεως ζήσεται* signify, but that Faith is the fundamental condition through which a man becomes well-pleasing to God, and partaker of the gracious gift of life? In this formula, therefore, the *δικαιοῦσθαι ἐκ πίστεως*, or the statement that one is declared righteous or well-pleasing to God, in consequence of faith, is in truth included. *Δίκαιος*, on the other hand, signifies the righteous or devout man, and has here nothing more than an etymological connection with *δικαιοῦσθαι*. That *ἐκ πίστεως* is joined by Paul in the Galatians with *ζήσεται*, appears, moreover, from its antithesis, *ζήσεται ἐν αἰσίοις*: "he will live through the commandments." [It is difficult to decide this question of connection; either would be grammatical, both are sustained

by high authorities. WINER, DE WETTE, EWALD, ELLICOTT agree with WIESELER; while BENDEL, PAREUS, MEYER, ALFORD, and very many others connect "by faith" with "the just." The former conforms better with the Hebrew; the latter with the general course of Paul's thoughts here and elsewhere. The former is safer, the latter more pointed, but from either the same truth would be deduced.—R.]

Ver. 12. **Now the law is not of faith.**—[Δέ, logical, introducing the minor proposition: "The just shall live by faith." "Now the law is not of faith" (so MEYER).—R.] "The law is not an institution whose nature is determined by faith." WIESELER. [LIGHTFOOT: 'Faith is not the starting-point of the law. The law does not take faith as its fundamental principle. On the other hand, it rigidly enforces the performance of all its enactments.'—Has done them.—Actual and entire performance of all requirements. Doing, not believing.—R.]

Ver. 13. **Christ redeemed us from the curse of the law.**—The asyndeton makes the contrast more energetic.—MEYER. ["Redeemed." WORDSWORTH: "The aorist is important to be observed, as intimating that the Redemption was effected by *one act*, i. e., by the shedding of His blood, paid as the price of our ransom, when He became a curse for us by dying on the cross."—R.] That Paul here proceeds to speak of the redemption from the curse, and therefore presupposes the latter as existing, is of easy explanation. In ver. 10 it had been declared that "as many as of the works of the law are under a curse;" and, on the other hand, it needed no demonstration that all those who had the "law," and as yet nothing else, that is, the Jews, are "of the works of the law" and therefore "are under a curse." "Us," therefore, naturally refers primarily to the Jews, for these, who alone had the "law," alone stood under the "curse of the law." Comp. also, particularly, chap. iv. 5: "to redeem them that were under the law." WIESELER also justly remarks, that particularly in the doctrinal exposition in the Galatians, Paul loves, from easily intelligible reasons, to include himself with the Jewish people, in the first person. Yet I would not be disposed wholly to reject the more general sense of ἡμῶν. It is true, it was primarily only the Jews who stood under the curse of the law; but Paul here may be thinking not only of the actual, but also of the ideal or possible being under it: that is, through Christ the true way to justification by faith in Him is opened to all. it could not therefore be any longer demanded of the Gentiles (and they could not be tempted) to concern themselves with "the works of the law," through which they also would have come under the curse of the law. "Ἐθνη, ver. 14, need not be taken as the direct antithesis of this; doubtless it has the emphasis, and on this account stands first, but the ἔθνη may have been made particularly prominent, only because the fulfilment of the promise given in relation to them has become possible through the atoning death of Christ, and in the blessing of the Gentiles the reality and effect of the death of Christ is chiefly manifest. But that the effect of this extends of course to the Jews, also is added in the clause introduced by ἡμῶν. In this clause at least MEYER, WIESELER,

and others, understand the first person plural generally, of Jews and Gentiles. MEYER, limiting ἡμῶν, ver. 13, to the Jews, understands the somewhat difficult connection of vers. 13 and 14 peculiarly, almost too artificially: as long as the curse of the law stood in force, and the Jews therefore were unredeemed, the Gentiles could not become partakers of that blessing; for it was involved in the preëminence which, according to the Divine plan of redemption was bestowed on the Jews, that salvation should proceed from them to the Gentiles. When therefore Christ through His atoning death freed the Jews from the curse of their law, God must necessarily have had the design therewith, of imparting to the Gentiles the promised justification, and that not in any such way as through the law, but in Christ Jesus, through whom already redemption from the curse of the law had been effected for the Jews. More simple, and more congruous also with the interpretation of ἡμῶν in the general sense, is USTERI's explanation: Christ has, by His vicarious death, redeemed us from the curse of the law, in order that (if now henceforth justification is attained through faith) the Gentiles may become partakers of the blessing of Abraham, as from now henceforth there is required for justification a condition possible for all, namely, Faith. The simplest and best exposition of "redeemed from the curse of the law" is MEYER's: "The law is personified as a potentate, who had subjected those dependent upon him to his curse; but from this constraint of the curse, out of which they would not else have come, has Christ redeemed them, and that by His having procured for them, through His *mors satisfactoria*, the forgiveness of sins (Eph. i. 7; Col. i. 14; Rom. iii. 24 *et al.*), so that now the curse of the law had no more relation to them (objectively—to which must then be added—and nothing else can be added—'faith,' in order that this redemption may also be subjectively realized.)

Having become a curse for us.—The mode of the redemption is here expressed, namely, by His crucifixion, in which he was set forth as burdened with the Divine ὀργή. The emphasis therefore rests on the word κατάρπα, which on this account is attracted to the end, and the use of which is immediately to be justified by a declaration of Scripture. The abstract instead of the concrete is chosen, in order to represent with more of vigorous precision the adequacy of the satisfaction which Christ has rendered (comp. the previous ἐκ κατάρπας), and it stands without the article, because the thought is not, that Christ suffered the definite, just named curse of the law, to which the subjects of the law are exposed, but in a general sense, that He became an accursed one; it is meant to express not *what* curse he became, but *that* He became a curse (the *that* moreover appears from the following Scripture passage).—Ἦν ἐν ἡμῶν: "ἐν" in all places where the discourse is of the atoning death not—in behalf of, but—in behalf of. The satisfaction, which Christ rendered, was rendered in our behalf; that it was vicariously implied in the nature of the act itself, not in the preposition. The curse of the law would have had to be realized in that all who did not completely satisfy the law (and this no one could), would have been compelled to endure

the execution of the Divine *ὀργή* against them; but for their deliverance from this sentence Christ with His death has intervened, inasmuch as He died as *Accursed*, whereby, as through a ransom, that damnatory relation of the law was dissolved." See the DOCTRINAL NOTES below.

As it is written, Cursed is every one, etc.—Scriptural justification of the declaration just made respecting Christ, "having become a curse:" from Deut. xxi. 23, cited freely from the LXX. "The original passage has reference to persons stoned, and then far greater ignominy, publicly hung up on a (probably cruciform) stake, who, however, must not be left to hang over night, because such accursed ones would else have defiled the holy land. Deut. xxi. 23; Num. xxv. 4; Joshua x. 26, 27; 2 Sam. iv. 12. And in that Christ also when executed hung upon a stake, the epithet *εἰκατάρατος* applies also to Him." MEYER. [WORDSWORTH notes a remarkable conformity of the prophetic reference to Christ in the passage here cited. The body must be taken down, but "if He had been crucified on some ordinary day, not on the day before that High Day, the Jews would have been as eager that He should remain on the cross as they were then earnest that He should be taken down. Thus, in crucifying Him, and taking Him down from the cross, they proved unconsciously that He whom they crucified is the Messiah, and that it was He who, bearing the curse of the law, has taken away that curse from all who believe."—R.] "Therefore, even if in the original passage crucifixion proper is not meant (which was not an ancient Israelitish punishment), yet that which particularly made both kinds of punishment a curse, the hanging and exposure on the wood was common to them. *ἔζωον*, used of the wood of the cross, undoubtedly on account of the *ץ* of the Old Testament passage, is found also Acts v. 30; x. 39; xiii. 29; 1 Pet. ii. 24." WIESELER. [ELLICOTT: "It is interesting to notice that the dead body was not hanged by the neck, but *by the hands*, and not on a tree, but on a piece of wood."—P.]

Ver. 14. That unto the Gentiles might come.—Respecting the connection see above on ver. 13.—**The blessing of Abraham** = the blessing before announced to Abraham.—**In Christ Jesus.**—"In Christ (in His expiatory death) the bestowal of the blessing has its ground. The following *διὰ τῆς πίστεως* expresses the matter from the point of view of the subjective medium, while *ἐν Χριστῷ* sets forth the objective fact." MEYER.—**That we might receive the promise of the Spirit.**—"Climatically parallel to the first clause of intention." MEYER. The first person, "that we might receive," applies undoubtedly to Christians generally, Jews or Gentiles.—"Receive the promise of the Spirit" = to receive the promised Spirit. [ELLICOTT: "Not merely the promised Spirit, but the realization of the promise of the Spirit." This is to be preferred.—R.] Is this to be taken as a nearer definition of the "blessing of Abraham?" It is not immediately identical with this as (see on ver. 9) the "blessing" (in itself quite general) in the connection means primarily the "justification." However not only does the receiving of the Spirit stand in immediate connection, both of thought and fact, with the justification, but although in

"the promise of the Spirit," the primary reference is to such a promise as that in Joel iii. [E. V.], yet this again stands, at least in the history of salvation, in connection with the promise given to Abraham in reference to the heathen, so that the two promises are combined on satisfactory grounds in this relation also. In any case Paul is looking back to the beginning of ver. 2. [LIGHTFOOT: 'The law, the greater barrier which excluded the Gentiles, is done away in Christ. By its removal the Gentiles are put on a level with the Jews; and thus united, they both gain access through the Spirit to the Father.' Comp. Eph. ii. 14-18. ELLICOTT: "After a wondrous chain of arguments, expressed with equal force, brevity and profundity, the Apostle comes back to the subject of ver. 2; the gift of the Holy Ghost came through faith in Jesus Christ."—R.]

DOCTRINAL AND ETHICAL.

1. *Abraham's justification on the ground of his faith* (or rather the direct declaration of the Scripture respecting it), is adduced by Paul as an argument for Justification on the ground of Faith here, and particularly, as is known, in Romans iv. also. The faith in Christ must therefore be regarded by Paul as one in kind with that of Abraham. But it by no means follows from this, as WIESELER justly remarks, that Abraham himself already believed on the Messiah. "For in the Old Testament history of Abraham the idea of the Messiah is nowhere mentioned, often as there was occasion for it, but only the idea of a salvation and blessing coming from Abraham to all nations, the first traces of a universal kingdom of God, to which however the Divine Head is yet lacking. In the New Testament also the idea of the Messiah is nowhere attributed to Abraham. The passage John viii. 5, 6, hardly signifies any thing else than that Abraham, in the theophanies, etc., experienced by him, already beheld the preëxisting Christ." Yet Paul, with entire justice, places the Christian faith in parallelism with that of Abraham; for the one, as well as the other, was essentially a trustful laying hold of a promise coming from Divine grace, as to which, moreover, WIESELER points out that with Abraham, the promised heir of his body came into view at the same time as the future bearer of the collective blessing promised to Abraham, and faith on the promise respecting Him was therefore faith also on the kingdom of God originating in his posterity. It by no means follows from this, that then the *matter [Inhalt]* of the Christian and of the Abrahamic faith would be a different one, and that faith would justify on account of its subjective character, while yet it justifies only on account of its matter and object. In the promise given by Divine grace, the faith of the Christian, as of Abraham, has its common matter. For such a promise the Christian lays hold of in faith on Christ, as much as Abraham did in his faith. The real ground of justification in both cases is therefore the grace of God, which gives man something that he could not of himself attain to, and on natural conditions could not even expect, and faith is, as that which nevertheless confi-

dently lays hold of this grace, only the *conditio sine qua non*.—It is very true, this grace of God itself has a different matter with Christians and with Abraham; with Christians its matter is essentially the reconciliation accomplished in Christ, and the forgiveness of sin implied therein, with Abraham it is what has just been mentioned—a distinction which is conditioned simply by the course of the economy of salvation, and which does not prejudice Paul's parallelizing of the two; for Paul speaks here—comp. v. 7, 8, 9—quite generally of *πίστις*, has in view, therefore what constitutes its generic nature.—Agreeably to this the definite matter of the *δικαιοσύνη* in the two cases is different, *i. e.*, the generic unity is the becoming acceptable to God and accordingly being blessed by Him, and this community of character fully justifies this parallelizing also. But with Christians this general idea is still further defined as follows: to be delivered from the divine wrath incurred by their sins, and to become partakers of the forgiveness of sins. A distinction, to this extent at least, between the *δικαιοσύνη* of Abraham and that of Christians, must be conceded even by those who assume the Messiah to have been the object of faith in the case of Abraham also. For even on this assumption, it will not be alleged that “accounted to him for righteousness” in the case of Abraham has exactly the sense: his sins were forgiven him. This is not treated of in any way in this passage.—That this appeal to Abraham's faith is in no respect an arbitrary laying hold of a single chance passage, that accords with the line of argument, is clear. For, allowing that this judgment respecting the faith of Abraham is found only here, yet confessedly faith in God's gracious promise was that which specifically characterized Abraham, was precisely that which made him the child of God, nay, the Friend of God, and so of course acceptable to God. This would be irrefragably established by the history of his life, even if we had not this direct declaration, Gen. xv. 6.—With perfect justice therefore Paul can designate those who are “of faith” as Abraham's sons. A strong, crushing expression against the Jewish national pride, corresponding to the words of John the Baptist, Matt. iii. 9, and of Jesus Himself, John viii. 39—and yet not in conflict with the truth that according to the Divine purpose the Jewish nation as such, agreeably to its natural descent from Abraham, was the chosen nation. For this people itself, as a whole, was meant to be of the faith of its ancestor, in order to be a true people of God; and the Divine judgment made, we know, a perpetual distinction among the mass of the people between such as were “of faithful Abraham” = were his legitimate [*i. e.*, spiritually legitimate.—R.] children, and such as were not.*

2. *The Scripture is the exposition of a Divine plan of salvation*, connected and of uniform tenor throughout, which has had its definite historical

unfolding. In it therefore the earlier has respect to the later, the first to the last; a word of God, belonging to the beginning, is already shaped in view of the consummation; to this is added, that the God who beholds at once the beginning and the end, ideally anticipates with direct words of promise the future development of His counsel of salvation.—To recognize even in the germ the development, requires, doubtless, an apprehension intimately conversant with Scriptural truth, an eye illumined by the Spirit.

3. *The curse of the law.* As the blessing comes from God, as a revelation of His favor and grace (in gifts), so also the curse, as a revelation of His wrath (in judgments, which concentrate themselves in the *κατάκριμα* of death). In that this revelation of wrath is a consequence of the non-fulfilment of the *law*, the curse is called “the curse of the law,” ver. 13 (under which therefore, in the first place, only the Jews stood, as being alone those who hold to the law, but under which of course all would come, who are “of the works of the law”). More precisely: a man comes under this “curse,” is under bonds to it, and held prisoner by it, if he is “of the works of the law” (ver. 10), that is, performs indeed *single* works, but nothing more, and yet believes himself thereby to have satisfied the law, which is in no wise the case (see above on “works of the law” in the preceding section).

4. *Christ a curse for us.* To avert this curse of God and to bring His blessing upon all men, Christ has become “a curse for us.” Here we stand in presence of the deepest mystery of atonement; we may not, in order to make it more comprehensible, weaken the fact, but must take the words even here, as they say and sound, without artifices of interpretation. Since Christ has freed us from our curse, by having become a curse for us, then, if our redemption from the curse is not to be an illusion, but something real, He became also really the *bearer of the Divine curse*. He has borne the Divine *ὀργή* passively, has felt it, and also actively has sustained it. And this has come to pass by His death on the cross. Only we must of course not suffer the monstrous thought to arise that God was angry with Him, something that *could not be*; nay more, it was in His death on the cross that He was above all an *ὀσμὴ εὐωδίας*, “odor of sweetness,” unto God. Nevertheless He has, in the first place, *undergone* the Divine wrath by suffering death, whereby there was accomplished on Him the *κατάκριμα*, “condemnation,” of death, and so the curse upon sin; the mode of death, moreover, exhibiting this death, even in form, as a death under curse. Yet that is not all, He has, in the second place, also felt the wrath of God, in that the enjoyment, the sense of the blessed communion of love with God vanished from Him without the reality of this communion itself thereby ceasing. He was, it is true, an *ὀσμὴ εὐωδίας* to God, but the sense of it vanished from Him, although perhaps only momentarily in those instants of anguish when He uttered the complaint upon the cross that God had forsaken Him. But what was lacking in duration, so to speak, was most completely, as it were, compensated by the fearful intensity of such a sense of abandonment by God, in the soul of the beloved Son of God. To this extent He has fully become a curse, has

* [STANLEY (*History of the Jewish Church*. Vol. I., Sect. 1.), gives a more poetic view of Abraham's faith. Fascinating as these lectures are, it is easier to see whether they tend as one studies this argument of Paul. The stress which this brilliant author puts upon “obeyed” in this very connection, may sound like the voice of a broader Christianity, but tested by Paul's argument here, it proves to be the echo of a narrowing Judaism: “of the law.” LIGHTFOOT's note, p. 156, is much more satisfactory.—R.]

felt the wrath of God, even as condemning wrath. But if it is objected, "but not as eternally condemning," we must again refer to that intensity of the sense of wrath as an adequate expiation.—He has thus become a curse for us—in our behalf; but in our behalf only inasmuch as He thereby came in *our place*. The vicariousness does not lie in the expression *ὑπέρ*, but in the fact; if we, by the very fact that He became "a curse," have been made free from the "curse," in that there is of course involved that He came in our place; an exchange of positions occurred.—For it is stated that the effect of Christ's "becoming a curse" is to "redeem us from the curse of the law," and so at all events an entire acquittal therefrom, and averting of it. Christ is here represented as showing Himself (immediately, yes alone) *active* in the work of redemption; He offered Himself, is the sense, in becoming a curse, and therewith He presented a ransom—to whom? to "the curse of the law" which had dominion over us. The ransom consisted in Himself; He devoted Himself in this very "becoming a curse" to the power of this potentate, and thus in return let us go free. Analyzing the conception thus, we see that it is a figurative one; in order to reduce it to its exact expression, we must take in the idea (which Paul does not here introduce in so many words) of the sin-offering. In becoming a curse Christ became a sin-offering, and this, because it was an unblemished one, and for this reason an *ἀσπὴν εὐωδίας*, was accepted by God; and in return Christ, as it were, discharged us from the curse of the law which He represented, took it from us. (Inasmuch as Christ Himself brought this sin-offering in free obedience, He is with justice described as the one active in it, as here; the action of God Himself being of course understood.)—This is only the negative side, the positive is then added ver. 14, where the positive (and moreover subjective) effects of the redemption "from the curse of the law" are named; generically, the being blessed, specially, the receiving of the Spirit. Upon this, especially upon the relation of it to justification, see above in the EXEG. NOTES. We add only the observation: in the Apostle's apprehension of the history of salvation, the operation of the death of Christ is taken out of its isolation; we recognize in it only the fulfilment of the promise given in the beginning of the redemptive revelation; in Christ it is nothing else than the blessing of Abraham that comes to fulfilment; Beginning and End are united. (See upon this the next Sections.)

5. [The two curses. WORDSWORTH thus sums up the doctrinal points implied: "Two curses pronounced in the law are here referred to by St. Paul. All mankind was liable to the former one. How was it to be removed?"

(1) He who was to *remove* it must not himself be *liable* to it. He who was to be a substitute for the *guilty* must himself be *innocent*. He who was to suffer in the stead of the *disobedient* must himself be *obedient* in all things.

(2) He who was to be the substitute for *all* must have the *common nature* of *all*. He must not take the person of one individual man (such as Abraham, Moses, Elias), but He must take the *nature* of *all*, and sum up *all* mankind in himself.

(3) He who was to do more than counterbalance the weight of the *sins* of *all* must have infinite merits of *His own*, in order that the scale of Divine Justice may preponderate in their favor. And nothing that is not divine is infinite. In order, therefore, that He may be able to suffer for sin, he must be *human*; and in order that He may be able to take away the sins, and to satisfy God's Justice for them, He must be *Divine*.

(4) In order that He may remove the *curse* pronounced in the law of God for disobedience, He must undergo that *punishment* which is specially declared in the Law to be the *curse* of God.

(5) That punishment is hanging on a tree. That is specially called in the Law the curse of God. Deut. xxi. 23.

By undergoing this curse for us, Christ, He who is God from everlasting, and who became *Emmanuel*, God with us, God in our flesh, uniting together the two natures—the Divine and the Human—in His One Person—Christ Jesus, redeemed us from the curse of the Law. Thus, having accepted the curse, He liberated us from it."—R.]

HOMILETICAL AND PRACTICAL.

Ver. 6. RIEGER:—This reckoning somewhat for righteousness rests most of all on God's taking pleasure in faith, and on the fulfilling of His promises, those to which faith trusts. True, even faith gives God the honor, and is in this respect greater than any work. But even faith cannot always give to God the honor so willingly, so fully, with such victory over all doubts arising from the reason, as it should. Therefore God's *imputation* is still the best, according to which good pleasure of His will He counts even a weak spark of faith for righteousness, and therefore I may be assured that, though I now and then be somewhat doubtful of His gracious will, which He has towards me, mistrust Him, become in spirit sad and heavy, I am yet surrounded and overspread with the broad heaven of His promises, and especially of His forgiving grace, and even then His gracious imputation remains valid.

Ver. 7. HEUBNER:—Abraham's spiritual children are only those like-minded with him, *i. e.*, believing souls. By faith thou becomest like the old patriarchs; they acknowledge thee for worthy offspring, whether thou be derived from the same nation, according to the flesh, as they, or not. Spiritual genealogy and probate is of another sort from civil.

[CALVIN:—Paul has omitted one remark, which will be readily supplied, that there is no place in the Church for any man who is not a son of Abraham.—HOOKER:—The invisible Church consisteth only of true Israelites, true sons of Abraham, true servants and saints of God.—R.]

RIEGER:—The footsteps of faith and the walk therein prove this descent (Rom. iv. 12).—Ver. 8.—O man be assured, all thy temptations also, and needs, He hath seen beforehand! Only go with confidence to the Scripture, therein to seek God's consolations.—Who reads the Old Testament enough with the view of finding Christ every where therein?

Ver. 9. BEELENS. BIBLE:—Already with Abra-

ham began the stream of blessing that proceeds from God to believers. This now is the blessing of the one God, flowing from the like grace of God, even though in the most manifold manifestations.—Companionship in blessing a blessed companionship.—Wilt thou have blessing? Believe! Other way there is none.—We see then, where the trouble is, if one finds in his soul no such well-being or blessing, but rather the curse, and disquietness in his conscience. It is in this matter of faith, which a man will not frankly receive from God, and let old matters go, and deny them for Christ's sake. But a man must himself be of faith, as Paul here expresses it, that is, thou must have so committed thy heart to the Spirit of Christ, that He has been able to gain possession of thee, and through faith bear thee as a child of God. Then is a man "of faith," that is, he has, as to the spirit, a Divine origin.

Ver. 10. "As many:" let there be as many of them as there will; and were there of them as many again who declare for this party and make their boast and glory of it, and will have their salvation from it.—"Of the works of the law:" this expresses the inner ground of the man, what fashions his soul, and whose child he is. It is not people who teach the law, but such as are born of the same. It means not: who give diligence to live after the measure of the law, but who live legally, take here a work and there a work, approach therewith before God, and so place themselves under the curse. "Under" signifies imprisonment, for these people bar themselves in.—LUTHER:—Our Lord God has two manner of blessings, a bodily, that appertains to this life, and a spiritual, that appertains to the life everlasting. Such bodily blessing have the ungodly in fulness and abundance. To banish the eternal curse, that is, the eternal wrath of God, death and damnation, there avails neither the world's nor the law's righteousness. Therefore those that have not more than the corporeal blessing alone, are for this reason not God's children, and blessed before God, but under the curse they are and abide.—If now God's law puts men under a curse, how much more other laws, which are of much less worth?

HEUBNER:—If we will be saved by the law, we must do all, and must be able to say, that we have never neglected any thing commanded, nor done any thing forbidden. In brief, the matter stands thus: if we will merit salvation, amazingly little will come of it, for our virtue is piece-work; against one or two legal performances God can oppose ten transgressions. Whoever does not view the requirements of the law with the diminishing glass of light-mindedness, and his own works with the magnifying glass of self-love, must acknowledge this.—[JOHN BROWN:—It is absurdity thus to seek for justification from that which is and must be the source of condemnation. To expect to be warmed by the keen northern blast, or to have our thirst quenched by a draught of liquid fire, were not more, were not so incongruous.—R.]

Ver. 11. CRAMER:—The religion that teaches us to believe that we are saved by grace without works, is the true, original, Catholic religion, to which also Habakkuk and the old prophets bear witness; therefore the Romish religion, which

contradicts this, can be neither the original, nor the true Catholic church, but must be a new church.—STARKE:—The regenerate, who are already righteous through faith, continue in their righteousness and blessedness, and become at the last perfectly blessed, but still only through faith.

Ver. 12. The law will have doers, that deserve Heaven by works. The gospel will have only sinners, who have done working, but who, repenting them of their sins (or broken into contriteness by the law), seek medicine, help and grace in Christ and His Father's compassion. They now see aright their guiltiness, together with the loathsomeness of sin; they now first understand and love Moses aright, and walk after his law; not out of constraint or hope of reward, but as being already righteous in Christ, and minded to show forth the profit, purpose, joy and might of such righteousness in all manner of works possible.

Ver. 13. LUTHER:—God hath cast all sin of all men upon His Son. Then forthwith comes the law, accusing Him and saying: Here find I this one among sinners, yea who hath taken all men's sins upon Himself, and bears them, and I see in the whole world besides not another sin, except upon Him alone; therefore shall He suffer for it and die the death upon the cross.—Inasmuch then as through this only Mediator, Jesus Christ, Sin and Death are taken away, without doubt the whole world were so pure that our Lord God therein could see nothing except mere righteousness and holiness, if we only could believe it.—On that side there is no lack. But the lack is with us, who believe it so faintly. If we believed it fully, doubtless we should already have been blessed and in Paradise, but the old sack, that still hangs around our neck, holds us back from arriving at such certain faith.—We should not look at Christ after the flesh, as if He were a man, righteous and holy for Himself alone, and having nothing to do with us. True it is that Christ is the holiest person of all, but thou must not stop with that knowledge, that does not yet give thee Christ. But thou knowest Him aright, and obtainest Him for thy own, when thou believest that this holiest Person of all has been bestowed upon thee by the Father, that He should be thy High-priest and Saviour, yea, thy minister and servant, who should lay from Him His own innocence and holiness, and take upon Him thy sinful person, and therein bear thy sin, death and curse, and thus become a sacrifice and a curse for thee, that He might so redeem thee from the curse of the law.—All virtue lies in the little words: for us.

[Two curses are here mentioned by Paul. The one: "Cursed is every one that continueth not," etc. That curse lay on all mankind. The other: "Cursed is every one that hangeth on a tree." This curse Christ took, that He might redeem us from the first. Both were curses in and of the law. The one specifies the guilt, the other the punishment. Christ bore the accursed punishment, thus He takes away the accursed guilt. He stood for the "every one" who continueth not, by becoming the *very one* who hung upon the tree.—R.]

[WORDSWORTH:—How much reason have we

to abominate *our sins*, which were the principal causes of the crucifixion of Christ! They were indeed the traitors which, by the hands of Judas, delivered Him up. The Jewish priests were but our advocates; we by them did adjudge and sentence Him. Pilate was but our spokesman, the Roman executioners were but our agents therein. The Jewish people were but proxies acting our parts; our sins were they which cried out: "Crucify Him," with clamors more loud and more effectual, than did all the Jewish rabble.—The second Adam hung on the tree in Calvary, in order that by hanging on the tree He might abolish the sin committed by us in the first Adam, when he ate of the fruit of the tree of good and evil in Paradise.—There on the cross He extends His hands to all and calls all—Gentiles as well as Jews.—R.]

Ver. 14. *LANGUE*:—The blessing comes not alone from Christ, but also in Christ. For whoever does not receive it in Christ, receives it not from Christ; as indeed many wish to have it from Christ, but not to take it in Christ, that is, receive it so that they thereby suffer themselves to be brought into His fellowship and in it enjoy the blessing with large addition.

On the whole Section:—The Christian's walk, a walk in the footsteps of the faith of Abraham.—Those who occupy themselves with works of the law, are under the curse: (1) a fearful word, (2) yet only too true.—Blessing or Curse? Other alternative there is none.—Christ has turned the curse into blessing.—The redemption from the curse of the law through Christ.—He became a curse for us. (1) How is that possible? and yet (2) it was necessary, for (3) thereupon rests our

salvation.—Our righteousness before God is grounded alone upon faith: (1) this is taught by Abraham's example; (2) proved by the promise given by God to Abraham; (3) attested by the innermost essence of the law; (4) made sure by the redemption established by Christ.—Only through faith in the Crucified One have we part in the redemption accomplished by Him. I. That faith generally is the condition, vers. 6–12. (1) Proof from the example of Abraham's faith, vers. 6–9; (a) on account of his faith was Abraham accounted righteous before God, ver. 6; (b) the promise given to him of the blessing of the Gentiles, presupposes in these also faith. (2) Demonstration from the impossibility of any one being redeemed from the curse of the law through any manner of works, vers. 10–12. II. That the redemption accomplished by Christ is the essential matter [*Inhalt*] of faith on Him. (1) That Christ has redeemed us from the curse of the law; (2) that He has effected this by Himself becoming a curse for us.—The death of Christ deserves an imperishable remembrance, because in it He became a curse for us. (1) He became a curse for us: (2) Therein lies the power of His death for blessing.

[*COWPER*:—

Oh, how unlike the complex works of man,
Heaven's easy, artless, unincumbered plan!
No meretricious graces to beguile;
No clustering ornaments to clog the pile.
From ostentation as from weakness free,
It stands, like the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above the portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—BELIEVE AND LIVE.]

b. Demonstration from the chronological relation of the Lord to the Covenant of Promise.

(VERS. 15–18.)

(Vers. 16–22. *The Epistle for 13th Sunday after Trinity.*)

- 15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant,
yet *if it be* [*when it has been*]¹ confirmed, no man *disannulleth* [*annulleth*]² or *addeth*
16 thereto. Now to Abraham and his seed were the promises made. [Now to Abraham were the promises made and to his seed.]³ He saith not, And to seeds, as of
17 many; but as of one, And to thy seed, which is Christ. And [Now] this I say,
that the covenant, [A covenant]⁴ that was confirmed before of God in Christ [that
has been before confirmed by God to Christ]⁵, the law, which was four hundred and
thirty years after, cannot *disannul* [*does not invalidate*]⁶ that it should make the
18 promise of none effect [*make void the promise*]. For if the inheritance *be* of the
law, *it is* no more of promise: but God gave [*hath freely granted*]⁷ *it* to Abraham
by [through] promise.

¹ Ver. 15.—[Κεκυρωμένην, simply "confirmed." If anything be supplied, it need not be in the conditional form of the E. V.—R.]

² Ver. 15.—[Disannulleth] is now obsolete, the simple form being of precisely the same signification. "Addeth thereto" i. e. new conditions.—R.]

³ Ver. 16.—[The change in order is necessary to emphasize "and to his seed." Ἐπὶ ἡ θραν, K. A. et al. Lachmann, Tischendorf, Meyer, et al., instead of Ἐπὶ ἡ θραν, Rec.—R.]

⁴ Ver. 17.—[The structure of this verse is cumbersome, but the insertion of "that" renders it still more so.—R.]

⁵ Ver. 17.—Εἰς Χριστὸν is lacking in several MSS. including R. The connection however favors the belief in its genuineness, since otherwise the argument in ver. 16 would hardly be turned to practical account. [Omitted in R. A. B. C. many versions, by Lachmann, Tischendorf, Meyer, Alford, Lightfoot. Retained by Griesbach, Wordsworth, bracketted by Ellicott. If retained, may be rendered "to Christ," or "for Christ." See EXEG. NOTES.—R.]

⁶ Ver. 17.—[Ὁὐκ ἂν ποιοῖ—"cannot" may be implied, but is not expressed. "Invalidate" is preferable to "annul," as the Greek word differs from that rendered "annul" (ver. 15).—R.]

⁷ Ver. 18.—[Καὶ χάρις ἔσται, "has given freely," "given of grace." We have no single word to express it.—R.]

EXEGETICAL AND CRITICAL.

Ver. 15.—[**Brethren.**—An affectionately pathetic address. How different from ver. 1! The tone is greatly softened.—MEYER. "Here is a pause, at which the indignant feeling of the Apostle softens, and he begins the new train of thought which follows with words of milder character, and proceeds more quietly with his argument" (WINDISCHMANN).—R.]

I speak after the manner of men.—Κατὰ ἀνθρώπων. Paul thus excuses himself for comparing a man's *διαθήκη* with a *διαθήκη* of God, he will not (he says) regard the matter from a higher point of view, but simply according to the analogy of human relations. [CALVIN: "By this expression he intended to put them to the blush. It is highly disgraceful and base that the testimony of God should have less weight with us than that of a mortal man."—R.]

Διαθήκη is not to be taken here in the sense of covenant (although approved by MEYER and WIESELER). [See below.—R.] The sense is that of Testament. It is true God made with Abraham a covenant, hence God's covenant of promise with Abraham is here spoken of. But in these verses, Paul takes up this covenant in the aspect of a Testament, in order to emphasize the fact that in it God has made a free promise (of an inheritance) in contrast with the law, which imposes injunctions, making everything depend on merit. This character of the covenant of promise reminds him of a human Testament, and the principles of jurisprudence which are valid with respect to such an instrument, furnish the basis of his argument. [The majority of modern commentators take the other view. The reason here advanced is based upon the idea of "inheritance," which belongs to a covenant as well as to a Testament. The usage of the LXX. is decidedly in favor of the rendering "covenant." So the New Testament usage (the exceptional case, Heb. ix. 15-17, beginning with this idea also). So that while doctrinally considered it is not of much moment (CALVIN, who however prefers the meaning "covenant"), the order of the words and the comparison require this meaning (ELICOTT). Comp. BAGGE, MEYER, LIGHTFOOT. The influence of the Vulgate in substituting "Testament" for "covenant" in the name of the two parts of the Bible is perhaps to be deplored.—R.]

No man annulleth—i. e., of course, legitimately. [Ὁμως belongs here logically. But the sense is well preserved in the E. V.—R.]—**Addeth thereto**—adds specifications to it, of any kind whatever.—From what is true of a human Testament [or covenant], Paul now argues as to the Testament [or covenant] of God; this also "no one annulleth or addeth thereto"—"no one" and hence not "the law" either. But before he draws this conclusion (ver. 17), he furnishes (ver. 16) the necessary premises for it

(WIESELER). He does this, by showing that the *διαθήκη* referred to the time after as well as before the giving of the law, and in substance remains still in force, without which necessary link the demonstration, that the law made no change in the character of the *διαθήκη*, would be without value or meaning. For if the *διαθήκη* had been of limited duration, confined to Abraham for instance, if the promise had been made only to him, it would, when the law came, have been long before fulfilled and thereby done away; the two would not have come in contact. But this is not the case.

Ver. 16.—**Now to Abraham were the promises made** [lit. were spoken], and to his seed.—This, as shown by "were spoken," and still more by what follows, refers to particular passages, and such moreover as contain the clause "and to thy seed" as also the promise of an "inheritance;" not, therefore, such as Gen. xxii. 18[?], but xiii. 15; xvii. 8 (and according to the LXX. also xxiv. 17). The sense is therefore: not merely to Abraham was there in the *διαθήκη* a promise, *sc.*, of an inheritance, made by God, but also to his seed; the *διαθήκη* was not exhausted in him, but was valid also for his seed. But especially must it be shown that it has validity *even now*. Therefore, says Paul, inasmuch as these promises were given "also to the seed of Abraham," they were given also to Christ. This seed of Abraham (he says), is indeed no other than Christ. This, he says, follows from the very fact of the singular form "his seed" being used. "In order to explain this emphasizing of the singular form in the exegesis of Paul, appeal has been made to the fact that the Rabbins of his time also now and then strain the singular or plural to serve an exegetical turn, and in the passages Gen. iv. 25; xix. 32, themselves explain מָשִׁיחַ of the Messiah. This comparison is admissible, if only we do not overlook the extraordinary contrast which exists between ordinary Rabbinical caprice, and Paul's exposition in this passage. That in the Abrahamic promise the idea of the Messiah is concealed, and that the "seed of Abraham" may be actually understood of the Messiah, is unquestionably the true view, on which the whole exposition of Paul rests, and which he has a little before demonstrated from the connection of Scripture and the deepest reality of the fulfilled truth. But the form in which he, in this passage, rather casually than otherwise, expresses this view, correct in itself, namely, that it is already indicated by the use of the singular in the text which gives the Abrahamic promise, appears to demand the explanation given by most interpreters, as derived from the Rabbinical training of his youth." WIESELER.

[The ground of this assumption of Rabbinical method in his argumentation is this: that the stress of the argument rests on a grammatical

error; the Hebrew word, which he renders *σπέρμα*, having no plural answering to *σπέρματα* or "seeds." Granting this, it must yet be remembered that the consequences involved in an admission of such "playing" with Divine truth, in a writer, who claims to speak for God, are too grave, to permit us to make such an admission hastily. Is there no other reasonably satisfactory explanation, which denies any Rabbinical influence, implying the slightest quibbling? If there be, justice to such a writer as Paul, aside from any reverence for this Epistle as inspired, should lead us to adopt it. JEROME's application of *κατὰ ἀνθρώπων* to this verse is hardly allowable. He would not intentionally weaken his own cause thus. LIGHTFOOT well says: "It is quite as unnatural to use the Greek plural with this meaning as the Hebrew. This fact points to St. Paul's meaning. He is not laying stress on the particular word used, but on the fact that a singular noun of some kind, a collective term, is employed, where τὰ τέκνα or οἱ ἀπόγονοι, for instance, might have been substituted. Avoiding the technical terms of grammar, he could not express his meaning more simply than by the opposition 'not to thy seeds, but to thy seed.' The singular collective noun, if it admits of plurality, at the same time involves the idea of unity." ELLICOTT: "We hold that there is as certainly a mystical meaning in the use of שֶׁרָא in Gen. xiii. 15; xvii. 8, as there is an argument for the resurrection in Exod. iii. 6, though in neither case was the writer necessarily aware of it. As the word in its simple meaning generally denotes not the mere progeny of a man, but his posterity viewed as one organically-connected whole; so here in its mystical meaning it denotes not merely the spiritual posterity of Abraham, but Him in whom that posterity is all organically united, the πλῆρωμα, the κεφαλὴ, even Christ. This St. Paul endeavors faintly to convey to his Greek readers by the use of σπέρμα and σπέρματα." Comp. WORDSWORTH, OLSHAUSEN *in loco*. How Pauline this conception is, will appear to every student of the Epistles to the Romans and Ephesians. Paul's Rabbinical training undoubtedly made him quick and close in discrimination respecting the Old Testament; that it ever made him quibble, and institute false distinctions is against his character as well as against his inspiration.—R.]

That any explanation of the passage which maintains that Paul does not mean to interpret "seed" of the person of Christ is incorrect, needs no proof. [Against this, see ALFORD *in loco*.—R.] Doubtless, secondarily, those who are "of Christ" are also "the seed of Abraham" (ver. 29), but it is only because, primarily, Christ is this seed. This reference of "seed" to the person of Christ is not disproved by alleging that thereby the *διαθήκη*, the inheritance would be promised to Christ as well as to Abraham. But, it may be asked, is then the inheritance promised to Christ; is He designated as the Heir, and not rather as the Mediator and Bringer of the inheritance? Doubtless the latter, but primarily He is Himself the universal Heir; therefore in ver. 19 He is called distinctly the universal Heir: "the seed to whom the promise was made." Let us only vividly apprehend the course of prophecy that sketches the history of redemption.

The Messiah Himself, according to it, is He who occupies the promised inheritance, that is, who takes full and abiding possession of it, and by this very fact, brings in the time of salvation and of God's kingdom. The conception is therefore one somewhat different from that in ver. 14, but both are equally according to truth, and the two modes of conception are most intimately connected. For Christ is certainly the Heir, only, He is the Heir in order to procure for His people the participation of the inheritance and therewith the blessing of God. And, as is self-evident, it is this truth, namely, that He in turn brings the inheritance into the possession of His people, which is here mainly in mind. Inasmuch as the *διαθήκη* had reference to Him, it had and has reference also to those that are "Christ's"; the question as to them therefore still remains to be answered; nay, it is as to them that it occurs, how they become partakers of the inheritance promised in the covenant. For that the covenant with the promise of the inheritance is valid also for the Christian dispensation, that it is "confirmed by God to Christ," is only one side of the truth. On the other side it was maintained with reference to the law that had come between, that the attainment of the inheritance had now become encumbered with the condition of the fulfilment of the law, that it came now of the law and no more simply "of promise." This assertion Paul now opposes, by applying what was said in ver. 5 about a covenant in general, to the covenant of God.

Ver. 17. A covenant that has been before confirmed by God to Christ.—This passage, as WIESELER says, is rightly understood only by considering that the assertion which Paul undertakes to refute is not the assertion of an entire abrogation of the Abrahamic covenant by the law, but only that of a modification in the Judaistic sense by the law of an invalidating, so that it should make void the promise (which would be an "invalidating," because thereby the character of the covenant as a promise given by grace, and thus its specific peculiarity would be taken away). This alone gives the sense of ver. 18: I have a right to say: it "does not invalidate that it should make void the promise;" for if the inheritance is obtained by law, it no longer comes "of promise;" but "of promise" it is to come, for it was assured by God to Abraham through promise, and of grace. We cannot therefore concede an invalidating, so that the promise is made void through the law, for this would take away something essential to the covenant; but, according to ver. 15, this cannot be.—[Various interpretations of *εἰς Χριστόν* have been suggested. The simplest and most obvious one is: "unto Christ," i. e., as the second party to whom the covenant was ratified. ELLICOTT suggests "to be fulfilled in Christ," and renders "for Christ." Perhaps that of WORDSWORTH is implied: "unto Christ: so as to tend toward, and be consummated in Christ as its end, who, as man, sums up all Abraham's seed in Himself." But on the whole it is best to reject the words as a gloss.—R.]

The law which was four hundred and thirty years after.—Paul has taken the number from Exod. xii. 40, but apparently from the

text of the LXX. which adds *καὶ ἐν γῇ Χαναάν* thus including the sojourn of the patriarchs in Canaan (as do also the Samaritan text and Josephus *Ant.*, 2, 15, 3), while according to the Hebrew text this number covers only the duration of the sojourn in Egypt. Therefore "it is hardly to be said, that Paul has here made a mistake of memory, but only that, on account of his Greek-speaking readers, who used the Septuagint, he has here, as commonly in his Old Testament citations, adhered to the tradition of the LXX., which he could the more easily do, because the precise numbers of the years was a matter of no moment." WIESELER. [Though the precise number is of no moment as respects Paul's argument, the chronological difficulty is a grave one. The period from the call of Abraham to the departure of Jacob into Egypt is fixed at two hundred and fifteen years. The question is: must we compute the sojourn there as extending over four hundred and thirty years, or only two hundred and fifteen years. The Hebrew text, Exod. xii. 40, seems to demand the former term (and also Stephen, Acts vii. 6, "four hundred years," as in the prophecy Gen. xv. 13, both of which passages give round numbers). The latter term is that of the commonly received chronology. If it be adopted, the difficulty is thrown mainly upon the passage, Exod. xii. 40, to which the LXX. adds as above. ALFORD and ELLICOTT suggest this strong point in favor of the shorter term, viz., that from the data respecting ages and births, the longer term would make the age of Jochebed, the mother of Moses, at least two hundred and fifty-six years when Moses was born. So that the longer term makes the accurate statement of numbers overthrow the accurate statement of genealogies and events, which was far less likely to be tampered with. The gloss, if it be a gloss, of the LXX. affords the easiest solution of the difficulty, and Gen. xv. 40, Acts vii. 6, are then to be explained in the same way. Comp. USNER, WINDISCHMANN, HALES.—R.]

Ver. 18. But God hath freely granted it to Abraham through promise.—Prominence is to be given to the fact that God has not limited His promise, which He gave to Abraham, by conditioning it on a fulfilment of the law, but that it was a promise of pure grace; therefore, says Paul, God has, out of grace, by means of promise, bestowed, *s. c.*, the inheritance on Abraham, *i. e.*, not put him in actual possession, but assured it to him. The two expressions, "freely granted," and "through promise," are conjoined to exclude most definitely the idea "of the law."

DOCTRINAL AND ETHICAL.

1. *Epochs of Revelation.* In the preceding section, as well as this, Paul has not cared to conduct a Scripture demonstration merely by the citation of isolated passages, but has used a freer and nobler method with the Scriptures. He showed in the revelation of God to Abraham a prophetic setting forth of the perfect revelation of God exhibited in Christ (especially at the close of ver. 14 had this become evident), and thus placed the Scripture in the light of a history of the revelation of redemption. This view of it has become, in the present section (as far as to chap. iv. 2), the controlling one. The law also here consti-

tutes for him an epoch of the revelation of God, so that there are three of these epochs represented by Abraham, Moses, and Christ. They are not, however, simple stages of development, but the first and the third belong essentially together in one order, as germ and fruit; for the middle epoch, so diverse in character, a false claim is made, which it is his endeavor to refute, and to assign and establish its just position.—The suggestions which Paul here gives are important starting points for a just historical apprehension of Revelation, and at the same time an example of a proper adjustment of relations and reconciliation of apparent contradictions in it.

2. *The Law is not a complement of the Covenant of Promise.* It is not till in the next section that the purpose and meaning of the law, and its relation to the covenant of promise, are expounded positively. The negative proof, however, here adduced, is of itself important; viz.: That the law is not, and is not to be regarded or treated as a complement and rectification of the Covenant of Promise, so that whatever at first was freely promised as a boon "should be now encumbered with a burdensome condition." Or rather, this was so, indeed, but only for a time, for a definite season (as is shown afterwards). In this way, however, the inheritance was not *actually* attained, but as it was originally assured purely by promise, so is it now attained only through faith, the subjective correlative of the promise; and only this is required.

[3. *The sum of the Apostle's argument.* "This, then, is the sum of the Apostle's argument: A ratified, unrevoked constitution, cannot be set aside by a subsequent constitution. The plan of justification by believing was a ratified and unrevoked constitution. The law was a constitution posterior to this by a long term of years. If the observance of the law were constituted the procuring cause or necessary means of justification, such a constitution would necessarily annul the covenant before ratified, and render the promise of more effect. It follows, of course, that the law was appointed for no such purpose. Whatever end it might serve, it could not serve this end; it could never be appointed to serve this end."—BROWN. What end it serves, the Apostle states in the section immediately following.—R.]

4. *Christ the Seed of Abraham.* "Seed," comprehends posterity generally, and therefore of course a plurality. But among this posterity one nevertheless was found upon whom the whole expectation of faith was directed, and through whom also all promise first received its fulfilment. As Christ at His actual coming into the world humiliated Himself to live as a man among men, and had to be discovered and sought out by means of the words and works that were His alone, in like manner was He in the promise also concealed, as it were, among the seed, or among the collective posterity of Abraham, so that only when the time was fulfilled could any plainly distinguish Him and say: This is Christ, this is He who sanctifies and blesses, who yet is of the same descent with those that are sanctified and blessed; therefore also He is not ashamed to call them brethren, and it was not unbefitting Him, that all should be comprehended in the one Seed."—RIEGER.

HOMILETICAL AND PRACTICAL.

Ver. 15.—“Brethren.”—RIEGER: By this address the Apostle noticeably softens the sharpness used in the first verse. Nothing calls for so much consideration, for so thorough a mingling of sharpness and gentleness, as when men fall back under the law and the blindness as to the gospel conjoined therewith. For the bewitching arts of the prince of this world, which are implied therein, and the mischief to be feared therefrom, demand sharpness; the hunger and thirst after righteousness yet alive in the conscience, and the love to the truth, demand to be appealed to with the utmost possible tenderness.—In the word of God throughout there is much condescension to our weakness, or much that is presented in human style, suitable to our power of comprehension. God has also actually so arranged it, that between the visible and the invisible, between the ordinances in the realm of nature and in the realm of grace there is much that is similar, and we therefore through the images furnished us by our experience in human life, obtain a true conception of the ordinances of grace. The Incarnation of the Son of God has such an influence on the whole economy of God forward and backwards, that God everywhere deals with us after the manner of a man.—LANGE:—Human ordinances and institutions, which in themselves serve for the outward well-being of human and civil society, are in themselves not to be condemned. Since God counts them worthy that His apostles should therewith make clearer the economy of His kingdom.—In STARKE:—If a great lord gives us his hand and seal, we are satisfied and believe, that the heavens will fall before such a promise will be broken. Why do we not rather trust the sealed handwriting of our God who cannot lie.—“Addeth thereto.”—In divine things the human addition is often discernible, but very improperly, often causing that nothing pure is left.—[So the annulling by the addition of the law would make void the promise.—R.]

Ver. 16.—SPENER: In the Holy Scripture all is written with Divine wisdom, therefore no word, no letter, no arrangement of the words is settled at random.—Divine truth must be found in the Holy Scripture itself and the letter of it, and may not be expected by separate communication from the Holy Ghost. Else Paul could not insist upon a little word and thereupon rest his argument.—[Paul, who takes such a broad view of the Scriptures as the one great history

of Redemption, is the one who notices the truth in the least details of the word. One need not be a loose expositor, in order to have broad views; the accurate reader is not contracted by his accuracy.—R.]

Ver. 17. STARKE: Sacred chronology gives a great light, for a more accurate insight into the ways of God.—[How many read their Bibles, as if the whole were written at one time. They acknowledge a history there, but it sheds no light for them upon the great truth of God as a whole.—Abraham and Moses. How prominent, how related.—How often the followers of Christ stop at Moses, when they ought to go back to Abraham!—The covenant was confirmed of God to Christ. Through Abraham, indeed, yet it is essentially a covenant between God and our Redeemer. So the Old Covenant is the new and everlasting Covenant.—R.]

Ver. 18. STARKE: It is impossible to have righteousness and salvation partly from the works of the law, and partly from grace. For these are opposing things, that destroy one another. It must either be of works alone or of grace alone; now it is not of works, therefore it is of grace alone.—RIEGER:—So long, indeed, as the human heart in falsehood still parts its love between light and darkness, nothing were more pleasing, than if it could thus turn from side to side between the promise and its own merit, that is, if, so far as might be, it could boast itself of merit and the law, and where these were too scant, could put forward, under cover of the promise, the grace and merit of Christ. Then, moreover, there would be in this way no great need of going deep in either quarter; it would only be to bend a little to the law, and as to the appropriation of grace, it need not call for any very special humility. But with such a divided heart, one has neither access to grace, nor entrance into the everlasting inheritance.

All that we have from the Gospel or from the promise, is a gift, a free gift of grace, and nothing is attained by obedience as a condition. We are not, therefore, to regard a godly life as a condition of obtaining the blessings of grace, but as a part of the grace itself which the Lord shows us.—[How old this method of grace by covenant of promise! Older than Moses. Yet how new! for we never apprehend it until God reveals it to us by His spirit, and then it seems as though it were a revelation of something entirely new.—The benefits of the gospel are all through promise. Hence all of grace, all to faith, all for the glory of the Promiser!—R.]

2. The law had undoubtedly its value, and that for the attainment of salvation itself, but only a preparatory, and therefore also a transitory value. Believers are free from it.

(CHAP. iii. 19—iv. 7.)

- a. The law had its own sufficient end, having respect to transgressions, and so far from opposing an obstacle to the promises, it had the office of preparing the way for their fulfilment, as a schoolmaster unto Christ.

(VERS. 19-24.)

- 19 Wherefore then *serveth* the law [lit. what then *is* the law]¹? It was added² because of [the] transgressions, till the seed should come to whom³ the promise was [has been] made; and *it was* ordained [being ordained]⁴ by [by means of] angels in the hand of a mediator. Now a mediator is not a *mediator* of one, but God is one. *Is* the law then against the promises of God?⁵ God forbid: for if there had been a law given which could have given life, verily righteousness should [would] have been⁶ by the law. But [*ἀλλὰ*, But, on the contrary]⁷ the Scripture hath concluded [shut up]⁸ all under sin, that [in order that] the promise by faith of [or in] Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up [kept in ward, shut up⁹ under the law] unto the faith which should afterwards be revealed. Wherefore the law was [So that the law hath been or become]¹⁰ our schoolmaster *to bring us* [omit *to bring us*] unto Christ, that we might be justified by faith.

- b. But for this very reason it has fulfilled its purpose, when it has brought us to faith, and believers, as children (sons) of God and heirs, are no longer under the law.

(VERS. 25-29.)

- 25 But after [now]¹¹ that faith is come, we are no longer under a schoolmaster. 26, 27 For ye are all the children [all sons] of God by faith in Christ Jesus. For as many of you as have been [were]¹² baptized into Christ have [omit have] put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female [no male and female]¹³; for ye are all [all are]¹⁴ one in Christ Jesus. And [But, *ὅτι*] if ye *be* Christ's, then are ye Abraham's seed, and [omit and]¹⁵ heirs according to the promise.

(VERS. 23-29.—The Epistle for New Year's festival.)

¹ Ver. 19.—[The E. V. is sufficiently accurate. Ellicott renders "what then is the object of the law?" Schmoller: *Wie verhält es sich mit dem Gesetz?*—R.]

² Ver. 19.—Griesbach and Scholz have *ἐτίθη*, which is not sufficiently supported. [So Rec., but *προσετίθη* is adopted by most modern editors.—The article should be retained with "transgressions" in the E. V. So Ellicott, Alford.—R.]

³ Ver. 19.—Instead of *ὃ ἐπηγγέλταί*, J. and many cursives, some Fathers also, have *ὃ ἐπηγγέλται*; but this is poorly supported, probably arising from the fact that *ὃ* was not understood.

⁴ Ver. 19.—[The Italics in the E. V. separate *διαταγείς* too much from the first clause, with which it is closely connected.—"By means of" brings out the purely instrumental force of *δια*.—R.]

⁵ Ver. 21.—*Τοῦ θεοῦ*, bracketted by Lachmann. The omission is not well sustained. N. retains it. [B. is the main authority for rejecting it. Meyer rejects it mainly on exegetical grounds.—R.]

⁶ Ver. 21.—*Ἀν ἐκ νόμου ἦν*. [Rec.] There are different variations: N. has *ἐκ νόμου ἦν ἂν*, the best attested order is *ἐκ νόμου ἂν ἦν*. [So A. B. C., Lachmann, Tischendorf, Meyer, critical editors generally.—R.]

⁷ Ver. 22.—[The strongly adversative *ἀλλὰ* requires the insertion of "on the contrary" (Alford, Ellicott).—R.]

⁸ Ver. 22.—[As the E. V. renders the same verb (*συγκλείειν*) ver. 23, "shut up," it is substituted here as less ambiguous than "hath concluded."—R.]

⁹ Ver. 23.—*Συνκεκλεισμένοι* is in all probability the correct reading—not *συγκλεισμένοι*. Yet N. has it [*συνκλεισμένοι* (sic)]. The perfect of the Rec. is adopted by Tischendorf, De Wette, Meyer, Wordsworth, Ellicott (on critical and exegetical grounds). Lachmann, Scholz, Alford, Lightfoot, adopt the other. The order is changed; "under the law" seems to be best joined with "shut up."—R.]

10 Ver. 24.—[“So that the law hath become” is more literal. “Schoolmaster” is retained, since we have no better word with which to translate *παιδαγωγός*. “Tutor” (Alford) is no more exact.—“To bring us” is better omitted, since it presents but one side of the meaning.—R.]

11 Ver. 25.—[“Now” brings out the idea that *it is so*.—R.]

12 Ver. 27.—[The aorist verbs in this verse are better translated by the simple past tense of the English.—R.]

13 Ver. 28.—[The change of particles in Greek with this last pair is thus noted. On its peculiar force see EXEG. NOTES.—R.]

14 Ver. 28.—*Εἰς ἑστέ ἐν Χριστῷ Ἰησοῦ*. A has *ἐστε Χριστοῦ* 'I. “But *εἰς* would easily be overlooked after the preceding *καί*, and then *ἐν Χρ.* 'I. was first followed by *Χριστοῦ* as a gloss, from the beginning of ver. 29, and afterwards supplanted by it. The reading *ἐν* instead of *εἰς* is an explanation.” Meyer. N. has *ὅτι ἐστε ἐν Χριστῷ*, but *ἐν* is marked doubtful [marked for erasure; the marks afterwards removed, N.³ reading as Rec.—It is doubtful whether we should read *καὶ ἐστε* or *ἀναγίνετε*. N. has the latter.—R.]

15 Ver. 29.—*Καὶ* is omitted in good MSS., including N., by some versions and Fathers, but may very easily have been overlooked, as it follows *καὶ* (Meyer). It is rejected by Lachmann, Tischendorf, Scholz, [also by Meyer in 4th. ed., Alford, Elliott, Lightfoot, on the authority of N. A. B. C. D. As Schmoller follows Meyer in retaining it, it may be rejected here on the same authority.—R.]

EXEGETICAL AND CRITICAL.

Ver. 19. **Wherefore then serveth the law?**—[“What then is the object of the law?”—R.] If the inheritance is not to come by the law, but still “of promise,” the objection is obvious: why then did not God suffer the promise to stand alone? Why then did the law come afterwards? Certainly this was in that case superfluous!—To this Paul answers, in effect, thus: was the law then purposeless, if it had not precisely *this* purpose, of mediating the obtaining of the inheritance? Could it not have another purpose? Yes, this was the case, it had a purpose, but one very different from that of being the means of securing the inheritance. What then?

The direct answer is not given immediately, but is introduced with: “It was added because of the transgressions.”—This means, simply, on account of transgressions was the law added. “Transgressions,” multiplying and becoming aggravated, gave, in the first place, occasion for adding the law, necessarily brought it to pass that God came with respect to His people into an *entirely* different, more distant relation than existed, in the covenant of promise, between Him and the patriarchs. Instead of the more fatherly relation existing hitherto, God was constrained to place Himself in a relation involving the exercise of severe discipline, involving rigorous requirements and commands, nay, sharp threatenings, as it is afterwards expressed: “We were kept in ward, shut up under the law.” And as this relation so different from the former had been occasioned by “transgressions,” it was of course precisely in its right place where the “transgressions” of men prevailed, and it was designed, with reference to this, not so much in order to prevent them, as rather, by its commandments and prohibitions, and the threatenings annexed, to bring them under a more stringent accountability (which now first became possible), and a plainly expressed curse. Comp. EWALD: In order, because offences had come into the world, to punish them the more severely. (At first the judgment of death had kept the sense of sin alive. As men now were too accustomed to this, the law then came, and therewith the stricter imputation of sin, the curse more severely denounced, the obedience more rigorously required. RIEGER.) At the most this is as far as we are to go in the explanation of *παράβασις* *ἡ χάρις*. A more precise declaration as to the positive purpose of the law in relation to “transgressions” is not yet given here; and cannot therefore be deduced from the general expres-

sion; for then the second objection (ver. 21) would no longer be possible; it is in the refutation of this that Paul first expresses himself more particularly. The common explanation therefore: “For the sake of transgressions” = to induce them (agreeably to what Paul elsewhere says of the effect of the law to promote sin), is at least in no way indicated. The question whether Paul had it in mind would not arise before vers. 22, 23, 24. That the word *ἡ χάρις* does not necessitate this explanation, is shown by such passages as Luke vii. 47; iii. 12. [The view here suggested seems to be in the main that of ELLICOTT and WORDSWORTH (*Milton, Paradise Lost*, vii. 285). The purpose of the law as here set forth was, not (1) to prevent transgression, nor (2) to create, multiply transgressions, though elsewhere this is mentioned as its effect, but (3) to bring to light “the transgressions” of it already occurring and to occur, to make them “palpable, to awaken a conviction of sin in the heart, and make man feel his need of a Saviour” (ELLICOTT). Thus “the law had a supplementary, parenthetical, provisional and mandatory character, and came in, as it were, *incidentally*” (WORDSWORTH).—R.] To this purpose of the law there then agree also:

1. The limited duration of its binding force, continuing only till the seed should come, for with that its purpose in reference to “transgressions” was fulfilled. (Why? is answered ver. 23, sq.) “The seed” to whom the promise has been made (see on ver. 16) is Christ, for He is the universal Heir; those who are Christ’s are then, it is true, included also in this seed, and become therefore joint-heirs with Him (ver. 29). 2. The manner of its origin: **ordained by means of angels in the hand of a mediator.** As agents in giving the law (not as its authors), Paul designates the angels, agreeably to the ancient tradition, which appears first LXX. Deut. xxxiii. 2 (not in the original); and also Heb. ii. 2; Acts vii. 53; Josephus, *Antiq.* 15, 5, 3, and in the Rabbins. “In the hand of a mediator” = Moses. Moses received the tables of the law from God, and brought them down to the people. “In the hand” is therefore to be taken strictly. The explanation of most of the Fathers [so BARNES.—R.] referring it to Christ is incorrect. [LIGHTFOOT remarks: “It will be seen that St. Paul’s argument here rests in effect on our Lord’s Divinity as its foundation, otherwise He would have been a mediator in the same sense in which Moses was a mediator. In another and a higher sense St. Paul himself so speaks of our Lord (1 Tim. ii. 5).”—R.] SCHNEIDER refers it to the angel of the law, who, according to Jewish theology, had the special com-

mission to teach Moses the law. Unquestionably the Rabbins speak of an angel of the law, but it is no more possible to prove this Theologumenon to have existed in Paul's time, than it is to establish it from the Bible (MEYER). The purpose of this reference to the origin of the law is not to demonstrate its inferior dignity, and still less, indeed, is it, as even MEYER and WIESELER strangely assume, to bring the glory of the law, in the magnificence and solemnity of its institution, before the reader. The dignity of the law itself is not under consideration, but its design, as compared with the covenant of promise. We are not, in reading this verse, to pause without reason at *προσέτιθη*, as though this were a complete idea, but should read the whole verse together. It is true, we first read: on account of transgressions it was added, but the complete statement is: on account of transgressions it was added in the definite way which is described, 1. by "till the seed," etc., 2. by "ordained by," etc. In this way did it originate, that is, 1. in an entirely different way from the covenant of promise; it was not an immediate giving of a promise, not a fatherly provision and agreement on the part of God, but was introduced by a mediation, and a double one, first of angels, and then, and not before, of a human mediator expressly chosen; the former mediation being on the side of God, the latter being given at the desire of the people themselves. ("How strangely does this appear in contrast with the former manifestations of God, in which the promises were given." REIGER.) This is meant to point out how much more of strangeness God used towards the people in the law, how much more distant a relation it established than the covenant of promise; how could it then have had the same purpose as the covenant?—But this manner of origin 2. corresponded entirely with the purpose of the law as it has been stated: "because of the transgressions." As these made the law in general necessary, so, moreover, they were the reasons why God came, only through angels, into relation to His people, and that the people on their side had need of a mediator, to hold intercourse with God. The difference indicated in the latter circumstance between the law and the covenant of promise, is then moreover expressly dwelt upon in the following verse.

Ver. 20. **Now a mediator is not a mediator of one.**—The first words are simple and plain: A mediator (*ὁ μεσίτης*, the Art. generic) can never be mediator of a single party, the very idea presupposes more than one, two at least, between whom he is *μέσος*. The question can then only be, whether the design of the remark is, primarily, to express something respecting the mediator himself, personally, or something respecting his function. In the first case the sense would be: He belongs not merely to one, but to the two, the two parties between whom he mediates. So now here in *concreto*: the media-

tor of the law belonged to the two parties whose mediator he was, viz.: God and men; and the sense more particularly would be: therefore not merely to God, but also to men. The remark would then be intended as an affirmation respecting the nature of the law, that is, has not only a Divine, but also a human character.—Yet this explanation by no means commends itself. If we join *ένός* with *οὐκ ἔστιν*, the interpretation: He belongs not merely to one, is much less obvious than the other: He has to do not merely with one, but with two, mediates between two. Still simpler is the construction of EWALD, who joins *ένός* immediately with *μεσίτης*—the mediator of one is not, does not exist, is an impossibility. [So WORDSWORTH.—R.]

But God is one.—The words can mean nothing else: *εἷς* has a numerical signification, i. e., it can have no other meaning than that of the preceding *εἷς*, hence not—the same, One with Himself, etc. It is these words especially that have given rise to such an enormous number of attempts at explanation. As regards these the reader is referred to the monographs of C. F. BONITZ, C. F. ANTON REIL, KORPE, or the ordinary commentaries, such as those of MEYER and WIESELER, where the more important modern explanations are arranged in order. A detailed examination may be spared here, especially as the passage of itself is not doctrinally important. [MEYER thus remarks on the course of exegesis: "The many different explanations of the passage, and there must be more than 250 of them, have been thus multiplied especially in more modern times; for the Fathers pass lightly over the words, which are plain in themselves, without regarding their pragmatic difficulties, for the most part applying the first clause, which is generally taken correctly, to Christ, who is the Mediator between God and men, some however casting a side glance at the opponents of the Divinity of Christ. Although there was no special dogmatic interest connected with the passage, the variety of interpretations in the 16th and 17th centuries (see POOLE's *Synopsis*) was such, that every expositor of importance took his own separate course, yet without polemical spirit, since no dogmatical question was at issue. The variety has become still greater since the middle of the 18th century, especially since the rise of grammatico-historical exegesis (the philological errors of which exegesis it has however fully experienced), and is still increasing. How often too the absurdest fancies and crudest attempts have availed themselves of our text, the explanation of which seems to be regarded as an exegetical work of art!" He then answers fifteen of the later opinions, besides alluding to others. JOWETT reckons 430 interpretations! What a testimony to the amount of exegetical labor bestowed on the Scriptures! That too on a passage which is at best but a general statement in support of a single point in a long argument, which seeks not so much to set forth the gospel, as to remove mistaken views respecting the law! How thankful we should be that the gospel texts are so pellucid; had they been less so, we should doubtless have 250 interpretations of them also. As the exegesis now stands, it is perhaps better to admit that the verse is *δυσνόητος*

* [JOHN BROWN: "The existence of a mediator is certainly no proof that a dispensation is not a dispensation of mercy, for the new covenant has a mediator. But the facts connected with the law being given by the hand of Moses as a mediator, plainly show that the law was not, in its literal meaning and direct object, a revelation of the way of obtaining the Divine favor."—R.]

τὴ (2 Pet. iii. 16). The passage is undoubtedly genuine, and does not refer to Christ. Thus much seems clear. Schmoller gives below an exposition, to which he has added in the second edition another (on which comment is made in the proper place). To this the reader will find added the views of ELLICOTT and LIGHTFOOT, which have been chosen on account of their clearness, a quality especially desirable, when the explanation has so often been *lucus a non lucendo*.—R.]

The question is mainly this: Is *δέ* (of the second clause) simply metabatic, or adversative? A decision in favor of the one view, gives an entirely different sense from that arrived at by adopting the other.—In the first case we have simply the minor premise of a syllogism, *ὁ θεός* is with *εἰς* subsumed under the *εἰς* denied with *μεσίτης*. The mediator is not a mediator of one, *nov* God is one, therefore, &c. The conclusion now may be various. WIESELER gives it: Therefore the mediator has reference not *merely* to God, but also to men. But the thought that there is found in *ὁ δὲ θεός εἰς ἐστίν*, namely, God is only one party, appears to have too little force. EWALD gives it: Therefore the Mediator has not reference to God, for God is only one, consists not, for instance, of two internally distinct Gods, or of an earlier and later God; it is clear therefore that Moses as mediator, did not mediate, say between the God of the promise and the God of the law, and thereby confound the law with the promise, and so annul the former by what was latter and later, but that he only mediated between God and the people of that time. Ingenious, but far-fetched. The chief objection, however, to this whole view of *δέ* as metabatic is, that the following sentence in ver. 21 points too evidently in *νόμος* and *θεός* to a previous antithesis, from which then *οὖν* deduces an inference. The above-mentioned explanations are wanting in the recognition of the inner connection of the two verses (MEYER); the thought breaks off, and an entirely new one begins. Besides, according to EWALD's explanation the question as to a *κατά* would not have been in place here, as this *κατά* is precisely what the foregoing thought would have denied. *Δέ* is therefore doubtless to be taken adversatively, and the *δέ* of the first member is the metabatic *δέ* of a minor premise. Paul had said: The law was given through a mediator. Now with one there is no mediator, while on the other hand God is One, therefore it might be inferred that the law is against the promises. MEYER: ver. 20 contains two *loci communes*, from which a possible inference (ver. 21) with respect to the two concretes which are under consideration, is drawn. Sense: A mediator presupposes two, therefore also the law does; in the case of that, there were two parties, between which the mediator intervened;—on the other hand God is One, not a plurality; if the promise therefore, of which God is author (comp. vers. 18 and 21), had its origin through Him alone, there was only a single personage active thereby, it was a purely Divine act, not resting upon a contract of two parties. How entirely different in origin, therefore, was God's covenant of promise, from the law? (Was it not thereby clearly indicated, that the purpose of the law was not to be the

same and therefore is not the same, as that of the covenant of promise, that therefore its purpose *in specie* cannot have been, to secure—directly—the *κληρονομία* for men?) But can it not be inferred from this, that the law is *against* the promises of God? that it stands in conflict with them? so that, because the law has come, the promises are no longer to be regarded as valid, and a fulfilment of them is not to be looked for; as at the giving of a constitution by compact between prince and people the question may arise whether previous promises given on one side are still to be fulfilled? The main point is to understand *κατά* (ver. 21) rightly (even MEYER does not explain this correctly). One objection, that the law is then purposeless, if “the inheritance is not of the law,” Paul has refuted in vers. 19 and 20, by pointing to the fact that it was given for an entirely different purpose, as appears from the very manner of its origin. But out of this refutation of the first objection arises a second, whether by this superadding of the law (*προσθεῖν*) the purpose of the covenant of promise be not hindered; first a free promise on the part of God (without regard to *παράβασεις*), and then a law, coming through a mediator, who intervened between God and the people, originating therefore by a compact of God and the people (with definite reference to *παράβασεις*); does not this then hinder the first, and so far do it away?—This abrogation however is not to be taken in the sense of ver. 17, that the law came in the place of the promise, so that the inheritance would now come “of the law,” for this is already refuted, first by the very course of the argument ver. 15 sq. from the idea of a *διαθήκη*, then also by the refutation of the objection that then the law is purposeless, vers. 19, 20. The question in ver. 21 is to be understood as implying an apprehension that by the law the attainment of the inheritance (which, it is presupposed, according to the proof already given, can only be attained “by promise”) may be hindered, may be made, comparatively speaking, impossible. It is not, therefore, the form of the “promise” which is here meant, but the substance; on which account we have here again the plural *ἐπαγγελιῶν*; the question being, whether the law does not render the fulfilment of the promises of God impossible. This alone gives a progress of thought, and this alone is entirely congruous with what follows. Paul now refutes this second objection also. The law in no wise interposes an obstacle to the promises of God, but rather, in itself, agrees fully therewith, nay, although it had not itself the ability or function of bringing the promises immediately into fulfilment, it was meant nevertheless to serve the purpose of rendering men partakers of this fulfilment by faith in Christ (vers. 23, 24), and with this the law itself then attained its end (ver. 25 sq.).

I allow this explanation, given in the first edition, to remain. It was grounded on that of MEYER, and has at all events this in its favor, in distinction from other explanations, that it puts ver. 21 in immediate connection with ver. 20, and understands the question in ver. 21 as seemingly resulting from ver. 20, while the other explanations, though otherwise having much in their favor, assume that the thought breaks off

with ver. 20, and that in ver. 21 Paul merely turns back to ver. 17 or 19.—However a new explanation of ver. 20 has been given by Dr. VOGEL in the *Studien und Kritiken*, 1865, Heft 3, which, it is true, also fails to give a connection between ver. 20 and ver. 21, but which, on the other hand, points out the connection between vers. 19 and 20 with better success than usual, and which, in particular, gives due weight to the statement, the law was “ordained by means of angels.” In the other explanations full justice has not been done to this statement, which though otherwise so abrupt, could not have been made without a purpose. VOGEL starts from the usually neglected point of the signification of *μεσίτης*, and shows that *μεσίτης* by no means signifies merely, and not even predominantly—as is commonly assumed in advance—one who stands in the midst between two, but that it means most commonly one who acts instead of some one, and cares for his affairs.—A genitive joined with it signifies either the matter, which is accomplished by the mediation, or the person whom the *μεσίτης* represents, or (which however cannot be shown of Paul’s use of it) the several parties between whom he discharges his function (as in 1 Tim. ii. 5). When now it is said of the *μεσίτης*: *ἐνὸς οὐκ ἔστιν*; this of course involves the positive affirmation: a mediator can only be the mediator of more than one. And here VOGEL admits that it would be most obvious to understand this plurality of a plurality of parties, between whom the mediator stands in the midst, but decides nevertheless in favor of the other interpretation of *μεσίτης*: representative—of several persons, for the discharge of their affairs. It is true a representative may very well represent one person only; but then we must understand a representation for the purpose of mediation. In that case it is most natural, only one having to conclude a compact, that he should do it in his own person. But if several have it to do, and that in such a way that the transaction cannot be completed by all, a mediation by one person acting instead of many becomes necessary, and such a person is a *μεσίτης*. The sense would then be: where a mediator appears, we are obliged to understand him as representing a number of persons. VOGEL is led to this interpretation, in the first place by the sentence immediately following: *ὁ δὲ θεὸς εἰς ἑαυτὸν*—but (adversative) God is one. He therefore is not that plurality, which the mediator as such implies. Therefore—the strict logical inference—the mediator is not God’s mediator, does not appertain as mediator to God. But whose mediator is this mediator? who is this plurality?

The answer, given ver. 19 is: *ἄγγελοι*—in these we have the plurality we were looking for. The law is, according to Paul, *διαταγὴς δι’ ἀγγέλων*. (Comp. ver. 15, *ἐπιδόα*: the law is not an *ἐπὶ διαταγῇ* in the sense that the covenant of promise was thereby prejudiced, or destroyed; it is, however, a *πρὸς διαταγῇ*—comp. *προσετέθη*—which, however, was not intended to annul the covenant of promise, for it was only meant to be in force “till the seed should come,” etc., that is, only for a time, only till the fulfilment of the covenant of promise should take place. The covenant, therefore, neither could nor should be

in any way infringed upon.) The author of the law is not mentioned here, as He had not been at *προσετέθη*. Of course God is to be understood. But Paul is not specially engaged, in making this authorship prominent. He stops with declaring that the law was ordained—promulgated—through angels, having in mind thereby to place it on a lower level than the covenant of promise. With “in the hand of a mediator” (by which of course no one else than Moses is to be understood) Paul now proceeds to name the signs by which the inferior dignity of the law may be known. The disposition of it committed to the angels, took effect through a *μεσίτης*, who, it is manifest, is to be regarded then as their delegate. The angels, the sense might be, did not even themselves promulgate the law in their own person, but this was done through a (human) mediator. The sense therefore would be: ordained for men, that is, the people of Israel, through angels, who, moreover, availed themselves of a mediator.—Yet Paul, by “in the hand of a mediator,” is not so much giving a fresh sign of the inferior rank of the law, as strengthening the previous affirmation, “ordained by angels.” The circumstance that a mediator was engaged in the work, was not meant so much to explain the manner of the angelic ministration, as to establish the fact of it. The presence of a mediator was in Paul’s mind closely connected with this, but by no means so closely connected in the current doctrine. How far this circumstance, that a mediator (namely, Moses) had a joint agency in the giving of the law, is a proof of this ministry of angels, is explained in ver. 20. “In the hand of a mediator” Paul has said and had to say: but where a *μεσίτης* is present, a plurality of parties represented by him is to be assumed; God however is not a plurality, but One: The law, therefore, at whose promulgation a plurality intervened, did not proceed from God, but from the angels (these being the only two parties conceivable)—and therefore form a plurality. The clause would not then be properly a proof (as indeed it is not introduced by *γὰρ*), but the fact of the “being ordained in the hand of a mediator” would be simply alluded to for confirmation of the “by means of angels.” It would then in fact be best to include the clause in a parenthesis. This interpretation is not disproved by the fact that in many other passages Moses is explicitly named as dealing with the people by commission from God Himself. Paul could still have the right to say that if in a single passage, as here, the giving of the law is represented as the work of angels, Moses must necessarily be regarded as their delegate; comp. Acts vii. 38.—It might also deserve attention, that in ver. 21 the *ἐπαγγελίαι* are expressly distinguished by the epithet *τοῦ θεοῦ*. Is not this connected with the fact that previously at the mention of the law, its Divine origin was entirely passed over and the giving of the law represented as the work of angels?

The question in ver. 21 would not then express a conclusion apparently resulting from the immediately preceding statement. It would rather express amazement, as to how any one could even imagine that the law, which is proximately to be referred to the angels, could invalidate the

promises of God. It is too weak for that. And what would thus be improbable on account of the mode of the law's origin, would then be further refuted by the truth, that the law is incapable of giving life.

Even on this interpretation of ver. 20, however,—independently of the explanation of *οὖν*—the sense given by us to the *κατὰ τὸν ἐπαγγέλιον* (see above) and to *εἰ γὰρ ἐδόθη* (see below) might be preserved.

[The above view to which such prominence is given on account of its novelty and originality, is in all essential features the same as that of GFRÖRER (*Geschichte des Urchristenthums, das Jahrhundert des Heils; Erste Abtheilung*, pp. 228, 229, Stuttgart, 1838). So that, although thirty years old, it has met with less consideration from commentators than is here given to it in its revived form. As GFRÖRER himself intimates that this interpretation is “easy to be perceived by the eye which has been sharpened by accurate acquaintance with the Jewish mode of thought,” it may be allowable to suggest that were this Paul's meaning, his Rabbinical training would be more apparent than in ver. 16. Besides this view would make Paul apparently disingenuous in his attempt to lower the claims of the law, which is God's law,—“through angels, by the hand of a mediator.” And yet the chief peculiarity of this novel interpretation is its ignoring that fact. This vitiates the whole, in our view. As Schmoller remarks ver. 19, “the purpose of this reference to the origin of the law is not to demonstrate its inferior dignity.”*

Subjoined is the view of ELLICOTT (2d ed.): “The context states briefly the four distinctive features of the law with tacit reference to the promise, 1) restricted and conditioned; 2) temporary and provisional; 3) mediately, not immediately, given by God; 4) mediately, but not immediately, received from God. Three of these are passed over; the last as the most important, is noticed; ‘the law was *with*, the promise was without a mediator.’ Ver. 20 thus appears a syllogism of which the conclusion is omitted: ‘Now a mediator does not appertain to one (standing or acting alone); but (in the promise) God is one (does stand and act alone); THEREFORE (in the promise) A MEDIATOR DOES NOT APPERTAIN TO GOD. Is then the law (a dispensation which, besides other distinctions, involved a mediator) opposed to the promises which rested on God (and involved no mediator)? God forbid.’ According to this view the only real difficulty is narrowed to the minor proposition. How was God one? And the answer seems,—not because He is essentially unity, nor because He is one by Himself, and Abraham is one by himself, nor yet because He is both the Giver, the Father, and the Receiver, the Son, united (as held in ed. 1), but, with the aspect that the last clause of ver. 18 puts on the whole reasoning,—because He dealt with Abraham singly and directly, stood alone, and used no mediator.” This has the merit of simplicity and is a safe view. LIGHTFOOT is perhaps not so close in his explanation, but it may well be added: “The very idea of mediation

supposes two persons at least, between whom the mediation is carried on. The law then is of the nature of a contract between two parties, God on the one hand, and the Jewish people on the other. It is only valid so long as both parties fulfil the terms of the contract. It is therefore contingent and not absolute. But God (the Giver of the promise) is one. Unlike the law, the promise is absolute and unconditional. It depends on the sole decree of God. There are not two contracting parties, there is nothing of the nature of a stipulation. The Giver is every thing, the recipient nothing. Thus the primary sense of ‘one’ here is numerical. The further idea of unchangeableness may perhaps be suggested; but if so, it is rather accidental than inherent. On the other hand this proposition is quite unconnected with the fundamental statement of the Mosaic law, ‘the Lord thy God is one God,’ though resembling it in form.”—R.]

Ver. 21. God forbid. For if there had been a law, etc.—That the law is not in the sense indicated “against the promises of God,” Paul proves first by the consideration, that if a law had been given which could make alive, *δικαιοσύνη* would have proceeded from it, i. e., not as it is commonly and altogether erroneously explained, in connection with the erroneous view as to the force of the objection: if a law that could do this had been given, and *δικαιοσύνη* came from it, then were the law actually “against the promises of God (a sense to which *γὰρ*, rightly taken, is unsuitable); but Paul really wishes to show that the law accords with the promises, and cannot be intended to annul these; for if the law were able to make alive, *δικαιοσύνη* would actually proceed from it, that is the same effect which is to be wrought through the promises. The law cannot, therefore, in itself, have any tendency hostile to “the promises.” But, he continues, “the Scripture has shut up all,” etc.—the power to “give life” (*ζωοποιεῖν*) was, as it were, denied the law, in order that “the promise might be given by faith in Jesus Christ.” It could not “give life,” and thereby bring “righteousness,” if only on account of the sins of men; but, in truth, it was not to do this, this was in no wise its design, for the promise was to come *ἐκ πίστεως Ἰησοῦ Χρ.*—Given life.—*Ζωοποιεῖν* = to make inwardly living, not = to give eternal life, for the sense is: if the law could awaken man from his death in sins, and give him spiritual life, “righteousness” (*= δεικναι τὸν ἐκείνου εἶναι*), would actually proceed from the law, for with the *ζωοποιεῖσθαι*, the condition of justification would be of course perfectly realized. The conclusion is therefore from cause to effect. MEYER incorrectly takes it “from effect to cause,” in connection with his explanation of *ζωοποιεῖν* as the bestowment of eternal life. The “making alive” is not indeed actually the cause of “justification,” but this is only because a making alive through the law is not possible. It is however precisely this unrealized case, viz., a making alive through the law, that is here spoken of. [The being dead in sins is here taken for granted; what is meant by “life?” WIESELER's view is given above. MEYER as usual restricts it to future eternal life; but LIGHTFOOT well says, it includes “alike the spiritual life in the present and the glorified life in the future,

* [See TURNER *in loco*, to whose valuable remarks I am indebted for the discovery that this view is not a new one.—E.]

for in the Apostle's conception the two are blended together and inseparable." This seems to accord better with New Testament usage. The reasoning then is not from the whole to its part (ALFORD), for the "justification" is not strictly a part, but a condition of "life," nor from cause to effect, but from effect to cause. "Life" does not come from the law, it does not, was not designed to justify, it is not against the promise, but has another purpose afterwards set forth.—R.]—**Verily.**—ὅντως = in fact, and not merely according to the fancy of the Judaizers, as is now the case, the hypothesis being denied.—**Righteousness.**—δικαιοσύνη is of course not immediately identical with "the inheritance," but it is an essential element of it, and the one treated of throughout the Epistle, which to be attained by faith.

Ver. 22. **But on the contrary, the Scripture shut up all under sin.**—*Συγκλείειν* is the strengthened *κλείειν*, to shut up, (not to shut together): then more tropically with *εἰς* to deliver up as a prisoner to some one; and generally, to give up into the power of any one, to deliver over. Ὅτι in this verse and the next one expresses this state of subjection still more strongly. Ἡ γραφή: the Scripture, generally, the written word of God; not the law. τὰ πάντα: the collective whole—all men;* as a fact, doubtless including Gentiles as well as Jews; although, as the context shows, the immediate reference is only to those who have the law, and of whom the Scripture speaks, that is, the Jews.—The sense of this somewhat peculiar expression is easily deduced from ver. 21. It is meant to explain, why the law (and generally, any law) could not make alive—impart spiritual life. "If the law had been able ζωοποιεῖν, then δικαιοσύνη would have proceeded from it; an impossible thing, for the Scripture has placed all under the power of sin," it was therefore not possible to fulfil the law and in this way to come to spiritual life; for the law certainly has not the power to destroy the dominion of sin, such a dominion as exists; it has not the power to break as it were the yoke of sin. But how far now can such a "shutting up under sin" be ascribed to the Scripture? Of course only in so far as it bears witness to this "being shut up." The sense therefore is: according to the testimony of the Scripture all are subjected under the power of sin—sin exercises a dominion, and that over all. This was the fault of men, but the active expression: the Scripture has done it, points nevertheless to an activity, which, it is true, could not have been exercised by the Scripture (for this, in itself, could only be a witness), but which yet was exercised by the Author of the Scripture, God. He has placed all under the dominion of sin (and that, as appears afterwards, with the design that the promise might be given by faith, etc.). But this, of course, He could only do for the punishment of men, on account of their "transgressions;" it is a punishment ordained of God, that sin should exercise a formal

dominion over men.—The connection stated with the previous verse excludes an explanation which otherwise would have a good deal for it, especially because then a function would be ascribed immediately to the Scripture. The explanation is this: the Scripture has, by its declaration, its portrayal, as it were, shut up=subjected all men without leaving any escape or exception, to the sentence: Thou art a sinner! and therewith has also shut them up under the curse which sin brings.—Still less is it meant to be said that the Scripture constrains all to acknowledge that they are sinners. Nor is there any allusion here to the truth, that the law, instead of restraining sin, has promoted it. Unquestionably, however, we are warranted by what Paul elsewhere says of the law, to bring in this thought, not in order to explain the words, but in order to gain a clearer conception of the fact.

The purpose of this "shutting up all under sin" was, that "the promise" should not be given "by the law" but "by faith of Jesus Christ" and therefore that matters should proceed according to the "covenant" of God, that is, that the promised good should be given, in a certain sense attained, not by merit of works, but of free grace. (This was the purpose of God of course with the foreknowledge that this end, on account of the sinfulness of men, cannot be reached through the law.) But more specially this "shutting up under sin" had as its aim, that the promise might be given ἐκ πίστεως Ἰησοῦ Χριστοῦ. For the law was given until the seed should come to whom it had been promised: this shutting up all under sin in consequence of which the law could not make alive, had therefore as its aim, that the promise should be given "by faith" on this Seed, that is, this Seed is Himself first made partaker of the promised good, since, according to ver. 16, the promises were given also to Him, and to others only through Him. Therefore also the duplicate expression by faith of Jesus Christ—to them that believe.—It no longer concerns the writer merely to show that the promise is given "by faith" or "to them that believe," agreeably to its original nature, and therefore really "of promise," or of grace. This has already been established in vers. 17, 18, but now, after the new epoch of the history of redemption, the epoch of law, is expressly called an adventitious [*hinzugekommene*] period, and the sinful condition of men having been made prominent, the discourse is directed more definitely to the point that the promise is given by faith on Jesus Christ, as the Redeemer, of grace therefore, but of grace ministered in this way. [It is perhaps best, with ELLICOTT and ALFORD, to take the genitive "of Jesus Christ" as both objective and subjective; the Object and the Giver of faith. St. Paul's opponents, as nominal Christians, might hold that the promise came to believers only, but he insists that it came not "by the law, but by faith of Jesus Christ." Hence there is no tautology (LIGHTFOOT)—R.]—"The promise:" here of course, in the objective sense, the object of promise. Taken generally this is—the inheritance; in a more special application that which is attainable for sinful men "by faith of Jesus Christ," is the "being justified," as is simply stated in ver. 24.—The pro-

*[CALVIN, BENGEL, ALFORD, JOWETT are disposed to give this a wider meaning: *omnia humana*, everything which men are, possess or can accomplish. But of this there is no indication in the context, the neuter being chosen because men are here regarded as a collective whole (ΜΕΤΑΚ).—R.]

mise, therefore, was to be given "by faith;" it was not possible "by the law" on account of sin: but before faith came, the law—and that on account of being shut up under sin—or more precisely, the peculiar position of men in respect to the law, was in its proper place, in order to open the way for the revelation of faith. This Paul says in ver. 23.

Ver. 23. **But before faith came.**—Neither here nor anywhere else [in N. T.] does πίστις mean the *doctrina fidem postulans*, the gospel, but subjective faith, which however is made objective. When men at the preaching of the gospel, believe on Christ, faith, which before was wanting, was now come, that is, it had entered, so to speak, the hearts of those who had become believers in Christ (MEYER).—**We were kept in ward, shut up under the law.**—"We"—the Christians from among the Jews. "Under the law" (ὑπὸ νόμον) is to be joined with "shut up" (συγκεκλ.), and this is then more closely characterized by "kept in ward" (ἐφρουρ.), which marks the transition to "unto the faith," etc. Paul then says first: We were "shut up under the law"—the law was the master to whose power, we were completely subjected, without any freedom of our own. And as such (shut up under the law), we were guarded, kept in ward (ἐφρουρούμεθα)—that we might not become free, in substance: we were held in subjection to the law. What now does this mean? Plainly it characterizes, briefly and strikingly, the nature of the law; it was a pressing yoke, a constraining power, to which men were subject. It was such by its continual holding up of commandments and prohibitions, and especially by what was connected therewith, the continual, terrifying denunciation of the curse in case of transgression in case of the non-fulfilment of the enjoined conditions. According to this, how can the condition of men under the law be more strikingly depicted than as a "being shut up under the law" [the perfect participle, which reading we retain, expressing this continued, permanent state.—R.], and because no manner of dispensation therefrom was bestowed in the whole epoch before faith was revealed as a συγκεκλ. φρουρεῖσθαι? [The meaning of ἐφρουρούμεθα is not "safely kept," but "kept in ward." We were shut up under the law and thus kept prisoners.—R.]

The purpose of this representation of the condition of law is no longer merely "to place in the light" still more clearly the great difference between the law and the covenant of promise in itself (as in vers. 19, 20), but it is now to be shown how the design of the law, in its deeper significance, nevertheless coincided with that of the covenant, how the former was preparatory to the perfecting of the latter. For "we were kept in ward, shut up under the law," says Paul, **unto the faith which should afterwards be revealed.** This is to be taken not merely as temporal, but also as telic—for faith—to the end that it might be possible for faith to be revealed, the same faith therefore, in reference to which it had just been said, that the Scripture shut up all under sin, in order that the promise might be given *through it*. The direct aim of the law, therefore, was the revelation of this faith, and through this we are

made partakers of the promise; so absolutely untrue is it, that it stood in the way of the promise.—"Revealed:" for "so long as men had not yet believed on Christ, faith had not yet come into manifestation, it was still an element of life hidden in the counsel of God, which, as a historical manifestation, was unveiled, when the congregation of believers came into being."

MEYER. How far now was this being "kept in ward, shut up under the law" preparatory for faith, and pointing to it? This Paul does not state; we must fill out the statement for ourselves, which however is not difficult after the preceding remarks. The Scripture has shut up all under *sin*. But on the other hand these same were kept shut up under the law. What else was purposed thereby (since ζωοποιεῖν through it is already excluded), than to awaken and keep continually awake in the soul, the fearful consciousness of standing under the curse of the law (the curse comprehended in the law itself, against transgression of it, against sin), and by this very means, on the other hand, to ground more and more deeply in the soul the conviction of the impossibility of attaining to "righteousness" through this law. The first effect, the consciousness of deserving the curse is elsewhere (comp. ii. 19) designated by Paul as a "dying," and this operation of the law as a "killing." Comp. 2 Cor. iii. 6. In this way it led to the revelation of faith in men's hearts, as to the only way of escape yet possible, or, it led to the longing for a redemption from sin, and thus made men willing for faith on the Redeemer given by God in Christ. [This was the result, but the state "under the law" was still objectively real, whether this consciousness were awakened or not. ELLICOTT remarks on the unusual order, that it "seems intended to give prominence to μέλλουσιν, and to present more forcibly the contrast between former captivity and subsequent freedom." Comp. Rom. viii. 18.—R.]

Ver. 24. **So that the law hath been.**—"Ἵνα": an inference. The fact of this "being kept in ward," etc., "unto the faith which should afterwards be revealed" made the law **our schoolmaster.**—This name it deserves, and that for a twofold reason: 1. The παιδαγωγός* approaches his charge with commands and prohibitions, nay, sometimes with threats of punishment, and in general, with limitations of his freedom, and lays upon him in this respect a stringent yoke; there takes place a keeping in ward, shut up under him. This limitation of freedom, and in general this whole relation of subjection, is not however an end in itself, but

* [As Schmöller omits any detailed reference to the word παιδαγωγός, ALFORD's note may well be inserted here: "The παιδαγωγός was a faithful slave, entrusted with the care of the boy from his tender years till puberty, to keep him from evil physical and moral, and accompany him to his amusements and studies. The E. V. 'schoolmaster' does not express the meaning fully; but it disturbs the sense less than those have done, who have selected one portion only of the pedagogue's duty and understood by it, 'the slave who leads the child to the house of the schoolmaster' etc., thus making Christ the schoolmaster, which is inconsistent with the imagery." So LIGHTFOOT: "This tempting explanation ought probably to be abandoned. Even if this sense did not require πρὸς Χριστὸν or εἰς Χριστὸν, the context is unfavorable to it. There is no reference here to our Lord as a teacher. 'Christ' represents the freedom of mature age, for which the constraints of childhood are a preparation. Comp. Eph. iv. 13."—R.]

has place only as a means to an end, serves a higher purpose, namely, that the pupil may be trained for mature age, and for the assuming of that higher grade, for which he is destined; "kept in ward, shut up" only "unto" that, which is afterwards to be revealed. And, according to ver. 23, the function of the law also had precisely this twofold aspect.—This goal that was set for attainment, the second point, was the main thing with the pedagogy of the law; this, therefore, is expressly stated in the added phrase (hath been our schoolmaster) *εἰς Χριστόν, unto Christ*.—This is unquestionably relic; this again is more precisely explained by that we might be justified by faith.—The goal was Christ=justification by faith in Him. Justification, which the law itself could not bring, because "shutting us up under sin," it was yet to open the way for, to conduct to; because it could not itself bring it, was yet to impel to the seeking and attaining of it "by faith."

Ver. 25. But after that faith is come, etc.—The law was preparatory to faith in Christ (and so far, indeed, in agreement with the covenant of promise), but for the very reason that it was preparatory, it had only a temporary validity, it ceased with the coming of that for the coming of which it was meant to prepare. Freedom from the law had the way prepared for it by the law itself, leading as it did to faith (how, see on ver. 23); but actual freedom came in only with faith. How?

Ver. 26 explains how (in connection with the aspect of the law as schoolmaster). By the fact that man through faith becomes a son of God. In this conception, however, we are not unduly to emphasize "son" as is commonly done, and to attribute to it the sense of free, son, come to majority, who therefore no longer stands, as a *παῖς*, under the *παιδαγωγός*. No doubt the "son of God" is also the one of full age, and therefore free; but Paul, instead of the bare notion of majority, substitutes at once a higher, theological idea, that of the Child of God. Whoever now stands to God in the relation of child, can no longer remain under the law, that schoolmaster, whose threats of the wrath of God awaken slavish fear.*—*Ἰσχυρεῖς*=all without distinction. This word is meant to emphasize strongly the power of faith. Whoever he be that has it, becomes a son of God and free from the schoolmaster, therefore you also are free. "You" writes Paul of set purpose, having before (ver. 25) spoken only of the Jewish Christians as those who had previously been under the schoolmaster. But now: You all, even the Gentile Christians, all you who are become believers,—that it might come into no one's mind, to place himself, of his own accord, under the schoolmaster, the law.—Paul says designedly in Christ Jesus instead of a gentive immediately depending on faith because he wishes to predicate of Christians that they are in Christ Jesus. For he proves that they are sons of God, from their putting on Christ, ver 27.

Ver. 27. The demonstrative force here appears to be simply in this, that Christ was God's Son (MEYER). WIESELER's objection that Son of God is not used in a similar sense to that in which *υἱὸς τοῦ θεοῦ* would be applied to Christ, because it is not used in the sense of a being begotten of God, is a strange one. Certainly that is not meant, but by this very putting on of Him who as begotten of God is God's Son, believers come into the relation of children to God, of course in the measure in which it is possible with them.—It is peculiar that Paul proves that all are the children of God through faith in Christ, immediately from the fact that they all have put on Christ by baptism, and so, without any intermediate step, puts Baptism in the place of Faith. Faith and Baptism, accordingly, are to him in a certain sense convertible ideas, that is, he does not conceive faith without baptism, or baptism without faith; he can therefore prove an effect of faith from an effect of baptism, and doubtless he speaks only to and of such as were not only baptized as well as believers, but with whom also the act of baptism was at the same time an act of faith.—The transition, however, from the "faith is Christ Jesus" to the **baptized into Christ** is easily intelligible in another view also. For nothing proves so clearly that any one has become a Son of God, as that he has put on Christ, and this takes place through the "being baptized into Christ" in a way that is also objective, and therefore undeniable.* On the other hand, his reference to baptism is of course only secondary; he does not as yet mention it in ver. 26, because, according to the connection he is there concerned directly with the effect of faith.

The full import of **put on Christ** is not developed, yet one thing at least is said, and that is primarily the most important—it involves the having become a son of God. It is not immediately—the putting on of "the new man." For the discussion here respects not the ethical quality of the act, but the relation to God involved in it; it is by justification and the relation of children to God given therewith and not by the subsequent sanctification, that we become free from the pedagogy of the law; the filial relation to God does not result from the putting on of the new man, but the reverse. On the other hand, in becoming a son of God, a man naturally has come into an inner relation to Christ, into communion with Him. This inner relation to Christ, in which we invest ourselves with Him, must then without fail lead to this result, that Christ becomes in us the principle of a new life, and we become inwardly transformed. This result is the more certain in that the entrance into relation with Him is so entirely real, through the act of baptism. One cannot enter into such inward relation with Christ without also experiencing this inward transfor-

* [In ver. 25, the article is omitted before *παιδαγωγόν*, as if to imply, under any schoolmaster, *unter Pädagogengewalt* (MEYER). Still as MEYER himself suggests, the emphasis must be laid on θεοῦ, "sons of God;" therefore not in the old pedagogic bondage.—R.]

* [ALFORD says "Observe here how boldly and broadly St Paul asserts the effect of Baptism on all the baptized." WORDSWORTH also at some length presses the objective grace of this rite. But surely there is as much and more reason for pressing "by faith in Christ Jesus" (ver. 26). Clearly the primary truth is "ye are all sons of God by faith in Christ Jesus;" the thought of ver. 27 is secondary. Where there is baptism and no sonship by faith, the question is an open one, as far as this passage is concerned, whether there has been any such "effect of baptism." See DOCTRINAL NOTES, 3.—R.]

mation, at least in its principle. The admonition Rom. xiii, 14: "Put ye on the Lord Jesus Christ," may therefore be understood in the sense of an admonition to a corresponding ethical work—to a becoming like Him through our work.—All are children of God by faith (*πάρτερες*, ver. 26; *ὁσοι*, ver. 27). This Paul carries out in the concrete in ver. 28.

Ver. 28. **There is neither Jew nor Greek.**—All these natural antitheses do not come into account in this relation,—if one only believes on Christ, he is a son of God, let him be what else he may. This is tersely expressed at the end of the verse by **for ye all are one in Christ Jesus.**—For this, according to the connection, can mean nothing else than: these distinctions, in a certain sense, antagonisms, do not, as respects being in Christ, come into consideration. All who are in Christ Jesus, are in the same degree "sons of God," how different soever they may be in other relations, that is, they are all, (*ἐν*) one and the same. Paul, however, goes somewhat farther yet, and by using *εἷς*, says that they are capable of being regarded all together, as one (moral) person.—Here too, we are not to think, at least directly, of "the new man" as if the "one new man" were meant.—Why now precisely *this* concrete explication of the "all" in ver. 26? The connection shows that the Apostle's first concern is to represent the antagonism of Jews and Gentiles as done away in Christ; for by the law this antagonism especially was maintained, and was therefore removed by the falling away of the law. And, on the other hand, the abrogation of the law could not be maintained in full earnest unless that antagonism were regarded as removed. But in order to make this "all" more vivid, or to place in still stronger light the power and meaning of faith in Christ, he adjoins yet other antitheses, and remarks that they too, in the new relation, are no longer reckoned of account; the slave also is through "being in Christ" a "son of God" as well as the freeman, and it is the same with sex. In this also, he appears to have the law still in mind. For these antitheses were maintained by the law; at least the law spoke sometimes of slaves, sometimes of freemen, sometimes of men, sometimes of women, and gave in respect to one class, ordinances which were not in force for another, while in view of faith in Christ, or of baptism in Christ's name—these antitheses fell entirely away. [There is a slight change of construction in the last antithesis. "The alterable social distinctions are contrasted by *οὐδέ*, the unalterable natural one is expressed by *καί*. The latter distinction is specially applicable as against the Jews insisting on their own spiritual privileges, and on the perpetual obligation of *circumcision*."]—WORDSWORTH.

Of this there may be a hint in the use of *υἱοί*, "sons," not "children," as E. V. The other sex have now the same privilege once belonging to "sons" alone. "*Ἀρσεν* and *θῆλυ*, generalized by the neuter, as being the only gender which will express both" (ALFORD).—R.]

Ver. 29. **But if ye be Christ's, then are ye Abraham's seed.**—Because Christ Himself is Abraham's seed (vers. 16, 19), and those that are His participate in His status.—**Heirs according to the promise**—for it was to Abra-

ham and his seed that the promise was given, therefore—the promise goes then for you also into fulfilment. On the other hand it needs no proof that those who are Christ's (because they are heirs by virtue of *this fact*, that they are Christ's) are heirs in the way of the promise of grace, not of works.

[ELLCOTT: "The declaration of ver. 7, is now at length substantiated and expanded by twenty-two verses of the deepest, most varied, and most comprehensive reasoning that exists in the whole compass of the great Apostle's writings."—R.]

DOCTRINAL AND ETHICAL.

1. *The Law and the Covenant.* Three points respecting the law are treated of in this section: a) the difference between the law and the covenant of promise; b) the inner relation of the law to the covenant as the means of preparation for the faith which receives the promised inheritance; c) the liberation from the law on the entrance of faith. Upon the first two points we have little more to say in addition to what has been already said in the EXEC. NOTES.

a. *The difference between the Law and the Covenant of Promise.* The law was not only given much later (ver. 17), but had also an entirely different character from the covenant of promise made with Abraham, and is not therefore to be regarded as a sort of renewal of that first covenant. The revelation of God to the patriarchs was essentially a different one from the subsequent one at the giving of the law on Sinai. In the first God gave pure, free promises of grace for faith; in the second He also, it is true, gave promises, but imposed as a condition of their fulfilment, the observance of a complex system of law. Or, primarily, the whole sinful people were placed under a constitution of law, and to this promises were attached, but only in the case of obedience; in the case of disobedience, there were threatenings, quite as distinct. To this corresponded the entirely different way in which the law was brought in—in the formal way of a compact concluded through a third party, a mediator, where both sides make engagements, and take on themselves obligations. By this was indicated a separation of God and His people, and it was therefore not the *normal* relation of God to His people, the one corresponding to the nature of God, but only a relation induced by the circumstances, especially by the transgressions of the people at the time; from the beginning, therefore, it pointed beyond itself, but was, no doubt, for a certain time the proper one, adapted to prepare for the relation of grace between God and His people that had been introduced by His dealings with the patriarchs.

b. *The inner relation of the Law to the Covenant as the means of preparation for the faith which receives the promised inheritance.* Respecting the second point we give here only the apt remarks of RIEGER (although his interpretation of ver. 22 is in itself incorrect): The attestation of God, written down and publicly promulgated in the law, has so taken hold of us and all our doing and leaving undone, that no denying, palliating, justifying of ourselves can any longer avail anything, but we must give ourselves up guilty and

prisoners under the curse denounced against every transgression; and through this captivity under the law, become pliant and ready for faith on the promise, as afterwards for coming humbly to the cross of Christ preached in the gospel, and thus seizing the only way of escape left remaining to us. The law, then, by its confining me under sin, so far from having the will or power to close against me the access to grace, on the contrary drives me into a strait, in which I am most apt to find and lay hold on the only means of escape. Decluding hiding places of the caves of sin, it indeed closes; but the appointed fleeing to the wounds that have atoned for me it furthers, rather than hinders. In brief: the promise ratifies to man everything, the law comes between and denies him all. Thereupon it is thought, God is against Himself, that must be allowed; but at last it turns out, that the law itself has had to help to this end, namely, that faith and the promise should have the victory. Christ is the law's honor, end, and fulfilment.

c. *The liberation from the Law on the entrance of faith.* Christ is the law's honor, that is, what honors the law is precisely this, that it leads to Christ. But at the same time and on this very account is He the law's end and fulfilment. The end of the law, for this beyond question is the intention of the whole Epistle, to demonstrate that Christians are no longer under the law, and in ver. 25, this is expressly declared: now that faith is come, we are no longer under the schoolmaster; he has fulfilled his office.—This is, in the first instance, to be understood historically. With the coming of Christ the epoch of the law, when it exercised dominion, is past, and a new epoch has begun, that of faith on Christ. Hence, also, those who in this new epoch are added to the people of God, through faith in Christ, that is, the Gentiles, are no longer to be held subject to the law, as though faith were not sufficient for salvation.—But this is to be understood also more specially, in a subjective sense; the man who has attained to faith in Christ, is thereby no longer under the law, but may and ought to view himself as free therefrom, and to appropriate to himself the full consolation of God's grace, and to oppose it to all accusations of the law.

2. *The Law has still its use, and must be preached among Christians.* But if now from (c) it were inferred: The law then no longer concerns us, and ought not to be preached among Christians! this would be a false conclusion. A *usus justificatorius*, unquestionably, cannot be made of the law under any circumstances, and we must, with Paul, warn men against any such use; and to this extent the position of the Christian preacher, as respects the law, is a negative one. But such a *usus*, indeed, did not belong to the law in itself, according to its Divine intention (as Paul teaches us), even though it was actually so employed. What belonged to the law, was the *usus pedagogicus*, and that it has still, and so far it has a function even in this, the New Testament era. For although the epoch of the law as a historical preparation for redemption, ceased with the coming of Christ, and with that the epoch of faith began, yet in the individual the "coming of faith" is always at first inchoate, and in this respect it cannot be said that in the Christian era we simply admon-

ish the soul to have faith in Christ, and lead it at once to the true source of justification. This may indeed take place, nor can it be disputed that there is such a thing as coming to faith in Christ at once. But its depth, its steadfastness, its true, full worth, this faith receives, now as ever, only through the service of the law. This must be held up before each man, and that distinctly and repeatedly, in order to bring him to the knowledge of his incapacity of fulfilling it, of the impossibility of attaining in this way to justification, and of the necessity of faith in Christ. Even the ceremonial part is applicable to this end, in order to make the value of its fulfilment in Christ the more plainly visible. Naturally, however, the specially ethical precepts come into the foreground. (That, in the application of the law within the Christian sphere, these latter, of the whole complex system of the "Mosaic law," are most prominently in mind, and that, therefore, when we speak of the law as still having a use at the present time, the word is not to be taken in its full sense, is, of course, easily understood.)—In this holding up of the law, in its *usus pedagogicus*, there is, it is true, only an analogon of what took place in the actual epoch of the law; for the subjection under the law is renewed, so to speak, only in an ideal way. At most, it may be said to him who will not be persuaded of the impossibility of being justified by works of law: then make trial of the law awhile! But on no one may the law be actually imposed, for the sake of having it do its work on him, to prepare him for faith; and no one ought to impose it on himself to this end. And as to the "bondage under law" of the Christian Church before the Reformation, we may, it is true, view in it a permissive Providence of God, and therefore something that was salutary, but we are bound to stigmatize the fact in itself as indicating an entire misconception of the true character of Christianity.—Yet, if the law is to have its *usus pedagogicus*, an actual subjection under the law must take place, namely, through the medium of the conscience. Only where this "law written in their hearts" exercises its function (but not where there is a mere agitation of feeling or conviction of the intellect), is it possible for a vitally active faith to come into existence. Only for *conscientiæ perterrefacti* do the consolations of the grace of the gospel in reality exist. And these exactions and threatenings of the law in the conscience are in turn essentially enlarged, more clearly defined and intensified by the positive law of God, so that in this sense it amounts to a complete "shutting up under the law." How long then this "keeping in word, shut up," etc., is to last, how soon faith is to be revealed, and justification to be brought in, is reserved to God's secret counsel, who in the history of His people alone knew when the time was fulfilled and who in the case of each soul also, alone knows it. To wish to continue "shut up under the law" would be perverse, for Christ is come, we must press through to Him, and in Him find consolation. But even when faith has been attained to, the temptation may come, to a retrogression "under the law," which must therefore be overcome with all appropriate means of strengthening faith. In this case then we are

to take a decidedly negative position with respect to the law, turning from it, suffering it not to terrify us, nor to expel Christ, and set Moses again in His place. Comp. also, on the whole subject, the admirable observations of LUTHER below, in the Homiletical remarks. This no doubt is the *usus*, which the law even since Christ's coming has retained. But this use manifests Christ more than ever as the End of the law: the law is only meant to drive us to Him. But Christ is also the Fulfiller of the law. The question therefore arises, whether the law have not another *usus* also, for the Christian. Upon this see below, in the remarks upon chap. v. 15 sq.*

3. *The significance and the blessing of Baptism.* Upon the idea of the "sons of God" see DOCTRINAL NOTE 7, on the following Section. Those are "sons of God," who believe on Christ, the more certainly so because they have received *Baptism*, and therewith have been baptized "unto Christ." For therewith they have "put on Christ" = have come into Christ = into Christ's relation to God = into the relation of the sons of God. Two things are implied in this passage. (1) Baptism is only a "putting on Christ," because joined with faith, it is therefore to be considered as such only when this connection really exists. That is: whoever positively does not believe on Christ, of him it is true, even if he chance to have received baptism outwardly, that he has not put on Christ. (Indeed, his being baptized could hardly be called "baptized into Christ.") On this ground, however, our practice of infant baptism remains legitimate. In the case of those, who do not yet believe when they are baptized, only because they are not yet capable of believing, but in whom there is just as little unbelief, or perverted faith in any thing else; in the case of children, who are brought by their believing parents to baptism, nothing certainly hinders us from assuming that they *in fact* "put on Christ." Let us consider only what this means. Not, to become a new man (see above, in the EXEG. NOTES), but in the first instance only to enter into the relation of children to God. For children certainly are not yet "under the law," and are not placed under the law (and consequently slavish fear of the Divine wrath and curse is out of the question), but are consciously placed by their parents under the promise of God in Jesus Christ. And if any significance at all is to be attributed to the parental care in this behalf, it must be assumed that an actual transfer under the promise takes place, where no positive opposition can exist. They receive from God the adoption of children, although as yet they do not use or comprehend it, that is, God comes into the relation of a Father to them, and accepts them as His children "in Christ Jesus," although as yet, they know it not. From this possession in fact,

to the conscious use of it, those baptized then make the transition in the measure in which they themselves apprehend in faith the promise of God in Christ, and the most efficacious means for promoting this conscious apprehension in faith, is precisely the translation in fact into this relation to God, that has already taken place in baptism. What therefore with the adult, come to self-consciousness, is one act, namely, the communication of the blessing and the consciousness of having it, the translation into the adoption of children and the use and enjoyment of the same, is, with the child, divided. The possession is assured to it, in order that from the very beginning of self-consciousness, it may feel itself already in possession of the good, and may so much the more certainly make use of the same.* And yet—more nearly regarded—the distinction is not even so great as this, for with the adult also, the possession in fact of the adoption of children (the "putting on Christ") and the consciousness and enjoyment of it—are two things by no means always coincident, but the latter is lacking only too often, from the weakness, nay, want of faith, that may intervene, and then the first concern always is to apprehend the promises of God afresh in faith, or more exactly, by recalling to mind that we possess them in fact, to quicken anew faith, that is, the consciousness of the possession. (2) But it is to be observed, that on the other hand also, the power of effecting the putting on of Christ, and of making one a child of God is ascribed to faith only because it is joined with the being "baptized into Christ," and therefore also, we may further conclude, can be ascribed only to it, when it is joined therewith. So then the candidate's longing after faith inheres, as it were, in his baptism, and finds first through this its realization, so the converse is true: Faith not without Baptism! *i. e.*, not merely that baptism must be added to faith, to perfect and to seal it, &c., but although a beginning of faith, more, however, in the nature of an *inquiry* of the heart after the salvation in Christ, than any thing more definite must precede baptism,—faith itself comes to the *certainty*: I have salvation in Christ, that is, in fact, comes really to be faith, only upon the ground and in virtue of that acceptance of the individual on the part of God, and that giving of himself up to God, which takes place in the act of baptism. Only on the ground of baptism, therefore, does the actual putting on of Christ take place, and therewith the becoming a child of God. Unquestionably this is the blessing and the significance of baptism, that it would thus help us to faith, to certainty as to our personal state of grace in Christ, even though in special circumstances it is reserved to God to lead a man without baptism to the certainty of faith.

* This third use of the law, viz.: as a guide to duty, is denied by Schmoller in form, but not in fact. That we must have a guide to our new life is evident enough. The only dispute is, as to whether we shall call it a *law* or not. Paul certainly does so in v. 14, vi. 2. And when this New Testament guide to duty is compared with the ethical precepts of the Mosaic law, it is found to be nothing else than the Decalogue itself, as Christ interpreted it, and as it was from the first destined to be understood. Compare the position of the law in the third part of the HEIDELBERG CATECHISM, *Of Thankfulness*, especially Questions 90, 91, 115.—R.]

* [Although any wider discussion of the subject of infant baptism would be inappropriate in this place, yet it must be added that any consistent pædo-baptist view must admit as much as Schmoller maintains here. The practice, however cherished from "custom or superstition," must inevitably fall into disuse (where there is no law compelling it), unless parents and children are brought to look at it in this light. Undoubtedly to my mind, it were better that it should fall into disuse, than be a mere public naming of a child, without any such delightful reality in it, as is here held. Of its efficacy as a means for promoting "the conscious apprehension of the promise of God in Christ," in after years, instances are still occurring, despite the prominence of " spasmodic " over "educational" Christianity in these days.—R.]

[CALVIN's remarks on ver. 27, present the middle ground of the Reformed Confession: "It is customary with Paul to treat of the Sacraments in two points of view. When he is dealing with hypocrites, in whom the mere symbol awakens pride, he then proclaims loudly the emptiness and worthlessness of the outward symbol, and denounces in strong terms, their foolish confidence. In such cases he contemplates not the ordinance of God, but the corruption of wicked men. When, on the other hand, he addresses believers, who make a proper use of the symbols, he then views them in connection with the truth—which they represent. In this case he makes no boast of any false splendor as belonging to the sacraments, but calls our attention to the actual fact represented by the outward ceremony. Thus, agreeably to the Divine appointment, the truth comes to be associated with the symbols.—The sacraments retain undiminished their nature and force; they present both to good and to bad men, the grace of God. No falsehood attaches to the promises which they hold out of the grace of the Holy Spirit. Believers receive what is offered; and if wicked men, by rejecting it, render the offer unprofitable to themselves, their conduct cannot destroy the faithfulness of God, or the true meaning of the sacrament. With strict propriety, then, does Paul, in addressing believers, say, that when they were baptized, they 'put on Christ.' In this way, the symbol and the Divine operation are kept distinct, and yet the meaning of the sacraments is manifest; so that they cannot be regarded as empty and trivial exhibitions."—R.]

4. "*Ye are all one in Christ Jesus.*" In this sentence there are two truths expressed, complimentary to each other, respecting the faith of Christians: *a.* *All* are one, that is, the natural differences, relative antitheses, which exist among men, place no limitations in the way of Christian faith. No one is hindered, by nationality or rank or sex, nor even by his religious belief, from becoming a Christian. Christianity is destined for absolutely all; as certainly as it is the specifically Divine, God-revealed religion; so on the other hand, this character of universality shows it to be the genuinely human religion, the religion destined for mankind as such.—Inasmuch as all can thus attain to faith in Christ, they can therewith, and this is the main thing, all attain also to the blessings contained therein, can all become God's children, all become heirs of the heavenly kingdom.—*b.* *All*, moreover, are also *one* in Christ. Inasmuch as the Christian faith embraces all, it also unites all, comprehends all in one great whole, and so first realizes in the full sense the idea of the unity of the human race, which by it is transformed into a great family of God. This it was meant to be, but is not of itself, not so much in consequence of the naturally established distinctions, as of the continual influence of (falsely uniting as well as) falsely sundering sin, to which so many false distinctions owe their first origin (as that of slaves and freemen), and which has given to those naturally existing a false tension, and turned them into sundering antagonisms.—This implies at the same time, that Christianity, while it unquestionably does away all artificially es-

tablished distinctions, does not level down natural ones, grounded in the Divine order of creation (such as sex, age, and also nationality), although it will have them divested of all harshness and false exaggeration (comp. also ANACKER).

[The truth here set forth by the Apostle contains also the principle of true evangelical catholicity. As *all* are one, irrespective of the natural differences, relative antitheses, which previously existed; so all, who are "in Christ Jesus" are *one*, irrespective of the differences and antitheses, which remain after they become Christians. That through the influence of yet remaining sin, these antitheses become antagonisms, does not destroy the real unity, since all "in Christ Jesus" are at least tending towards assimilation to Him. This unity (or catholicity, as applied to the church) is something superior to external uniformity, whether of rite, order or mere theoretical creed. But, at the same time, it is something widely different from latitudinarianism. The latter has no positive basis, but this is the actual unity "in Christ Jesus," the real catholicity of those who are "one," not from outward constraint, or ecclesiastical regulations (however excellent), but from their position "in Christ Jesus," which necessarily involves oneness of life from Him, with Him and in Him. Such a catholicity will lead neither to attempts to unite the visible church by means of external uniformity, nor to less earnest holding fast to the truth as it is in Jesus. In the Catholic Church, as thus constituted, "neither circumcision availeth any thing, nor uncircumcision" (rites, polity, philosophic or speculative theology), "but a new creature." Gal. vi. 15.—R.]

HOMILETICAL AND PRACTICAL

Ver. 19. LUTHER:—Even as it does not make sense for a man to say: Money maketh no one righteous, therefore it is worth nothing, just as little does it profit to say: The law maketh no one righteous, therefore it is a useless thing. But a man should so acquaint himself with the matter, as to attribute to each particular thing its own functions, that suiteth and appertaineth thereto. [BUNYAN:—He that is dark as touching the scope, intents and nature of the law, is also dark as to the scope, nature and glory of the gospel.—R.]

LUTHER:—See here most evidently the evil consequence of transgressions. On account of these God was constrained to change His countenance towards His people, and could no longer simply give promises of grace. A separation had ensued, and a mediator must intervene, who yet could only throw a bridge over, but could not do away the schism; the people were placed under a law, that commanded, and promised also, it is true, and yet the promises could not receive their fulfilment.—Essentially this, even now, is always the result of transgressions. The law comes in, held up by the conscience, but this is only a mediator, which throws a bridge over, so that there is still a connection, but the separation cannot thus be taken away.—Yet as it was true of the people collectively, so is it true of the individual, that the law came indeed because of transgressions, but only *until*

the seed should come. It is to find its end when it has done its work; is then to yield again to the Divine grace in Christ. Christ also it is true was called a Mediator, for He also was to unite that which was severed. But He has really united it, and not merely thrown over a bridge. For He received from God and brought to the people not merely the law, but came for the people's sin and transgression "with His offering of Himself, and so removed the separation." Whereas when Moses interceded upon the Mount for his sinful people, his office of mediator approached, indeed, to that of Christ; but after the intercession, although it preserved the people from destruction, he still came back to them with new tables of the law, and with the glory on his countenance which the people feared, and which he must therefore hide. Entirely different is the glory of the new Covenant.

Ver. 21. SPENER:—What God has ordained, is not at variance within itself, and therefore law and gospel are not at variance. Both agree together. But that we sometimes think they are contrary to one another, comes from our want of understanding. If we find therefore any two things in the Holy Scriptures that seem to contradict one another, we must yet believe otherwise concerning them, because both are spoken by God, and the defect is in us alone, that we cannot comprehend it.—[JOHN BROWN:—What a sad aptitude is there in our depraved nature to misapprehend the design of the gifts and works of God, and to pervert that to our destruction which was meant for our salvation, rendering such an exuberance of illustration necessary to prevent fatal mistake as to the purpose of "the law."—R.]

BERLENB. BIBLE:—The law cannot make living. It commands only: This shalt thou do, else thou art accursed. It does not give spiritual energies, but presupposes them. It cannot bring new Divine life into the dead heart of man. Therefore also it cannot justify. If it could do this, "then would be extolled and revealed to man, not God's grace, but rather men with their own power, merit, and work, which would be wholly opposite to the gospel, wherein God alone is recognized as righteous, but all men as false and powerless."

Ver. 22. The Scripture does not acknowledge in man the ability to help himself. It is the revelation of the general ruin, of the dominion of sin, over all men, showing how it began with the fall of the first man, and has extended itself over the whole. There follows from this the necessity of a redemption. This testimony of Scripture, still continued, should persuade us also, of the impossibility of attaining through works, that is, through our own strength, to justification, and of the necessity of entering, for that purpose, upon the way of faith. If the Scripture has shut up all under sin, it is an idle fancy, if thou thinkest thou canst nevertheless, in contradiction thereto, fulfil the law.—"That the promise," etc. Blessed purpose of the terrifying judgment: God would thereby only close up the false way, and therewith, as it were, procure Himself space for the redemption through Christ, and thus for the manifestation of His free grace agreeably to the covenant of promise.

Ver. 23. LUTHER:—The law is a prison, both bodily and spiritually. Bodily, it guards the ungodly outwardly, and restrains them so that they may not according to their will and pleasure practice all manner of villainy without fear. Then it shows us also spiritually our sin, terrifies and humbles us, in order that, when it has so terrified us, we may recognize our misery and perdition. And this is its true work or office, which it is appointed to discharge in us; yet so that it endure not forever.—The law with its custody is meant to serve our best good, namely, that when we are terrified thereby, grace and the forgiveness of sins may become to us so much the sweeter and more amiable, such as man can attain to by no works, but only through faith.—Whoever now is so well skilled, that in time of temptation he can bring together these two things, which are yet else of all things most opposite to one another, that is, whoever knows, when the law terrifies him most vehemently, that then the end of the law is at hand, and also the beginning of grace and faith, such a one knows rightly how to use the law. Know thou, that the law slays thee to this end, that thou mayest, through Christ, be made truly alive?—What has happened historically, at a certain point of time, since Christ has come, has done away the law, and brought freedom to light; the same happens day by day, spiritually, in every Christian man. For in such a one the matter is wont to take such a course, that now the time of law and the time of grace, ever one after the other, has room and place.—The law has its time, when it urges him, torments and plagues him, and brings him to feel his sin and acknowledge its greatness, to be afraid of death and God's judgment. And when it does this, it accomplishes its fitting and becoming work, which a Christian, while he yet lives in the flesh, feels more and oftener than he would fain feel it. But the time of grace is, when the faith, through the promise of Divine grace, is again helped up, so that it gains confidence through Christ towards God, and says: "Why then art thou cast down, O my soul, and why art thou disquieted in me?" Seest thou then nothing at all than merely law, sin, terror, mournfulness, despair, death, hell and the devil? Is there not also such a thing as grace, forgiveness of sins, righteousness, consolation, joy, peace, life, the kingdom of Heaven, God and Christ? We should with diligence learn to distinguish both manner of times, not with words only, but also in the heart, wherein they have their working. But this is above all things difficult. For although these two times, of law and grace, are widely different from each other, as concerns their unlike working, yet are they of all things most closely joined together, namely, in one heart. Yea, no one thing is to another so near as fear and faith, law and gospel, sin and grace. For so near are they to one another, that one consumes away and devours the other.—The law is abused, first, by all such as set their holiness in works, and indulge themselves in such dreams as that men can be made righteous by the law.—The law, secondly, is also abused by those that would set Christians wholly free therefrom, as the enthusiasts essayed to do, and who dream that Christian freedom is such a freedom as that every

one, after his own pleasure and presumptuous mind, may do what he will.—The law is abused, thirdly, by those that are terrified thereby, and yet understand not, that such terror should not endure longer than until they reach Christ. These, through such abuse of the law finally fall into despair, even as hypocrites by their abuse of the law, become proud and presumptuous. On the contrary, one can never highly enough estimate and value, what a dear, precious, and excellent thing it is to have the law, when it is rightly used.—[Such wrong use of the law is made by those who, appointed to lead children to Christ, continually din in their ears such false doctrine, such old legalism, as this: “My child, be good, do thus and so, or God will not love you.” What wonder when parents and teachers make the first wrong use of the law above referred to, that the little ones, whom a better training would speedily bring to Jesus, waiting to receive them, make the third wrong use of the law, and are terrified by it. “Forbid them not” thus! Parents do not stand in the place of the law as a schoolmaster, but, as it were, in the place of God, the Father.—R.]

Ver. 24. [BURKITT:—Moses and the law is a rigid and severe schoolmaster, who by whips and threats requires an hard lesson of his scholars, whether able to learn it or not; but Christ and the gospel, is a mild and gentle teacher, who by sweet promises and good rewards, invite their scholars to duty, and guide and help them to do what of themselves they cannot do; by which means they love both their Master and their lesson, and rejoice when it is nearest to them to direct them in their studies.—R.]

LUTHER:—If the law is done away, we are never henceforth under its tyranny, but are under Christ, and live in all security and joy, through Him who now reigns in us mildly and graciously by His Spirit. Therefore, if we could rightly apprehend Christ, the dear Saviour, this severe and wrathful schoolmaster would not dare to touch a hair of our heads. From this it follows, that believers, as concerns the conscience, are by all means free from the law; on this account the schoolmaster [*Zuchtmeister*] should not rule therein, *i. e.*, he should not affright, threaten, or take the conscience captive, and though he should undertake it, the conscience should not care for it, but should behold Christ on the cross, who through His death had freed us from the law and all its terrors. Nevertheless there is sin still remaining in the saints, whereby their conscience is accused and plagued. Yet Christ helps it up again through His daily, yea, continual drawing near. For like as Christ, when the time was fulfilled, came once upon earth, that He might redeem us from the insupportable burden and power of our schoolmaster, even so does He come every day, yea, every hour, to us spiritually, that we may grow and increase in faith and the knowledge of Him, and that the conscience may from day to day better and more certainly apprehend Him, and on the other hand, that the law of the flesh and of sin, the fear of death, and terror before God's wrath and judgment, and whatever else my unhappiness is, that the law is wont to bring with it, may continually grow weaker and weaker, and diminish more and more.

Ver. 26. [CALVIN:—It would not be enough to say that we are no longer children, unless it were added that we are freemen; for in slaves age makes no alteration. The fact of our being children of God proves our freedom.—R.]—In STARKE:—Even among God's children are many found that still are burdened with many weaknesses, as is witnessed by the example of the Galatians.

Ver. 27. LUTHER:—To put on Christ according to the gospel, means not, to put on the law and its righteousness, but means, by baptism to receive the unspeakable treasure, namely, forgiveness of sins, righteousness, peace, comfort, joy in the Holy Ghost, blessedness, life and Christ Himself with all that He is and has.—STAUKE:—The putting on of anything is such a union with that which we put on, that it becomes quite our own, that we therewith cover our nakedness, adorn ourselves, yea, it may even be, are superbly attired. Considering this matter, we may remember how our first parents, before their fall, needed no clothes to cover their nakedness, but after the fall sought them idly in fig-leaves, as an image of their own righteousness, in the place of which God made them other clothes of skins, as an image of the righteousness of Christ; for this is our beautiful garment, because it covers our nakedness, and protects us against the wrath of God, and adorns our soul.—O exceeding benefit, that we were baptized into the name of Jesus, even in our childhood! The remembrance of our baptism should be to us a continual assurance of participation in Christ and the kingdom of God; but not the less also give to us a continual impulse to all the faithfulness which the covenant of grace requires.—Believing Christians have in their daily putting on of apparel, especially when they put on new and clean garments, a beautiful figure, whereby they should bethink themselves, partly for comfort, of their legitimate nobility in Christ, partly of their bounded duty towards Him.

Ver. 28. [BURKITT:—Now since the coming of Christ there is no difference or discrimination between one nation and another, no regard to any national privilege, either of Jew or Gentile, no distinction of conditions either bond or free; or of sexes, either male or female; but circumcised or uncircumcised, we are all, one as good as another, in respect of outward privileges, or external advantages; but being sincere believers, we are all equally accepted of God in Christ. No external privilege or prerogative whatsoever, without faith in Christ, is any whit available to salvation; none are debarred from Christ, nor more nor better accepted with Him for any of these things.—R.]—LUTHER:—“For ye all are one in Christ Jesus.” These are great and admirable words. Before the world and according to the order of the law, there is a very great distinction of persons, which should be most diligently maintained. For if the wife in the family would be husband, the son father, the scholar master, the servant lord, the subject ruler, what would come of it all? Truly a wild confusion, so that no one could know which was which.* But because Christ's kingdom is not a kingdom of the

* [Dass Niemand wüsste wer Koch oder Keller wäre.]

law, but of grace, there is also no distinction of persons therein. The Christ whom St. Peter and St. Paul, together with all the saints, have had, even the same I, thou, and all believers, also have, the same have all baptized children also. Therefore a Christianly believing conscience knows nothing at all of the law, but looks alone upon Christ, through whom it comes to the unspeakable glory of being God's child.—**LANGÉ**:—If all men are one in Christ, as respects the Divine benefits or blessings of salvation, so no less do the rules of life given, and the duties inculcated by Christ, apply to all, so that no one may except himself.

VER. 29. STARKE:—The seed of Abraham is Christ with all His Christians, who cleave to Him in faith. He the Head, they as His members; He as the One through whom the blessing comes; they as His associates. Intimate and glorious union!

On vers. 15-22. (*The Epistle for the 13th Sunday after Trinity.*) **HEUBNER**:—The covenant of God with Abraham an everlasting covenant with the good. 1. Establishment, character of the same in itself: *a*) it is truly Divine, inviolable (ver. 15) and *b*) had reference as to its contents to all men and their redemption through Christ. 2. The continuance of the same even under the law (vers. 17-20): *a*) The law cannot abrogate the covenant of grace (vers. 17, 18). *b*) On the other hand the law is meant as a dispensation on account of sin to prepare the way for the perfect dispensation of the covenant (vers. 19, 20). 3. The perfecting of the same by Christianity: *a*) necessity of this covenant even according to the law (ver. 21), *b*) the condition of the same is faith in Christ (ver. 22).—The false and the right use of the law.—The dispensations of God for the salvation of men: Abraham, Moses, Christ. (The three stages of the economy of Salvation in their relation to each other.)—The unity of God with all the external difference of his revealed dispensations.—The one purpose of all the institutions of salvation.—Christ the consummation of all revelations.—**GENZEN**: Promise and law: (1) Both given by God, (2) have both one divine purpose.—**WESTERMEIER**: The testament of our God: (1) its excellence, (2) its irrevocableness.—**JOH. CHR. STARR**: The use of the gospel for our salvation: whoever uses the same aright, regards it as a Testament, *a*) to which he adds nothing, because it is God's Testament (vers. 15 sq.), *b*) as a testament confirmed by the death of Christ (ver. 17), *c*) as a free irrevocable gift of grace (vers. 18-20), *d*) in which alone righteousness and life are to be sought.—In **LISCO**: The purpose of the law: (1) what it is not, (2) what it is.—God's covenant of promise an unchangeable one—not abrogated by the law: (1) the law might not abrogate it, because it had long before been established (vers. 15-18); (2) could not abrogate it, because it could not replace it—could not help to justification (vers. 21, 22).

VERS. 23-29. (Epistle for New Year's Day.)* **HEUBNER**: The happiest entrance into the new year: (1) When we grow out of sin and the law's constraint and through faith become chil-

dren of God (ver. 23). (2) When we begin a new life after Christ's example, and become united in love (vers. 27, 28). (3) When we keep in mind the hope of one day celebrating in Heaven the eternal year of jubilee.—The free, courageous mind with which the Christian enters upon the new year.—**WESTERMEIER**: The precious New-year's gifts out of God's word, which this epistle offers: (1) Golden freedom; (2) A high rank; (3) A beautiful garment; (4) Peace and unity; (5) The best hopes for the future.—In **LISCO**: At the entrance upon a new year how important for all believers is the certainty that we are God's children.—**SCHAEZGER**:—How happy our life in the new year will be, when it is a life in the new covenant! (1) What means it: to live in the new covenant? *a*) not to live without God; *b*) nor as in the old covenant—under the law; *c*) it means: life in the faith of the Son of God—in the adoption of God's children—in communion also with all the children of God. (2) Such a life is happy; for *a*) it takes from us what makes us wretched: love of the world and the servile mind; *b*) it gives us what makes us truly happy: the joyfulness of faith, the filial feeling, the blessing of Christian communion; *c*) it promises us eternal life.—The blessing of being children of God consists (1) in the inward fear; (2) in the brotherly union; (3) in the promised inheritance.

CONARD: We are God's children: (1) this ought to give us repose; (2) impel us to holiness; (3) fill us with blessed hope.—**HARLESS**: Freedom in Christ: (1) freedom out of Christ; (2) actual slavery out of Christ; (3) the law and freedom in Christ.

VERS. 19-29. How is the law related to the covenant of promise? (1) It is essentially distinct therefrom, vers. 19, 20; (2) yet it is not in conflict with it, for it does not aim to justify (vers. 21, 22); (3) it is on the other hand advantageous for it, vers. 23, 24; (4) it must however recede before it (vers. 25 sq.)—Christ, (1) the law's honor—this is the law's honor, that it points to Christ; (2) the law's end.—The law points to Christ, but also ends in Christ [1, historically, 2, ethically].—Justification before God (1) comes into effect not without the law, (2) yet not through the law. Or (1) only through faith in Christ, (2) yet not without the law.

[**VERS. 27, 29.—CHRYSOSTOM** (in **TURNER**):—Thus we say, with regard to friends, such a one has put on such a one, when we mean to describe great love and increasing harmony and union. For he who has clothed himself appears to be that with which he is clothed. Let Christ, therefore, always appear in us.—**AUGUSTINE**:—We having put on Christ are all Abraham's seed in Him, and we are Christ's members; we are one man in Him.—**R.**]

[**VERS. 26-28. True freedom in Christ, hence true equality and true unity! How often are they sought by the world and even by the Church in some other way!—R.**]

Of vers. 21-29 each one is suited to *immediate* homiletical application. Special suggestions are not needed.

* [In the Lutheran Church, etc., not in the Church of England.—**R.**]

e. In their condition of minority the sons of God were indeed held as servants—were under the law; but with the sending of the Son of God the time of majority, and therefore of the full position of sons and heirs, is come.

(CHAP. IV. 1-7.)

(The Epistle for the Sunday after Christmas.)

1 Now I say, *That* the heir, as long as he is a child, differeth nothing [in nothing]
2 from a servant, though he be lord of all; But is under tutors and governors [guardians and stewards]¹ until the time appointed of the father. Even so we, when we were children, were [or were kept]² in bondage under the elements [στοιχεῖα, rudiments]³ of the world: But when the fulness of the time was come [came], God sent forth his Son, made [born]⁴ of a woman, made [born] under the law, To redeem [That he might redeem]⁵ them that were under the law, that we might receive the adoption of sons. And because ye are sons,⁶ God hath [omit hath] sent forth the Spirit of his Son into your [our]⁷ hearts, crying, Abba, Father. Wherefore [So then, ὥστε] thou art no more a servant, but a son; and if a son, then an heir of God through Christ [heir through God]⁸.

¹ Ver. 2.—[ἑπαιρόμενος. . . καὶ οἰκονόμος; the first referring to controllers of his person, i.e. "guardians," the latter, to managers of his property, i.e. "stewards." See Lightfoot.—R.]

² Ver. 3.—[Ἡμεῖν δεδουλωμένοι: the force of the perfect participle is more accurately expressed by "we were kept in bondage."—R.]

³ Ver. 3.—[Rudiments"] is preferable to "elements," as bringing out more distinctly the ethical meaning. See EXEG. NOTES.—R.]

⁴ Ver. 4.—[Γενόμενον must be rendered alike in both cases. "Born," *natum*, is the interpretation now generally adopted. So Koppe, Schott, Meyer, and later English commentators.—R.]

⁵ Ver. 5.—[It seems more exact to indicate the repeated *ἐνα* by the same form of translation" (Ellicott).—R.]

⁶ Ver. 6.—[On the exact force of ὅτι κ. τ. λ., see EXEG. NOTES. "Sent forth" is the better rendering of the aorist.—R.]

⁷ Ver. 6.—[Elz. has ὑμῶν against preponderating authority. Altered to conform to the foregoing ἑστé. [Ἡμῶν, R.] A. B. C. D. F., adopted by the best editors.—R.]

⁸ Ver. 7.—The reading κληρονόμος δὲ αὐτοῦ θεοῦ is with good reason approved by Lachmann, Tischendorf, [Meyer, Ellicott, Alford, Lightfoot.] R. has it. "It is commended also by its comparative difficulty." The κληρονόμος θεοῦ διὰ Χριστοῦ of the Rec. has arisen from a wish to lighten the difficulty, and is founded on Rom. viii. 17. So also the simple θεοῦ. The reading κληρονόμος alone is without any authority. [Wordsworth alone, among many recent English editors, adopts the longer reading.—R.]

EXEGETICAL AND CRITICAL.

This section depends on the proposition which Paul announced at the close of the preceding one, that Christians are no longer under the νόμος παιδαγωγός, because they are sons of God, and heirs. It distinguishes, with a reference to Israel, which was God's son, and yet was under the law, a twofold condition of the sons of God, the condition of minority, when they were still kept in bondage, and the condition of majority, when that bondage ceased, and therewith the proper position of sons first began.

Ver. 1. **NOW I SAY, THAT THE HEIR, AS LONG AS HE IS A CHILD**—"The heir"—the son, as the one who—by law and descent—is heir, even though he does not until afterwards come into possession of the property. He is **lord of all**—has the right thereto; nay, if the father is dead, he is actual possessor, only he cannot enjoy it, cannot assert his character as master, so long as he is under guardians as *νήπιος*, a child, [an infant, a minor. LIGHTFOOT: "The minor was legally in much the same position as the slave. He could perform no act, except through his legal representative. This responsible person, the guardian in the case of the minor, the master in case of the slave, who represents him

to the state—was termed in Attic law *κύριος*. Prospectively, however, though not actually, the minor was *κύριος πάντων*, which the slave was not."—R.] The most natural reference is to a child placed under guardianship, whose father is dead, especially on account of the expression *κύριος πάντων*; and this is favored by the direct application to the son, of the term *κληρονόμος*, heir. Some interpreters, it is true, cite the expression: "until the time appointed of the father," as inconsistent with this, on the ground that the age of majority was *legally* determined; but this objection has too pedantic a character. [ALFORD: "The question, whether the *father* of the heir here is to be thought of as dead, or absent, or living and present, is in fact one of no importance; nor does it belong properly to the consideration of this passage. The fact is, the antitype breaks through the type, and disturbs it; as is the case wherever the idea of *inheritance* is spiritualized. The supposition in our text is, that a father has pre-ordained a time for his son and heir to come of age, and till that time, has subjected him to guardians and stewards. In the *type*, the reason might be absence, or decease, or even high office or intense occupation of the father; in the *antitype*, it is the Father's sovereign will; but the *circumstances* equally exist." So ELICOTT and LIGHTFOOT.—R.]

Ver. 2. Guardians and stewards.—*Επίτροπος* also usually signifies guardian. Here, as =he who counsels the ward, defends him, and directs him. It is distinguished from *οἰκονόμος* =agent, a steward of the estate. The twofold expression is meant to bring out more strongly the idea of dependence.—**Until the time appointed of the father.**—*Προθεσμία*: “*tempus præstitutum*, appointed term, only here in N. T., but frequently in the classics, Philo and Josephus.” MEYER. [Objection is made to the view that the definite time was appointed by the father (MEYER and others), since the term was fixed by statute in Roman law. Some suppose a reference to some exceptional legislation as respected the Galatians. But this difficulty arises only on the supposition that the father is conceived of as *dead*, which is but a supposition. Besides it is unnecessary, as implied above, to press the illustration.—R.]

Ver. 3. Even so we.—To be taken strictly=the Jewish Christians. They must be such as were “under the law” (ver. 5). [MEYER objects strongly to this limitation and with reason, urging 1) the sense of “rudiments of the world,” 2) that in ver. 5, where the first clause evidently refers to the Jewish Christians alone, the second, taking up *ἡμεῖς* again, as evidently refers to Christians generally, since ver. 6 addresses such, and 3) that *οὕτως* (ver. 7) and *τότε* (ver. 8), applied to the Galatians, refer back to the servile condition. ALFORD, ELLICOTT and others admit only a secondary reference to the Gentile Christians. This is perhaps sufficiently satisfactory, but the whole context seems to refer it to Jews and Gentiles alike (LIGHTFOOT).—R.] **When we were children,** *νήπιιοι*.—The pre-Christian state is regarded as a childhood in relation to the Christian state of the same persons, only the Christian state then is regarded as ripe age (the comparison is differently applied 1 Cor. xiii. 11; Eph. iv. 13). In childhood a state of bondage existed [the perfect indicating a continued state.—R.]; the external position was that of a servant, not that of the free son. For we were yet *ὑπὸ τὰ στοιχεῖα τοῦ κόσμου*, **under the rudiments of the world.**—For the different explanations which this difficult expression has received, see MEYER or WIESELER. According to my view the expression applies in any case only to Judaism, especially to the “law” (an Apostle Paul could not possibly comprehend Heathenism and Judaism under one idea, regarding them thus as virtually equivalent); and moreover *στοιχεῖα*, especially in view of iv. 9, is to be taken in any case in a spiritual sense=beginnings of religion, elementary wisdom; for only with that do the expressions *ἀσθενῆ καὶ πτωχά*, “weak and beggarly,” agree. [*Στοιχεῖα*, originally the letters of the alphabet, as being set in rows. The question here is, has it a *physical* or an *ethical* reference. The fathers adopted the former view. The latter: “elementary teaching,” is now generally received, and is supported by its simplicity, its accordance with the idea of “minor” running through the context, as well as by Col. ii. 8. See notes on that passage. Against the limitation to Judaism, see below.—R.]

Τοῦ κόσμου is either general=Mankind; “the collective human world is conceived as an

individual subject, needing the Divine training, to which God, in its boyish age, lasting till the sending of Christ, gave the elementary instruction of the law” (WIESELER). It is true that the heathen world=this part of the *κόσμος*, had not these rudiments, but for that very reason does not here, where the object is the exposition of the Divine pedagogy, come into consideration. Or could “the world” be taken in a more specific sense, more fully characterizing the “rudiments” themselves=elements, which primarily belong only to the sphere of “the world,” of the visible, the external, and hence themselves having the like character, themselves external (comp. LUTHER), opposed to the higher stage, as pneumatic or heavenly? Comp. *τὸ ἅγιον κοσμικόν*, Heb. ix. 1 (WIESELER). [The first view seems preferable, but without the limitation to Judaism, which grows out of Schmoller’s view of “we.” For there was a Divine pedagogy in heathenism also, under which most of these to whom Paul wrote “were kept in bondage.” Lexically such a limitation is highly improbable. MEYER refers “world” to non-Christian humanity, and “the rudiments of the world” would then mean, not anti-Christian teachings, but the rudimentary training of non-Christian, ante-Christian humanity, including both Judaism and the strivings of heathenism, which may indeed have generally taken the form of external ceremonies, but which were alike propædæutic, the one containing besides an element absolutely good, absorbed in the gospel, the other, an element absolutely bad, antagonistic to the gospel. The Christian view of Ancient History, now generally received, strongly favors this interpretation. See CALVIN, MEYER, and comp. Col. ii. 8; also a thoughtful note of LIGHTFOOT, p. 170 sq., comparing the component parts of Judaism and heathenism.—R.]

Ver. 4, 5. But when the fulness of the time came, God sent forth his Son.—When the measure of time was full; and this was full when the time appointed by God had elapsed. The time is conceived as a measure. [LIGHTFOOT: “It was ‘the fulness of time.’” *First*: in reference to the *giver*. The moment had arrived which God had ordained from the beginning and foretold by His prophets for Messiah’s coming. This is implied in the comparison ‘the time appointed of the Father.’ *Secondly*: In reference to the *recipient*. The gospel was withheld until the world had arrived at mature age; law had worked out its educational purpose and now was superseded. This educational work had been twofold: 1. *Negative*: It was the purpose of all law, but especially of the Mosaic law, to deepen the conviction of sin and thus to show the inability of all existing systems to bring men near to God. This idea which is so prominent in the Epistle to the Romans appears in the context here, vers. 19, 21. 2. *Positive*: The comparison of the child implies more than a negative effect. A moral and spiritual expansion, which rendered the world more capable of apprehending the gospel than it would have been at an earlier age, must be assumed, corresponding to the growth of the individual; since otherwise the metaphor would be robbed of more than half its meaning.—The primary re-

ference in all this is plainly to the Mosaic law; but the whole context shows that the Gentile converts of Galatia are also included, and that they too are regarded as having undergone an elementary discipline, up to a certain point analogous to that of the Jew."—R.]

Born of a woman.—Conveying no allusion to His miraculous conception, but simply an emphatic designation of the Incarnation, defining precisely "sent forth." The reality of the Incarnation is emphasized, in order, in the first place, to bring fully into view the humiliation which God imposed on His Son, and to make this contrast felt: He humbled Himself—we were exalted. But this humiliation did not consist in the Incarnation alone, it was only the beginning; its full expression is found in **born under the law**, and the contrast becomes thereby still stronger: He was brought under bondage—we, into freedom. Yet of course the object is not merely to make the contrast sensible, but "born of a woman" and "under the law" is mentioned, because it was the means of attaining the end which was to be attained, namely, **that he might redeem**, etc.—i. e., primarily and principally the being "born under the law" was this means, but this again was only possible through His really becoming man.—Γενόμενον ὑπὸ νόμου, probably simply=born under the law, not: brought under the law. The primary meaning of this is, in general, that by virtue of His Jewish birth, He, like every Israelite, was subordinated to the requirements of the law, and we are therefore to supplement "redeem them that were under the law" with ἐκ τοῦ νόμου, "from the law"—that He might make those subjected to the law free from the law—that He might free them from the state of subjection under it, from their obligation to it, from the "bondage" just mentioned. The sense of "redeem" is given by the simple addition: ἵνα τὴν νομοθεσίαν, κ. τ. λ.,=might translate us from the position of servants into the free position of sons. Primarily, only this is implied in the words, and the expression therefore is not immediately convertible with the narrower, more defined one in iii. 13; although, indeed, if we look for the causal nexus between Christ's being born under the law and His redeeming those under the law, we shall be led back to the thought expressed iii. 13, as the connecting one, namely, that the one who stood "under the law" became by this law "a curse"—bore also the curse of this law, and thus freed the men who stood under the curse of this law from this curse of the law, and therewith from the law altogether, from dependence on it, since in the place of that dependence there now naturally came a believing self-surrendering to the Liberator. This filling out the thought by a reference to the death of Christ, gives moreover to "born of woman" also, its full significance; for only through this was death itself possible, as only through the being "born under the law" was it possible as a death under the curse of the law.

That we might receive the adoption of sons.—Properly the position of sons [υἱοθεσία] as opposed to the position of servants. Even "under the law" they were in themselves *υἱοί*, but as yet differing in nothing from servants; through Christ they first attained also to the po-

sition of sons, differed from servants. *Υιοθεσία* here means then more exactly: the right of the free, major son. This may very well be designated simply as *υιοθεσία*, since sonship *de facto* really begins with it, the son thereby first becomes properly a son.—That a sonship relatively to God is here treated of, is made apparent by the connection. [Schmoller evidently refers "we," in this clause, to Jewish Christians alone; but the objections of MEYER and others to such a limitation (see on ver. 3), apply with great force here. That it breaks the force of the Apostle's argument, and destroys the connection of the whole passage, to restrict it thus, is evident from the explanation into which Schmoller is forced in his remarks on the succeeding verse. It may be allowed that, in the previous clause, "those under the law" refers to Jewish Christians alone, but a wider reference of "we" to all Christians must be insisted upon.—R.]

Ver. 6. And because ye are sons.—Remarkable is the abrupt transition into the address to the Galatians, whereas what preceded applied to the Jewish Christians; for these were "those under the law," while the Galatians were, at all events, predominantly Gentile Christians. But through the sending of the Son the Gentiles also were to obtain the sonship with God, and they did actually obtain it through faith in Him. He can therefore naturally say to Gentile Christians also: Ye are sons,—and can appeal to the witness of the Spirit concerning this, which they have in themselves. And the discussion had properly direct reference to the Gentile Christians, the Galatians, to their freedom from the law; the remarks ver. 1 sq., were only as it were episodically woven in [?], in order to explain the peculiar position of Israel under the law.—[Accepting the wider reference of "we" (ver. 6), we find here no "abrupt transition," but a change to the second person, in order to apply to the Galatians, what had been affirmed of all Christians. Of course this obviates the necessity of such an explanation of the connection, as Schmoller makes.—R.]—With this sentence Paul wishes to confirm to the Galatians, in a way indisputable to themselves, that they actually have the position of sons and no longer that of servants; they also (he says) have this, as well as the Jewish Christians, as certainly as the Spirit also utters His voice in them. The primary purpose of the sending of the Son, stopped with this *υιοθεσία*. That the purpose has been accomplished, is shown first in this, the Spirit's witness of adoption. Ver. 7 therefore contains the simple conclusion from ver. 6: Accordingly thou art, etc. [It is a question whether *ὅτι* should be rendered "because," *quoniam*, or "that," i. e., to show that ye are sons (ELLICOTT). Most commentators incline to the former view. ALFORD in his notes opposes MEYER, who adopted the latter view, which in his fourth edition, however, he characterizes as "harsh and unusual." Still the proof of sonship remains. He would not have sent the Spirit, if they had not been "sons."—R.]

God sent.—At the regeneration of each of the readers, or what may here be taken as identical, at their baptism. Yet naturally a continuous sending from that time forward, is not excluded but included. [The aorist is used as in

ver. 4, referring to a definite act. MEYER notes the similarity of form, as "a solemn expression of the objective (ver. 4) and subjective (ver. 5) certainty of salvation," and also as indicating doctrinally "the same personal relation of the Spirit, which God has sent from Himself as He did Christ."—R.]—**Spirit of His Son.**—A peculiar expression; not immediately convertible with the conception: spirit of sonship, but = the Spirit, which the Son of God has; plainly, moreover, which He has peculiarly as Son; hence, the Spirit, in which, with Him the consciousness of sonship relatively to God rests and expresses itself, and so = the Son of God's Spirit of sonship. God gives the very same Spirit into the hearts of those whom He has accepted as His sons for the sake of His Son Christ; and therewith they also attain to the consciousness of sons relatively to God, so that they cry: Abba, etc.—**Crying.**—This strong word, *κραῖεν*, doubtless expresses, first and chiefly, the assurance and the strength of the persuasion, the full undoubting faith of having in God our Father; also, however, as resulting from this, the fervor with which the soul turns to this Father, yet without direct reference to a condition of trouble, in which a call is made for help.—**Abba, Father!**—"It is simplest to suppose that the juxtaposition of the two equivalent expressions is meant to emphasize more strongly the idea of Father." WIESELER. MEYER with less probability thinks, that 'Abba' had become so settled and sacred a term, as an address to God in Christian prayer, that it had acquired the nature of a proper name, admitting thus the addition of the appellative *ὁ πατήρ*. The ancients found in it an intimation: *quod idem Spiritus fidei sit Judeorum et gentium*. [It seems best to regard this repetition as taken from a liturgical formula, which may have originated among the Hellenistic Jews, who retained the consecrated word "Abba," or among the Jews of Palestine, after they became acquainted with the Greek language. The latter theory best explains the expression as used Mark xiv. 36 (LIGHTFOOT). There may be a reason for retaining "Abba" in its affectionate character, "My Father" (ALFORD). And the repetition may contain the hint, which the Fathers, LUTHER, CALVIN and BENGEI find, of the union of Jew and Gentile in Christ. Certainly an advance from the "Abba" of childhood to the "Father" of maturity, on the part of the believer, is not implied, nor is there a reference "to the fact that a freedman might by addressing any one with the title Abba, prepare the way for adoption by him," since they are enabled thus to cry, "because ye are sons."—R.]

Ver. 7. **So then thou art.**—A progress in individualizing for a practical purpose; namely, to bring home fully to each one separately, what he possesses through Christ.—**No more a servant.**—This refers back to the being "in bondage under the rudiments of the world," and applies to the Jewish Christians in its full sense, and then to the Gentile Christians also, in this respect, that in consequence of the sending of the Son, the necessity of giving themselves up to be held in bondage "under the rudiments of the world" was done away for them also; that in Christ these have lost their force. [In the wider view of "we" (ver. 3) this explanation is un-

necessary.—R.] In what special, still more wretched sense, they too were actually slaves, and so the state of servitude was abolished for them, appears immediately after in ver. 8.—**But a son.**—The contrast between "servant" and "son," as applied to the Jewish Christians, is limited to their being now in actual enjoyment of the son's privileges; as applied to Gentile Christians it is without restriction.—**And if a son, then an heir through God.**—"Through God" makes prominent that the one character, as well as the other, proceeds from grace, as opposed to all desert of works. Because a son (*sc.* of God), therefore according to the well-known hereditary right, also an heir, *sc.* of God. The controversy, whether Jewish or Roman right of inheritance is meant, may be called pedantic. Heir of God = to whom God's possession appertains, eternal life. [The briefer reading, *διὰ θεοῦ*, now generally adopted, is thus remarked upon by WINDISCHMANN: "It combines, on behalf of our race, the whole before-mentioned agency of the Blessed Trinity: the Father has sent the Son and the Spirit, the Son has freed us from the law, the Spirit has completed our sonship; and thus the redeemed are heirs through the Triune God Himself, not through the law, nor through fleshly descent."—R.]—This gives another basis for "heirs," iii. 29, and the train of argument thus reaches its conclusion.

DOCTRINAL AND ETHICAL.

1. *The rudiments of the world.* Respecting the characterizing of the law as "rudiments of the world," comp. the remark of LUTHER: Learn from this, when it concerns the business of justification before God, to speak of the law most contemptuously, following the Apostle. But when we are not treating of how a man may become acceptable and righteous before God, we are to reckon the law most highly and honorably, and with St. Paul, to call it holy, righteous, good, spiritual, and divine, as indeed it truly is.—St. Paul is alone among all the Apostles, in speaking so scornfully as it may appear, of the law. The other Apostles make it not their wont, so to speak. Therefore ought every one, who will study in the Christian theology, to take careful note of this diverse manner in St. Paul's writings. He has been called by our Lord Jesus Christ Himself His chosen vessel, and therefore also He gave him an elect mouth, and a diverse way of speaking above the other Apostles, so that he, as chosen vessel [*Rüstzeug*, lit. weapon], might most firmly and most faithfully found the citadel of the faith, even the article which teaches how a man must become righteous before God, and might teach the same most perspicuously, and most clearly,

2. *Law and Old Testament.* "Law is not synonymous with Old Testament, gospel with New Testament; as if we could say: The law has been abrogated by the gospel. Christ is the end of the law, therefore for us Christians the Old Testament has no more validity. It is not so, but the Old Testament as well as the New, contains gospel promise of grace, and the New as well as the Old contains law. Only that in the Old Testament the law, the schoolmaster unto

Christ, prevails, the gospel, on the other hand, appears in the form of promise of the future salvation, and so is more veiled; but in the New Testament the gospel of the accomplished salvation strikes the key-note, and the law, as a threatening might, only opposes itself to the despisers of salvation, and is written in the hearts of believers. And since the gospel extends through the whole Holy Scripture of the Old and New Testament, every Christian must necessarily count the Old Testament also honorable and holy. It is true here also: What God hath joined together, let not man put asunder." ANACKER.

3. *The fulness of the time.* For a full historical demonstration of Christ's having come in the fulness of time, see e. g., ANACKER. [SCHAFF: *History of the Apostolic Church, and History of the Christian Church*, vol. I. "It was a great idea of Dionysius 'the little,' to date our era from the birth of the Saviour. Jesus Christ, the God-man, the prophet, priest, and king of mankind, is, in part, the centre and turning point not only of chronology, but of all history, and the key to all its mysteries. All history before His birth must be viewed as a preparation for His coming, and all history after His birth as a gradual diffusion of His spirit and establishment of His kingdom. He is 'the desire of all nations.' He appeared in the 'fulness of time,' when the process of preparation was finished, and the world's need of redemption fully disclosed."

"As Christianity is the reconciliation and union of God and man in and through Jesus Christ, the God-Man and Saviour, it must have been preceded by a two-fold process of preparation, an approach of God to man, and an approach of man to God.—In Judaism the true religion is prepared for man; in heathenism man is prepared for the true religion. There the divine substance is begotten; here the human form is moulded to receive it. Heathenism is the starry night, full of darkness and fear, but of mysterious presage also, and of anxious waiting for the dawn of day; Judaism, the dawn, full of the fresh hope and promise of the rising sun; both lose themselves in the sunlight of Christianity, and attest its claim to be the only true and the perfect religion for mankind."

"The way for Christianity was prepared on every side, positively and negatively, directly and indirectly, in theory and in practice, by truth and by error, by false belief and by unbelief—those hostile brothers, which yet cannot live apart—by Jewish religion, by Grecian culture, and by Roman conquest; by the vainly attempted amalgamation of Jewish and heathen thought, by the exposed impotence of natural civilization, philosophy, art and political power, by the decay of the old religions by the universal distraction and hopeless misery of the age, and by the yearnings of all earnest and noble souls for the unknown God. 'In the fulness of time,' when the fairest flowers of science and art had withered, and the world was on the verge of despair, the Virgin's Son was born to heal the infirmities of mankind. Christ entered a dying world as the author of a new and imperishable life."—R.]

4. *God sent His Son, born of a woman.* In these few words we have the sum of the second article [i. e., of the Augsburg Confession]: "Jesus

Christ, true God, born of the Father in eternity, and also true man, born of the Virgin Mary." ANACKER.—If the preëxistence of the Son does not follow of necessity from the expression: God sent Him, it follows so much the more necessarily from the added clause: "Born of a woman," i. e., from the fact that this is predicated of the Son as something peculiar. Paul cannot have been thinking of a man, to whom the character of God's Son belonged only in some theocratic sense, who had been elevated to it by God: for why then the particularizing clause: born of a woman? It would be absolutely meaningless. It has a meaning only in the case of One, who in Himself was not one born of woman, who only became so, with whom this was something entirely peculiar. The peculiarity and noteworthy of the fact, also, that the Son of God was born under the law, depended, in reality, upon this, that in His original state He had not human nature.—The supernatural conception, it is true, is by no means implied in the expression: born of a woman, in itself, as if by this the concurrence of the man were to be excluded. But if we take this expression together with "God sent His Son," we are almost necessarily constrained to assume another than the ordinary origin through the generative activity of the man, an immediate activity, instead, of the God who purposed to send the Son.—The Divine Sonship of Christ is one belonging to Him in Himself, essential to His nature, so essential, that even by being born of a woman, and under the law, it was not nullified. It is on this account entirely different from our Divine sonship: this is an acquired, a mediated one; mediated through God's Son Christ.—On the other hand in this passage the true humanity of Christ is most distinctly declared. He did not bring His body from Heaven, and did not pass with it through Mary *quasi per canalēm*, nor did He merely assume a body like an angel. Either is excluded by the expression: born of a woman. And the tenor of the passage shows plainly that it is meant, not to declare His preëxistent being (this we can infer only by reasoning back), but precisely His true humanity, that God sent Him in such wise that He caused Him to be born and be manifested as man; it was precisely this which made it an actual *sending*, fulfilling the promise. But on the other hand this Man=God's Son; for if not, the purpose would in this way have failed in accomplishment, since it was no other than His Son that God would send.

5. *Born under the Law.* By this is made prominent not the legal obedience which Christ rendered, or anything performed by Him, but something to which He subjected Himself, the dependence on the law, in which He was placed—according to the whole connection: a δουλοῦσθαι (comp. τοὺς ὑπὸ νόμον), primarily dependence in general, and then as the culmination of it, the curse of the law, to which He subjected Himself. This passage therefore is no proof of the "active obedience of Christ," as it is termed. Christ, it is true, was in such a sense under the law that He observed it; He did not resist it; He was content with this dependence, and fulfilled the requirements of the law. But it is inappropriate to designate the obedience, which

Christ indeed rendered in fullest measure towards His Father, as fulfilment of the law, and to designate the (active) fulfilment of the law as that which was great and meritorious in Christ. Christ's obedience was an essentially free obedience of a child towards the Father, and thus far surpassing a bare *law-obedience*.—On the other hand, the statement of doctrinal theology, which in many quarters causes scandal, that Christ was in *Himself* not subject to the law, is *in itself* not incorrect. Only we must then take law in the entirely definite Biblical sense. The *γενέσθαι ὑπὸ νόμον* which was added because of transgressions, was of course something in itself wholly inadequate to His sinless being, wholly obedient as it was to God; He stood, as concerned Himself, in the Son's relation to God, not in the servant's relation, was no minor, needed no *παιδαγωγός*. This *γεν. ὑπὸ νόμον*, therefore, was something in itself foreign to Him, imposed upon Him, and undertaken by Him, for the definite purpose of the redemption of those under the law. But He was the first one "under the law" who yet was sinless, obedient to God, and this availed to the good of the men who were under the law.

6. *Adoption and the consciousness of it.* From the attainment of the filial relation to God [*Gottes-Kindschaft*] Paul distinguishes again the certainty of the same, so to speak, the conscious exercise of the privilege of children. Agreeably to this he distinguishes a twofold sending: the sending of the Son into the world and the sending of the Spirit of the Son into human hearts. On the first is grounded the attainment of the adoption of God's children, inasmuch as the sending of the Son led to the ransoming of those under the law. This is the objective side. Yet this hardly denotes merely the redemptive act of Christ, but includes doubtless, even at this point, faith in this act, as without this faith there is not an actual adoption, a being a son (comp. *ὅτι δέ ἐστε υἱοί*). But to this is yet added the sending of the Spirit of the Son into the hearts of the redeemed, or more specifically: His crying Abba in the heart. Primarily this serves for the sealing and making sure of the now established filial right (comp. Rom. viii. 16). Yet it is not bare assurance that is wanted, but the exercise, the use of the right; and this first becomes possible by receiving the Spirit of Sonship, exclaiming Abba. "Should we wish to do it of our own desire and folly (namely, use such an heartily filial address to God), the word would die upon our lips; for we cannot make God our Father, only He Himself can do it." It is this Spirit of adoption Himself, says Paul here, that cries Abba in us, of course, by uniting Himself with the spirit of the suppliant, and forming in it the language of filial address to God. Therefore Rom. viii. 15: *We cry Abba by this Spirit*.

Paul distinguishes, as has been said, two stages, but yet plainly not in such a sense as if the first were something complete within itself, and the second added to it, as something distinct, but whoever is "son" receives *eo ipso* this Spirit, and if he did not receive it, the Apostle would not predicate the being a son of him. The receiving of this Spirit is for him, and is

meant to be for the readers (on which account he alludes to it), the criterion of having become a "son of God." He cannot conceive the being a son without this Spirit in the heart exclaiming Abba. Therefore he affirms it at once and in reference to all: "Because ye are sons, God sent forth," etc. The same faith which translates us into the position of children, opens also the access to this Spirit. Yet of course this receiving of the Spirit of sons or children, is again somewhat successive, and Paul does not mean to say that this crying Abba takes place always with uniform strength and joyfulness; he will not deny that there come times of spiritual conflict; he only expresses what is normal.

7. *Son, not servant.* The idea of Divine sonship is a twofold idea, for the *υἱὸς θεοῦ* is first (*υἱὸς θεοῦ*) and then *υἱὸς* (*θεοῦ*). In Rom. viii. 14 sq., the previous context shows the former to be the main idea, for "being a son of God" is opposed to living "after the flesh," and is defined by "led by the Spirit of God." In this passage the essential idea is the second one: the Son of God is *son* and no longer *servant* (with which we may also supply "of God"), or the filial relation of the Christian to God, as it is brought into effect by Christ, involves the idea of religious maturity. The Christian has through his faith come religiously to majority; he no longer stands to God in the relation of the minor son, still kept in bondage. This latter relation of man to God is also one in itself possible and relatively admissible. God Himself placed man in it by the law (ver. 3); Israel itself stood by God's appointment in the relation to God of religious minority, was as yet "kept in bondage under the rudiments of the world." This was at that time what was fitting and wholesome for the people of God. (And in a certain sense the man who as yet knows nothing of Christ, is, even now, in this relation to God, is the unfreed minor, kept in by legal restraints, at least by the inward law of the conscience. It is true this law is a far more imperfect one than the positive law of God. Therefore the natural man without Christ is far more a *δοῦλος* than Israel was—a *δοῦλος* rather to the *σάρξ* or the *φύσει μὴ ὄντες θεοί* than to God; and there is needed at first a special activity directed to the awakening of the conscience. See below.) It is otherwise with the Christian; he has gained through faith in Christ, or rather through the Spirit of Christ, the position towards God of the free major son: this position, because established through Christ, has its direct analogy in the relation of Christ to His Father. It is true there is in this no independent dignity [*Selbsteherrlichkeit*]; but it is not so much that this is forbidden him, as that he himself is the farthest possible from wishing it, recognizing in it, as he does, an illusive image, knowing that thereby he would in truth lose his freedom, that true freedom consists in this very obedience of love towards God, in speaking nothing else than what He teaches, in doing nothing else than what He points out. Thus, although not living to himself, he is yet truly free, even towards God, as one of full age; is, *sui juris*, independent. For his conduct is not prescribed to him in legal injunctions, regulating even the outward life, and seeking in

this way to conform the inner life to God's will; he recognizes the "living to God" as his very element, the condition of his happiness. His obedience is not merely an obedience of law towards a ruler, but a life in trustful love to Him who is recognized as Father and sealed through the Spirit.

But especially does the maturity of the Christian consist in this, that he is *heir*, in possession of the paternal estate. For thus the minor is distinguished from the major son; for the former the inheritance is as yet administered by others, and he himself is not yet in enjoyment of it, but only, it may be, from time to time, receives out of it what is necessary for him, and on the other hand, may, on occasion, be kept in straits, or even subjected to punishment. So with man under the law; as he first sees in God One who commands and strictly regulates life, so also he sees in Him one who bestows good only according to desert, and who just as certainly, where punishment is deserved (as is more often the case), inflicts punishment, and instead of a blessing communicates a curse. It is otherwise with the son of full age and with the Christian. He is heir, is in possession and enjoyment of the paternal estate. This actual enjoyment of the inheritance he possesses in the first instance in justification and the state of grace connected therewith. As the major son freely disposes of the paternal estate, so also the Christian, in faith freely applies himself, as it were, when he will and as oft as he will, to his Father's treasure, and takes from it whatever he desires. Only this possession and enjoyment of his is, as it were, still embarrassed by the "sufferings of this present time," and the glory of the inheritance is still "to be revealed" (Rom. viii. 17, 18), as indeed the major son also, who has come into possession of the paternal estate, has still to struggle with many inconveniences, and so cannot as yet give himself up to the undisturbed enjoyment of his estate, and yet is none the less the free son, of full age, and by no means any longer in his minority. From this the simple inference is: (1) That as the Christian may not deprive himself of his position as Christian, if he would not incur the reproach in ver. 9, so also he may not be robbed of this rank or denied it, he may not be again placed under guardianship, and thus reduced from one of full age to a minor again, that therefore in particular the law may not be again imposed upon him, and his relation to God represented as conditioned by that; (2) that a Christian church, which does not regard her members as mature children of God, and train them to be such, but which instead retains them under the guardianship of the Divine law, or, more than that, of self-devised human ordinances, and accords to them only such a share in the benefits of Divine grace as suits her own discretion, if indeed, she does not wholly conceal them and set an inheritance invented by herself in their place—that such a Christian church misapprehends her most essential character (for Christ was no new lawgiver), and that therefore the Romish church, which does this, incurs this reproach, and that the evangelical church would incur the like reproach, so far as she imitated her in this, in a supposed pedagogic interest, or for the sake of discipline and or-

der.* She has simply to be God's almoner by offering the means of grace which excite and strengthen faith, as the condition of adoption as God's children, and what she ordains can lawfully have no other end than directly or indirectly to further such beneficence. True, individually as well as historically, the state of maturity, in the child of God, is preceded by that of immaturity; for just so certainly as a Christian is in the former state, just so certainly is he there no otherwise than through actual heart-faith. But the true way, that agreeable to the Divine order in such a case, is (according to remarks on the foregoing section) to hold up the law for this end and this only, that the man's conscience and with it the knowledge of sin may be awakened, that the law may prove itself in him also "a schoolmaster unto Christ." Now this comes to pass only through the preaching of the word of God in its completeness, inasmuch as thereby the law also is set forth, but now, of course, only with the intention of leading to the Gospel and therewith to the condition of spiritual maturity.

8. *Old Testament believers not of full age.*—As respects Christians the believers of the old covenant were accordingly not yet in the full sense "sons of God," i. e., "major sons." "But how were then the holy prophets, the great heroes, the upright men of God, who lived from Moses until Christ, minor children, that must be kept under the figurative rudiments of divine instruction as under tutors and governors? Doubtless in a certain sense they were. It is true that in much they have surpassed us; but what was spiritual, heavenly, eternally permanent in the kingdom of God, what Paul ever calls 'a mystery,' was not revealed to them so plainly as to us" (Roos). In order to judge correctly, we must however, with the Apostle himself, distinguish the period before the law from that under the law. For example, the patriarchs, although in another respect also children, stood in immediate intercourse with God, were not in the position of servants. On the other hand there certainly was also in the believers under the law, in proportion as the promise of the new covenant was living in them, *e. g.*, in the prophets, an anticipation, in a certain sense, of the position of major sons of God, although rather in some single moments of elevation.

HOMILETICAL AND PRACTICAL.

VER. 2. STARKE:—Human ordinances, which are directed to the well-being of the commonwealth, are in themselves in no wise contrary to the Divine law.—When the Prince of Wales in his childhood once refused obedience to his governor, appealing to his dignity as heir to the throne, Prince Albert brought the Bible, read him this passage, and chastised him.

VER. 3. HEUBNER:—The human race has had authorized and unauthorized guardians. Moses was authorized, for God had appointed him, on

* [There is doubtless a polemical reference in these statements of Schmoller, of no special interest to the American reader. It need only be suggested that Lutheran *antinomism* sometimes seems (but only seems, it may be conceded) to verge on *antinomianism*.—K.]

the other hand the Pope and Mohammed without authority have endeavored to bring back the race, now free and of full age, to minority again. The authority of revelation does not retain us in minority; for the faith which it requires is no blind second-hand piety, but first makes us truly free from all that darkens and binds.—SPENER:—God has His wise distribution of the measure of grace at various times, with which we must be content and learn to accommodate ourselves thereto. He has also His holy order, according to which He leads His children in conversion from the law into grace.—BERLENBER. BIBLE:—This guardianship was designed only for minors; hence it is all wrong when Christians allow themselves to be brought into bondage again under ordinances, which are urged upon souls as good and necessary to salvation, and made a burden, beyond and without God's Word and revealed will, which therefore proceed not from nor are approved of Christ and His Spirit. O how many, that otherwise have a good degree of knowledge and personal piety, are in a pitiable bondage under such things! Either they are things which are counted as belonging to outward worship, or which should otherwise serve to make people pious. Now it is not indeed to be denied that some incitements in themselves innocent may help beginners somewhat. But so soon however as a rule and necessity, or it may be even a holiness, is made out of it, it is a yoke. But the main cause why such ordinances of men are a slavery of souls is, because men commonly therein seek and exalt themselves. Our crafty nature seeks with its tricks to maintain itself in its false life, and conceals itself behind outward observances and human usages. Meanwhile it secretly carries on its sins, as before, and will not drown and die in the death of Christ.—It is enough to suffer that other hard yoke, which presses the man at his first conversion. The law of God itself knows how to press him hard enough then, with its righteous judgments and requirements. Matters go laboriously and wretchedly enough with a young believer.

Vers. 4, 5. For this fulness of the time the fathers and all believers in the Old Testament waited with great pangs and earnestness. Not less longingly then, even now, must he wait and look for this Deliverer, who feels his imprisonment. For the fulness of the time, which began with Jesus' birth, continues ever from then on through all times, our own times among them.—As this took place as to the outward work, so does it now come to pass as to the inward, since the revelation of the Son breaks forth at the time which the Lord has decreed, and His government takes the upper hand in order to bring matters to that stage, to which under the drawing of the Father they could not attain. If thou therefore spyest in thyself a mighty drawing towards faith and hungering after Jesus, take heed that thou neglect it not. For this is even the fulness of thy time, when thy Saviour is about to be sent into thy heart by the Father. In the same hour learn thou to watch and pray, and to forget all else, that thou mayst win thy freedom.

LUTHER:—Hear thou, O law, thou hast no right nor might over me; therefore I concern myself nothing, that thou accusest and condemna-

est me long and much; for I believe on Jesus Christ, God's Son, whom God the Father hath sent into this world, that He might redeem us poor, wretched sinners, who were in bondage under the law's constraint and tyranny.—Christ hath redeemed us, in that He was made under the law. When He came, He found all of us together guarded and shut up under the law. What did He then? Because He is God's Son and Lord over the law, the law hath no right nor power over Him, nor can it accuse Him. Now, although He was not under the law, yea, was its Lord, He nevertheless willingly subjected Himself to the law. Christ incurred no debt to the law, yet did the law nevertheless behave itself towards this innocent, holy One, &c., even so as towards us, yea, it raged much more and more cruelly against Him than it is wont to do against us men. For it accused Him as if He were the very worst blasphemer and mover of sedition, and pronounced that He was guilty of all the sins of the whole world, and finally it condemned Him by its sentence to death, and moreover to the most shameful of all deaths on the cross.—Because now the law has dealt so cruelly against its God, Christ now appears against the law, and speaks on this wise: Good mistress Law, you are indeed a mighty invincible empress and tyrant over the whole race of man, and have moreover a right thereto; but what have I done to you, that you have so cruelly and contumeliously accused and condemned me the Innocent? Then must the law, because it can by no means answer for this, nor excuse itself, suffer for it in turn, and allow itself also to be condemned and strangled, so that it may therefore retain no right, nor power, not alone against Christ, whom it hath so injuriously assailed, but also against all who believe on Him.—So has Christ now through this His victory chased the law away out of our conscience in such manner that it can no more put us to shame before God. This one thing it does yet, it still continues to reveal sin to accuse and terrify us; but the conscience lays hold against it of these words of the apostle: Christ hath redeemed us from the law, maintains itself thereon by faith and comforts itself therewith. Yea, so proud and courageous moreover does it become in the Holy Ghost, that it dares bid defiance to the law, and say: I care little for all thy threatening. For the victory, which Christ hath won of thee, He hath bestowed upon us; therefore we are now become free of the law unto eternity, if so be we abide in Christ. Therefore let there be praise and thanks to our dear God, who hath given us such victory, through our Lord Jesus Christ. Amen.

[VERS. 4, 5. ROBERT HALL:—(1) The mission of Jesus Christ, and the manner in which He manifested Himself. The Son of God, "made of a woman, made under the law." (2) The design of His mission; "to redeem them that were under the law, that we might receive the adoption of sons." (3) The fitness of that season which God in His infinite wisdom appointed for this purpose.—It was a most favorable time to prevent imposture in matter of fact; an age the furthest removed from credulity, an age of skepticism. The Infinite wisdom saw fit to select this time to silence forever the vain babblings of philosophy, to "destroy the wisdom of the wise."—Because

the fulness of the time was come, the event here referred to was the most important that had ever distinguished the annals of the world. The epoch will arrive when this world will be thought of as nothing, but as it has furnished a stage for the "manifestation of the Son of God."—[R.]

Ver. 6. LUTHER:—When we stand in the midst and deepest in the terrors of the law, when sin as it were thunders over us, death makes us tremble and quake, the devil roars most cruelly, then begins the Holy Ghost to cry: Abba, dear Father! And this, His cry, is much mightier than the law's, sin's, death's, and the devil's cry, let it sound ever so loud and hideously, it breaks and presses with all might through the clouds and the heavens, comes before God's ears, and is heard, &c.—Although I am on all sides in great terrors and distresses, and it seems as if I, Lord, were wholly and utterly forsaken by thee, yet am I nevertheless child, thou, Father, for Christ's sake. I am to thee dear and pleasant for the Beloved's sake. But for man in his heart to be able to utter the little word "Father" in time of temptation in true earnestness, there needs such a deep skill thereto, as truly neither Cicero, nor Demosthenes, nor any other accomplished orator has had; yea, should they even melt together all their skill in one heap it were not yet possible for them perfectly to utter forth what is meant by the Holy Ghost in the single word "Father" in believer's hearts.—We ought to let go the injurious, damned doctrine (where-with the pope hath defiled all Christendom), that man cannot be certain whether he is in grace before God, or not, and hold for certain that we have a gracious and compassionate God, who has in us a gracious complacency, cares for us as His dear children in earnest and most heartily—for Christ's sake; *item*, that we also have the Holy Ghost, which intercedes for us with crying and groanings unutterable.—In STARKE:—Behold the nature of ejaculatory prayers [*Stossgebetelein*], as they are called, wherein only the heart is lifted to God. In such a way can a believing soul very well pray without ceasing.—[BUNYAN:—O how great a task is it for a poor soul that comes, sensible of sin and the wrath of God, to say in faith but this one word, Father! The Spirit must be sent into the heart for this very thing; it being too great a work for any man to do knowingly and believingly without it.—That one word spoken in faith, is better than a thousand prayers in a formal, lukewarm way.—I myself have often found that when I can say but this word, *Father*, it doth me more good than when I call Him by any other Christian name.—R.]

Ver. 7. LUTHER:—Because Christ has redeemed us, that were under the law, there is no servant any more, nothing but children; therefore can thy power and tyranny, good mistress Law, have no place upon the lordly throne where my Lord Christ is to sit; therefore now I heed thee not, for I am free and a child, that is to be subjected to no servant's place.—The law may well rule and reign over the body and the old man; but the bridal bed, wherein Christ is to have His rest, it should leave unstained; that is, the law should leave the conscience at ease and undisturbed, for this is to reign alone with its bridegroom Christ, in the realm of freedom

and of sonship.—"And if a son, then an heir." No one through his works or merit succeeds in becoming heir, but birth alone brings it to him; even so do we also come to the eternal, heavenly possessions, such as forgiveness of sins, righteousness, the glorious resurrection, and eternal life, not through our coöperation, but without any act of ours—we suffer them to be bestowed upon us, and receive them from God through Christ.—Whoever could believe without any doubt, that it were true, and certainly comprehend, how immeasurably great a thing it is, that one should be God's child and heir, such an one would without doubt take little account of the world, with all that therein is esteemed precious and honorable, such as human righteousness, wisdom, dominion, power, money, possessions, honor, pleasure, and the like; yea, all that in the world is honorable and glorious, would be to him loathsome and an abomination.—How great and glorious a bestowment the eternal kingdom and the heavenly inheritance is man's heart in this life can not understand, and still less express. We see in this life only the central point, but in the life to come, we shall see the whole infinite circle.

Vers. 1-7. There are two degrees of the adoption of God's children: the degree of minority, where one is rather servant than child, and the degree of majority, where one has the place of a child.—The bondage of the law the way to the full adoption of God's children.—The relation of the law and of the gospel to adoption with God.—The son, still a minor, must wait till God declares him of age; while the son of full age is not to abdicate the child's place, else he makes a retrogression displeasing to God. Without Christ, under age, through Christ, of full age.—When Christ came, came the time of majority for the people of God; when He comes to thee, it comes also for thee, not earlier—but then, really.—GLÖCKLER: The wisdom and love of God in the sending of His Son: Wisdom: He came, when the time was fulfilled: Love: He came to bring redemption, and the adoption of children.—The true intent, virtue, and fruit of the incarnation of the Son of God.—When the time is fulfilled, God will send also to thee His Son, and His Spirit into thy heart; only wait and doubt not!—Every time, even the longest, has its fulfillment, for it is subject to God, in the service of His purpose.—KAPFF: The blessedness of the adoption of God's children: It is (1) a condition of freedom, (2) of joyfulness in faith, (3) of heirship to God.—W. HOFACKER:—On the family or house of God, into which, to us as children, access stands open in Christ Jesus: 1) The house or the family of God: there is there a Father, God, a mother-free, unmerited grace, a first-born Brother; many brothers and sisters besides, and a ministering retinue in the holy angels. 2) The different relations in which we may stand to the household of God: *a.* there are some, and they are greatest in number, who stand in a far distant and alien relation to the family of God; *b.* a smaller, less considerable number stand to the family of God in a nearer, but yet not the nearest relation; *c.* the third class stands to it in the full, conscious relation of children, as Paul says, ver. 6. 3) The laborious [*aufgabenreiche*] and yet glorious condition of those, who walk as

children of the house of God: *a.* the first task is, to learn more and more the true temper of children; *b.* the second, to show faithfulness and diligence in the daily work entrusted to them by the Lord; *c.* the third is, to wait in patience and hope for the promised inheritance.

—MÜHLHAUSER: The Abba cry: 1) a sign of being God's child; 2) but only possible through the Spirit of God.—Christ the Redeemer from the bondage of the law, 2) the redemption itself,

3) the consequence of this redemption.—HESSE: In what does sonship with God consist? 1) In the maturity of the spirit; 2) in the joyfulness of prayer; 3) in the certainty of salvation.—AHLFELD: Redemption through Jesus Christ. 1) From what has He redeemed us? From the law, from the constraint and from the curse of the law. 2) What does God offer us through our redemption? Sonship: the spirit of a child and the inheritance of a child.

C. Rebuke, passing over into Sorrowful Complaint.

CHAPTER IV. 8-18.

1. Interrupting the doctrinal exposition, Paul rebukes the incomprehensible backsliding into which they are falling.

(VERS. 8-11.)

8 Howbeit then, when ye knew not God, ye did service [were in bondage]¹ unto
9 them which by nature are no [not] gods.² But now, after that ye have known God,
or rather are known [have been known]³ of God, how turn ye again [how is it that
ye are turning again]⁴ to the weak and beggarly elements [rudiments], whereunto
10 ye desire again [again anew] to be in bondage? Ye observe [carefully] days, and
11 months, and times [seasons],⁵ and years. I am afraid of [respecting] you, lest I
have bestowed upon you labor in vain.

2. In language agitated by sorrow, he complains of the equally ungrounded estrangement, they had suffered to grow up between him and them through the selfish intrigues of the false teachers.

(VERS. 12-18.)

12 Brethren, I beseech you, be [become]⁶ as I am; for I am [also have become] as
13 ye are: [.] ye have not injured me at all [ye injured me in nothing]: [yea] Ye
know how through [that on account of]⁷ infirmity of the flesh I preached the gospel
14 unto you at the first [the first time]. And my [your]⁸ temptation which was
in my flesh ye despised not, nor rejected; [.] but received me as an angel of God,
15 even as Christ Jesus. Where is then [or What then was]⁹ the blessedness ye spake
of? for I bear you record, that, if it *had been* possible, ye would have plucked out
16 your own [omit own]¹⁰ eyes, and have given them to me. Am I therefore [So then,
am I] become your enemy, because I tell you the truth [or by speaking to you the
17 truth]? They zealously affect you, *but* not well [They pay you court in no good
way];¹¹ yea, they would exclude [desire to exclude] you,¹² that ye might affect
18 them [may pay them court]. But *it is* good to be zealously affected always in a
good thing [to be courted in a good way at all times], and not only when I am
present with you.

¹ Ver. 8.—[The idea of *servitude* rather than *service* is more accordant with the connection of thought.—R.]

² Ver. 8.—Lachmann, Tischendorf read τοῖς φύσει μὴ οὖσι θεοῖς, instead of τοῖς μὴ φύσει οὖσι θεοῖς. Rec. [The former reading is that of K. A. B. C, and modern editors generally.—R.]

³ Ver. 9.—[The tense here is the same as in the preceding clause, and the translation must conform.—R.]

⁴ Ver. 9.—[The construction is like ii. 14.—The rendering above given retains the force of the present: ye are in process of turning.—R.]

⁵ Ver. 12.—[Ἐπεσθε—"become." In the next clause the same verb is to be supplied. The better division of verses would join the last clause with ver. 13, as the better pointing transposes the period and colon.—R.]

⁶ Ver. 13.—[This rendering of δεῖ ἀσθνεῖν may now be considered as established.—R.]

⁷ Ver. 14.—The reading τὸν πειρῶν ὑμῶν ἐν τῇ σαρκί μου is followed. So \aleph [A. B. D. \aleph , Tischendorf, Meyer, Bagge, Ellicott, Alford, Wordsworth, Lightfoot.—R.] Rec. reads τὸν πειρῶν μου τὸν ἐν τῇ σαρκί μου; its sense is: You have not despised my bodily temptation—me on account of my sickness, by which I was tempted of God. But MSS. authority is strongest for ὑμῶν. Evidently this was not understood, and the Receipta is a conjectural emendation, based on a false interpretation. Πειρασμὸν was understood as calamitas, as an infirmity in the body of Paul himself, because in ver. 13 this is spoken of; and so ὑμῶν had either to be entirely erased, or replaced by μου; and τὸν added to connect ἐν σαρκί μου with πειρασμὸν. On the sense of the approved reading, see EXEG. NOTES. [Schmoller follows Lachmann's punctuation, which puts a full stop after σαρκί μου, but this is objectionable, and not adopted by later editors. It is better to put a comma only after "rejected."—R.]

⁸ Ver. 15.—There are three readings: 1) The Receipta, τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν. 2) The same, only without ἦν. 3) Ποῦ οὖν ὁ μακαρ. ὑμῶν, without ἦν, which gives no sense with ποῦ. The last reading is well supported, and found in \aleph , but seems to be a very old gloss; for a change of ποῦ into the more difficult τίς cannot readily be explained. Of the two others, 2) seems preferable, though we cannot definitely decide. [100 is adopted by Tischendorf, Alford, Wordsworth, Lightfoot; τίς, without ἦν by Ellicott. If we adopt 1) or 2), the E. V. must be altered: "What then was"—i. e. of what kind was, etc.—R.]

⁹ Ver. 15.—["Own" is not warranted by the simple τοὺς ὁφθαλμοὺς ὑμῶν.—R.]

¹⁰ Ver. 17.—[On the alterations, vers. 17, 18, see EXEG. NOTES. Ellicott's translation has been adopted only in part.—R.]

¹¹ Ver. 17.—Ἡμᾶς [instead of ὑμᾶς.—R.] is an unnecessary conjecture [of Beza's].

¹² Ver. 18.—The reading ζηλοῦσθε is an unnecessary conjecture in all probability, though found in \aleph . B. [Rejected by all editors of importance. Meyer, Ellicott, Wordsworth, read τὸ ζηλοῦσθαι; Lachmann, Alford, Lightfoot omit the article. It probably disappeared with the incorrect reading of the verb in some MSS.—R.]

EXEGETICAL AND CRITICAL.

Ver. 8 Howbeit then, when ye knew not God.—This sounds as if it continued the doctrinal development, but it takes a practical turn in the very next verse. "Now no longer a servant," Paul had said,—but, he now continues, reverting to the former time, then were ye servants—when ye did not know God. Yet this is doubtless not merely a note of time, but a statement of the ground of the then existing bondage—is certainly as ye are now no longer servants, just so certainly was there a valid ground for your being formerly servants, when ye knew not God, namely, servants of idols. But comprehensible on this account as your earlier bondage was, equally incomprehensible is your present surrendering of yourselves into bondage again. For the "not knowing God" has ceased, hence with the cause, the effect also; they are, as already said, no longer δοῦλοι, and therefore a δουλεύειν in their case has no longer any justification whatever; their new bondage to the law is now as much without warrant as was their former bondage to idols.—**Ye were in bondage to them which by nature are not gods.**—This indicates more precisely the kind of bondage, in which the readers, as being Gentiles, formerly found themselves. From the fact that he so distinctly states of what kind their bondage was, it appears to be beyond doubt that he could not place them, as respected their pre-Christian state, in one category with the Jewish Christians as respected the pre-Christian state of these (ver. 3), nor comprehend them together under "those in bondage under the rudiments of the world." Their bondage was, it is true, also bondage, but nevertheless an essentially different, more wretched one: they were not "kept in bondage" *sc.* by God Himself for a while, from pedagogic reasons, under a law, but it was a bondage resulting from their not knowing God, and being servants, moreover, τοῖς φύσει μὴ οὖσι θεοῖς—to those gods, but are only so called; they are in fact according to Paul's teaching elsewhere, *demons*. [Undoubtedly there is a "bondage" here referred to somewhat different from that of ver. 3, but the distinction seems to be, that in addition to the pedagogic bondage, in which all were held,

these Galatians, or heathen, were in even a worse condition. The sense of the two readings must be noticed; that of Rec., τοῖς μὴ φύσει οὖσι θεοῖς joins the negative μὴ with φύσει; not gods in reality, only thought to be so; but the better sustained order, τοῖς φύσει μὴ οὖσι θεοῖς joins the negative with οὖσι, asserting that they were not gods at all, did not exist; whether 1 Cor. x. 20 justifies us in supposing that the implied antithesis is *demons*, is very doubtful. MEYER and ELLICOTT remark that this is a subjective negation.—R.]

Ver. 9. Rather have been known of God.—A corrective climax, in order to give the following "how" still more emphasis. "This knowing on the part of God is of course not used of a theoretical knowing—for in that sense every one is an object of Divine knowledge—but of an affectionate, loving, interested knowledge; comp. 1 Cor. viii. 3; xiii. 12, and in the Hebrew יָדָע as frequently used. The aorist points to an act of God in the past, which was the act of adoption." WIESELER.—**How is it that ye are turning again?**—Πάλιν does not belong to "the rudiments" but to "turn" therefore not as if they had already before served the στοιχεῖα, but πάλιν only affirms that a second, new turning [*Umwandlung*] was taking place with them first from idols to God, now from God to "the rudiments of the world"—how turn you again—namely, to the στοιχεῖα?—In ἐπιστρέφετε, moreover, there is not of necessity implied the idea of turning back, but simply that of turning away; although in the expression: "Conversion from idols to God" the thought of an original apostasy from God lies at the foundation, yet it lay being rather in the background; and as ἐπιστρέφετε has in itself an entirely general signification, it could very well be applied, even in a case where there was no reference to a turning back; indeed there was scarcely another word to express this turning away, this striking into a particular course. [Schmoller, having adopted WIESELER's view of ver. 3, is of course, consistent in following out that interpretation here, but it is very evident that this interpretation is difficult to defend. Here, and especially in the final clause of the verse, there must be a departure from the more obvious meaning of the words, to admit the idea that they had not *re-lapsed* as well as *lapsed* by their apostasy. Πάλιν does not necessarily imply a turning back to the same things but to similar things, not *retro* but

iterum, i. e., not again to heathenism indeed, but to Judaism, both of which are included in "the rudiments of the world." So MEYER, ALFORD, ELLICOTT, LIGHTFOOT and others. The present tense (*ἐπιστρέφετε*) is used, for the change was still going on. Comp. i. 6 (LIGHTFOOT).—R.]—The rudiments are called **weak**, because they have not the power to atone for sinful man, and by communication of the Spirit to transform him inwardly, agreeably to what Paul says of the law, *e.g.* Gal. iii. 21; Rom. viii. 3; comp. also Heb. vii. 18. They are called **beggarly** on account of their relatively imperfect matter in comparison with the perfection and the riches of the gospel. WIESELER.—Whereunto ye desire again anew to be in bondage.—"Again" belongs to "serve," not as if they had already once served "the rudiments" but they have already served, they have been *δοῦλοι*; and now they wish to be so again, although servants of another lord, and thus they wish to begin the *δοῦλειαν* again *ἀνωθεν*, from the beginning, after it has scarcely as yet come to an end. [ELLICOTT'S statement is preferable: "They had been slaves to the rudiments in the form of heathenism; now they were desiring to enslave themselves again to the rudiments, and to commence them anew in the form of Judaism."—R.]

Ver. 10. **Ye carefully observe**.—Proof of the declaration first made: "Ye desire to be in bondage." [The punctuation is a matter of dispute. An interrogation mark is placed at the close of the verse by TISCHENDORF, LIGHTFOOT, and others, but ELLICOTT, WIESELER, and more lately MEYER and ALFORD (both of whom formerly made the verse interrogative) adopt a simple period. This suits the transition to ver. 11 much better.—R.] "*Παρατηρεῖσθε*: to observe carefully, not to celebrate, or else the objects would have been *σάββατα, νεομηνίας, ἑορταί*. The Apostle means to say, that they were not only given to the celebration, but, precisely like the Jews, were already scrupulous also as to the correct reckoning of time for their holy days. Days, with reference to the Sabbath; months, probably with reference to the new moons, not, because certain months, the seventh especially, were regarded as peculiarly holy months; seasons, within the year, with reference to the feasts; years with reference to the Sabbatical year, not the year of jubilee, which was no longer celebrated." WIESELER.—This passage shows how far and how far not, the Galatians had as yet been led astray. [Comp. Col. ii. 16. ALFORD is scarcely warranted in saying that this verse is at variance with any and every theory of the Christian Sabbath, since the reference is evidently to Jewish observances, Jewish days, etc. WIESELER supposes that they were then celebrating a Sabbatical year, because the present tense is used, but this is pressing it too far.—R.]

Ver. 11. **I am afraid respecting you**.—Not superfluously has Paul added the *ὑμᾶς*, but in the consciousness that it is not his own interest (as for instance his having labored fruitlessly, in itself regarded), but the readers' that his anxiety respects. MEYER.—Luther aptly says: *Lacrimas Pauli hæc verba spirant* [These words breathe the tears of Paul].

Ver. 12. **Become as I**.—The Apostle's re-

prehension of their conduct naturally prepares the way for the admonition to a change of this. Yet he does little more than briefly indicate the exhortation, without continuing it, but goes on rather to make mention, with painful emotion, of his personal relation to the readers, as it had been and as it had now become.—The sense of the briefly expressed admonition is not quite evident: but probably—become like me in freedom from Judaistic observance; the motive to this is then added: **For I also have become as ye are**, like you Gentiles, through my *ἐθνικὸς ὥν*, comp. ii. 14, and moreover the Apostle means, doubtless: when I brought you the gospel.—[Schmoller joins **Brethren, I beseech you**, with what follows, but the punctuation of the E. V. is better. The meaning of the first clause seems plain. In regard to the second, "two interpretations deserve to be considered: 1. 'For I was once in bondage as ye now are.' I once was a Jew, as ye now Judaize. 2. 'For I abandoned my legal ground of righteousness, I became a Gentile like you.' The latter sense is simpler grammatically, as it understands the same verb which occurs in the former clause, 'because,' not 'was.' It is also more in character with the intense personal feeling which pervades the passage. 'I gave up all those time-honored customs, all those dear associations of race, to become like you. I have lived as a Gentile that I might preach to you Gentiles. Will you then abandon me, when I have abandoned all for you?' This sense is well adapted both to the tender appeal 'Brethren, I beseech you,' and to the eager explanation which follows: 'Ye did me no wrong'" (LIGHTFOOT).—**Ye injured me in nothing**.—The emphasis does not rest on *me*, a mere enclitic in the Greek, as if implying that they had injured God and Christ. As the verb is aorist like those which follow, it seems best to refer this to that time of his first preaching. In that case the meaning "I have no personal grounds of complaint" (adopted by many from CURYSSON to LIGHTFOOT) is untenable. He begins with this clause to adduce their former treatment of him, as a reason for "becoming as he is." The next clause is not strictly adversative.—R.]

Ver. 13. **Yea ye know that on account of infirmity of the flesh**.—"The only correct, because the only grammatical explanation, is: On account of weakness of the flesh, so it appears from this, that Paul was necessitated, on his first journey through Galatia, to linger there, although properly it had not lain in his plan, and that he had during this compulsory sojourn preached the gospel to the Galatians. How and from what cause he was suffering, whether from natural sickness, or from injuries undergone for the gospel's sake, we do not know. Paul does not, by the mention of a previously unintended activity among the Galatians, work against his purpose, but rather right in the line of his purpose, since the love which received him so heartily and joyfully, must have been so much the greater, the less it was founded on the duty of a thankfulness owing for a benefit previously intended for the receivers, and for efforts made strictly on their account" (MEYER);—or rather, perhaps; "the less he, considering the impediment of his bodily condi-

tion. could expect such a reception" (WIESELER). That is, we suppose, because, through his infirmity he was in many ways impeded in his public labors, because his preaching of the gospel was a variously marred, imperfect one. He means to say then, that he preached in a state of bodily weakness. But the words themselves are not to be so translated. [WORDSWORTH: "On account of the infirmity in his flesh and the consequent temptation to his hearers, he was naturally led—perhaps he was guided by the Holy Spirit—to shun in the first instance the more civilized population, of Asia and Europe, as to go rather to the despised Galilees of the world, and then when his reputation was established, to proceed through Macedonia to Athens, and thence to Corinth and to Ephesus, and so finally to Rome." But this learned author can scarcely be warranted in making this the implication in *πρότερον*, as he does, in order to deny a second visit to Galatia.—R.] *Πρότερον*, apparently not—formerly, referring generally to time past viewed from the present; for the addition would then be entirely superfluous; but special—the first of two definite occasions. The second time of "preaching" is, however, not the present writing of the Epistle, for *εὐαγγελίζω* is invariably used of oral preaching; but there is a twofold presence of the Apostle among the Galatians presupposed, to the first of which the *πρότερον* refers. In fact, the book of Acts also mentions two visits of Paul in Galatia, Acts xvi. 6; xviii. 23. "Paul therefore adds *τὸ πρότερον*, in order to designate with full distinctness the first visit, during which he founded the churches. At his second visit, also, the joyful experiences which he had had *τὸ πρότερον* were not repeated; the churches were already infected with Judaism" (MEYER).

Ver. 14. With the reading *πειρασμὸν ὑμῶν* it appears best to set a period after *ἐν τῇ σαρκί μου*, and to connect the words with *οἴδατε* ver. 13—you know how you, through my bodily infirmity, and the hampering of my evangelical activity in consequence of it, were put on proof—experienced the temptation to think unfavorably of me. Unquestionably the connection is somewhat difficult. But plainly the connection with what follows is wholly inadmissible, although MEYER accepts it—you have not despised your trial in my flesh. But what is meant by despising the trial, &c.? Who could understand it at all? MEYER himself has to alter the expression somewhat, so as to mean: contemptuously repel. And besides what would be signified by the climatic expression with two words: *ἐξουθενήσατε* and *ἐξέπνυσατε*? This, however, manifestly constitutes the antithesis to the strong affirmative expression *ἀλλ' ὡς ἄγγελον κ. τ. λ.* The one as well as the other therefore refers to himself. He praises them in them, that they did not reject and even spit out him, as there was room to apprehend, but—the exact opposite—received him as an angel, nay, as Christ. [The reading *ὑμῶν* must be adopted, but this by no means compels us to follow the punctuation and connection just indicated. MEYER, ALFORD, ELLICOTT, WORDSWORTH, LIGHTFOOT and most editors reject Lachmann's punctuation, which makes the latter part of the verse intolerably harsh and abrupt, and does little to

remove the difficulty of the former part. As WORDSWORTH intimates "the teacher's infirmity is the people's trial." Paul's infirmity, whatever it was, put them on trial, was the thing which tried them (*πειρασμὸν ὑμῶν*), and yet they did not despise and loathe him on account of this infirmity, but received him, etc.—R.]

Ver. 15. What was then [or where then is] the blessedness ye spoke of? [The E. V. gives a sufficiently correct paraphrase, if *ποῦ* be read.—R.] WIESELER:—How highly blessed you pronounced yourselves, *sc.* that you were able to hear me?—*Τίς*=how great. *Ὁὖν* comes in somewhat abruptly, but is explained by the emotional character of the style. Paul transfers himself vividly into the time when they received him with such veneration, and exclaims: How was it then, what a boasting of blessedness then arose?—With that agrees, as a proof, what follows: **For I bear you record.**—MEYER: Of what character then was your boasting of blessedness?—how inconstant? More far-fetched is the explanation: On what was your boasting of blessedness founded? Others supply *ἔστι*: What then is your boasting of blessedness?—it is nothing any longer; it is at an end, therefore somewhat in the sense of *ποῦ*. But the following *γάρ* does not agree with this.

That, if it had been possible, etc.—A proverbial mode of speech, derived from the high value and indispensableness of the eyes. Puerile is the explanation: Paul had an ophthalmia, and says here, that the Galatians, if it had been possible would have given him their sound eyes. [The E. V. "your own eyes," giving an emphasis, unwarranted by the Greek, favors this theory of "ophthalmia." It is well defended by Dr. BROWN, *Horæ Subsecivæ*, yet scarcely sustained by this passage.—R.]

Ver. 16. So then, am I become your enemy.—A sharp antithesis. The simplest sense: Since you were so minded towards me, can I be afterwards regarded as your enemy only because I tell you the truth (instead of speaking according to your fancy). The sentence is introduced somewhat abruptly, or the inference implied in *ὥστε* is not so very obvious. It may be explained, however, from the emotional character of the language. The emphasis lies on "tell the truth;" but in the first instance "enemy" (*ἐχθρός*), as constituting a contrast, must be made prominent; it therefore stands first, and by placing *ἀληθεύων ὑμῖν* at the end, this also is emphasized. The Apostle had already told the Galatians the truth, rebuking their errors and short-comings, before the writing of his Epistle (for this they had not seen as yet), at a second visit in person among them. [The present form of the E. V. seems against this, but the participle means "by telling the truth," which of course admits of a part reference. WORDSWORTH renders "being true," to avoid the admission of a second visit.—R.]

Ver. 17. They pay you court in no honest way.—[So ELLICOTT. LIGHTFOOT: "As *ζηλοῦν* would seem to have one and the same sense throughout this passage, its more ordinary meanings with the accusative, as 'to admire, emulate,' must be discarded. It signifies rather 'to busy one's self about, take interest in,' a sense

which lies close to the original meaning of *ζηλος*, if correctly derived from *ζέω*." So Schmoller *liebeifern*.—R.] "They also, it is true [*sc.* the false teachers; for we usually abstain from naming those whose very names produce in us dislike and aversion (CALVIN)] will fain have an affectionate zeal towards you, and contend for the possession of you: but in view of the truth, that, while they will bring you out of affectionate zeal, is worse than what you already have, we must say; they are zealous for you to no good." EWALD.—**They desire to exclude you**,—first from me, and thus from the pure gospel to them and their teaching.—*Iva*, (that) with the indicative present is certainly harsh; but MEYER's interpretation is altogether too forced. He feels himself obliged on account of this harshness to take *iva=ubi*, *in quo statu*; whereby, by which exclusion, when it has taken place, you, with your zeal are directed to them as objects of your interest. [The final sense of *iva*, *i. e.*, they do it for this purpose, is preferable; the indicative being regarded by ALFORD and ELLICOTT as a solecism, though Lightfoot remarks that this usage, while quite unclassical, is often found in later writers. MEYER insists very strongly however upon the local sense.—R.]

Ver. 18. **But it is good to be courted in a good way at all times.**—The "courting" of which they are the objects, he has been obliged to censure, and accordingly he adds (turning to the readers themselves): It is indeed good (*καλόν*) to be an object of the affectionate zeal of others, good to be zealously loved—but only in a good thing. It is only good to be zealously loved in a good laudable cause, and for the sake of it, but not as now, on account of an evil cause, namely, apostasy from the truth. This thought Paul completes by the addition: At all times it is good to be loved for the sake of a good cause. But (he says) more accurately considered, it is only good, when one is zealously loved *at all times*, for the sake of a good cause, and not merely for a while, or at certain times, *i. e.*, when one is always *worthy* of zealous love (for the sake of a good cause). This thought however, Paul does not leave thus general, but suddenly—disturbing the concinuity of the discourse, though quite in congruity with the emotion expressed in the language of this section—gives it a definite application—**not only when I am present with you.**—Then you showed yourselves worthy of love, but, alas, not now, when I am not with you.—MEYER and WIESELER understand the beginning of the sentence thus: good it is, that zeal is shown, etc.; and not so that the Galatians are understood as the objects of the zeal, but so that the zeal *εν καλῷ* is opposed to the zeal of the false teachers, which was *εν κακῷ*. But justice is not thus done to the passive infinitive. [This verse has caused much discussion. The following results seem clear: 1. That the verb *ζηλῶν* is to retain the same meaning throughout. 2. That the last infinitive is passive, and the Galatians the object. But 3. the force of *εν καλῷ* is doubtful. It may be (a) merely adverbial (ELLICOTT). "It is a good thing to be the object of courting *in an honest way* (as you are by me, though not by them) at all times, and not merely when I happen to be with you." (b)

It may indicate the sphere, in contrast with that of the false teachers (ALFORD). It is a good thing (for you) to be the objects of this zeal, *in a good cause*, at all times and by every body, not only when I am present with you. I do not grudge the court that is paid you. Only let them do it in an honorable cause. (c) Or the phrase may be pressed, as is done by Schmoller, to imply a contrast between their present and their former state. LIGHTFOOT prefers a view similar to this, but, as he admits, it *supplies too much*. As (b) is entirely consistent with the requirements of 1, and 2, it seems preferable.—R.]

[Many commentators (including BENGE, WORDSWORTH, LIGHTFOOT) put a comma at the close of Ver. 18, thus joining the next verse most closely with this section. There is a sufficient change of tone and thought to justify a full stop, but it seems doubtful whether a new section or paragraph should begin with ver. 19. Most commentators, even those who separate vers. 18 and 19, begin the new paragraph with ver. 21; with more propriety apparently. Schmoller, however, joins ver. 19 with ver. 21, and divides the sections accordingly. While the matter is not of sufficient moment to warrant an alteration of his arrangement, the usual division presents the Apostle's thought more satisfactorily. See EXEC. NOTES on vers. 19, 20 in the next section.—R.]

DOCTRINAL AND ETHICAL.

1. *The characteristic of heathenism is, lack of the knowledge of God.* A heathen was before his conversion an atheist (Eph. ii. 12). True they had a certain religiosity, but "Knowledge of God" is for Paul at least, a very definite positive idea, essentially distinct from that religiosity. What the heathen worship are by nature not gods.—A hint not to overvalue in an unscriptural manner the religious feeling of the heathen world, which manifested itself in idolatrous worship; also not to see in it too readily anything positive, a prophecy of the true knowledge of God, something only different from it in degree. Rather, it is something negative, a having lost the truth, or at most an echo of that truth which in its main substance is lost. For, according to Rom. i., the heathen also had indeed originally a knowledge of God, but this before they became heathen by their being servants to them which are by nature not gods; with the coming in of this servitude they lost the knowledge of God. Very different then was the standing of the Israelite from that of the heathen, *i. e.*, although he was "in bondage under the rudiments of the world," yes, "shut up under sin," he was yet one "knowing God," not "without God" (*ἀθεος*) in the world.

2. *Confidence between teachers and hearers.*—"There must be more depending on hearty confidence between teachers and hearers, than is commonly thought, because the Apostle so solicitously strives for it, and assures them he has not lost his affection for them, but is still mindful of their first love." RIEGER.—The preacher, it is true, is in the first place only the bearer and bringer of the divine word, and it is primarily this itself, which opens and wins

hearts. The man, compared with the word which he brings, falls entirely into the background, as appears from the very declarations of Paul in this section. Had not the word which he brought, in itself won hearts, had not these conceived confidence in the word as such, for the sake of its contents, Paul himself would have found no access among them; for in his personal appearance, in view of the weakness of the flesh, with which he came, there was at least nothing captivating to the hearts of men.—But on the other hand, simultaneously with the receiving of the word, there is also formed a personal relation to the bringer of it; he is not a mere instrument, but a personality, and in his bringing of the word comes into consideration as such. A bond of confidence and love is knit between the hearer and the teacher; to him who brings what searches the heart in its inmost recesses, who proclaims to us the word of salvation and eternal life, our heart must also necessarily turn in love, if it has suffered the word to gain any hold of it whatever. And on the other hand the personal bond which is formed, will then in its turn have an essential influence in promoting the reception of the word and steadfastness in faith. The preacher may also, as Paul shows, expressly appeal to this personal relation, may and should value highly the love which he experiences, may—not indeed affect an injured tone when it is withdrawn from him, but may well, when the Church has in any way gone astray, use the personal relation that has been formed, as a motive in his admonitions.

[3. *Observance of days, etc.* The scrupulous observance of “days and months and seasons and years,” is to the Apostle a token that his labor in the gospel has not resulted in appropriate effects. These things belong to “the weak and beggarly elements,” to which the Galatians were returning. That there is no allusion to the observance of the Lord’s Day is evident, for this cannot be classed among these “rudiments,” to which they desire to be again anew in bondage. It could not be classed among “heathen rudiments,” for they knew nothing of it; nor with “the bondage of the law,” for God’s Sabbath law ante-dated the Mosaic law (comp. the fourth commandment, “Remember”). And whatever of legal bondage had been linked with the observance of the Jewish Sabbath was eliminated together with the change to the first day of the week. This at once removes the Lord’s Day from the category of “days” (ver. 10), and also of “weak and beggarly elements” (ver. 9). The mode of observance is learned from the Lord’s words: “The Sabbath was made for man, and not man for the Sabbath,” which at the same time imply, when rightly understood, the perpetual necessity for a Sabbath.—R.]

HOMILETICAL AND PRACTICAL.

Ver. 8. CRAMER:—“To reflect often on our former miserable condition of heathenism, serves to move us to thanksgiving for the benefit received.” LUTHER:—There is a twofold knowledge of God, a common and a special. The common all men have by nature, in that they know that there is a God, who has made heaven

and earth, &c. But how our Lord God is minded towards us, what He will give us and do for us, that we may be redeemed from sin and be saved, of that men know nothing. They know not what pleases or displeases God, and so adore, instead of the actual God, something that their own heart has dreamed out and feigningly devised, but which, in very truth, is naught.—[BROWN:—In false religion in all its forms, nothing is more remarkable than its enslaving, degrading influence on the minds of its votaries.—R.]

Ver. 9. LUTHER:—We are known of God, rather than we know Him. For what we do towards such knowledge is nothing else than to hold still, and let God occupy Himself with us, namely, by giving us His word, which we lay hold of through the faith which He also works in us, and thus to become God’s children.—We shall not fare better than the dear Apostles themselves fared, who in their lifetime had to see the congregations that had been built up through their office with much pains and labor, so sadly torn down, that for very pity their heart was ready to break.—It may easily and quickly happen, that one apostatize from the truth. For even Christians, who are in earnest as to sound doctrine, consider not sufficiently, how precious and most needful a treasure is the right and true knowledge of Christ. Besides there are exceeding few among those that hear the preaching of faith, that are tried by the holy cross and spiritual conflict, and that sometimes have with sin, death and devil a skirmish, but the greater part live on in all security, without all combat and strife. So long as they have sound teachers with them, they speak according to them; but when these their true teachers are away, and the wolves in sheeps’ clothing come creeping in, at once that takes place with them, which happened to the Galatians, namely, that they are soon and easily seduced and perverted.—When the foundation is destroyed, it is then all one, whether men turn themselves to the law, or to idols. Whoever falls from grace upon the law, has as hard a fall as he that falls from grace into heathenism, for out of Christ there is nothing else than idolatry and a vain image of God.—“To the weak and beggarly rudiments.” When the law accomplishes its right and fitting work or office, it accuses and condemns men; then it is not a weak and beggarly element, but strong and rich, yea, it is an immeasurable, invincible power and wealth, against which the conscience is indeed weak and poor.—It is most admirable that St. Paul speaks so contemptuously of the law. For he does it to this end, that they who will through the law be made righteous, may from day to day become still weaker and more beggarly. For they are of themselves weak and beggarly, *i. e.*, by nature children of wrath and guilty of perdition, and lay hold then on that which also is nothing else than merely infirmity and beggary, whereby they will fain become strong and rich.

Ver. 10. “Ye carefully observe days.” Here might some one say: If the good Galatians did so great a sin, in that they observed days, months, seasons, &c., how comes it then, that ye do not also sin, who yet do the like? Answer: in that we keep Sunday, Christmas, Easter, and the like

days of solemnity or festivals, we do it with all freedom, we burden with such ceremonies no one's conscience, nor teach, that men must needs keep them, in order to be thereby justified and saved, or to make satisfaction for sin. But on this account we keep them, that matters may go on in the church in good discipline and order, and that outward unity may not be sundered (for inwardly we have another unity). But the principal cause is this, that the ministry may remain in its full exercise, and that the people may have their certain appointed time, when they may come together, hear God's word, and therefrom know God. *Item*, that they may take the sacrament, pray in common for all necessities of all Christendom, and may thank our dear Lord God for all His benefits. BERLENE. BIBLE:—In such things that is even against Christianity which is urged upon men over and above Christianity. He that can comprehend what mischief the evangelical spirit suffers from such patchwork, has made great progress.

Ver. 11. HEUBNER:—The teacher labors upon an uncertainty, knows not what he accomplishes, he sows upon hope.

Vers. 12–20. RIEGER:—As much depends on such earnest remonstrances for opening the hearers' hearts, as on the most convincing arguments.

Ver. 12. SPENER:—A true pastor is sensitive in no particular, save in what is contrary to the honor of God, and the salvation of His flock.—LUTHER:—That he gives the Galatians so good words, is as much as to mix and temper the bitter wormwood drink so with honey and sugar that it may become sweet and pleasant. Even so do parents, when they have well flogged their children, give them good words, give them gingerbread, apples, pears, nuts and the like, that the children may take note and understand that their parents have at heart their good.

Vers. 13, 14. It may well be that human reason stumbles and starts back, when it beholds the slight, contemptible and weak nature of the dear Christians, wherein there is so much of suffering, yea, the world has ever counted all God's servants for great fools, who will fain comfort, help and counsel others, *item*, inasmuch as they boast of so great heavenly possessions and treasures, of righteousness, power, strength, victory over sin, death and all evil, of everlasting joy, &c., and are yet the poorest beggars and moreover weak, troubled and despised.—STARKE:—True servants of the gospel are angels of God, as having the name of messengers and heralds of the divine will, even as also the invisible and heavenly spirits bear the name of angels from a like office.—LANGE:—If teachers wish to be looked on as angels of God, and in a certain sense as Christ Himself, they must also approve themselves as good angels, and not as Satan's angels and servants, and discharge their office with such purity, as they have Paul for an example.—[BURKITT:—It is an high commendation to a people, when neither poverty nor deformity, nor any deficiency, which may render a minister of the gospel base and contemptible in the estimation of the world, can possibly diminish any thing of that respect which they know to be due and payable unto him.—R.]

Ver. 15. HEUBNER:—Let the apostate reflect, when he was happiest, how blessed he was before

he fell.—BERLENE. BIB.:—As indeed we are owing more than the eyes of the body, to those that have opened to us the eyes of the soul.—HEDINGER:—A beautiful proof of faith, to love those from the heart, that plant faith within us! O the horror, that some would gladly tear out tongue and eyes from those that teach us the word of the kingdom of heaven!—CRAMER:—It is everywhere the same, that new preachers are welcome, and soon get followers and a great course. While the sign is new, it is hung against the wall; but when it is old, it is thrown under the bench.—[BROWN:—When the gospel is remarkably successful, the danger is not of converts not being sufficiently attached, but of their being inordinately attached, to the minister who has been the instrument of conveying to them so great a benefit. The being greatly applauded, is scarcely any proof that a minister has been successful; the being highly esteemed and cordially loved, is a considerably strong presumption that he has; the being regarded with indifference and dislike, is a clear proof that he has not.—R.]

Ver. 16. HEUBNER:—Him who tells us the truth, we ought to count for our true and best friend.—LUTHER:—In the world matters go altogether strangely and against reason, namely, he that speaks truth becomes an unwelcome guest, yea, is counted for an enemy; but this is not so among good friends, and still less among Christians.—STARKE:—He that hates any one, because he tells him the truth, such an one betrays himself very clearly as no child of God.

Ver. 17. LUTHER:—This is the way of all false spirits, to put on a friendly behavior, and give people the best words, so as to get a hold. When they first come creeping in, they swear most fervently, that they seek nothing else than alone how they may further God's honor and men's salvation; they promise to those that receive their teaching, that they shall certainly be saved. And with such assumed appearance of godliness and sheep's clothing, the ravening wolves do immensely great harm to the Christian church, where pastors are not active and vigilant and earnest to withstand them.—RIEGER:—Great pains given to any thing, great certainty assumed concerning it, is indeed something very taking to men's minds; but zeal alone gives no certain proof of truth. The doctrine is not to be judged according to the zeal, but the zeal according to the doctrine. The zeal does not make the cause good, but the cause must make the zeal good.—[BUNYAN:—Zeal without knowledge is like a mettled horse without eyes or like a sword in a madman's hands.—RICCALTON:—In reading the history of the church it is hard to say whether what has gone, and still goes under the name of zeal, has done more good or hurt to religion.—BURKITT:—The old practice has ever been amongst seducers, first to alienate the people's minds from their own teachers, and next get themselves looked upon as alone, and only worthy to have room in the people's hearts.—R.]

Ver. 18. STARKE:—Zeal for good must be enduring.—This is a human feeling, which exists in many, even pious souls. They are zealous in good, when faithful teachers are present, but when they are absent, or it may be dead, they slacken in their zeal.

- D. Confirmation of the freedom of Christians, from the narrative of the Scripture concerning the two sons of Abraham, Ishmael and Isaac, by means of an interpretation referring it to the Jewish and the Christian Church.

CHAPTER IV. 19-30.

(Vers. 21-31. *The Epistle for the 4th Sunday in Lent.*)

19 My little children¹ of whom I travail in birth again [with whom I am again in
20 travail] until Christ be formed in you, I desire [I could wish indeed] to be
present with you now, and to change my voice [tone];² for I stand in doubt of you
21 [am perplexed about you].³ Tell me ye that desire to be under the law, do ye not
22 hear⁴ the law? For it is written, that Abraham had two sons, the one by a bond-
maid, the other by a free woman [one by the bondmaid, and one by the free wo-
23 man]. But he *who was* of the bondwoman was born after the flesh; but he of
24 the free woman *was* by promise [through the⁵ promise]. Which things are an
allegory [are allegorical]:⁶ for these are the [omit the]⁷ two covenants; the one
from the [omit the] mount Sinai, which gendereth to [bearing children unto]
25 bondage, which is Agar [Hagar].⁸ For this Agar is mount Sinai in Arabia [(For
Sinai is a mountain in Arabia), or For the word Agar means in Arabia mount
Sinai; or For this Hagar represents mount Sinai in Arabia], and answereth to
[she ranks⁹ with] Jerusalem which now is [the present Jerusalem], and is [for¹⁰ she
26 is] in bondage with her children. But Jerusalem which is above is free, which is
27 the mother of us all [and she is our¹¹ mother]. For it is written, Rejoice, thou
barren that bearest not; break forth and cry, thou that travailest not: for the
desolate hath many more children [many are the children of the desolate more]
28 than she which [who] hath a husband. Now we [But ye],¹² brethren, as Isaac was,
29 are the [omit the] children of promise. But [still] as then he that was born after
30 the flesh persecuted him *that was born* after the Spirit, even so it is now. Never-
theless what saith the Scripture? Cast out the bondwoman and her son; for the
son of the bondwoman shall not be heir [shall in no wise¹³ be heir] with the son¹⁴
of the free woman.

¹ Ver. 19.— χ . τέκνα. [So B. F. G., Lachmann; but \aleph^3 A. C. K. L. read $\tau\epsilon\kappa\nu\acute{\iota}\alpha$, adopted by Tischendorf and most recent Editors. Occurs nowhere else in Paul's writings.—R.]

² Ver. 20.— $\Phi\omega\sigma\eta\upsilon$, literally "voice," but "tone" is a more intelligible rendering.—R.]

³ Ver. 20.—"Am perplexed"; so Ellicott, Alford, Lightfoot. Schmoller (with doubtful propriety) throws this verse into a parenthesis.—R.]

⁴ Ver. 21.— ἀναγινώσκετε , an ancient gloss. [followed by the Vulgate, but rejected by all modern Editors.—R.]

⁵ Ver. 23.— \aleph . omits $\tau\eta\varsigma$. [Unfoubtedly to be retained, and preserved in the English translation.—R.]

⁶ Ver. 24.—"Ἀλληγορούμενα," "allegorical" (Alford, Ellicott). Older English versions vary greatly. Against the meaning "allegorized," see EXEG. NOTES.—R.]

⁷ Ver. 24.— ἐκ τῆς reads $\alpha\iota\ \delta\upsilon\sigma$, against decisive authorities. \aleph^3 inserts, \aleph^5 omits $\alpha\iota$.

⁸ Ver. 25.— ἐκ τῆς reads $\alpha\iota\ \delta\upsilon\sigma$, against decisive authorities. \aleph^3 inserts, \aleph^5 omits $\alpha\iota$. Besides this we find these readings: 1. $\tau\delta\ \gamma\alpha\rho\ \Sigma\iota\nu\alpha\ \delta\iota\sigma\tau\epsilon\lambda\epsilon\iota\ \tau\eta\ \text{Ἀραβία}$. [It is difficult to decide which is the correct reading, since the weight of authority is about equal for some of these readings. The Rec. is supported mostly by cursives. 1. is decidedly better sustained; \aleph has it, but with an addition found in no other MSS. ($\delta\upsilon\text{ before } \epsilon\tau\eta\ \text{Ἀρ}$). 2. and 3. are very weakly supported; but 4. is well sustained. The choice then seems to be between 1. and 4.: $\tau\delta\ \gamma\alpha\rho\ \Sigma\iota\nu\alpha$ and $\tau\delta\ \delta\epsilon\ \text{Ἀγὰρ } \Sigma\iota\nu\alpha$; and between these it is scarcely possible to make a positive decision. [It may be remarked that the readings Rec. and 4. differ only in the substitution of $\delta\epsilon$ for $\gamma\alpha\rho$; since this can readily be accounted for ($\gamma\alpha\rho$ first omitted because of the closely following Ἀγὰρ , then $\delta\epsilon$ inserted for connection, or to correspond with $\mu\epsilon\iota\varsigma$, ver. 24), it is perhaps better to regard the choice as lying between Rec. and 1. The former is adopted by Tischendorf, Meyer, Ellicott, Alford, Wordsworth; 1. by Lachmann and Lightfoot among others. In favor of each, see the above-named commentators. Lightfoot has two valuable notes, p. 189 sq. 1. is certainly *lectio brevior*; Rec. *lectio difficilior*; Ἀγὰρ may have been carelessly inserted from ver. 24, but it was even more likely to have been carelessly omitted after $\gamma\alpha\rho$.—The exegetical difficulty is as great as the critical. Of the three English renderings given above, I. follows reading I., II. and III., the Rec. See EXEG. NOTES.—R.]

⁹ Ver. 25.—The readings $\sigma\upsilon\sigma\tau\omicron\iota\chi\omicron\upsilon\sigma\sigma\alpha$ and $\eta\ \sigma\upsilon\sigma\tau\omicron\iota\chi\omicron\upsilon\sigma\sigma\alpha$ are not weakly supported, but still must be regarded as exegetical glosses; not without value in the exposition of the passage.—[If a comma be put after "Arabia," it is unnecessary to supply "she."—R.]

¹⁰ Ver. 25.—[Rec. δέ; followed by Vulgate, E. V., but weakly supported. N. A. B. C. P. read γάρ; so modern Editors.—R.]

¹¹ Ver. 26.—The better attested reading, μή τῃ ἡμῶν, is to be preferred, on internal grounds also to μήτῃ πάντων ἡμῶν. "Πάντων has come into the text, partly because of such parallel passages as Rom. iv. 16; Gal. iii. 26, 28; partly because of the multitude of *recus* in the quotation ver. 27 (Wieseler). [Πάντων, Rec. N. A. C. P. K. L., many fathers, Wordsworth. Bracketed by Lachmann. Omitted in K. B. D. F. many versions and cursives; rejected by Tischendorf, Meyer, Alford, Ellcott, Lightfoot.—The E. V. "which is" is perhaps more literal, but Ellcott's rendering, given above, is more forcible, and allowable with ἡ τῆς.—R.]

¹² Ver. 28.—The reading ὑμεῖς—στε is, with Lachmann, Tischendorf and others, to be preferred to the common text ἡμεῖς—στεν, since the latter appears to be a correction from ἡμῶν (ver. 26) and ὑμεῖς is more lively on account of its application to the readers" (Wieseler). N. however has ἡμεῖς. [Both are well supported, but ὑμεῖς is adopted by most Editors on internal grounds.—R.]

¹³ Ver. 30.—[Lightfoot follows N. B. D. in reading κληρονομῆσαι (apparently a correction from LXX).—The double negative οὐ-μή is rendered by Ellcott, "in no wise."—R.]

¹⁴ Ver. 30.—Τοῦ νόου is omitted in N., but inserted by the corrector. [Instead of τῆς ἐλευθερίας we find also μου ἱσάκ (from the LXX).—R.]

EXEGETICAL AND CRITICAL.

Ver. 19. **My little children.**—[LIGHTFOOT: "A mode of address common in St. John, but not found elsewhere in St. Paul. Here the diminutive expresses both the tenderness of the Apostle and the feebleness of his converts. It is a term at once of affection and rebuke."—R.] It is more natural to make a break here (the very suddenness of the appeal implies this) and to join "my little children" with "tell me" (ver. 21). It cannot at all events be connected with the preceding context, but the connection with ver. 20 is only possible on the assumption of an interruption of the discourse (comp. δέ). [The presence of δέ in ver. 20 is urged as a reason for connecting our verse very closely with ver. 18, as is done by many commentators. The course of the thought would then be: "I have a right to ask for constancy in your affections. I have a greater claim on you than these new teachers. They speak but as strangers to strangers; I as a mother to her children with whom she has travailed" (LIGHTFOOT). But there is something so sudden in the address, that it is better to separate the verses (so MEYER, ALFORD, ELLICOTT).—R.] On the other hand the contents of ver. 20 fit very well into the discourse as a parenthetical remark. In the "am again in travail" the wish presses itself upon him, rather to be present with them—and this he then expresses—before going on, in ver. 21, to attempt to change the minds of his readers, as being his children, and to bring them back. It is true "tell me," after this interruption, does not connect immediately with ver. 19; the "little children" receives a particular definition in "ye that desire to be under the law," but this only indicates how far a travelling again is necessary, in order to prepare for a continuance of this *διδόνειν* through the following exposition, as indeed all that precedes had been nothing else than such a travail.

[This view of the connection of the passage is open to serious objection. Two vocatives are joined together, which are separated both in position and in tone. Ver. 20 which contains the wish to be present is sundered from ver. 18, where the thought of his presence is introduced. The idea of travelling is joined to a passage of argument by illustration, and separated from the more personal part of the discourse. If there be a difficulty about δέ (ver. 20) as introducing an "opposition," and hence a parenthesis be deemed necessary, this "opposition" may be found (MEYER) "in the tacit contrast between the

subject of his wish to be present with them, and his actual absence and separation." It seems best then to connect vers. 19 and 20 together—detaching them as a burst of tenderness from both the preceding and subsequent context, though joined in thought more closely with the former.—R.]

With whom I am again in travail.—i. e., the second time.—The labor of his spirit on the hearts of the readers he here compares with the travail of a mother (elsewhere with the begetting of the father), in which the point of comparison is the activity directed to the coming of a child into the world; with the mother—of a natural child; here with the Apostle—of a spiritual child. This image is continued with the expression until Christ be formed in you.—It is a ripe, completely developed child that is in contemplation—in which the life has come to perfect manifestation. Such a child, and only such a one, renders a mother's pangs of labor effectual, for only such a child lives, and therefore only in such a one has she a child. So long as the birth is not that of a perfect child, so long must she ever look forward to new pangs of labor, before she can have this, her wish granted. [ELLICOTT: "The idea is not so much of the pain, as of the long and continuous effort of the travail."—R.] —With justice therefore is the complete formation of the child represented as the aim of the labor, and there is here nothing like an inversion of the physiological process, in which the *formatio* takes place *ante partum*. This is not here the point in question. The natural child is completely developed, in that the natural life, as it were the spirit of life, comes in it to perfect manifestation, gains an actual, corresponding form. What this natural spirit of life is in the natural child, Christ is in the spiritual child, as the principle of spiritual life, and hence the expression of the Apostle: Christ is *μορφωθῆναι* in them—the inward principle is to come with them to manifestation to gain a form in an established, assured, evangelical conviction of faith; only when this takes place, has Paul as spiritual mother actually a spiritual child. But since this is wanting, as is shown by their apostacy, he is therefore now bearing them once again, in the hope that this perfect formation may come to pass. (If it had not, he would have needed to travail in birth still again, but here, as is natural, he only speaks of a second travail.) That in nature a completely developed child is not hoped for from a second bearing of the same child, is a self-evident incongruity between the fact and the image, but it answers the purpose that the activity is the same—in both cases there is a

travail of birth.*—WIESELER incorrectly finds in *πάλιν ὥδινεν* the doctrinal conception of the new birth, and takes *πάλιν* therefore as antithetical to the natural birth. In the first place the Apostle's lamentation over the alteration that had taken place in the readers, brings almost necessarily to our thoughts the probability of a renewed activity among them; and secondly he could well designate the labor bestowed by him upon the Galatians as a bearing of spiritual children, but not as a regeneration in the doctrinal sense, for this appertains to God alone. Paul's travelling in birth with them, it is true, had as its end, their becoming regenerate children of God, but the one is not therefore to be identified with the other.

Ver. 20. **I could wish indeed to be present with you.**—[This rendering, though not literal, brings out the force of the passage, and the "tacit contrast" in *δέ*. See above.—R.]—**And to change my tone.**—This, in its immediate connection with a wish to be present with them, appears to signify: I should be glad to give my language such a form as suits with oral intercourse; from the written style, with its more formal, unpliant character, less suited to make an impression on the heart, I should be glad to pass over into oral discourse. But *φωνὴν ἀλλάξαι* does not on this account mean: to interchange discourse with any one—to converse together, as WIESELER singularly assumes. Why he should like to be with them, and to vary his discourse, he then expressly declares: **For I am perplexed about you.**—*Εἰ*, the perplexity has its ground chiefly in them, in their state of mind.† He knows not with what arguments he can find access to them and dispose them to a return. Therefore he thinks now he could more easily accomplish something by oral discourse with them. MEYER understands *φωνὴν ἀλλάσσειν* of a wish of Paul, instead of the rigorous tone used in his last visit, to essay a milder tone. But this is far from evident.—RIEGER justly remarks that in a certain sense Paul does immediately after in ver. 21 what he wishes in ver. 20, namely, varies the form of his language, and speaks as if he were present with them: *λέγετε μοι κ. τ. λ.* [For the various interpretations of the phrase "change my voice" see MEYER *in loco*. The view given above seems tame, but the reference to the tone during his second visit is doubtful. So also the interpretation: "to modify my language from time to time as occasion demands." Certainly it is improper to think of a desire to change his tone to a more severe one (in contrast with the mild *τεκνία*). On the whole it seems best to conclude 1) that the desired change was from the severe to the milder address; 2) that the severe tone referred to is

that of the present Epistle (so ELLICOTT and many others).—R.]

Ver. 21. **Tell me, ye that desire to be under the law, do ye not hear the law?**—"Hear" is hardly to be taken precisely as implying that the law was publicly read by the pseudo-apostles among them, but generally: Do you not give heed to what is written in the Law? The second time *νόμος*, according to the Jewish use of *תורה* = the Pentateuch. From the law itself, on which you lay so much stress, you might discover that you are not, and are not meant to be under the law. [MEYER:—"At the close of the theoretical part of his Epistle, Paul now appends a very peculiar *allegoric argument from the law itself*, intended to destroy the influence of the false Apostles with their own weapons, and to root it up out of its own proper soil."—R.]

Ver. 22. **For it is written.**—*Γάρ* = I must inquire: do ye not hear the Law; for if you really heard the law, you would find in it that which might convince you how unsound and dangerous it is to "desire to be under the law." That to which Paul refers the Galatians, as being found in the law, is the narrative in Genesis, of the two sons of Abraham, Ishmael and Isaac, the one by the bondmaid, Hagar, and the other by the free woman, Sarah. As is known, he had Ishmael first, and he is therefore mentioned first. They were therefore indeed both Abraham's sons, but they had not merely different mothers, but mothers also of entirely different conditions; the one was the son of a bondmaid, the other of a free woman.

Ver. 23. Yet even with that they might have been begotten in like manner, but (*ἀλλὰ*) this was far from being the case, the son of the bondmaid was begotten **after the flesh**, and the son of the free woman **through the promise**.—*Κατὰ σάρκα* = entirely in the ordinary way of natural generation, of carnal intercourse; *διὰ τῆς ἐπαγγελίας* = formally also, it is true, in this way, but materially (by the side of which the other is a vanishing factor), by virtue of the divine promise, which Abraham had received, inasmuch as God in a miraculous manner, restored the long-lost capacity of Sarah to conceive, so that in truth the efficient factor was God. [The preposition *διὰ* denoting the *causa medians* (ELLICOTT).—R.]

Ver. 24. **Which things are allegorical,** *ἀτινά ἐστιν ἀλληγοροῦμενα*.—Paul thus introduces his interpretation of the narrative which he quotes. He states what the Galatians might learn from it. [ELLICOTT has a valuable note on the distinction between *ὅς* and *ὅστις*. His view of *ἀτινά* is thus expressed: "all which things viewed in their most general light." This wider meaning will guard against the assumption that the narrative itself was a mere allegory and not historical.—R.]—*Ἀλληγορεῖν* = *ἀλλο ἁγορεύειν*: to say something else than is expressed by the letter, to say something in figures; passively: to have a tropic sense, *ἀλληγοροῦμενον εἶναι* = to be something that has such a sense. That Paul understands what is related in Genesis of Abraham, Hagar, Sarah, etc., as history also, needs no proof: but undoubtedly at the same time he

* [WORDSWORTH mentions a curious exposition and extension of this metaphor in the Epistle of the primitive churches of Gaul "who say that by means of the martyrs much joy accrued to the holy Virgin Mother, the Church of Christ, receiving back *alive* those whom she has lost as abortions, and also because through means of the martyrs, very many of her children who had fallen away by apostasy, were again conceived in her womb, and were being brought forth again to life."—R.]

† [Hence *ἀπροσώμα* is to be taken, not as passive, with dependent sense (ELLICOTT), nor middle (LIGHTFOOT), but middle with passive signification (MEYER, ALFORD); "the condition of perplexity is conceived of as wrought upon, suffered by the subject."—R.]

sees in the history an intimation of something else, something higher, than the simple history relates. In what sense, see below, in the DOCTRINAL NOTES. [The precise meaning of ἀλληγορεῖν must be noted. It may be made to cover the thought: to be treated as having an allegorical sense, but here we must insist on the more definite and strict meaning: to have an allegorical sense. "Which things viewed in their most general light have an allegorical meaning;" this interpretation will guard against the assumptions and errors which are based upon a looser view. See DOCTRINAL NOTES.—R.]

To what the history points is then stated: **for these are two covenants.**—Αἱται seems not to refer immediately, i. e., grammatically, to the women, but, according to ordinary Greek usage, to stand for ταῦτα; it would be somewhat different if in ver. 23 the women were the subjects. Substantially no doubt it refers to the two women, in whom he sees types of the two covenants—not however in the twofold marriage covenant of Abraham with Hagar and Sarah (as JATNU assumes, who, in order to sustain this view, is obliged to give an exceedingly forced interpretation of "which is Agar"). It is peculiar, and renders the understanding of this passage somewhat difficult, that Paul, in the first place, designates the women and not the sons themselves as symbols, more particularly as prophetic symbols of the two covenants; and in the second place, it even more perplexes the matter, that he finds in them the two covenants = of God with men, which were typified or prophesied (that is, in general, the Old and the New Covenant), and takes these themselves as mothers, and then from these first passes over to the two diverse churches, whose motherhood appears more clearly when viewed in connection with their members. Of course, however, the covenants stand in intimate relation to the churches; it is not only they that confer on them their peculiar character, but also that properly constitute them; without the covenants the churches would not exist.—**The one from Mount Sinai, etc.**—A pregnant expression = the first covenant is that which originates from mount Sinai and bears unto bondage. Γεννώσα, feminine, because it corresponds to the mother Hagar. The expression εἰς δουλείαν γεννώσα is itself to be supplemented so that it = bearing, sc. children, as it were into bondage = and translating them into bondage, of course by subjection to the law, for the covenant from Sinai is the covenant of law.—**Which is Hagar.**—This is = this covenant is typified by Hagar, for she too as "bondmaid" bore children "unto bondage." This is of course primarily the ground why he compares the Sinaitic covenant with Hagar; of both alike the "bearing children unto bondage" was an attribute. But this abrupt assertion: the Sinaitic covenant is Hagar, or, Hagar signifies the Sinaitic covenant, because it as well as she "bore unto bondage," is of itself too bold and startling, and Paul therefore in a parenthesis intimates that Sinai and Hagar, far apart as they might seem to be, yet even independently of this "bearing," stand of themselves related to one another.

VER. 25. The words setting forth this relation are, according to one reading: τὸ γὰρ Σινᾶ ὄρος

ἐστὶν ἐν τῇ Ἀραβίᾳ: according to the other: τὸ δὲ [or γὰρ] Ἀγὰρ Σινᾶ ὄρος, &c. Accepting the first reading, Paul points to the fact that Mount Sinai is situated in Arabia—that therefore the Sinaitic covenant has one home with Hagar, and so far a relation to her. Both originate from Arabia—are not at home in the Holy Land; while yet they both came in near relation to the people of God; Hagar to Abraham, bearing him a son; the Sinaitic covenant to Abraham's posterity, raising up children to this; for Israel by the Sinaitic covenant first became an organized theocratic people, possessing the principle of self-preservation and hereditary continuance.—Accepting the reading: τὸ δὲ Ἀγὰρ, κ. τ. λ. in which δὲ is exceedingly well suited to introduce an elucidation, which indeed it properly is, rather than a demonstration [γὰρ being however the more probable reading, on critical grounds, see critical note.—R.], the Apostle points out that even as to name there exists a relation between Hagar and the Sinaitic covenant,—that it is not therefore so arbitrary as might seem on his part, to interpret the former as a type of the latter; for that among the Arabians, Mount Sinai has just this name of Hagar, and that—as Paul undoubtedly assumes—after Hagar. It is true we have no other proof of Sinai's having this appellation, and it would have to be assumed that Paul had learned, perhaps from his sojourn in Arabia, that Sinai bore this name also among the Arabs, which he referred back to Hagar. It is certainly probable, that the Arabs named Sinai Ἀγὰρ; for this is = Rock, and so corresponds precisely to the character of this mountain chain, and probably also to the signification of the ancient name "Sinai" itself, which etymology renders by "Rock."—Paul would then, only err in the reference of this name Ἀγὰρ to the Hagar of the Old Testament, but at all events the name would be the same, and this, in the first instance would be the main thing. Yet this circumstance will always make this reading suspicious.

[In addition to these interpretations, which may be distinguished as I., II., another (III.) must be considered, viz., that of CALVIN, BEZA, ESTIUS, WORDSWORTH (and LIGHTFOOT, if the correctness of the Recepta be established): "For this Hagar (is) represents Mount Sinai in Arabia."—I. is comparatively free from grammatical difficulty, forming a parenthesis, which introduces a geographical remark, the point of which is obvious, though on the whole it seems much tamer than the other views. Besides the critical grounds for preferring the longer reading (not the least strong being this absence of grammatical difficulties), it may be objected 1. That since a mere geographical remark would be unnecessary, the emphasis must lie on ἐν τῇ Ἀραβίᾳ; but to convey such an emphasis, the Greek order should be ἐν τῇ Ἀρ. ἐστὶν (ALFORD). 2. MEYER intimates that this view must press as the essential point, the fact that the mountain was "outside of the land of Canaan," and yet this essential point is only implied. Still there is not much force in this objection, since the positive statement "is in Arabia," the land of bondsmen, is after all the main thought, the other being a negative antitheses, that may well be omitted.—II. is adopted by MEYER, ELLICOTT, ALFORD, and many older

commentators (CHRYSOSTOM, LUTHER, *et al.*). This may be called the *etymological* view. Here the grammatical difficulties are not great, for it may readily be conceded, that *rō 'Aγap* means "the word Agar," *ἑστῶν*, "means"—and *ἐν τῇ Αρ.* either "among the Arabians" or "in the Arabian (supply *δι' αἰθέρος*) dialect," and the objection that "the word Agar" cannot properly be the subject of *συστοιχεί* is met by putting a semicolon at the end of this clause, or throwing it into a parenthesis. The real difficulties are far graver. 1. It is extremely doubtful whether "Agar" did mean "in Arabia, Mount Sinai." The testimony of travellers is not strong, that of philology even less so. Granting that the Arabic word for "rock" is similar in sound, we are far from settling the question of identity of name. 2. "If in writing to a half-Greek, half-Celtic people, he ventured to argue from an Arabic word at all, he would at all events be careful to make his drift intelligible" (LIGHTFOOT). Was it likely to be intelligible to them, when in these days of philological and geographical research, this interpretation is still doubtful? 3. The argument or illustration seems fanciful when resting on this identity of name, especially as Hagar had a meaning in Hebrew, and Sarah also, which meanings could well have been used here, were it a question of names.—III. "For this Hagar represents," *etc.* This may be called the *typical or allegorical* interpretation, and for that very reason more likely to be correct in this connection. It avoids the objections against I. on the score of emphasis, and tameness; with II. follows the reading which seems more correct, but avoids the fanciful and doubtful features of that view. MEYER considers the neuter article an insuperable objection. But this may be met 1) as is done by WORDSWORTH, by joining the article with *Σανά ὅρος* not with *'Aγap*. He contends that this is allowable and that no other order was admissible. Still this seems unnatural. Or 2) by understanding *rō 'Aγap*, "the thing Hagar," not the woman, for ver. 24 passes over into allegory, but the allegorical Hagar,—her position as set forth in ver. 24. This is less objectionable. As this is the only real difficulty (*ἑστῶν*, "represents," is of course admissible), we may adopt III. as perhaps the safest view, seemingly that of E. V. As regards punctuation, a comma then suffices after this clause, and *'Aγap* is the grammatical subject of *συστοιχεί*.—R.]

Ranks with.—*Συστοιχεῖ δέ* might be connected with *ἦν* (ver. 24) or back of that with *μία, sc. διαθήκη*. [So DE WETTE, LIGHTFOOT.—R.] "For she is in bondage" is given as the proof of "ranks with," and this evidently refers to "bearing children unto bondage" (ver. 24). The covenant "bearing children unto bondage" "ranks with the present Jerusalem, for she is in bondage with her children." *Συστοιχεῖν*, to stand in one row with something else, to belong to the same species, to belong together with anything. The Sinaitic covenant, says Paul, and the present Jerusalem, although separated in time and place, yet belong essentially together; the former brought into "bondage," the latter is in that very bondage. The object is to show that an internal relation exists between the Sinaitic covenant and the

present Jerusalem. [This is certainly preferable to the view of CHRYSOSTOM and most of the Fathers, LUTHER *et al.*, which takes *Σανά* as the subject, and renders the verb either "is contiguous to" or "joined in a continuous (mountain) range" with Jerusalem. The thought is irrelevant, and we should then have Mt. Zion, rather than Jerusalem, following the verb. LIGHTFOOT thus shows the exact meaning of the verb: "In military language *συστοιχία* denotes a file, as *συνῆγία* does a rank of soldiers; comp. Polyb. x. 21. 7. The allegory of the text may be represented by *συστοιχία* thus:

Hagar, the bond woman.	Sarah, the free woman.
Ishmael, the child after the flesh.	Isaac, the child of promise.
The Old Covenant.	The New Covenant.
The earthly Jerusalem, <i>etc.</i>	The heavenly Jerusalem, <i>etc.</i> "

Accepting this meaning, it is necessary to take exception to embracing the idea of type in the word. Those in each list are *συστοιχίαι* with each other, but *ἀντιστοιχοῦσι* to those in the opposite list.—R.]—It seems however more accordant with the context to make *'Aγap* (ver. 25) the subject. For Hagar is a type of the present Jerusalem, "ranks with"—stands in the same row with it, or better, fits as a type to the antitype [?] Moreover Hagar was "in bondage with her children, just as the present Jerusalem." Besides in this connection there is significant reference to the fact that "the present Jerusalem" corresponds to Hagar alone—and not to Sarah: the special proof of which is, what is affirmed of "the present Jerusalem," viz.: "for she is in bondage with her children." [So that not only the proximity of the word *'Aγap*, but the closer correspondence also, supports the view that "Hagar" is the logical subject of the verb. See MEYER.—R.]

The present Jerusalem.—Jerusalem represents here as it always did in the Old Testament, the Jewish people; but this as a collective personality, and moreover a maternal one, the individual members of the people being viewed as children of this mother. *Ἡ νῦν Ἱερουσα.* is the present Jerusalem in contrast with the *μελλ. Ἱερουσα.* as it shall become through the Messiah, *i. e.*, through faith in Him, the Jerusalem, which has not, and so long as it has not, received the Messiah. "The present Jerusalem" meaning thus the historical Israel, the Jewish people, its children are of course "born after the flesh" and Paul presupposes this as self-evident.—**Is in bondage.**—This cannot apply to the yoke of the Romans, for this has nothing at all to do with the Sinaitic covenant, but applies to the being in bondage under the Mosaic law. A state of bondage in this sense Paul predicates of the existing Jewish church without further proof, as something which the readers after the preceding exposition of the nature of the law (comp. iii. 23; iv. 3-7), must concede, and indeed that the Jews were strenuous observers of the law was a matter beyond doubt.

Ver. 26. But Jerusalem which is above is free.—Paul does not continue the course of thought begun in ver. 24 with "for these are two covenants." He names the first covenant only, not the second one also, but to make the contrast more palpable, opposes at once to the present Jerusalem, which is in bondage, another Jerusalem which is free. Now the present Jeru-

salem is in a condition of bondage because the first covenant, which is a covenant of bondage, came in her to manifestation. So the freedom of the other Jerusalem would have its ground also in the character of the second covenant, which comes into manifestation in her, and we have a right to find implied a second covenant bearing children unto freedom, which is typified prophetically by Sarah, just as the covenant of bondage by Hagar. If we inquire what this second covenant is, according to the previous context, the answer cannot be doubtful; over against the covenant of law stands a covenant of grace or promise. WIESELER's parallelism goes too far, where he wishes to supply: *δευτέρα δὲ (διαθήκη) ἀπὸ δούλου, εἰς ἐλευθερίαν γεννώσα, ἥτις ἐστὶ Σάρρα. τὸ γὰρ Σιών ὅρος ἐστὶν ἐν τῇ γῇ τῆς ἐπαγγελίας, συστοιχεί δὲ τῇ ἀνω Ἰερουσαλὴμ. ἐλευθερία γάρ ἐστι μετὰ τῶν τέκνων αὐτῆς.* ["The second covenant from Mount Zion, bearing children unto freedom, which is Sarah. For Zion is a mountain in the land of promise, and ranks with Jerusalem above, for she is free with her children." This follows from his view of ver. 25, and is objectionable besides for the reason that it forces an allegory beyond the point to which it has been carried by the Apostle himself.—R.] Somewhat too definite also is MEYER's view: The other covenant is the one established in Christ (see afterwards on ἡ ἀνω Ἰερουσαλὴμ). Paul has not waited till now to give the proof that the covenant of grace is a covenant of promise, and that on this account Jerusalem above is also free. This is in part clear from what precedes and in part results from the nature of the case, since a covenant of promise given of grace, because it has nothing to do with any law, can have no connection with "bondage" either. In addition he now demonstrates to the Galatians this only, that *they* are children of *that* Jerusalem which is free, and that therefore it would be preposterous for them to wish to be under the law. "Free" of course = not being under the law.

The main question is, what ἡ ἀνω Ἰερουσ. signifies. "Jerusalem" here also means a church taken as a collective personality, her individual members being conceived as her children. But ἡ ἀνω Ἰερουσ. is of course not the "ancient" Jerusalem, the Salem of Melchisedek, nor yet the mountain of Zion, which in Josephus is called ἡ ἀνω πόλις. [LIGHTFOOT: "The Apostle instinctively prefers the Hebrew form Ἰερουσαλὴμ here for the typical city, as elsewhere in this Epistle (i. 17, 18; ii. 1) he employs the Græcised form Ἰερουσόλυμα for the actual city. 'Ἰερουσαλὴμ est appellatio Hebraica, originaria et sanctior: Ἰερουσόλυμα, deinceps obvia, Græca, magis politica,' says Bengel on Rev. xxi. 2, accounting for the usage of St. John (in the Gospel the latter; in the Apocalypse the former), and referring to this passage in illustration."—R.] On the other hand LUTHER is right in his decided protest against the reference to the *ecclesia triumphans*, for the Christians of this world are here designated by Paul as children of this ἀνω Ἰερουσαλὴμ. (Only so much is correct, that with the *παρουσία* it is no other than this very ἀνω Ἰερουσ. that comes to perfection, so that the Church after the *παρουσία* is essentially identical with that before it. But the eye is not at all directed here to the

παρουσία; and the very reason why the expression ἡ μέλλουσα Ἰερουσ. is not chosen is, that after Christ had appeared upon earth this must be referred to the *παρουσία*. WIESELER is therefore also incorrect in asserting not only that the church of the perfected is meant, but in insisting as he does that these are *expressly* comprehended.)—But yet ἡ ἀνω Ἰερουσ. must at all events signify a Jerusalem that is above, an *upper* Jerusalem, and this "above" can only refer to Heaven. Here again LUTHER has a right understanding of it, in the main point at all events, when he remarks that this "above" is to be understood not of place but of character: "when St. Paul speaks of a Jerusalem above and the other here below upon earth, he means that the one Jerusalem is spiritual, but the other earthly. For there is a great distinction between spiritual and corporeal or earthly things. What is spiritual, that is above, but what is earthly, that is here below. Therefore says he then, that the spiritual Jerusalem is above, not that in respect to space or place it is higher than the earthly here below, but in that it is spiritual." The upper Jerusalem would therefore = the spiritual Jerusalem. This explanation, it is true, does not appear to do full justice to the material idea "above," but it leads in the right direction for this, and needs only to be completed by including also the conception of space which is contained in ἀνω. That is, ἡ ἀνω Ἰερουσ. is not = the Jerusalem that is *localiter*, externally situated above (this is refuted by LUTHER), but the Jerusalem, that as to its *essential* character is an upper, heavenly one, and therefore neither originates from earth nor belongs to earth, but originates from Heaven and belongs to Heaven, let it be situated where it may, of which nothing is expressly said. (In reality Luther also means this and nothing else by his spiritual Jerusalem, and his explanation, therefore, only apparently incurs the reproach of spiritualizing.) Whether the expression is immediately founded upon the rabbinical doctrine of the ירושלים של מעלה "which according to Jewish teaching is the archetype existing in Heaven of the earthly Jerusalem, and at the establishment of the Messianic kingdom will be let down from Heaven to earth, in order, as the earthly Jerusalem is the central point and the capital of the old theocracy, to be the same for the Messianic theocracy" (MEYER), cannot be affirmed with certainty; that Paul did not share the crude and sensuous rabbinical conceptions of this heavenly Jerusalem, but had a scripturally purified idea of it, is in any case clear; so that from the Jewish schools he only derives the expression rather than the substance of the idea. At the most he had only the fundamental conception, which was then essentially modified. [LIGHTFOOT: "With them," i. e., the rabbinical teachers, "it is an actual city, the exact counterpart of the earthly Jerusalem in its topography and furniture: with him it is a symbol or image, representing that spiritual city of which the Christian is even now a denizen (Phil. iii. 20). The contrast between the two scenes, as they appeared to the eye, would enhance, if it did not suggest the imagery of St. Paul here. On the one hand, Mount Zion, of old the joy of the whole

earth, now more beautiful than ever in the fresh glories of the Herodian renaissance, glittering in gold and marble; on the other, Sinai with its rugged peaks and barren sides, bleak and desolate, the oppressive power of which the Apostle himself had felt during his sojourn there—these scenes fitly represented the contrast between the glorious hopes of the new covenant and the blank despair of the old. Comp Heb. xii. 18-22.”—R.]

And she is our mother.—If we seek to define still more distinctly the idea of the *ἡνω* 'Ιερουσα., we shall find that here also LUTHER had the right sense of it, when he peremptorily declares, and in opposition to the transcendental fantasies, which overlooked the actually operative heavenly forces in the word and sacraments, so strongly insists that: “the heavenly Jerusalem, which is above, is nothing else than the dear church or Christendom, that are in the whole world here and there dispersed, who all together have one gospel, one manner of faith in Christ, one Holy Ghost, and one manner of sacrament.” Only here again he makes the idea too special. The upper Jerusalem, which essentially springs from Heaven and not from earth, and belongs to Heaven and not to earth, is in the first instance nothing else than the true Church and people of God in its entire generality; for this has its constitution not in the covenant of law, but in the covenant of grace or promise, and its essential character may therefore with full right, nay must be denominated by Paul a heavenly one.—As certainly now as Paul dated back the covenant of grace as far back beyond the covenant of law as Abraham’s time, so certainly did this “upper Jerusalem” properly begin with Abraham himself, although at first indeed rather in the way of promise, in idea, as it were, but yet *realiter*, as certainly as God’s covenant of grace was one really concluded. This “upper Jerusalem” then, it is true, first came to full manifestation with the advent of the Messiah, as with this God’s covenant of grace first found its true actualization; and so far is the upper Jerusalem=Christendom; but yet even now it must not be identified with it. It is a higher, more general idea, precisely =God’s congregation [*Gottesgemeinde*] which the idea of the church does not altogether exhaust, but which continues to rise above it, lying at the foundation of the church, which is its concrete manifestation, but yet to be distinguished from it; and indeed this idea of the congregation of God will never attain its completely adequate expression in the church of this dispensation, but only with the *παρουσία* will such a complete coincidence of ideas and phenomenon be realized (as indeed on the other hand the present Jerusalem which is in bondage was also not absolutely coincident with the Jewish community, but many members of it raised themselves above this bondage, although no doubt in this case the coincidence was far more nearly complete). [MEYER’S interpretation: “the *Messianic theocracy*, which before the *παρουσία* is the church, and after it Christ’s kingdom of glory” is substantially correct, provided we sufficiently extend the meaning of the word “Church.” Our conceptions of her, “who is our mother,” must here be large enough to include all her children, in the Old and the New Dispensations, as militant

and triumphant. See DOCTRINAL NOTES.—R.] What Paul now wishes to show is, that Christians are children of this true congregation of God, that is grounded upon the covenant of grace, and therefore of course is free, and not merely that they are children of the Christian community, which certainly would have needed no proof.—From the foregoing we see still more evidently (what has already been touched upon above), that the expression *ἡ μέλλουσα* 'Ιερουσα., although it would have corresponded with *ἡ νῦν* 'Ιερουσα., would not have been suitable here. On the other hand nothing stood in the way of designating the natural Israel as *ἡ νῦν* 'Ιερουσα., inasmuch as every one would refer this expression to the right object; in this sense a *κάτω* 'Ιερουσα. would have sounded strange, and would have been less intelligible, so that the want of correspondence in the expressions is not at all surprising.

Vers. 27 and 28 contain the proof of the proposition that “Jerusalem which is above” is the mother of Christians,—in syllogistic form, only not quite exact, since *ἡμεῖς* is the more probable reading in ver. 28. Ver. 27, major premise: To the “Jerusalem which is above,” although she does not bear, there are many children promised, who therefore, as Isaac, must have been born purely in virtue of Divine promise.—Ver. 28, minor premise: But now are we, or rather, says the Apostle, with definite application to the readers, for whom particularly the proof is intended, ye are the children of promise, after the analogy of Isaac;—therefore (conclusion) ye are children of the Jerusalem above.

For it is written, Rejoice, thou barren that bearest not, etc.—For the major premise Paul appeals to Isaiah liv. 1. The theocratic nation is addressed during the Babylonian exile, and told that though aforetime in the bloom of Israel’s prosperity she was like a woman “who hath a husband,” who had by her husband numerous children, she now resembled a woman that is “desolate” = without a husband (for it had been repudiated by God), and in consequence—for *στυγεῖν* is here to be taken in this sense—is “barren,” “not bearing,” “not travelling,” bears no children. (God is to be conceived as the husband, if this part of the figure is also to be interpreted, according to the familiar Biblical image of God’s marriage covenant with Israel.) But yet is she to rejoice, and loudly to express her joy (*ᾠήσον* sc. *φωνήν*, *rumpe vocem*, let loose the voice), for she shall become richer in children than before! This therefore not in the way of natural generation, but through the immediate extraordinary operation of God: they are therefore children not “after the flesh,” but born “through the promise.” (Only, so to speak, the natural, carnal relation of God to the people as begetting natural posterity, was dissolved; God yet remained, in the exercise of a higher energy, devoted to the people as His people, for the very end of bringing in something higher than before.) Evidently in this the image of Sarah hovers before the prophet, of that barren one who was “desolate,” that is, at least as “barren” could have no conjugal intercourse with her husband, and therefore was so far without husband, and who yet became a mother of a numerous progeny in virtue of the Divine en-

ergy. Thus even the prophet sees in Sarah a type of the theocratic nation—not, it is true, in her condition of freedom, but at least in her becoming a mother by promise, and therefore is she a type of the theocratic people, inasmuch as this increases not in the natural way—through natural descent, but through the addition of spiritual children.—Herein also is found Paul's justification for referring this passage immediately to "Jerusalem which is above." Primarily, indeed, it applies to the theocratic people as a whole. But even here, to the natural children, =to such as become members of the theocratic people by natural descent, are opposed spiritual children=such as become such in virtue of Divine operation, without natural consanguinity. The sense therefore cannot be merely: The now depopulated Israel shall again become populous, yea, even more than before, by renewal of the now interrupted conjugal intimacy; but from that people of God which increased by natural descent, there is distinguished the people of God in the higher, completely true sense, whose existence does not depend on natural descent, but on Divine operation, that is of course, the operation of the Spirit, inasmuch as God through His Spirit produces faith, and so raises up children to His people, regarded as mother, or to Abraham their first ancestor. There is thus contrasted with the natural, empirical people of God, the one *ἐξουσα τὸν ἄνδρα*, which is now continued in the present Jerusalem, a higher spiritual one, the one which is "barren, bearing not,"=not naturally maintaining and increasing itself, *i. e.*, in short the "Jerusalem which is above."—The fulfilment of the promise then, took place, *i. e.*, numerous children, without being naturally begotten by the theocratic people, were born to it, in particular, through the appearance of the Messiah, for all, who came to believe on Him, became thereby, and not by natural descent, members of God's people (comp. ver. 28).—But it must here be remarked in addition, that Paul's design is not strictly to declare positively of the Jerusalem above (as even MEYER assumes), that it had first been barren, therefore first unpopulated, childless, and had then become the mother of children (with the origin of the Christian people of God); but he means thereby only to distinguish it from the theocratic people that is maintained and continued by natural means. In distinction from this the Jerusalem above is in its nature—and remains therefore barren, not bearing, not travelling, desolate, for she obtains children indeed, but by no means through becoming fertile, *τίκτειν, ὠδίνειν*=not by such natural processes, as if these had only failed for awhile, and had then again become operative; on the other hand the children are given to her in a way not to be naturally explained, not as bodily offspring, but spiritually by Divine operation; for she is and remains not "having a husband" (=who does not stand to God in this natural and carnal relation). [ALFORD:—The "husband" of the E. V. may mislead "by pointing at the one husband (Abraham) who was common to Sara and Agar, which might do in this passage, but not in Isaiah: whereas *ἐξ. τὸν ἄνδρα* means, 'her (of the two) who has (the)

husband,' the other having none: a fineness of meaning which we cannot give in English.—R.] This goes to sustain the view of Schmoller.—R.] We need not be perplexed because this would create a divergence from the type of Sarah, with whom certainly, after her barrenness, a bearing and travelling took place. But although Paul undoubtedly knew this well, he yet (vers. 23, 29) denies explicitly and roundly that Isaac was born after the flesh and vindicates to him only a being born through the promise, after the Spirit; and he can very well apprehend the contrast thus absolutely, because he looks only at the essential thing, the determining, generative principle, and this was purely "the promise," "the spirit," even though the act did not proceed without the medium of the "flesh." Sarah, in his meaning, did not obtain her son Isaac, because from a naturally unfruitful woman she had become a naturally fruitful one; her obtaining the son was therefore only, as it were, formally, not essentially, a *τίκτειν*, &c. (see on ver. 23). But if Paul expresses himself thus even respecting Sarah, with whom nevertheless in a certain sense a *τίκτειν*, and the like, did take place, the same of course holds good in its full sense of the antitype, the true people of God, as Jerusalem above. This is precisely its specific quality, that it obtains children without "bearing" as "barren," and in this very way approves itself as the true people of God, for which God begets children; therefore we have only: "many are the children of the desolate," not: she will bear many children. Of course "barren" varies a little; at first it is one who cannot bear, because she is deprived of the husband; but from that it becomes one, who does not bear and is to bear, *i. e.*, does not in this way obtain children, and is to obtain them, but in another way. But this variation is already implied in the original sense of the passage, which as it were says: "Barren hast thou become, that cannot bear; well, so shalt thou be and remain, but not to thy hurt, but to thy good," &c.—Many are the children of the desolate more, etc.—MEYER rightly explains: not=*π. εἰσὶν αἱ*, which would leave the numerosity of the children wholly undetermined, but it expresses, that both have many children, but the solitary one, more=numerous are the children of the solitary, far more, than of her who hath her husband.

Ver. 28 places the Galatians, as Christians, among the children of the Jerusalem above, promised her in ver. 27. **As Isaac was.**—*Κατὰ Ἰσαάκ*, in conformity with, according to the type of, even as Isaac. The antitype of the mother, Sarah, was named ver. 26; even so are Christians antitypes of her son, Isaac.—**Children of Promise.**—opposed to *σαρκὸς τέκνα*, therefore properly children whom the promise has born—who are born in virtue of the promise of God, not through carnal generation.—So was it with Isaac; he was born to Abraham as son in this way. Even so is it with you: you have in this way been born, *i. e.*, become members of God's people. This needs no proof, for on one side, it was certain that they as Christians were members of God's people, and on the other side also, that they were not so by

nature, by carnal descent, but in a spiritual manner, namely, through their knowledge of Christ, to which God had led them by His Spirit, thereby fulfilling His promise. It therefore follows from this, that they belong, because members of the theocratic people, and yet not such by natural descent, to "the children of the desolate" (ver. 27)—have her (to whom, although desolate, children are promised by God) as their mother, as was affirmed in ver. 26.

Ver. 29. Still as then he that was born after the flesh.—Why will you nevertheless be under the law, and so in the condition of bondage? Paul had brought home to his hearers, You are like Isaac, not like Ishmael. This he had deduced from the manner of the birth of each. But now he adds—looking at the subsequent lot of each—a warning, that it is dangerous to place themselves in a position like Ishmael's, for he had been shut out of the inheritance. Even so will it fare—Paul gives them to understand, with those that are like Ishmael—those that are under the law. Ἀλλὰ: for the thought which Paul first expresses, is in opposition to that in the foregoing verse, where he had described Christians as having a possession, as children of the free woman, because children of the promise. Yet Paul does not affirm this in order to frighten them back from the condition of freedom, as one of persecution, but on the contrary (ἀλλὰ, ver. 30) in order to set forth immediately after the evil lot of the children of the bondwoman, as persecutors, and thus to hinder the Christians from placing themselves, through bondage to the law, in a like position with them.

Persecuted.—In Gen. xxi. 9, Ishmael is mentioned only as a scoffer: Paul here then either uses διώκειν in a more general sense, or he follows a more developed tradition, traces of which are found in the Rabbinists. [διώκειν is a strong word, and we are not justified in altering or extending its meaning to meet a difficulty, arising from the interpretation of another passage. The question then is: Is this statement of the Apostle based only upon the Scriptural narrative (Gen. xxi. 9), or also upon some other reliable source of information, supplementing the Old Testament narrative. The chief objection urged by most modern commentators against the former of these views is, that there is no thought of "persecution" either expressed or implied in the passage referred to. It tells us of Ishmael's "laughing" (ᾠκίζε: which the LXX. expands

into παίζοντα μετὰ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦς)]; this has been interpreted as *in play* awakening Sarah's jealousy, and as *mockery*, arousing her anger. Obviously the latter is more in accordance with the context and is a legitimate rendering of the Hebrew (see LANGE'S *Com. Gen. in loco*). But is it said that even this view of the narrative will not justify the assertion "persecuted." WORDSWORTH, accepting the meaning "playing," remarks: "The temper in which Ishmael played with Isaac, may best be inferred from the comment which Isaac's mother made upon it. Sarah's words interpret Ishmael's act. If his play had been loving play, she would not have been displeased by it. It must have been

the spirit of spiteful malice, made more offensive by its pretence to sportiveness and love,* which extorted from Sarah the words which the Holy Spirit, speaking by St. Paul, here calls a verdict of Scripture. And Almighty God Himself vouchsafed to confirm Sarah's interpretation of Ishmael's play, by commanding Abraham, although reluctant, to hearken to Sarah's voice in that matter." It would seem that an inspired Apostle, reading the Old Testament narrative in the full gospel light, could interpret the spirit of that occurrence, without relying on tradition. If however the objection urged by MEYER, DE WETTE, JOWETT, and others, be deemed valid, as even ELLICOTT admits them to be, the following remarks of LIGHTFOOT may well be taken into account. "1) This incident which is so lightly sketched in the original narrative had been drawn out in detail in later traditions, and thus a prominence was given to it, which would add force to the Apostle's allusion, without his endorsing these traditions himself. 2) The relations between the two brothers were reproduced in their descendants. The aggressions of the Arab tribes on the Israelites were the antitype to Ishmael's mockery of Isaac. Thus in Ishmael the Apostle may have indirectly contemplated Ishmael's progeny; and he would therefore be appealing to the national history of the Jews in saying 'he that was born after the flesh persecuted him that was born after the Spirit.'"—R.]

After the Spirit.—The one born according to the Spirit. The Spirit of God was the power by which the generation of Isaac took place. The Spirit however is here conceived not as the power, but as the norm, according to which the generation took place—he was begotten in the way and manner in which the Spirit begets. "After the flesh" is to be interpreted in the same way.

Even so now.—Those born after the Spirit—"the children of promise" are persecuted by those born after the flesh—the natural members of the theocratic people, the Jews. But the main point is not the suffering of persecution by the one, although the thought of it occasions the ἀλλὰ, but the persecution of the others. See ver. 30.—To what this specially refers, is hard to say: that there was no lack of persecutions on the part of the Jews, is indeed well known. That the plotting of the Judaizers against the Christians are also meant, is probable; for these Judaizers believed themselves to have a preëminence, precisely as those born after the flesh, and, as our whole Epistle shows, took a position, which though professedly in the interest of others' salvation, was nevertheless really hostile towards those who were only "born after the Spirit," or only set a value on this, and denied to them a title to membership among the people of God. A similar self-exaltation over others and a disposition to suppress them, took place also, he says, in the case of Ishmael with respect to Isaac. But it turned out the other way.

[WORDSWORTH: "St. Paul's comparison here is peculiarly apposite and relevant to the subject before him. The Judaizers, with whom he is dealing in this Epistle, were like Ishmael, the

* [AUGUSTINE: *Sed Iusum Paulus persecutionem vocat, quia iustus illa illisus erat.*—R.]

son of the bondwoman Agar, the representative of the Old Covenant not spiritually understood. They professed friendship for the Galatian Christians, who were the spiritual Isaac. In semblance they were *playing* with the offspring of the free woman, but in reality they were *persecuting* him. The Judaizers were endeavoring to rob the Galatian Christians of their Evangelical inheritance derived from Abraham. Thus Ishmael pretended to be playing with Isaac, but was in fact persecuting him. The Apostle, therefore, who had just been comparing himself to an affectionate mother, comes forward as a vigilant *Sarah*, and interferes to part the Jewish Ishmael from the Christian Isaac; and to rescue the children of the promise and of freedom from the treacherous flattery and tyrannical sport of the children of the flesh and of bondage." This beautiful comparison is of course marred by any reference to tradition in our verse.—R.]

Ver. 30. Cast out the bondwoman and her son, etc.—Paul here cites the words of Sarah Gen. xxi. 10 according to the LXX., only instead of *μετὰ τοῦ υἱοῦ μου Ἰσαὰκ*, he substitutes, because the expression is severed from the context, *μετὰ τοῦ υἱοῦ τῆς ἐλευθερίας*; therewith stating expressly the meaning of Sarah; for it is from this very point of view, namely, that her son is the son of the free woman, that she comes forward so decidedly against Ishmael, as the son of the bondmaid, declares that he is not entitled to be co-heir with her son, and demands his expulsion. It is not the personal behavior of Ishmael therefore which she urges against him, but his position, although, it is true, she is moved to do it by his behavior. As he is in himself not entitled to be co-heir, this right possessed against him is now urged—and as the narrative shows, made good. The application with an "even so now," Paul leaves to the readers as being obvious, because through the whole argument he desires that they themselves may see the perverseness of the position which they are on the point of assuming. It would be thus supplied: Even so now—will it fare with the children of the bondmaid; they have as little right of inheritance as the son of the bondmaid had then, and this want of title will be brought into force against them on account of their persecution (so that in this particular also they will prove themselves antitypes of Hagar and Ishmael). The reference to the expulsion of these does not as yet apply immediately to the readers, but if they suffer themselves to be made children of the bondmaid—and what that signifies is clear—by going over to the legal Jewish position, they lose at all events their *right* of inheritance, and are on the way to lose also the inheritance itself. Paul specifies the persecution primarily because the Divine exclusion from the inheritance was historically occasioned by that. A searching admonition, "to hear the law better" (ver. 21)—to take better note of the intimations which are contained therein—and therefore not to place themselves under the law.

[LIGHTFOOT: "Shall in nowise inherit! The Law and the Gospel cannot coexist; the Law must disappear before the Gospel. It is scarcely possible to estimate the strength of conviction and depth of prophetic insight which this declaration implies. The Apostle thus confidently

sounds the death-knell of Judaism at a time when one-half of Christendom clung to the Mosaic law with a jealous affection little short of frenzy, and while the Judaic party seemed to be growing in influence and was strong enough, even in the Gentile churches of his own founding, to undermine his influence and endanger his life. The truth which to us appears a truism must then have been regarded as a paradox."—R.]

The course of thought begun in ver. 21, concludes therefore with our verse in a complete and satisfactory way: Take heed then to the law, and learn from it: (1) that ye are free as Christians and (2) that ye, if ye do not persevere in this freedom, forfeit the inheritance—so that necessarily the conclusion must be drawn with ver. 30, and ver. 31 cannot be viewed as an immediate deduction from what precedes, nor as a conclusion, but only as a sentence summing up once more the foregoing result and introducing a transition to what follows, on which account it is to be joined with it.

DOCTRINAL AND ETHICAL.

1. *The personal relation between teacher and congregation.* The significance which attaches to the personal relation between teacher and congregation (see on the former section, the first remark), comes most evidently to view in this, that the teacher must regard it as his commission, to beget spiritual children (and that truly living ones)—as father, nay, yet more: to bear them also—as mother. There is thus of necessity constituted an inner bond of personal fellowship between him and the souls on which he labors; but it is true, the existence of such a bond is not to be presupposed as a matter of course, or demanded even where the condition of such a loving labor of spiritual begetting and bearing is wanting.

2. "*Christ is formed* (1) in the understanding of man, when he receives a truly living and spiritual knowledge of Christ's person, offices, and benefits; (2) in the will of man, when (a) in regeneration faith in Christ is not only kindled, but also attains to its fit form, so that he hangs simply and solely on Christ, which faith then in justification apprehends and puts on Christ, and unites itself inwardly with Him; (b) in renewal, when Christ's Divine mind is daily more and more formed in men, so that the lineaments of Christ's image become ever more discernible.—It reads moreover: Till Christ be formed in you, not, Till you or I form Him in you, because regeneration is no human work."—STARKE.

3. *The allegory.* What view are we to hold of the interpretation of the two wives and sons of Abraham in this section? Is Paul a representative of that allegorical interpretation which presupposing a double, yes, multiplex sense of the Biblical text, long prevailed in the church, to the prejudice of the sound historical understanding of the contents of Scripture? The appearance is strongly for it, but in truth it is not so. Paul to be sure allegorizes here, for he says so himself. But with the very fact of his saying this himself, the gravity of the hermeneutical difficulty disappears. He *means* therefore to give an allegory, not an exposition; he does not pro-

ceeded as an exegete, and does not mean to say—after the manner of the allegorizing exegetes—that only what he now says is the true sense of the narrative, conceded in the letter, the only sense really worthy of God's word. The question then is only (1) whether this allegorical interpretation is merely a subjective fancy of the Apostle, or whether it is grounded in the actual facts; (2) what use he makes of this allegory. Commonly these two questions are not kept distinct from each other. Respecting the first, no one can speak of a mere arbitrary fancy (of a play of allegorical sharp-wittedness, rabbinism, and the like), who pays the least attention to the typical significance which according to Paul appertains to Abraham and his history,—and who allows any justice whatever in this the Apostle's view of Abraham. We well know that for Paul Abraham himself is typical by his faith, and in immediate connection with that, Isaac is typical by his birth through the power of the Divine promise, and not of the flesh; he is the type of the true children of Abraham, *i. e.*, of the true theocratic people, whose origin is not that of natural birth alone (comp. Rom. ix. 16 *sq.*). This of itself then gives on the other hand the converse, namely, the typical character of the carnal son, Ishmael. But now, in this section, Paul goes yet a step further. To him not only the manner of birth of the two sons of Abraham is typical, but also the condition in which they were born: the bondage of the one and the freedom of the other. Isaac is thus the type of a theocratic people, that (1) does not become such by natural birth, but by Divine operation; (2) and is also in possession of freedom, is the spiritual and free Israel; on the contrary Ishmael is the type of a merely natural and enslaved theocratic people; that is, the natural people of God is enslaved by its being under the law, something which is not true of the spiritual, genuine Israel. Respecting the warrant for a typological apprehension of the Old Testament generally, WIESELER justly remarks: "Since the whole of the Old Covenant is a *σκη* of the New Testament dispensation, the single facts, persons and truths have therefore a prefigurative character, according to the measure in which each has within this whole and in relation to the New Covenant, a conspicuous and central significance." That this applies to the person of Abraham is clear, and equally to the manner in which children were born to him, for through Abraham's children the progress of the history of redemption is determined. But if even with an Isaac it is primarily only the manner of his birth to which this signification attached, yet the *condition* in which he was born, was an inseparable element of that; for from the legitimate, and therefore free, wife of Abraham, came naturally also the legitimate son, the son of promise; the freedom of Isaac was therefore not an accidental but an essential quality of him who was born in virtue of a Divine promise, and so Paul has a right to attribute to the fact of his freedom also, a typical importance, and to attribute the same to the opposite condition of Ishmael. If this prefigurative character of Abraham and his sons is acknowledged, it is clear, that the Apostle's allegory is not arbitrary or accidental, but

that it has a point of attachment in the actual history. But—and this is commonly overlooked—the allegory is not on this account eliminated from the passage; the allegory has its ground in the typical relation of Abraham's two children to the two congregations of God, but yet for all this it is in form allegory. For *αἱ τὶς γὰρ εἰσι δύο διαθήκαι* is allegory, not typology; the two women were certainly not *prophetic types* of the two covenants. Something like this might be said, that the two women are, as mothers of the two diverse children of Abraham, types of the two churches of God, the external and the spiritual, conceived as collective personalities, as mothers of their members, although even this would be strained; but to say outright that the two mothers are *prophetic types* of two covenants, yields no rational sense. Only by allegorizing can Paul see in the two mothers two covenants, but the allegory is taken from the facts themselves, inasmuch as it is the covenants by which the character of the antitypes of the sons of those mothers is determined. It is necessary to acknowledge this mingling of Type and Allegory, or the passage will not be rightly apprehended. We feel that it is not merely allegory, and look for the type, and again we feel that it is not purely type; the two, in truth, are interwoven with each other.

If we could venture to draw from our section a general conclusion, it would be this: (1) that allegorizing portions of Scripture is not forbidden, provided only that it is acknowledged as such, and not given forth as exegesis proper; (2) that it is warranted in proportion as it has a typological basis which itself is authorized. What this is may be judged by the remarks above.—While we should acknowledge, therefore, that our allegory has an objective foundation, that Paul does not interpolate something into the narrative of Genesis at his own fancy, it is not on the other hand (to come to the second inquiry, as to the use he makes of it), correct to say that "he ascribes to it an objective value as proof." For that he is too sober-minded, for he undoubtedly is, as was remarked, far removed from that allegorizing exegesis which *bona fide* declares: This and this is *meant* in the passage besides the letter [? See below.—R.], and which therefore upon this assumption proves the "higher truth" by means of allegorical explanation from a Scripture passage. If we look more closely, we find moreover, that he does not at all *argue* his proposition of the freedom of Christians *from* the narrative of Genesis; he does not infer any thing like this: Sarah signifies the upper Jerusalem, Isaac the Christians, therefore Christians are the children of the upper Jerusalem; moreover Sarah is free, therefore the upper Jerusalem is free, and Christians are children of the free congregation, and therefore likewise free. On the other hand he asserts the freedom of the Jerusalem above as self-evident, and resulting from the previously assumed ground of the covenant of grace, on which it rests, as opposed to the covenant of works, and then first expressly demonstrates from a prophetic passage that Christians are children of the Jerusalem above, and so comes to the conclusion that they are free (see the exegesis above). If it is inquired: Why then

is the narrative of Genesis adduced, a narrative of type interwoven with allegory? the answer is simple: in order, by reference to the simple relations of things in the beginning of the theocratic people, to illustrate the higher relations of the present, or better: in order to furnish a confirmation of the latter by pointing out the relation between type and antitype—see, at the very beginning it was the same! For that typology may serve, with or without the application of allegory, which of course makes no difference, but not for strict proof; and still less bare allegory, when and where it is acknowledged as such.—We cannot draw a different conclusion from the remark, ver. 21: Do ye not hear the law? The sense is simply: Do ye not then see that matters stood just the same with the ancient typical personages? The spiritually begotten Son was born in the condition of freedom and that should dispose you to give credit to my previous argument! Here the expression sounds, it is true, as if every reader of the law would be constrained to deduce this from the narrative in Genesis, as if this therefore simply signified the higher truth which is now under discussion, and merely expressed it under the veil of history; still whoever gives even cursory attention will not be tempted to press these words, but will recognize in them a rhetorical drapery.

4. [*Paul's treatment of the Old Testament narrative.* A reference to the exegesis of ver. 24 will justify the following conclusions: 1) Paul does not regard the Old Testament narrative as in itself an allegory. He is careful to use a subject (*ἄνθρωπος*) which is general enough to prevent our making such an unwarranted assumption. 2) His interpretation is not "subjective, fanciful or rabbinical."* The predicate *ἀλληγοροῦμενα* means "to have an allegorical meaning." Hence the meaning inheres in the nature of the "things," and does not depend on his acute speculation respecting them. On exegetical grounds, Schmoller is not warranted in affirming that Paul does not imply: "This and this is *meant* in the passage besides the letter." In his proper anxiety to guard against "allegorizing exegesis" he gives some room for assumptions respecting the "subjective" character of this allegory of the Apostle. Against such attempts to represent the interpretation of St. Paul as subjective, *i. e.*, to speak plainly *erroneous*, ELLICOTT properly remarks: "It would be well for such writers to remember that St. Paul is here declaring, under the influence of the Holy Spirit, that the passage he has cited has a second and a deeper meaning than it appears to have; that it has that meaning, then, is a positive, objective and indisputable truth."—3) This passage gives no countenance to "allegorizing exegesis" of the Scriptures. This error, once so common, may have a different origin from attempts to make the Bible narrative a mere allegory, but it tends in the same direction, destroys the true knowledge and perverts the true use of the Scriptures. He may properly allegorize, who has the inspiration Paul had, but

only when that inspiration shows him that "these things have an allegorical meaning." On this point CALVIN says: "As the Apostle declares that these things are allegorized, Origen and many others along with him, have seized the occasion of torturing Scripture, in every possible manner, away from the true sense. They concluded that the literal sense is too mean and poor, and that, under the outward bark of the letter, there lurk deeper mysteries, which cannot be extracted but by beating out allegories. And this they had no difficulty in accomplishing: for speculations which appear to be ingenious have always been preferred, and always will be preferred by the world to sound doctrine. For many centuries no man was considered to be ingenious, who had not the skill and daring necessary for changing into a variety of curious shapes the sacred word of God. This was undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage. God visited this profanation by a just judgment, when He suffered the pure meaning of the Scripture to be buried under false interpretations. I acknowledge that Scripture is a most rich and inexhaustible fountain of all wisdom; but I deny that its fertility consists in the various meanings which any man, at his pleasure, may assign. Let us know, then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely."*—R.]

*[LIGHTFOOT gives Philo's allegory of this same passage, and compares it with Paul's: "Philo's allegory is as follows. Abraham—the human soul progressing towards the knowledge of God—unites himself first with Sarah and then with Hagar. These two alliances stand in direct opposition the one to the other. Sarah, the princess—for such is the interpretation of the word—is divine wisdom. To her therefore Abraham is hidden to listen in all that she says. On the other hand Hagar, whose name signifies 'sojourning,' and points therefore to something transient and unsatisfying, is a preparatory or intermediate training—the instruction of the schools—secular learning, as it might be termed in modern phrase. Hence she is fitly described as an Egyptian, as Sarah's handmaid. Abraham's alliance with Sarah is at first premature. He is not sufficiently advanced in his moral and spiritual development to profit thereby. As yet he begets no son by her. She therefore directs him to go in to her handmaid, to apply himself to the learning of the schools. This inferior alliance proves fruitful at once. At a later date and after this preliminary training he again unites himself to Sarah; and this time his union with divine wisdom is fertile. Not only does Sarah bear him a son, but she is pointed out as the mother of a countless offspring. Thus is realized the strange paradox that the barren woman is most fruitful. Thus in the progress of the human soul are verified the words of the prophet, spoken in an allegory, that 'the desolate hath many children.'"

But the allegory does not end here. The contrast between the mothers is reproduced in the contrast between the sons. Isaac represents the wisdom of the wise man; Ishmael the sophistry of the sophist. Sophistry must in the end give place to wisdom. The son of the bondwoman must be cast out and flee before the son of the princess.

Such is the ingenious application of Philo—most like and yet most unlike that of St. Paul. They both allegorize, and in so doing they touch upon the same points in the narrative, they use the same text by way of illustration. Yet in their whole tone and method they stand in direct contrast, and their results have nothing in common. Philo is, as usual, wholly unhistorical. With St. Paul, on the other hand, Hagar's career is an allegory, because it is a history. The symbol and the thing symbolized are the same in kind. This simple passage of patriarchal life represents in miniature the workings of God's Providence hereafter to be exhibited in grander proportions in the history of the Christian church. The Christian Apostle and the philosophic Jew move in parallel lines, or as it were, keeping side by side, and yet never once crossing each other's path.

And there is still another point in which the contrast between the two is great. With Philo the allegory is the

*[Every proper theory of inspiration must admit that Paul's early education had its influence on his character as teacher. But the word "rabbinical" contains a moral or rather immoral implication, which cannot be allowed.—R.]

5. *The two covenants and their children.* The fact that the Apostle recognizes a significance in the Scripture narrative of the twofold character of the wives and sons of Abraham, is a sign of his clear-minded way of viewing the Scripture; by the less reminded of the greater, in the germ already seeing the fruit. It is at the same time a sign of his pedagogic wisdom, that to those who boasted themselves of their descent from Abraham, he so simply discovers the insufficiency, and particularly the perversity of this boast, by referring to the twofold relation of sonship to Abraham, of which the one is so entirely destitute of ground for boasting. On the other hand, he shows here also again, as in chap. iii., his deep and clear view into the economy of salvation, and its guiding principles, in the first place by definitely distinguishing the two covenants in the history of redemption, and then by the way in which he characterizes them. There is a covenant of law and a covenant of grace; and both are mothers, that bear children, only in different wise and with different consequences. The first covenant bears children in the way of natural generation, for it finds its concrete manifestation in the carnal Israel and its members. All the natural children of Israel have part in this covenant; but it is simply a covenant which brings to the participants in it bondage and only that, for it imposes on them the law. It is widely different with the covenant of grace. This also has children, yea a great number of them, but these children God Himself brings to it through the operation of the Spirit (it does not obtain them, as it were, of itself), for this covenant finds its concrete manifestation in the spiritual Israel, which obtains its children in a spiritual way, and not by outward descent. This is the first covenant which brings to its members freedom, and does not transfer them into bondage under a law; for it does not make the attainment of God's blessing dependent on the keeping of legal commandments and prohibitions, but secures it to its members as a pure bestowment of Divine grace. Intimately related therefore as Paul knows these two covenants and communities to stand to each other (for they are still like children of the one father), yet again he keeps them sharply and clearly apart.—Especially noticeable is the conception of the upper Jerusalem, the signification of which has been explained above. In the first place, therefore, Paul distinguishes the spiritual from the carnal Israel, the ideal from the empirical. With the external Israel the idea of the theocratic people was as yet by no means realized as to its true substance; on the contrary this was a conception of much higher range. Therefore all vaunting by the Jews of their nationality, as alone entitled to be reckoned God's people, is ungrounded. Above the theocratic people in its national manifestation within the Jewish community stood yet again the true peo-

ple of God, that even in this community already found individual members, for under the Old Testament all were not children of Ishmael's, and under the New Testament all are not children of Israel's sort. And indeed from Abraham down, the true people of God was never quite extinct, but yet, so long as the covenant of law, and therewith the carnal Israel were in the ascendant, it could not yet come to developed existence. This it attained only through Christ. It is noticeable, secondly, that Paul in this conception of the Jerusalem above, has a conception, which stands still higher than that of the Christian body; the Jerusalem above is the mother. Christians are only the children. Unquestionably, however, they are actually the children, and so far even in this expression their rank is declared—they are children of no lesser one, and should therefore not forget what they owe to themselves and their rank, should not unworthily lower themselves. But on the other hand, they are only children, and are what they are, only through their mother. The Christian community is not of itself in its empirical manifestation already—the spiritual Israel, but has continually in this its *spiritualis nutrix*. We see how that which Paul expresses with his "Jerusalem above" is what dogmatic theology has endeavored to embody in its conception of an *ecclesia invisibilis*, by which it strives to guard the church against a false emphasizing of her empirical manifestation, and as it were to preserve to her her ideality. Only that the conception of the *ecclesia invisibilis* is in the first place a narrower one, limited more to the church since Christ, and still more, it is a secondary and negative one, first formed by abstraction from the mixed condition of the church on earth, while the idea of the Jerusalem above is a positive, primary one, grounded in the biblical economy of salvation itself.

HOMILETICAL AND PRACTICAL.

Ver. 19. LUTHER:—The Apostles, all devout preachers and also schoolmasters, are (in their peculiar way) also our parents. For like as we from our natural birth have from our parents the form of our bodies, so do these men help thereto, that our heart and conscience attain within us to a perfect form. Now the perfect form which a Christian heart should have, is faith, whereby we lay hold on Christ, cleave to Him alone and to no other thing besides.—BERLENB. BIBLE:—In nothing do more pangs of travail come to pass, than in the ministration of the gospel. The ministration of the law is a mere nothing compared with it. Evangelical preaching excludes all works accomplished in a merely outward way to which men nevertheless cleave.—"Until" points to a troublesome delay, that falls between the beginning and the accomplishment of a matter; not as if God would not at once proceed to the formation of us, but because on the side of man a bolt is interposed, and yet God does not give over.—LANGE:—Even, as in many men, especially in their outward habit, gestures, words and actions, we find such a fashion of the world, that as it were we see in them even personally the vanity, wantonness and folly of the world, and

whole substance of his teaching; with Paul it is but an accessory. He uses it rather as an illustration than an argument, as a means of representing in a lively form the lessons before enforced on other grounds. It is, to use Luther's comparison, the painting which decorates the house already built."

The very pleasing character of Philo's allegory is a warning against such interpretations. They always aim to be as captivating as his, and often succeed, only to be most unlike Paul's "in tone and method."—R.]

are inwardly troubled at it; so on the other hand, in believers who come to their proper vigor, the new birth from God appears in all about them, saving their yet remaining weaknesses, in such a manner, that we see in them a true form of Christ in their weakness, humility, simplicity and uprightness, and are moved to inward joy thereby.

Ver. 20. LUTHER:—The living voice is to be counted as an empress. For this can amplify or condense the matter, and suit itself to all occasions of time, place, persons and the requirement of any necessity.

Ver. 21. RIEGER:—The will has very great influence in the belief and unbelief of men. Even in falling back under the law, the will of the flesh seeks its advantage. The law is indeed the world's crafty covering, under which it slinks away from the truth of Christ; which covering must be withdrawn from it.—FRANTZ:—In the law there is contained more than the commandments; more than the ways and usages, ceremonies and ordinances enjoined in the worship of the Jews. There is also more contained therein, than many after the letter read therein. There is contained therein also a revelation of the ways of God, which God hath chosen, to carry out His everlasting purpose among men. There is contained therein a history, which has come to pass from its beginning to its accomplishment on earth, that therein, as in a mirror, should be made known the thoughts of peace and salvation, which God has towards men and which in due time He will carry into execution.

Ver. 23.—Nature assists us not to salvation, but grace alone. We are all according to our natural birth born flesh of flesh; but according to His promise hath God regenerated us through the bath of holy baptism.

Ver. 24. RIEGER:—This example serves to guard us against dealing too slightly with the history of the Old Testament.—BERLENB. BIBLE:—All that Moses has described are figures of the inner spiritual and genuine life in Christ.—SPENER:—“Bringeth forth unto bondage.” Those that will be saved by the law and its works and therefore reject the gospel, are not God's children, nor heirs of eternal life, but at their highest are only servants and therefore under sin and the curse.

Ver. 26. LUTHER:—The holy church bears and genders children continually, even to the last day, in that she exercises the ministry, that is, teaches and diffuses the gospel which is her manner of bearing. Now the gospel teaches that we are redeemed and become free from the curse of the law, from sin, death and all manner of ill, not through the law and works, but through Christ. Therefore is the holy church not subjected to the law or works, but free is she, a mother without law, without sin and death. But what she is as a mother, so are also her children.—“Free.”—Even the ten commandments have no right to accuse, nor to terrify the conscience, wherein Christ rules by His grace and moreover outwardly: the civil laws of Moses concern us no longer. Yet the gospel does not therewith make us free from all other civil laws, for so long as we are in this natural life, the gospel subjects us to the civil laws which

the government of each land has. But since our mortal life must forsooth have some ceremonies, we can by no means dispense with them. Therefore the gospel admits that we may make in the Christian Church some special ordinances concerning holy days, times, places, *etc.*—but not in the thought that those who observe such order, should thereby merit forgiveness of sins.

Ver. 27. Although the little flock, *i. e.*, the dear Christian Church, that receives the doctrine of the gospel, and earnestly cleaves thereto, appears altogether unfruitful, forsaken, weak and despicable, and moreover outwardly suffers persecution, and is constrained to hear herself accused of teaching heretical and seditious things, she is nevertheless alone fruitful before God, and brings forth through the ministry innumerable many children, who are heirs of eternal life.

Ver. 28. In STARKE:—Natural birth has with God no preëminence; He chooses Abel before Cain, Jacob before Esau, Ephraim before Manasses, *etc.*; whoever feareth Him and worketh righteousness, is accepted of Him, and whomever cleaves in true faith to the promise, is a child of one promise, and shall attain to the promised everlasting inheritance.—If we are like Isaac in his birth, let us also become like him in his virtues.

Ver. 29. LANGE:—Whatever church oppresses and persecutes another in matters of faith, such an one is not the true apostolic church; therefore also she neither stands in the true filial relation to God, nor has part in the inheritance of eternal life.—LUTHER:—It is ever thus, that Ishmael persecutes Isaac, but on the contrary the good Isaac leaves Ishmael in peace. Whoever will be unpersecuted by Ishmael, let him profess that he is no Christian.—SPENER:—The church's condition is in some particulars ever the same; it may always be said: As it was at that time so is it now.

Ver. 30.—SPENER:—Persecutions harm in fact not the persecuted but the persecutors. To the persecuted there remains yet God's grace, love and heaven, but the persecutors load themselves with God's wrath.—BERLENB. BIBLE:—The whole natural man must, as a scoffer and wild man such as Ishmael was, be set aside from all righteousness of birth, and devices of his own through a renewed obedient will. And although that involves a dying and giving up, inasmuch as the false nature sinks into the death of its own desires and so becomes powerless, yet the new awakened sense makes no account of that, because it has a hatred against the old man, and renounces therefore courageously all impulses of nature, let them have as holy a seeming as they may. Thereby the scoffer becomes in his turn a scoffing before the new man.

Vers. 21–30. Two sorts of children of Abraham: to which dost thou belong? To the children of the bondwoman or of the freewoman? Law or grace? Either—or? 1. The two stand indeed in relation to each other (one Father), but yet are 2. essentially distinct (two widely different mothers). *a.* Law—Flesh (= the lawman still the carnal man), Grace—Spirit (= the carnal man has no part in it); *b.* Law—Bondage, Grace—Freedom.—Christians are children, not of the bondwoman, but of the freewoman. 1. Rejoice! 2. Consider well!—The

Jerusalem above 1. a mother, 2. a mother through promise, 3. a free mother.—The covenant of law a fruitful mother. (Many depend on it, because the natural man remains thereby natural), but yet the covenant of grace has the promise of God.—Christians are children of the Jerusalem above. 1. How? Because children of the promise. 2. What do they obtain thereby? They participate in her condition of freedom.—The Jerusalem above free: 1) not bound to the law = not held to obtaining salvation by works of the law; 2) not obnoxious to its curse. The children of the promise, i. e., 1. They

are members of God's people not by nature but only through promise; 2. they attain heavenly inheritance, only in consequence of promise, not by their own works.—Christians have their type in Isaac; 1. Born as he through promise (see above); 2. Persecuted like him, by Ishmael, 3. but for all that children of the freewoman and therefore alone heirs.—Who obtains the inheritance? 1) not the natural man, but the spiritual; 2) not the son of the bond woman but of the freewoman.—Human self-will (Hagar, Ishmael), divine counsel; 1) The latter permits the former, 2) but still gains the victory.

E. Admonition to perseverance in Christian freedom—with a threatening allusion to the pernicious consequences of the opposite course.

CHAPTER IV. 31—V. 6.

31 So then [Wherefore],¹ brethren, we are not children of the [a] bondwoman, but IV. 1 of the free. Stand fast therefore in the liberty wherewith Christ hath made us free [Stand fast therefore in the liberty for which Christ made us free, or For freedom Christ made us free. Stand fast therefore],² and be not entangled again with 2 [in] the yoke of bondage. Behold, I Paul³ say unto you, that if ye be circumcised 3 [i. e., submit to circumcision],⁴ Christ shall [will] profit you nothing. For [Moreover, *ὁ δὲ* continuative] I testify again to every man that is circumcised [who has him- 4 self circumcised], that he is a debtor to do the whole law. Christ is become of no effect unto you [Ye are separated from Christ],⁵ whosoever of you are justified [being 5 justified] by [in] the law; ye are fallen [fallen away] from grace. For we through 6 [by] the Spirit wait⁶ for the hope of righteousness by [from] faith. For in Jesus Christ [Christ Jesus] neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by [working through] love.

F. Renewed lamentation over the apostasy of the Galatians. Sharp testimony against the misleading misrepresentations of his preaching on the part of the false teachers.

CHAPTER V. 7-12.

7 Ye did run [were running] well; who did hinder⁷ you that ye should not obey 8, 9 the truth? This [The] persuasion *cometh* not of him that calleth you. A lit- 10 tle leaven leaveneth⁸ the whole lump. I [I, for my part] have confidence in [as regards] you through [in] the Lord, that ye will be none [in nothing] otherwise 11 minded: but he that troubleth you shall bear his judgment, whosoever he be. And [But] I, brethren, if I yet [still] preach circumcision, why do I yet [still] suffer 12 persecution? then is the offence of the cross ceased [the scandal of the cross done away with]. I would they were even cut off which trouble you [I would that they who are unsettling you would even mutilate themselves, or would even cut themselves off from you].¹⁰

¹ Ver. 31.—*Ν*, *δε*. [So B. D^l. Lachmann, Tischendorf, Meyer, Ellicott, Alford, Lightfoot. 'Απα (Rec.) is feebly supported; as also *ἡμεῖς δε*.—R.]

² Ver. 1.—The correct reading is probably that of Lachmann: *τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν* *στήκετε οὖν*. So *Ν*, which also begins chap. v. with *στήκετε*. [This reading is supported also by A. B. C. D., and adopted by Usteri, Meyer (4th ed., Schmoller mentions the other reading as his) and Alford. *Τῇ ἐλευθερίᾳ. ἥ ἡμᾶς Χριστὸς ἠλευθέρωσεν, στήκετε οὖν* is supported by D.² E. K. L., the great majority of cursives, many versions and fathers, and is adopted by Griesbach, Rückert, Tischendorf, Wieseler, Ellicott, Wordsworth, Lightfoot (who differs in punctuation however). Between these two readings the choice is very difficult. The authorities are so equally divided, and as the verbal difference is slight, the critical question resolves itself into this delicate one: whether the transcriber was more likely to have omitted or inserted *η*, because of *ἡμᾶς* immediately following. Meyer thinks it was inserted, others that it was omitted. The latter opinion

seems more probable, and the second reading is preferable on diplomatic grounds. The renderings given above are in accordance with the two readings, but minor variations in interpretation are noticed in the EXEG. NOTES.

We find besides, *οὐν* placed after *ἐλευθερία*, but this is feebly supported; it is put after *στήκετε* in *κ. A. B. C. F. O.* On this position of the particle, an argument for Lachmann's punctuation is based, though it is not decisive. *Χριστός* is placed before *ἡμᾶς* in *C. K. L.*; after it in *κ. A. B. D. E. F. G.*

Lightfoot not only begins a new sentence at *στήκετε*, but, retaining *ἡ*, is forced to join the first clause directly with ver. 31, and to render: we are sons "of her who is free with that freedom which Christ has given us." So Schott and Rinck. This seems forced, but Lightfoot's note on the various readings is valuable.—On the other variations from the *E. V.*, in this verse, see EXEG. NOTES.—*R.*]

³ Ver. 2.—*κ* omits *ἡ*, inserted however by the corrector.

⁴ Ver. 2.—Both here and in ver. 3, the reference is not to the fact of having been circumcised, but now resorting to the rite as necessary.—*R.*]

⁵ Ver. 4.—[Schmoller renders: *abgetrennt seid ihr von (der gemeinschaft mit) Christo*. The construction is pregnant, and scarcely admits of a literal translation. Vulgate: *evacuati estis a*. Alford's "annihilates from Christ" is objectionable. Ellicott's paraphrase is good: "Your union with Christ became void" (so Meyer). It seems both more lively and more exact to retain the present in English, since "the aorists (*κατηργήθητε, ἐξέπισατε*) represent the consequences as instantaneous" (Lightfoot).—*R.*]

⁶ Ver. 5.—*κ* has *ἐκδεχόμεθα*, *κ. δ* *ἀπεκδεχόμεθα*.

⁷ Ver. 7.—[Rec. has *ἀνέκοψε*, but the correct reading is *ἐνέκοψε* (all MSS., most cursives, and modern editors).—*R.*]

⁸ Ver. 7.—*τῇ ἀληθείᾳ ἡμῶν πεποιησθαι* is, without ground, deemed spurious by Semler and Kopp. [*κ. A. B. Lachmann, Lightfoot, omit τῇ*; retained on good authority by Tischendorf, Meyer, Ellicott.—*R.*]

⁹ Ver. 9.—*δοῦλοι* is a gloss.

¹⁰ Ver. 12.—[See EXEG. NOTES, on the meaning of this verse.—*R.*]

EXEGETICAL AND CRITICAL.

Ver. 31. **Wherefore, brethren, we are not children of a bondwoman.**—Paul, after the indirect warning in vers. 29, 30, sums up the contents of vers. 22 sq. once more, in an exact form, appealing to the Christian sense of dignity—you will therefore surely not suffer yourselves to be reduced to children of the bondwoman. [Notice the omission of the article: "not of any bondwoman," Judaism or any form of heathenism (LIGHTFOOT, MEYER, ELLICOTT). This explanation is more striking and appropriate than that of ALFORD, who is disposed to think *παίδισκος* is anarthrous, because emphatically prefixed to its governing noun.—*R.*]**—But of the free,**—therefore ourselves free. This Paul expressly states in the following sentence.

Ver. 1, refers the freedom of *Christians* to Christ; yet the main idea is no longer the fact or method of their having become free, but the end, namely: *τῇ ἐλευθερίᾳ*, for freedom, for being and remaining free. Then follows the admonition itself: *στήκετε*, used absolutely, without any modifying clause—remain firm. [Schmoller follows Lachmann, in beginning a new sentence with *στήκετε*; of course if a different punctuation is adopted, the verb is modified by the preceding clause, without altering its meaning however. He also takes *τῇ ἐλευθερίᾳ* as dative *commodi*, "for freedom," not instrumental, "with freedom" (so ALFORD). It must be remarked that this pointing makes the style very abrupt, and that since the stress in this interpretation rests on *for* freedom, the end of their being made free, so emphatic a thought would scarcely be expressed by a dative of doubtful force, for as LIGHTFOOT observes, the dative is awkward, in whatever way it is taken. Even MEYER explains the passage far more satisfactorily, on the theory that the other reading is correct. Following this reading, we render: "Stand fast therefore in the liberty for" or "with which Christ made us free." The prominent dative then denotes "the sphere in which and to which the action is limited" (ELLICOTT); and the relative *ἣ* is either dative *commodi* (WINER, ELLICOTT) or ablative (instrumental, LUTHER, BEZA, CALVIN). MEYER thinks this latter usage is uncommon with Paul. The former is safer. The sense is then: therefore stand fast in that

liberty (which is our state as children of the freewoman, and) for which, to remain in which, Christ made us free.—*R.*]

Be not entangled again.—As Gentiles they had not formerly been under the yoke of the Mosaic law, but for all that had certainly (see iv. 8) been in bondage; having now become free from it by their faith in Christ, they ought not to allow themselves to be enslaved again by a yoke. [In the yoke of bondage.—"In" it, because the thought is of being ensnared; they were to stand upright, not to bow to the yoke (LIGHTFOOT); "bondage" was its predominant nature (ELLICOTT).—*R.*] All that preceded, doctrinal exposition and expostulation, pointed to this exhortation: to remain free. But just because this lies at the foundation of everything preceding, the brief, plain utterance in this verse suffices, and the Apostle at once turns to a warning menace in case the admonition should not be heeded, and the Galatians instead should go so far as to submit to circumcision.

Ver. 2. **Behold I Paul say unto you that if ye be circumcised.**—Rousing personal attention with "Behold" and with the interposition of his personal authority,* "I Paul," he warns them against the final step, not yet taken by them, which would bring them completely under the yoke of the law, namely, the receiving of circumcision. [It is highly probable that some of them had been circumcised, and that the present points to the continuance of this course of conduct among them (ALFORD, ELLICOTT). He does not mean that the fact of a man's being a circumcised man would prevent his being a Christian, but if after all this instruction and warning, they resorted to this rite as necessary to salvation, "Christ will," etc.—*R.*] They would then have had no advantage of Christ, because they would have sought salvation in circumcision and not of Christ.—**Will profit you nothing.**—The future is probably (as in ver. 5) to be referred to the *παρουσία* and the establishment of the Messianic kingdom. [So MEYER, who finds in this a reference to its nearness. But he is fond of such references. ELLICOTT with more propriety says: "it simply marks the certain result of such a course of practice;

* [WORDSWORTH finds here a reference to the false accusation (ver. 11) that he preached circumcision, and LIGHTFOOT thinks this is probably an indirect refutation of calumnies as well as an assertion of authority.—*R.*]

'Christ (as you will find) will never profit you anything.'"—R.]

Ver. 3. **Moreover I testify again.**—Paul strengthens his warning by referring to a further consequence of receiving circumcision. It obliges to the observance of the *whole* law; "for circumcision makes one a full participant in the covenant of law, a proselyte of righteousness, and the law demands of the one that is held to it its complete fulfilment (iii. 10)." MEYER. At the same time Paul gives with this a more precise explanation of "Christ will profit you nothing" so much the more certainly will this be the case, because a man by receiving circumcision becomes a debtor to do the whole law, and therefore is not at liberty to persuade himself, that he does not mean to erect again the law as a whole, but only to accept one point. But all, who are "of the works of the law are under the curse," iii. 10.—In view of the solemnity of the asseveration we must suppose that the false teachers designedly concealed this perilous consequence of circumcision or sought to soften it. "Again" alludes to the earlier (second) presence of the Apostle.

Ver. 4. **Ye are separated from Christ.**— "Paul by speaking *asyndetically* and recurring to the second person speaks so much the more emphatically and vividly."—MEYER.—The verse expresses the consequence of becoming "a debtor to do the whole law" (for *ἐν νόμῳ δικαιοῦσθαι* is substantially identically with this). This is the *κατὰρ*, ἀπὸ τοῦ Χριστοῦ which completes the explanation of the declaration in ver. 2.—*Καταργεῖσθαι ἀπὸ τινος*, a pregnant expression = the connection in which one stands with any one is done away, and so one is loose from him.—Justification by the law and justification for Christ's sake are mutually exclusive: whoever seeks the first falls out of fellowship with Christ. **Justified**, here of course an expression representing the view of the persons concerned, who think "through the law we shall be justified."—**Ye are fallen away from grace.**—Here he expressly names the benefit the loss of which they suffer by "being justified in the law" and the resulting separation from Christ. A cutting contrast: they think that they are being justified, but by this very means instead they are fallen away from grace, so far is an actual justification from being possible in this way.* *Ἐκπίπτειν τῆς χάριτος* opposed to *ἐστηκεῖν ἐν τῇ χάριτι* (Rom. v. 2).

Ver. 5. **For we by the spirit wait for the hope of righteousness from faith.**— "A justification of the judgment passed in ver. 4 upon those that seek to be justified through the law, drawn *e contrario*, i. e., from the entirely different manner in which Paul and those like him wish to be justified." MEYER. ["We" i. e. those who have not sought justification in the law, and fallen from grace; the contrast is not very strongly marked in the subject however (*ὅς* is not used), for Paul addresses the Galatians, not as those who had fallen, but were in danger of falling, and the subject "we" may include

them also.—R.] *Πνεύματι* is used neither of the human spirit in itself, nor of the spirit of man enlightened by the Holy Ghost, but of the Spirit of God as the objective principle of the Christian life. As it is from the Holy Spirit working in believers, that the whole Christian life proceeds, so in particular the persevering Christian hope is thus wrought, of the fulfilment of which he also gives pledge (2 Cor. i. 22; v. 5, Eph. i. 14; Rom. iii. 11-23). So WIESELER and MEYER. But of course this hope of future righteousness proceeds from the Holy Ghost only so far as it rests upon a right basis. This basis is then stated in *ἐκ πίστεως*, which is meant to express that Christians ground their hope of future righteousness not upon the works of the law, but precisely on faith alone, that they hope to be justified not in the law but by faith. [*Ἐκ πίστεως* does not therefore describe *πνεύματι* (LUTHER), but the latter sets forth the agent: "by the spirit," the former the origin or source (Schmoller says with less exactness, the ground) of their hope. "By faith" cannot qualify "righteousness," as the order of the E. V. seems to indicate.—R.] *Δικαιοσύνη* is here also of course, Righteousness before God = *δικαίωσις*. But this is here represented for Christians as something future; we are therefore not to understand it of that which takes place in time, but of the *δικαίωσις* which comes to completion only at the final judgment. But it is a difficulty that it does not simply read: *ἐλπὶς δικ. ἔχοντες*, but *ἐλπ. ἀπεκθ.* whereby the hope itself is presented in turn as an object of hope. *Ἐλπίς* is therefore here to be understood as the object of hope, *res sperata*, as in Col i. 5; Tit. ii. 13, and *δικαιοσύνης* as genitive of apposition. *Ἀπεκδέχεσθαι* is more precisely not = *ἐλπίζειν* itself, but = to wait for, to expect perseveringly (WIESELER). [This view of the passage, which is that of WIESELER, avoids the seeming pleonasm, "wait for the hope," but is open to one serious objection, viz. that the genitive is never thus used with *ἐλπίς* (MEYER). Besides *ἐλπὶς ἀπεκδέχμεθα* is not pleonastic, but forcible and almost poetical, the accusative being cognate (ELLCOTT). The genitive may be regarded as 1) *subjecti*; the hoped for reward of righteousness, *sc.* eternal life (so Beza, Bengel and most older commentators). This avoids the seeming difficulty of every other interpretation, viz. : making "righteousness" future, but it is not in keeping with the context, as it introduces and gives prominence to an adjunct of "righteousness," while the passage treats of "justification." 2) It seems best then to take it as genitive *objecti*, i. e. the hope of being justified (so MEYER, ELLICOTT, ALFORD, also the versions of Tyndale and Cranmer). This is strictly grammatical and in keeping with the context. The objection that it makes "righteousness" future is easily met, see below.—R.] That Paul should here speak of the (complete and final) justification, as something to be expected first in the future, is entirely accordant with the context. In ver. 4 he speaks of such as, being already justified by faith, now turn to the law and thereby suffer the loss of grace. In order to illustrate the latter, he now enforces the truth, that a Christian must remain in faith, because only then can he have,

* [LIGHTFOOT renders "are driven forth, are banished with Hagar your mother;" but while this meaning of *ἐκπίπτειν* is classical, it is not found elsewhere in New Testament and must not be pressed.—R.]

the hope of justification at the judgment; faith remains the condition of the state of grace, for even at the final judgment it is the condition of gracious acceptance. [This view contrasts Christianity with Judaism, and represents "justification as one of those divine results, which stretches into eternity, conveying with it and involving the idea of future blessedness and glorification" (ELLICOTT).—R.]

Ver. 6. He now proceeds to justify the writing "for the hope from faith" on the part of the *Christian*. **For in Christ Jesus** = for him that is in Christ Jesus, for the Christian, **neither circumcision availeth anything** = has no influence in the attainment of justification (in the sense of ver. 5), **nor uncircumcision** (while the Galatian false teachers laid so great stress upon this distinction); **but faith working through love**, faith which shows itself operative through love.—*Ενεργεία* is always middle in the New Testament. The passive meaning is made in this display of the activity of faith through love, in view of the following section ver. 13 sq., the theme of which is given in our verse. [LIGHTFOOT: "These words bridge over the gulf which seems to separate the language of St. Paul and St. James. Both assert a principle of practical energy, as opposed to a barren, inactive theory." Against the use made of this passage by modern Romanist commentators who give up the passive sense, such as WINDSCHMANN, MÖHLER, *Symbolik*, see ALFORD and DOCTRINAL NOTES below.—R.]

Ver. 7. **We were running well**.—Short, emotional, and therefore asyndetic propositions respecting the unhappy alterations which had taken place with the Galatians.—The comparison of the Christian walk to a race is, as is well known, a favorite one with Paul. The running well consisted in obedience to the truth, that is, in their going in the true=evangelical, way, seeking their righteousness in faith.—Paul asks in surprise: **Who did hinder you?***

Ver. 8. He here answers the last assertion to himself and them. Certainly, it is not God that has turned you away, has brought you upon this other way! The intriguing of the false teachers is represented as something ungodly. *Ἡ πείσμη*, κ. τ. λ., therefore, is to be translated; The persuading is not from your caller=God. The calling and the persuading are opposed to each other as distinct in character; the former is divine activity, the latter not, but essentially human with human intention, art, importunity (MEYER).—In itself "persuasion" could have also a passive signification=the being persuaded, disposition to follow; and so many interpreters take it here also=obsequiousness towards the false teach-

ers. [In favor of the latter meaning we have the support of the Greek expositors, and perhaps the paranomasia (*πεισθεταί*, ver. 7). But MEYER, ALFORD, ELLICOTT prefer the active meaning, both because it is better established, and because it suits the active meaning of "calleth." It seems to accord better with ver. 9 also.—R.]

Ver. 9. **A little leaven**.—It is disputed whether this refers to doctrine or persons; a little leaven of doctrine, as a few bad men, false teachers. Manifestly the former. It is not the number of the false teachers that is of account, but the influence of their teaching, not the *πειθόμενοι* but the *πείσμονή*. Plainly nothing else is meant by "leaven" than the immediately preceding "persuasion," for of this, "leaven" is an image. As the leaven works into the lump, so does the "persuasion," the persuasive, seducing word into the soul (or into a whole community): therefore—even an influence in itself apparently insignificant, may nevertheless be ruinous to the whole man (or whole community of men). [The proverb (quoted also 1 Cor. v. 6) is undoubtedly true both of doctrines and persons. To which it refers here is extremely doubtful. In support of each view the best commentators may be cited, and the context is not decisive, for while ver. 8 may favor the former reference, ver. 10 with its individualizing turn, favors the latter. Leaven is, as usually, a symbol of evil.—R.] This of course contains a warning to be on their guard, and to turn back in time, and remove the leaven.—The Apostle, in order the easier to win them to him, expresses the confidence which he still continues to have in them.

Ver. 10. **I, for my part**,—even though the false teachers believe you already won over to them.—He knows his confidence to be grounded **in the Lord**. The Lord will doubtless bring it to pass and give you the right mind—in the interest of His cause.—*Ὁὐδὲν ἄλλο φρονήσεις* is best taken absolutely—that you will not be otherwise minded than hitherto, that you will not alter your conviction, will not apostatize. It is true, a giving way had indeed already begun; but it was as yet only in its incipency; evidently Paul deals with them throughout as those that are yet wavering, and therefore it may well be hoped of them that matters will not come to an actual *ἄλλο φρονεῖν*=change of conviction. Up to the present time they are only, as is immediately expressed, "troubled."—**He that troubleth you**=every one, who, &c. The supposition that the Apostle refers to a leader among his opponents well known to himself (ERASMUS, LUTHER, BENGEL and others), or even to Peter (JEROME), is supported by nothing in the Epistle. Therefore also **whosoever he be** ought to be understood as entirely general, and not referred to any eminent consideration enjoyed by the false teachers. Undoubtedly, however, Paul means to signify, that no consideration whatever could cause him to waver in this judgment.—*Κριμα*=God's sentence of condemnation (e. g. Mark xii. 40, Lc. xx. 47; Rom. ii. 3; xiii. 12); this is conceived as something exceedingly irksome, a burden, therefore *βαρύνει*.

Ver. 11. **But I, brethren, if I still preach**

* [The verb here used means "to break up a road," so as to render it impassable. It originally took the dative of the person, but in the New Testament is followed by an accusative. LIGHTFOOT seems to think *ἀνέκοιτος* (Rec.) would suit the metaphor of the stadium better, its meaning being "to beat back," to hinder with the further idea of thrusting back (ELLICOTT), but the other reading is too well supported. He also remarks that the transcribers seem to have taken offence at the word *ἐκόντες*, since it is frequently altered, e. g. 1 Thess. ii. 18; Acts xxiv. 4.—R.]

circumcision.—Paul refutes moreover the pretence of the false teachers, invented to further their cause, that he himself elsewhere preached circumcision. They had probably appealed, in support of their charge, to the circumcision of Timothy, which had lately taken place, but which by no means took place on the ground of its necessity to salvation (Acts xvi. 3. See moreover, the explanation of ii. 4).—"Still" dates not from a period within his apostolic career itself, as though Paul as Apostle had yet at one time preached circumcision, which in view of the manner of Paul's conversion and of his whole previous course is an unpsychological and unhistorical assumption, but it dates from his conversion. **Why do I still suffer persecution.**—This second *ἔτι* is a logical one: what reason remains, etc.?—**Then is the scandal of the cross done away with.**—Apodosis of the conditional sentence, "if I still preach circumcision," for the purpose of demonstrating the nullity of the protasis: he would no longer be persecuted.—*Τὸ ἀκινδ. τοῦ σταυροῦ* more precisely = that, which is offensive in the preceding of Christ's death on the cross, namely, that it is proclaimed as the only ground of salvation. Had Paul, with this or instead of it, still preached circumcision as necessary to salvation, the Jew would have seen his law maintained in authority, and would not have taken offence at the death on the cross, and especially the preaching of it.

Ver. 12. *Ὁ θελὼν καὶ ἀποκόψονται.*—The ordinary explanation is: Would that they would even have themselves made eunuchs, for which partly the middle signification of the future *ἀποκόψονται* is cited, partly the connection, which is thought to point (*καὶ*) to a play of words upon *περιτομή*. But, as this would be a bitter turn of wit, and as the assumption, that Paul means thereby to lash the sexual intemperance of the false teachers, is arbitrary, it is not pleasant to accede to this explanation. The lexical argument, which has the most weight, is the hardest to meet; it can only be said that the passive use of the future middle, even in the classics, is by no means unknown. On the other hand the connection, which is especially adduced in support of this explanation, has not a strictly demonstrative force, as WIESELER remarks. He, it is true, lays almost too much stress on the absence of an actual paronomasia; on the fact that Paul did not at least choose *ἐκτείνειν*, as being a very common word among the Greeks for castration, and the paronomasia with *κατατομή* (Phil. iii. 23) proves at least so much as this, that Paul in opposition to such Judaizers, was not particularly tender in dealing with *περιτομή*, for this is a sarcastic allusion to *περιτομή*. On the other hand this remark of his particularly is correct, that we should then expect instead of *ἀναστ.* an allusion to *περιτ.*, the more so, as in ver. 11 *περιτ.* is not at all alluded to in the light of a demand made by them. If we can therefore make up our minds to take *ἀποκ.* as passive, this would be in itself entirely suitable, especially for the final sentence: Would they were even hewn off=condemned by God (since the reference to excommunication is less congruous). *Καὶ* certainly is far from necessitating the reference to *περιτ.*, as with either explanation it is alike a climactic par-

ticle. [It seems entirely incorrect to take the passive sense, for which there is no authority in the New Testament. ELLICOTT, preserves the middle sense, and yet avoids the seemingly coarse interpretation, which is usually given. He renders: "would even cut themselves off from you." Unfortunately *καὶ* is a climactic particle, and this view gives us an anti-climax. In fact were there no question of taste involved, scarce a doubt would arise as to the Apostle's meaning. Have we a right to adopt forced interpretations, to avoid a natural one, because it seems to us unrefined? As LIGHTFOOT remarks "If it seems strange that St. Paul should have alluded to such a practice at all, it must be remembered that as this was a recognized form of heathen self-devotion, it could not possibly be shunned in conversation, and must at times have been mentioned by a Christian preacher. The remonstrance is doubly significant as addressed to Galatians, for Pessinus, one of their chief towns, was the home of the worship of Cybele, in honor of whom these mutilations were practiced." WORDSWORTH: "There would be more hope from their *ex-cision*, than from their circumcision. For then they would be excluded from the Jewish congregation, they would feel the rigor of the law, they would be ashamed of enforcing it on you. Then there would be good hope, that they also would joyfully hail and accept the gracious liberty of the gospel, and would be joined as sound members to the Body of Christ."—R.]—*Ἀναστατοῦντες*, **unsettling**=to bring into tumult, stronger than *ταράσσεν*. WIESELER: To render seditious, namely, against the order of Christianity, or rather against its Lord and King, Christ.—[CHRYSOSTOM: "Well does he say *ἀναστατοῦντες*, for abandoning their country and their freedom and their kindred in heaven, they compelled them to seek a foreign and a strange land; banishing from the heavenly Jerusalem and the free, and forcing them to wander about as captives and aliens." (From LIGHTFOOT.)—R.]

DOCTRINAL AND ETHICAL.

1. *Christian Liberty.* Respecting the idea of Freedom, which Paul in this Epistle maintains and vindicates for Christians with such decision (from iii. 25 on, substantially this, but more on its negative side; in express words in this section), we are to consider that it does not primarily mean freedom from the accusations and the curse of the law (wrath of God, etc.), but, agreeably to the whole polemics of the Apostle, means freedom from the claims (requirements) of the law, from the obligation of attaching ourselves to it, in order by works of the law to seek salvation (to seek it through these conjointly with faith, yes, essentially to seek it through these). Too precipitately and too prevalently does Luther, for example, take this freedom, which Christ has won, in the former sense, and in this sense eulogizes it as the most precious benefit. Undoubtedly, however, freedom in this sense stands causally connected with freedom in the other; in the first place by the very fact that only he who through Christ is delivered from the curse of the law, is a Christian, and only to him does freedom from the law itself accrue (although

strictly speaking this does not belong here);—and secondly, inasmuch as only to him who does not give himself any more into bondage under the law, does freedom from its curse also remain assured, while conversely, whoever gives up the other freedom, loses also this, and thus comes into double bondage. Hence it is fully admissible to comprehend in the freedom which Paul claims for the Christian, his freedom from the curse of the law—not exegetically it is true, but at least in the practical application of the doctrine. Still more; in the reference to freedom from the curse of the law (wrath of God), an entirely just apprehension of the doctrine is involved, since Paul contends with such earnestness for the freedom of the Christians from the law, and against the imposing of the law upon them, and thus against their being brought upon the ground of the righteousness of works, for this very reason, that thereby we forfeit also our freedom from the curse of the law, and so come under this curse, losing thereby the advantage that we have in Christ, the certainty of the grace of God. His strong emphasizing of the freedom of Christians has its ground indeed not merely in an abstract pride of freedom, leading him to feel: Christians now have no longer need of allowing themselves to be held in bondage by a law, but it is grounded in the doctrinal knowledge of the loss of salvation, which would result from the giving up of that freedom.

2. *Either the law wholly, or not at all; either Christ or the law.* The Apostle presents two momentous alternatives and thereby sets himself against all half courses and their self-deceiving effect. The first is: “Either the law wholly—or not at all.” Whoever once places himself in one particular on the legal ground, cannot stop short with that one. For in the first place the law, although a whole consisting of many members, is yet a whole in which one member depends on another. And secondly for this very reason the blessing of God is not promised to the observance of one or the other part of it, but only to the observance of the whole; whoever therefore will become partaker of the blessing in the way of law, must observe the whole law. But if he shrinks from undertaking the whole, either because he recognizes much of it as abolished for the Christian, or because much of it is burdensome to him, or as he thinks of the impossibility of fulfilling all aright, and of the curse which is denounced against all short comings, then let him give up the legal position altogether. This suggests then the other alternative: “Either Christ or the law.” The two “do not match,” i. e. whoever will be justified by works of law, thereby renounces virtually, and ought therefore to renounce formally the consolations of grace in Christ; for in so doing he does not seek his righteousness in Christ, but rejects Him. Commonly however man would be glad to take the latter with the former, would at least, without building upon it, be well content with the free grace of God, as the complement of his imperfect righteousness of works; but in vain—the sentence is: Fallen away from grace!—“This text, vers. 2 and 4, is a true touchstone, by which we may securely and certainly judge all manner of doctrines, works and ceremonies of all men.

Whoever now, be they Papists, Turks, Jews, sectaries,—or whoever they may be, teach, that anything is necessary to salvation besides faith in Christ, they hear in this place the sentence of the Holy Ghost pronounced against them by the Apostle, namely, that Christ profiteth them nothing. But if St. Paul can venture to pass so terrible a judgment against the law and circumcision, which God Himself has given, what kind of judgment would he utter upon the chaff and the dross of men's ordinances? Wherefore this text is such a thunderclap, that by right the whole papal realm should be astounded and terrified thereat.” LUTHER.

3. “*Waiting for the hope of righteousness.*” Justification, on one hand, is a benefit to be obtained even now, but on the other hand, that which we now obtain is not yet the whole, not yet the consummation. But the justification of the Christian in the present is not on this account in any way an illusion, nor is the joyful certainty, which faith has, of being justified in Christ, prejudiced. On the contrary the believer knows very well that at first he can only have this benefit in a measure corresponding to the imperfection of the present dispensation. The joyfulness of faith would be beclouded if the hope of consummation in eternity, in spite of all present imperfection, did not essentially appertain to faith, as *certain hope*. Hoping and waiting include, it is true, a negative element, a not yet having; but they also include essentially a positive element, the certainty that what is not yet possessed will nevertheless be attained, and this positive element is derived from nothing else than faith. Hope is grounded in faith—but never in our works; faith is therefore not only necessary in the beginning, but *remains* so perpetually; if we lose it, we lose hope also.

4. *Faith, Hope, Love.* Faith, that has hope, is the one thing that characterizes the Christian, to which is added Love. As in hope faith becomes a waiting faith, *πίστις ἀπεκδεχομένη*, so through love does it become an active faith, *π. ἐνεργουμένη*, i. e., the *ἐνέργεια* does not first through love come into faith, but rather faith manifests in this love its own indwelling energy; had it no such *ἐνέργεια* in itself, there would be no such result as love, and where this energy is wanting to it, because it is a mere nominal faith, there is no such result. Even so the capacity of waiting does first come into faith, not through hope, but on the contrary, because this inheres in faith, from faith emanates hope.—The Catholic doctrine of a *fides caritate formata*, as the condition of justification, has of course not the least support in this passage; for the simple reason that “working through love” affirms something entirely different: “*non per caritatem formam suam accipere vel formari fidem, sed per caritatem operosam vel efficacem esse ap. docet.*” CALVIUS. Nor can it be concluded from this passage that the Apostle would make love the principle of justification together with faith. See the EXEGETICAL NOTES above, but especially LUTHER, who has so truly apprehended the significance of our passage: “Paul treats not in this place of what Faith accomplishes before God, as how one becomes righteous before God; for this he has done at full length above; but he says just

here at the end, as it were for a short conclusion, what is a true Christian life; in Christ such a faith alone avails, which is no feigned, hypocritical one, but a true living faith. Now such a faith is one that exercises itself and perseveres in good works through love. For this is nothing else than to say: Whoever will be a true Christian man and in Christ's Kingdom, he must forsooth have a true faith. But now assuredly the faith is not sound, where the works of love do not follow after. Therewith he shuts out from the Kingdom of Christ all hypocrites, both on the right hand and on the left; on the right all Jews and work-saints, but on the left all slothful and secure folk, who say: If faith without works makes righteous, then God requires nothing of us than only that we believe, therefore we are permitted to do what we list."

5. *Love does not overlook perversion of doctrine.* Certain as it is that faith, active through love, is part of the Christian life, yet over against those, who destroy faith by perversion of doctrine, indulgence for love's sake, is not in place, but earnestness and severity (comp. the remarks of LUTHER upon this, in the HOMILETICAL NOTES, ver. 10).

HOMILETICAL AND PRACTICAL.

Ver. 1. LUTHER:—Let us learn to count this our freedom, most noble, exalted and precious, which no emperor, no prophet, nor patriarch, no angel from heaven, but Christ, God's Son, hath obtained for us; not for this, that He might relieve us from a bodily and temporal subjection, but from a spiritual and eternal imprisonment of the cruellest tyrants, namely, the law, sin, death, devil, &c.—Those that will be secure and snore on without care, these will not keep this freedom. For Satan is to the light of the Gospel hostile above measure, *i. e.*, to the doctrine of grace, freedom, consolation and life. Therefore, where he is aware that it is about to dawn, he keeps no holiday, but sets himself speedily with all might against it. [CALVIN:—He reminds them that they ought not to despise a freedom so precious. And certainly it is an invaluable blessing, in defence of which it is our duty to fight, even to death. If men lay upon our shoulders an unjust burden, it may be borne; but if they endeavor to bring our conscience into bondage, we must resist valiantly, even to death. If men be permitted to bind our consciences, we shall be deprived of an invaluable blessing, and an insult will be, at the same time, offered to Christ, the author of our freedom.—R.]

[COWPER:—This is a liberty unsung
By poets, and by senators unpraised;
Which monarchs cannot grant, nor all the powers
Of Earth and Hell confederate take away:
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whose tastes can be enslaved no more.
'Tis liberty of heart, derived from Heaven,
Bought with His blood who gave it to mankind.
* * * The oppressor holds
His body bound; but knows not what a range
His spirit takes, unconscious of a chain,
And that to bind him is a vain attempt,
Whom God delights in, and in whom He dwells.—R.]

Ver. 2. LUTHER:—Under the sun there is no more hurtful or poisonous thing, than the doc-

trine of human laws and works, that are received in the imagination of thereby obtaining forgiveness of sins. For they take away in one heap the truth of the gospel and Christ Himself.

Ver. 3. "A debtor to do the whole law." If we overlook this chance, and Moses begins in one particular to rule over us, we must thereafter be wholly and entirely subject to his power, whether we will or not. Therefore, to be brief, we cannot, yea, ought not, nor will not suffer, that any one should hang any one fraction of Moses' law [*Gesetzlein Moses*] upon our neck.

Ver. 4. "Ye are separated from Christ."—How could one speak more powerfully against the law? What can or will any one bring up against this mighty thunderclap? It is not possible that the gospel and the law can dwell and rule in one heart at the same time with one another, but of necessity either Christ must yield to the law or the law to Christ. Therefore, when thou fanciest that Christ and confidence in the law might dwell together with one another in thy heart, thou art of a certainty to believe and know, that in thy heart not Christ, but the very devil dwells and keeps house, who under the form of Christ accuses and terrifies thee, and demands that thou through the law and thine own works shouldst make thyself righteous; for the true Christ has not that way.—Even as one that falls out of a ship, let it happen as it may, must certainly drown in the sea; even so can it not be otherwise than that whoever falls away from grace, must be condemned and lost.—If those fall away from Grace, that will be justified by the law of God, beloved, whither will those fall that will be justified through human ordinances, their vows and merits? Into the deep abyss of hell, to the devil.

Ver 5. SPENER:—Faith is not merely the beginning of our salvation, so that we must receive the first grace from God, and afterwards earn the rest ourselves, but all remaining gifts of grace and glory are alone expected and bestowed from faith.—LUTHER:—This is an admirable, noble consolation, wherewith all wretched, perplexed hearts, that feel their sin and are terrified thereat, are mightily helped against all the fiery darts of the devil. For when the conscience has to wrestle and strive in such distress and perplexity, it becomes terrified and anxious, and the feeling of sin, of God's wrath and of death is so great that it seems as if there were neither righteousness nor salvation to hope for. Then is it time to say: Dear brother, thou wouldest be glad to have such a righteousness, as might be felt, whereof thou mightest have joy and comfort, even as sin lets itself be felt and stirs up terror and despond; now that cannot be done, but do thou labor on, that the righteousness, which thou hast in hope, and which is yet hidden, may surpass the sin which thou feelest; and know, that it is not such a righteousness as lets itself be seen or felt, but as to which one must hope that in is time it will be reached. Therefore thou art not to judge after the feeling of sin, but according to the promise and doctrine of faith, through which Christ is promised to thee, that he may be thy perfect and everlasting righteousness.—STARKE:—Waiting comprehends in it; a believing assurance of certain attainment

of the thing hoped for, a high estimation of the same, a continual remembrance thereof, an ardent longing thereafter, a joy in the apprehension of future felicity, a patient expectation, an abstinence from all that stands opposed to the purity and steadfastness of such hope.—Those that will be righteous by the law have nothing more to expect of Christ but believers have yet glorious benefits to hope from him.

Ver. 6. LUTHER:—St. Paul points out here what is the fashion of the Christian life, namely, that it is nothing else than, inwardly, faith towards God and, outwardly, love and works towards our neighbor, so that a man becomes perfectly a Christian, inwardly by faith towards God, who does not need our works, and outwardly by works towards men, whom our faith can help nothing, but our works and our love.—Of faith, what it is, what its inward hidden nature, power, work and office is, has he treated above, where he says that faith makes us righteous before God. But here he conjoins it with love and works, *i. e.* he speaks of its works and office, which it outwardly and publicly accomplishes, that it is the stirrer up to good works and to love, yea not alone the stirrer up, but the true doer and workmaster of all good works.—There stands St. Paul and says outright, that faith, which worketh by love, makes a Christian, says not that cowl, fasts, distinct attire or genuflections make a Christian.—Anything else, be it called what it may, makes no one a Christian: only faith and love do so. See also above in the DOCTRINAL NOTES.

Ver. 7. In STARKE:—Running in religion is good, running well still better, to accomplish the race best of all. To a Christian life there appertains standing and walking: standing, that one may not fall, walking, that one may not stand still, which is commonly linked with a going back.—LUTHER:—These words are very comforting, for Christians have ever this temptation, to imagine that their life is an idle and sleepy matter, it seems more a creeping than a running. But so far as they remain steadfast in the wholesome doctrine, walk in the Spirit and wait on their vocation, they should in no wise trouble themselves, although it seems as if their work and doing went slowly on, and crept rather than walked. But our master, God, judges far otherwise. What seems to us slow walking, seems to Him quick and swift running, item, what we count for mournfulness, suffering, death *etc.*, that is with Him joy, laughing and blessedness.—“Who did hinder you?” And now they supposed, forsooth, that all their matters were going most prosperously and most swiftly along.—HEDINGER:—Have a care, pilgrim! on the way to heaven there are many stumbling blocks.—Hearest thou the sirens sing and the robbers whistle? Finish thou thy course with joy, let not the threatening and flattering of the world lead thee astray! The Lord is with thee!—LANGE:—Beware of all credulousness, especially in spiritual things, which concern the well-being of the soul! Let a doctrine wear ever so good a guise, it must nevertheless be tested by God's word.

Ver. 8. LUTHER:—The devil is a prince of persuaders. He can so blow up and magnify the

very smallest sins, that he who is tempted, thinks nothing else than that they are so great and terrible sins, as are worthy the punishment of eternal death. Then is it high time that we comfort such a disturbed soul in such wise as St. Paul has here done, saying to it, that such persuasion is not of Christ, since it gainsays the word of the gospel, which depicts Christ to us, not as an accuser, but as meek and compassionate, a Saviour and Comforter.

Ver. 9. HEDINGER:—The least particle of evil infects, a single spark kindles a forest. Away with it! But O ye careless! is it a small thing to you, to be corrupted through idle talk and companyings, through poison of lies against Christ?

Ver. 10. LUTHER:—Has St. Paul done right in saying: I have a good confidence towards you, while yet the Holy Scripture forbids that we should have confidence in man? Answer: Faith and Love both believe, yet is the belief of the two not directed upon one thing. The faith is directed towards God, therefore it cannot be deceived: but love believes man, therefore is it often and greatly deceived. But yet the faith that love has is such a needful thing in this present life, that without it this life cannot at all continue. For if no man trusts nor believes another, what would this life upon earth become? Christians out of love believe people easier than the subtle children of the world are wont to do. For that believers trust people and expect good of them, that is beautiful fruit of the Holy Ghost and faith. But the Christian adds: In the Lord—so far do I trust you and expect good of you, as the Lord is in you and ye in Him, that is, so far as ye abide in the truth.—We must diligently distinguish doctrine from life. Doctrine is heaven, life the earth. In life there is sin, error, discord. Here love should pass by and overlook, should forbear; here should forgiveness of sins bear sway, yet so that one should not wish to uphold such sin and error. But with doctrine it is quite another thing, for it is holy, pure, unmixed, heavenly, divine; therefore can we not suffer it, that any one should distort it even in the least particular. Whoever will alter or adulterate it, against such a one there is neither love nor compassion.

Ver. 11. St. Paul holds that for a certain sign, that it is not and cannot be the true gospel, if it is preached in peace and in quietness and is not gainsayed nor persecuted. On the other hand, the world, when it sees that from the preaching of the gospel great rumors, divisions, scandal and tumults follow, holds that for a certain size that such teaching is heretical and seditious.—To murderers, thieves and other evil-doers grace is shown; on the contrary the world deems that no more evil, mischievous people are to be found than Christians; therefore it also persuades itself that they can never have punishment and torment enough inflicted on them.—As long as persecutions and suffering endure, the state of the church is good. The church must suffer persecution, if the gospel is purely preached. For the gospel goes about to preach alone God's compassion, grace, glory and praise, and on the other hand discovers the devil's craft and malice. Where the gospel comes it cannot be otherwise,

there must follow the scandal of the cross; where that does not come to pass, there certainly the devil is not yet fairly hit, but only a little grazed.—May God be surety that the offence of the cross do not cease, which would soon come to pass, if we only preached, what the prince of this world with his members would be glad to hear, namely, how to be justified and saved by one's own works. [The offence of the cross. 1. It asks men to humble their pride and take salvation as a free gift; this is a great scandal. 2. It sometimes seems to cease: 3. It never does.—R.] The homiletical uses of the single verses, especially 1-9, are easily suggested by the sententious character of the greater part.

Vers. 1-6 From Lisco:—The care taken by

the Christian, to stand fast in the true freedom.—Vers. 7-12. How are we to rescue those who stand in danger of apostasy? 1. By bringing to their minds their earlier life in communion with God; 2. by warning against the destruction to which they are hastening, vers. 9, 10; 3. by the testimony of our own walk and perseverance in fellowship with God through Christ, ver. 11. For vers. 1-6 at New Year. FRANTZ:—A good counsel at the New Year for all, who will strengthen their inward life: 1. Stand fast in the freedom, wherewith Christ hath made us free; 2. lose not Christ and fall not away from grace; 3. wait in the Spirit through faith for the righteousness that is to be hoped for; 4. walk in faith which worketh by love.

G. Extended exhortation to the Galatians, instead of turning back from Faith to works of the Law, to give activity to their Faith (in a right understanding of Christian freedom) by ministering Love, as the best fulfilment of the Law.

CHAPTER V. 13—VI. 10.

1. More general—reverting to the principle of ethical opposition between Spirit and Flesh, in a discussion, partly didactic.

(Chap. v. 13-24.)

(Vers. 16-24.—*Epistle for 14th Sunday after Trinity.*)

- 13 For, brethren, ye have been called unto liberty [ye were called unto liberty, brethren];¹ only *use* not liberty [or your liberty] for an occasion to the flesh, but
- 14 by [or by means of your] love serve one another. For all the [the whole] law is
- 15 fulfilled² in one word,³ *even* in this; Thou shalt love thy neighbor as thyself.⁴ But
- 16 if ye bite and devour one another, take heed that ye be not consumed one of an
- 17 other. *This* I say then [Now I say], Walk in [by]⁵ the Spirit and ye shall not ful-
- 18 fill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit
- 19 against the flesh: and [for]⁶ these are contrary [opposed] the one to the other; so that
- 20 ye cannot do the things that ye would [that⁷ ye may not do what things ye would].
- 21 But if ye be led of [by] the Spirit, ye are not under the law. Now the works of the
- 22 flesh are manifest, which are *these* [of which kind are],⁸ adultery [omit adultery],⁹
- 23 fornication, uncleanness, lasciviousness [wantonness], idolatry, witchcraft [sorcery],
- 24 hatred [hatreds], variance [strife],¹⁰ emulations [jealousy], wrath, strife, seditions,
- 25 heresies [caballings, dissensions, factions], envyings, murders,¹¹ drunkenness, revel-
- 26 lings, and such like: of the which I tell you before, as I have also told *you* in time past
- 27 [I forewarn you as I did forewarn you], that they which do such things [as these]¹²
- 28 shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace,
- 29 longsuffering, gentleness [benignity], goodness, faith [or trustfulness], Meekness,
- 30 temperance: against such [as these] there is no law. And [Now]¹³ they that are
- Christ's have crucified the flesh with the [its] affections and lusts.

¹ Ver. 13.—[It seems better to retain the Greek order, which places ἀελεθοί at the end of the clause. The aorist ἐκλεθησθε may be rendered by the English perfect, but Ellcott gives the simple past tense as above.—R.]

² Ver. 14.—Rec: πληροῦσαι. The correct reading is that of Lachmann, Tischendorf; πεπληρωται. See [A. B. C. and modern editors.—R.]

³ Ver. 14.—Ἐν ᾧ before ἐν τῷ λόγῳ is not sufficiently supported.

⁴ Ver. 14.—[Lightfoot: "The received text has ἐαυτῶν which some would retain against the authority of the best MSS., on the ground that it was altered by scribes ignorant of this usage of ἐαυτοῦ for the first and second persons. The case however with respect to the New Testament seems to stand thus; that whereas (1) in the plural we always find ἐαυτῶν

etc., never ἡμῶν αὐτῶν, ὑμῶν αὐτῶν *etc.*, as mere reflexives, yet (2) in the singular there is not one decisive instance of *ἐαυτοῦ* in the first or second persons; the authority of the best MSS. being mostly against it. See A. Buttmann, p. 99"—R.]

⁵ Ver. 16.—[Πνεύματι. The normal dative (Meyer); the instrumental dative (Schmoller). In either case "by" not "in."—R.]

⁶ Ver. 17.—Ταῦτα γάρ is to be preferred to ταῦτα δέ, as better attested. [The latter which is the reading of the Rec., and Lachmann is probably a correction, to avoid the repetition of γάρ. The Rec. and Lachmann also read ἀντικ. ἀλλήλων, on insufficient authority; N. K. L.: the order is reversed in most MSS. and by the best modern editors.—R.]

⁷ Ver. 17.—[Ἰνα is considered telic here as usually, by the best commentators. "So that" must be rejected. See EXEG. NOTES.—R.]

⁸ Ver. 19.—[Ἀτινα has here a classifying force (Ellicott).—R.]

⁹ Ver. 19.—Μοιχεῖα of the Rec. is to be rejected with Lachmann, Tischendorf. [So N. A. B. C. Meyer, Alford, Ellicott, Wordsworth, Lightfoot.—R.]

¹⁰ Ver. 23.—Rec.: ἐπας, ὅλοι: the singular changed into the plural, apparently on account of the neighboring plurals. N. has ἐπας, ὅλοι. [The variations are great; the best editors now adopt the singular in both these cases. On the meaning of the words in these lists of vices and virtues, see EXEG. NOTES.—R.]

¹¹ Ver. 21.—Φωνὰι is to be retained, the preponderance of authority is in its favor. [Omitted in N. B. by Tischendorf, bracketed by Lachmann, Alford and Lightfoot. Retained by Meyer and Ellicott, on the authority of A. C. D. E. F. G. K., most cursives and versions. The similarity in sound to the preceding word is quite as much an argument for retaining as for rejecting it.—R.]

¹² Ver. 21.—Τὰ τοιαῦτα. "Such things as these," "all such things." "The article with τοιοῦτος denotes a known person or thing, or the whole class of such, but not an undefined individual out of the class; as in that case τοιοῦτος is anathron" (Ellicott). So in ver. 23.—R.]

¹³ Ver. 24.—[Δέ must be rendered "now" or "but," not "and." The two classes of deeds have been set forth, and this verse is a practical application.—R.]

EXEGETICAL AND CRITICAL.

Ver. 13. **For ye were called unto liberty, brethren.**—"For": Paul justifies the strong expression, he has used in ver. 12, against the false teachers. They deserved this rebuke, for—they seek to deprive you of your freedom, and yet—ye are called to that (by God through your conversion to Christ); therefore they strive against the counsel and will of God Himself.—To this thought: "ye were called unto liberty," Paul however now adds a restriction, a warning against misunderstanding and misuse of this liberty (which in all that precedes he had vindicated with such decision for Christians, and which he had made it their duty not to surrender): **only use not your liberty for an occasion to the flesh, μόνον μὴ κ. τ. λ.** We must supply, say *τρέπετε*=Turn not, use not liberty as a pretext for the flesh=let not the flesh (your sinful human nature) obtain in this freedom (from the law) an occasion to pretend that it is therefore now allowed to man to do what he will, and therefore it also may claim indulgence with its sinful lusts. This of course would be an entire perversion of Christian freedom, were the flesh thus allowed to take advantage of it. The antithesis shows distinctly, what Paul regards as the essence of the sarcal state; not by any means the corporeal nature, properly so called, but the selfish Egoism. For he exhorts: **but by your love serve one another; love being conceived as the means of serving.**—*δοῦναι* in happy antithesis to the *ἐλευθερία* of Christians. Christians are not to be servants to the law; in this sense they are free; but on the other hand this freedom does not exclude but includes *δοῦναι* in the sense of "serving one another. [Lightfoot: "Both ἀγάπης and δοῦναι are emphatic. St. Paul's meaning may be expressed by a paraphrase thus; 'you desire to be in bondage: I too recommend to you a bondage, the subservience of mutual love. Temper your liberty with this bondage, and it will not degenerate into license'."—R.]

With this verse a new section, of course, begins, but it is incorrect to begin here, as is variously done, a second or third main division. Above all it is not to be supposed that the Apostle henceforth addresses himself to those Galatian Christians who had held fast the principle of

evangelical freedom; on the contrary he has throughout the whole Epistle the same individuals in mind, namely, those led astray by Judaism, and his present exhortation also is immediately connected with the leading thought of the Epistle. How nearly? This he, himself, plainly sets forth in the first place with *μόνον μὴ*: the energetic admonition to the maintenance of freedom receives its needful complement in the warning against misuse of the same, by the reference to its ethical character.—But this is unquestionably only one side, hardly more than the mere point of attachment. Paul gives his exhortation to serviceable love not merely as a precaution in case the Galatians, perceiving the inadmissibility of the legal position, should desire to return to the freer one, but this also belongs, together with the entire explication which it receives in the following verses, to the polemics against their present erroneous view. To that legalism, which he combated, as slighting faith, and surrendering itself into false bondage, he opposes as the truth, "the fulfilling of the law" by the activity of faith in love (comp. ver. 6), where we make ourselves servants, more generally in a walk by the Spirit, in which one is free from the law in the very "fulfilling" of it (vers. 14, 18, 23). He is the more earnest in holding this up to them, because the Galatians especially, in spite of (or on account of) their legal zeal, were wanting in this fulfilment of the law through a walk by the Spirit, a fulfilment which obliges Christians also (comp., especially ver. 15). The same persons who wanted to impose the law upon themselves, were content to be lacking in that which is the heart of the law; those who wished to make themselves servants to the law, would not be servants to one another. It was therefore of moment, to exclaim to these: Behold, what you need, is not in any way to turn yourselves away from faith, as if this were too little, to the law, but simply to make faith active through a walk in the Spirit, in love. Comp. ver. 6, and also chap. vi., where the more detailed exhortations follow. We thus see plainly how impossible it is to disconnect this section from the preceding one, how on the other hand it concurs with the entire polemics of the Apostle, nay, how these find in it their true, convincing culmination.—It is of course incorrect to oppose this section, as hortatory, to the preceding part

of the Epistle, as didactic, for this reason that the preceding part also includes exhortation (especially ver. 1); this however was dogmatic, and now comes ethical exhortation. Unquestionably therefore this section might with some propriety be called the Ethical part, in distinction from the Doctrinal; but if by this were meant, as commonly, that Paul now leaves the controversy concerning the relation of the Law to Faith, and, having no longer in mind the defection of the Galatian churches, merely proceeds to exhort to a walk of Christian morality, with reference to ethical short-comings, this too must be deemed incorrect according to what has been remarked. Moreover, even if such a distinction into a dogmatic and an ethical part is not unwarranted in fact, it is at all events not exact in form; this section cannot be formally contrasted with all that precedes. For certainly the discourse proceeds without interruption; Paul is speaking hortatively to the Galatians (especially from ver. 1 on), but on the ground of the doctrinal exposition, and now he merely gives a sudden ethical turn to this exhortation, bringing, as has been remarked, the whole to an appropriate conclusion.*

Ver. 14. For the whole law is fulfilled.—It is not easy to determine either the meaning of this clause, or its connection with what precedes. The first explanation, which offers itself on account of *ἐν ἐνὶ λόγῳ*, taken *πληροῦται* as *ἀνεκεφαλαιοῦται*, *comprehenditur*, as Rom. viii. 9. [So LUTHER. CALVIN, OLSHAUSEN, *et al.*—R.] But this must be rejected as lexically untenable. Besides with the reading [now generally adopted], *πεπλήρωται* it becomes at once incorrect.—As little does *νόμον πληρ.* have here the same sense as in Matt. v. 17—to bring out, to make evident the deeper sense, the ideal substance in distinction from the literal form. Doubtless it is not a *πληροῦν* in the doctrine that is here in question, and in reality, if *πληρ.* were taken in this sense, the explanation would come back again to the one already disapproved, namely, that the commandment of love to our neighbor is the substance of *ὁ πᾶς νόμος*, since that which is substance, in another aspect, is also foundation. *Πληροῦν* is to be understood of fulfilment by deed, conformity, *satisfacere legi*. [ELLCOTT: "The perfect *πεπλήρωται* suitably points to the completed and permanent act."—R.] It is peculiar then, no doubt, that this is said to be in **one word**, *ἐν ἐνὶ λόγῳ*, and this to be regarded as an abbreviated expression for: By conformity to the one word, precept (from Lev. xix. 18), immediately follows: **Thou shalt love thy neighbor as thyself.**—[MEYER: "*Neighbor* is for the Christian, who rightly (Matt. v. 17) applies this Mosaic command to himself, his fellow-Christian (comp. ver. 13, *ἀλλήλους*), as for

the Jew it was fellow-Jew; but how little this is to be taken as *excluding any one* whatever, is shown by the whole spirit of Christianity, which finds its most beautiful expression in the case of the Samaritan (Luke x.); Paul himself was such a Samaritan toward Jew and Gentile."—R.] But how far does Paul declare obedience to the one commandment of love to our neighbor, an obedience to the whole law? Not in the sense in which Love is styled *πλήρωμα νόμου* (Rom. xiii. 8-10). Nearly related as the two passages appear to be, they must by no means be confounded. For in Rom. xiii. it is expressly stated what is to be understood by *νόμος*, namely, the individual commandments of the Decalogue which respect conduct towards our neighbor, and love is called the *πλήρωμα* of those, because, whoever has the *dispositions* of love, and in truth only such a one, will of course fulfil also the duties of love commanded by the law. But that "the whole law" in this passage is not to be arbitrarily turned into "second table of the Decalogue," nor even interpreted generally = Moral law, is plain; on the contrary, it doubtless signifies nothing else than: the whole Mosaic law. But in the second place it is also clear, that Paul cannot mean to say, that in love to our neighbor is found the pledge of the fulfilment of the whole law. For this latter Paul has not at all in mind, it is precisely the opposite that he is aiming at; his meaning is, that on him who does this there is no future requirement made in respect to observance of the law, that from this he is free. The sense of *πεπλήρωται* can therefore only be: He is to be regarded as if he had fulfilled the law, and therefore the law can exact nothing further of him. By no means therefore is the commandment of love to our neighbor regarded by Paul as the summary of the whole law; this would be entirely incorrect. He will rather say this, that if any one fulfils this, all the rest comes no more into account; of course, with reference to his emphatic demonstration in what precedes, that the law has lost its binding force for the believer. If the believer now does not take this faith to be a dead one, but quickens it through love, he has done all; there can be of further claims of the law upon him no mention, but he *ought* on the other side to have and exercise love, for only then can he regard himself as free from the claims of the whole land besides, only then, in fact, is he a believer.—If it is asked how Paul *could* view the whole law as fulfilled in love to our neighbor, especially without even mentioning love to God, this question is mostly raised with the understanding that he means to designate the commandment of love to our neighbor as the summary, or the fulfilment of it as the condition and principle of the fulfilment of the whole law; and if he meant it so, his assertion must unquestionably be declared unwarranted.* (Where the

*[On the division of the Epistle, see Introd. § 4. While we must guard against too formal division of the Epistle, we may distinguish it into parts without separating them or breaking the current of thought. The memory is much assisted by the convenient division of LIGHTFOOT: personal, doctrinal and practical. Whether the last named part begins with ver. 1, or here, is perhaps immaterial, since such distinction into parts involves neither the supposition that the Apostle made such formal distinction, nor an arbitrary view of the Epistle as a whole. We may mark the unity quite as much by insisting on too strict sub-division into sections.—R.]

*[Schmoller probably means to make an argument *ab impossibili* here, but the form of it is not pleasing. Certainly it were better to say: Paul could not mean this, for it is contrary to the teachings of his Master and inconsistent with his own statements elsewhere. MEYER remarks: "That, by citing only the command of love to our neighbor, Paul does not exclude the command of love to God, is self-evident to the Christian consciousness from the necessary connection of love to God and to our neighbor (comp. 1 Jno. iv. 20; 1 Cor. vi. 1-3); the context (vers. 13-15) led Paul to speak of the latter only."—R.]

former is in question, Jesus in Matt. xxii. 34 sq. places the two commandments together; and where the latter, Paul, Rom. xiii., restricts the law to the second table.) But this understanding of his proposition has been already designated as incorrect. He doubtless means to say: Of him who has love to his neighbor the law can exact nothing more. The question, rightly stated, is therefore only this: How could Paul attribute to love towards our neighbor so eminent a position, that he designates him who should fulfil it as free from all else? Must he not also, nay, above all, demand of the believer a fulfilling of the commandment of love to God, and could he, except on condition that both were found in a man, esteem it equivalent to a fulfilment of the whole law? As to this it is simply to be remarked, that (1) he conceives Faith as essentially comprehending love to God, and (2) cannot conceive love to our neighbor without love to God, and therefore in demanding the former from Christians, he of course does not mean to release them from the latter. He does not, however, mention love to God, for his exhortation has not respect to a merely inward fulfilling of the law, belonging to the disposition, but to that fulfilling of the law which comes into manifestation, and shows itself forth in the walk, to the true ethical conduct of the life, and especially of the common life, and this rests upon love to our neighbor. Therefore this only is made the subject of discourse.—If now the Apostle uses this proposition to establish the preceding exhortation ($\gamma\acute{\alpha}\rho$), this is not in the sense that he means thereby to represent the "serving by love" (ver. 13), as a divine duty because commanded by the law; after he has previously denied so decidedly that Christians are under the law, he cannot make the fact that it is commanded in the law a motive for the exercise of love. The principal emphasis lies rather upon $\pi\acute{\alpha}\varsigma$ and $\pi\epsilon\pi\lambda\eta\rho.$, on the circumstance that through serving love the whole law is fulfilled, in the sense given=enough has been done for the law, *i. e.*, negatively, they are therewith absolved from the rest of the law. Therefore nearly=Love one another: for therewith the whole ground of controversy, respecting the observance of the law, whether this or that precept is to be observed, is taken away. The whole sentence, therefore, serves rather to strengthen his exhortation than to give, strictly speaking, a reason for it. The commandment of love to our neighbor, although expressed by a citation from the law (Leviticus): $\alpha\gamma\alpha\pi\acute{\iota}\eta\sigma\epsilon\iota\varsigma\ \tau\acute{\omicron}\nu\ \pi\lambda.$ κ. τ. λ., does not therefore come into consideration as a particular commandment of the law, as if Paul from the other commandments, as being abrogated, excepts this one as remaining in force; only the commandment to exercise love towards our neighbor remains in fact valid for the Christian (and if it is done, the law has no further claim upon him); but to him it is a commandment not on account of the law, but because he is a Christian, on account of his faith in Christ, or because (ver. 6) "in Christ" alone "faith working through love" "availeth anything." Into the question how far the faith in Christ obliges to love, Paul does not enter, but he then goes on to show that this love is the operation of the Spirit, which faith brings. —While the proposition serves primarily to com-

mend the exhortation, and while such an argument must have had the more weight for this end with those zealous for the law, yet of course at the same time it deals a blow against this zeal for the law, and exhibits its emptiness; for all the rest, the many observances are, according to it, purely superfluous; with the one thing, Love to our neighbor, all is done. [MEYER: "Paul looked down from a lofty spiritual level, and saw all other commands of the law subordinated to the law of love, that whoever had fulfilled *this* command, must be treated as having fulfilled the whole." The fact that Paul chose this particular expression, "the whole law is fulfilled," places his teaching in opposition to antinomian tendencies, just as the Sermon on the Mount shows Christ's position to the law, viewed as a purely ethical rule of life. "The whole law," *i. e.*, the Mosaic law, regarded in this light, was fulfilled in the case of the believer by this love to his neighbor; for the whole law of Moses had an ethical purpose, which purpose is now fulfilled to its full extent only when the believer, because he as a believer, is living "by the Spirit" has that temper of heart to God, which enables him to obey this "one word."—Schmoller insists too strongly on the idea that "all the rest are superfluous." It is doubtful whether this is implied even in ver. 18. The DOCTRINAL NOTES show his meaning more clearly.—R.]

Ver. 15. **But if ye bite and devour one another.**—This is—if ye intend of serving one another through love, do just the opposite: bear ill will towards and hate one another, and let this come into act, plot mischief against one another, yea, seek to destroy one another; something like this is the sense of these strong expressions borrowed from ravening beasts. Then **take heed**, adds Paul with incisive words, that the result be not the opposite of what you intend, that **ye be not consumed of one another.**—Each might be disposed to supplant the other, but in the end it will come to this, all will be wasted away. The sentence thus coöperates *per contrarium* to the establishment of ver. 12. The explanation: "your Christian community will go to pieces," I am inclined to regard as too special. It is not improbable, indeed, that this influence of the Judaizers occasioned divisions among the Galatians, and threw them into controversies upon the question of the law; yet I should not be disposed to refer this $\delta\alpha\kappa\upsilon\epsilon\iota\nu\ \kappa\alpha\iota\ \kappa\alpha\tau\epsilon\phi\acute{\alpha}\gamma\epsilon\iota\nu$ so definitely to that, as is commonly done. For this is at least intimated nowhere else in the Epistle.

Ver. 16. **Now I say, walk by the Spirit.**—With $\lambda\acute{\epsilon}\gamma\omega\ \delta\acute{\epsilon}$ Paul conducts his exhortation to serve one another by love (agreeably to the warning already given in the first half of ver. 13.) back to a more general, fundamental exhortation to walk by the Spirit (for in the Spirit he sees the Agent that leads to love), and then designates Spirit and Flesh as the two ethical principles opposite to one another, expressing themselves in opposite workings.— Πνεύματι περιπ. Dative of instrument; properly: walk through the Spirit, so that He is (not the path in which—WIESELER, but) the power, through which they walk= $\text{πνεύματι ὑποκινετοί}$, ver. 18. [The dative may be instrumental, as in ver. 18, but it is better, perhaps,

with MEYER, ALFORD, ELLICOTT, to consider it a normal dative, that by which, according to which they are to walk (almost =κατὰ πνεῦμα), for the reason that "Spirit" is contrasted in this passage not merely with "flesh," but also with "law," and the double contrast is best brought out thus, since under the idea of the normal dative, that of rule or direction is included. WIESELER brings out the same meaning, but takes the dative as instrumental.—R.] Πνεῦμα is here also doubtless =The Holy Ghost; it is this, that overcomes the σὰρξ. He enters, it is true, into the hearts of believers, and works only by impelling and determining the walk, as He who dwells in the believers. But yet πνεῦμα is not on this account—the new disposition of the believer himself, sanctified by the Spirit, but remains ever distinct from the individual human spirit as Divine, transcending it. [MEYER adopts this view, and remarks that the absence of the article is not against it. "The distinction affirmed by HARLESS, that τὸ πνεῦμα means the objective Holy Ghost, πνεῦμα without the article the subjective, cannot be justified, since πνεῦμα has the nature of a proper name, and always, even when it dwells and reigns in the human spirit, remains objective, as the Divine πνεῦμα specifically distinct from the human (Rom. vii. 16)."]—R.]

And ye shall not fulfil the lust of the flesh.—We are led to construe this clause, as one of result, both by grammatical considerations (καὶ with οὐ μὴ and the subjunctive or future after an imperative has this force commonly) and by the context. In "walk by the Spirit" he indicates the means of victory over "the lust of the flesh." [On the grammatical point urged above, see the note of ELLICOTT *in loco*. He claims that the clause might be imperative, but "as there is no distinct instance of such a construction in the New Testament, and still more as the next verses seem more naturally to supply the reasons for the assertion than for the command, it seems best to adopt the future translation." (So E. V. MEYER also in 4th ed., and above.) This view with οὐ μὴ is strong: "shall in no wise" (LIGHTFOOT).—On the word "flesh," see DOCTRINAL NOTE 4.—R.]

Ver. 19. For.—This introduces, in the first place, simply the proof of a "lust of the flesh" (ver. 16)=of such an one I speak, for the flesh lusteth. Paul does not stop, however, but is led further to the antagonistic idea ἐπιθυμεῖν ἡγεῖνα.—**Against the Spirit, and the Spirit against the flesh.**—Each principle combats the other, and seeks to wrest the dominion from it, and on the other hand to place itself in the possession of this. [It is scarcely proper to supply the verb ἐπιθυμεῖν with ἡγεῖνα, but the Apostle's meaning is obvious. LIGHTFOOT suggests "strives," "fights against."—R.] This is explained by what follows: **these are opposed the one to the other, that** ἵνα—with the design, that ye may not do what things ye would, bring into effect precisely the desire which you have admitted into your will. "Ἀν θέλητε is neither to be restricted to the good nor to the evil will. The inquiry whether the two powers in the cases in question, attain the object desired by them or not, is not proposed here, since the only purpose is to bring vividly to

view the irreconcilable antagonism of their tendencies. WIESELER. ἵνα is therefore not at all to be understood in an ecabatic sense. [ALFORD: "The necessity of supposing an ecabatic meaning for ἵνα in theology is obviated by remembering, that with God results are all purposed.—R.] The contest moreover is by no means to be conceived as an interminable one. The context shows that on the contrary there is expected of the Christian a complete surrendering of himself in order to be actuated by the one principle, the Spirit, and a refusal to give way to the lust of the flesh, whose motions, it is true, must still be experienced. The passage therefore, is entirely different from Rom. vii. 17 sq. [The reference is to "the free-will in its ordinary acceptation, subject only to this necessary and obvious limitation, that this conflict must be only predicated in its full extent, of the earlier and more imperfect stages of a Christian course. The state of the true believer is conflict, but with final victory." ELLICOTT.—R.]

Ver. 18 then speaks of the victory of this principle: But if ye be led by the Spirit—if the combat becomes a victory, and that on the right side; if the ἐνθ. of the πν. becomes an ἄνεν. [BENGEL: ubi vero spiritus vincit, acie res decernitur. The dative here is instrumental.—R.] —**Ye are not under the law.**—This is according to ver. 14: there it was only stated specially of love, here generally of the "being led by the Spirit," which correspondence makes evident, how Paul regards its relation to the exercise of love; the two are to him essentially one, that is, the former is the principle of the latter. What in ver. 14 is called somewhat enigmatically a fulfilling of the whole law, is here simply and literally described as "a not being under the law." The latter is essentially identical with the former: the sense is: The law then can exact nothing more of you; implying naturally: for you are then in the right ethical condition befitting the Christian, even though not carrying out every detail prescribed in the law. But if you—is the thought implied—are not led by the Spirit, you are then still under obligation to the law; for you are then in fact not yet all in Christ. [MEYER: "Through the impelling power of the Spirit you find yourselves in such a moral condition of life ('newness of life,' Rom. vi. 4) that the law has no power to find fault with you, to condemn and punish you. This explanation is the only correct one according to ver. 23: and this freedom is the true moral freedom from the law." So ELLICOTT, who remarks: "The more obvious conclusion might have seemed, 'ye are not under the influence of the flesh,' but as the law was confessedly the principle which was ordained the influences and works of the flesh, the Apostle (in accordance with the general direction of his argument) draws his conclusion relatively rather to the principle, than to the mere state and influences against which that principle was ordained." It must be borne in mind that Paul's use of the phrase "under the law" usually regards the law as a judge and pedagogue; here the Christian is viewed as one led by the Spirit, and thus taken from "under the law," but so led according to the law, as a guide to our new life of gratitude, that of the

fruit of the Spirit it is ever true "against such there is no law" (ver. 23).—R.]

Ver. 19-21. **Now the works of the flesh are manifest.**—*φανερά*, evident=plainly conspicuous and therefore of course undeniable. This *φανερά* is the main point, and therefore placed first. For Paul wishes to furnish the Galatians inducement for being "led by the Spirit," and therefore he not only calls the works of the flesh "evident," but moreover carefully enumerates them, portrays them before their eyes (puts them in the pillory); so that every one may know, what conversely belongs to being led by the Spirit, that one may not practice such things, if he will be one led by the Spirit and not under the law. The positive side is then given ver. 22 sq.—That Paul does not mean to say that all of these things are found among the Galatians, is easily understood.—"Works of the flesh"—"that which is brought to pass when the flesh, i. e., the sinful human nature, and not the Holy Ghost, is the actuating principle." MEYER. Therefore naturally many sins are here enumerated, which are by no means carnal sins in the common acceptation, but rather in a very special sense sins against love, agreeably to the context. There are four classes: 1. Lust (*πορν.*—*ἀσελγ.*) 2. Idolatry (*εἰδωλολ.*, *φαρμ.*) 3. Contentiousness (*ἐχθραί*—*φόνος*). 4. Intemperance (*μεθαι*—*κόροι*). The third class is treated the most in detail. [While we must not regard this specification as a charge against the Galatians in particular, it is extremely improbable that the Apostle would not choose such sins as most "easily beset" his readers. LIGHTFOOT very properly observes: "From early habit and constant association a Gentile church would be exposed to sins of the first two classes. The third would be a probable consequence of their religious dissensions, inflaming the excitable temperament of a Celtic people. The fourth seems to be thrown in to give a sort of completeness to the list, though not unfitly addressed, to a nation whose Gallic descent perhaps disposed them too easily to these excesses."—R.]—**Uncleanliness**, *ἀκαθ.*, lustful impurity in general after the special fornication, *πορνεία*; **wantonness**, *ἀσελγ.*, lustful wantonness. [LIGHTFOOT: "The same three words occur together in a different order, 2 Cor. xii. 21. The order here is perhaps the more natural: *πορνεία* a special form of impurity; * *ἀκαθάρσια* uncleanness in whatever guise, *ἀσελγεία* an open reckless contempt of propriety. A man may be *ἀκαθάρτος* and hide his sin; he does not become *ἀσελγής* until he shocks public decency." As the reference in the New Testament is usually to sensuality, "wantonness" is the best rendering, "standing as it does, by the double meaning which it has, in remarkable ethical connexion with this word" *ἀσελγεία*. See TRENCH, *Syn. New Testament* § xvi.—R.]—The transition from the first class to the second is easily found in the fact that with idolatrous worship many forms of unchastity were connected; but **idolatry** is not on that account to be considered as a species of lustful indulgence. [Yet the two

forms of sin are so frequently joined together in the New Testament and the latter is so common a metaphor for the former in the Old Testament, as to suggest a more intimate connection than the simple fact that sensual excesses usually accompanied idolatrous worship. This fact must be regarded as an indication of some underlying affinity.—R.]—*Φαρμακεία*, here apparently, in juxtaposition with idolatry=**Sorcery**, not poisoning. [LIGHTFOOT: "Idolatry," the open recognition of false gods, 'sorcery,' the secret tampering with the powers of evil. It is a striking coincidence, if nothing more, that *φαρμακείαι* were condemned by a very stringent canon of the council held at Ancyra, the capital of Galatia, about A. D. 314."—R.]—Third class: the substantives up to *ἀλπίσεις* have reference to dissension, the first four as shown in individual conduct, among which however, **jealousy**, *ζήλος* and **wrath**, *θυμοί*, refer to the inner aspect, the source. [The latter is rendered "displays of wrath" by ELLICOTT, and thus referred to outward manifestations, which seems preferable, since the plural is used, serving to denote the concrete form of the abstract sin (so too the plurals which follow); were the reference to the source the singular were more appropriate. See TRENCH, *Syn. New Testament*, § xxvii., on the precise meaning of the word.—R.] The three following, **caballings**, **dissensions**, **factions** refer to the dissension of bodies of men.—**Envyings**, **murders** follow these, evidently named together mainly on account of the paronomasia, since *φόνος* would otherwise belong with *ζήλος*; "murders," however, fittingly closes the list as the culmination of discord. Besides, the two are perhaps put in juxtaposition with reference to the concurrence of envy and murder in the first murder, comp. 1 Jno. iii. 12. [LIGHTFOOT: "A principle of order may be observed in the enumeration: 1. *ἐχθραί*, a general expression opposed to *ἀγάπη*, breaches of charity in feeling or in act; from this point onward the terms are in an ascending scale: 2. *ἐρις* 'strife,' not necessarily implying self-interest; 3. *ζήλος* 'rivalry' in which the idea of self-assertion is prominent: 4. *θυμοί* 'wraths,' a more passionate form of *ἐρις*; 5. *ἐριθείαι** 'factious cabals,' a stronger development of *ζήλος*; 6. 7. hostility has reached the point where the contending parties separate; such separation is either temporary (*διχοστασίαι* 'divisions'), or permanent (*ἀλπίσεις* 'sects, heresies'); 8. *φόνος*, a grosser breach of charity than any hitherto mentioned, the wish to deprive another of what he has; 9. *φόνος*, the extreme form which hatred can take, the deprivation of life."—On **drunkenness**, **revellings**, ELLICOTT remarks: "the latter is the more generic and inclusive, to which the former was the usual accompaniment."—R.]—In order to brand still further "the works of the flesh," and to restrain from them, he points moreover to the punishment decreed against them, in words which are meant to express: that however often one might

* ["Observe the prominence always given to condemnations of this deadly sin, it being one of the things which the old pagan world deemed as merely *ἀδιάφορα*."—ELLICOTT.—R.]

* [WORDSWORTH:—"The word *ἐριθείαι* is from *ἐριθεός*, a laborer for hire, 1. a mercenary; and 2. one who hires himself to a cabal for party purposes; and therefore signifies 3. a *venal partisan*; such as the factions of *gladiators*, and other ruffians hired by rival candidates at elections to intimidate the voters in the Roman forum. Hence *ἐριθείαι* signifies *venal partisanship*."—R.]

come to speak of them, he would always have to render the same judgment, and to express moreover that this judgment might be rendered in advance with perfect distinctness.—Προ in προλέγω and προείπον=before it comes; the preterite in προείπον=during my presence among you.—**Shall not inherit the kingdom of God.**—Just as in 1 Cor. vi. 9 sq.; Eph. v. 5, of course with the pre-supposition: If no conversion intervenes.

Vers. 22, 23. After the negative exposition, Paul now states explicitly in what the being led by the Spirit consists, or, more particularly, reveals itself.—**The fruit of the Spirit.**—Καρπὸς τοῦ πνεύματος, essentially the same as ἔργα, "works," ver. 19: That which comes to pass, which is brought into effect, when the Holy Ghost is the impelling principle. But in what follows it is only qualities that are mentioned, and not works, and so of course ἔργα was not appropriate. And certainly it is not unintentional, that Paul in the first place names only the inward "fruit of the Spirit," consisting in the disposition of the soul, for the reason that the Spirit primarily and principally changes and must change the inward disposition. When this is done, there is a genuine leading by the Spirit, living by the Spirit, which then finds external manifestation also in a walking by the Spirit.—The singular καρπὸς also is significant, "proceeding from the conception of the inward unity and ethical continuity of all that the Spirit works." As "Spirit" in this connection is conceived as the principle from which serving love proceeds, the enumeration of precisely these virtues is easily explicable. That many things besides are effected by the Spirit, does not need to be said. At the head stands **Love**, as the most general, and at the same time the chief virtue of Christians (comp. vers. 13, 14). Χαρά, one is inclined to take as **Joy** with the brethren, opposed to ζήλος, ὀφθαλμοί. It is no objection that this incidental idea is not contained in the word itself; the connection might easily indicate in what particular sense χαρά is here to be taken. Yet the explanation of it as the inward joyfulness of the Christian in the consciousness of the love of God may also be justified, as this too stands in close connection with his conduct towards his brethren, and is incompatible with an unloving behavior. At all events the following words from εἰρήνη to παῖδες belong together, as designating the fruits of "love," unselfish love; εἰρήνη therefore denotes **peace** with others, μακροθυμία patience under injuries, χρηστ. gracious, friendly character, ἀγαθ. is nearly related to this: Benevolence (LUTHER); not so generally as, good dispositions (the special meaning is quite frequent in the Septuagint): πιστες here of course not=justifying faith, but either **trustfulness**, as opposed to mistrust, or faithfulness.—Finally, **temperance**, ἐγκράτεια, is added in antithesis particularly to the sins of lust and intemperance (vers. 19-21).—[Here again LIGHTFOOT is excellent: "The difficulty of classification in this list is still greater than in the case of the works of the flesh. Nevertheless some sort of order may be observed. The catalogue falls into three groups of three each. The first of these comprises Christian habits of mind in their more

general aspect, 'love, joy, peace.' (The fabric is built up story upon story. Love is the foundation, joy the superstructure, peace the crown of all.) The second gives special qualities affecting a man's intercourse with his neighbor, 'long-suffering, kindness, beneficence.' (This triad is again arranged in an ascending scale; μακροθυμία is passive, 'patient endurance under injuries inflicted by others'; χρηστότης, neutral, 'a kindly disposition towards one's neighbors' not necessarily taking a practical form; * ἀγαθωσύνη, active, 'goodness, beneficence' as an energetic principle.) The third, again general in character like the first, exhibits the principles which guide a Christian's conduct."—ELLICOTT: "Ἐγκράτεια, 'temperance,' is distinguished by Diog. Laert. from σωφροσύνη as implying a control over the stronger passions, whereas the latter implies a self-restraint in what is less vehement."—R.]—**Against such as these there is no law.**—Τοιούτων is neuter, as in ver. 21, and the sense is: Such virtues the law condemns not. This, however, implies of course: Against those that possess such qualities the law is not, and this is the same thought, only more specially conceived, as in vers. 14, 18. The law requires nothing more of them, and therefore also it can bring no accusations against them. [Or rather, because the law can find nothing to oppose or restrain in such things (which fulfil its ethical purpose), the law has no power over those who bring forth the fruit of the Spirit. Schmoller presses too strongly the implied thought. BEZA and others make a *meiosis* here: these are pleasing to God, but as MEYER remarks: Paul wishes to explain only what he has said in ver. 18 of those led by the Spirit. He sets forth the fruit of the Spirit and says: against virtues and states such as these the law is not, and he thus makes clear, how those led by the Spirit by virtue of their moral condition are not subject to the Mosaic law. For whoever is so circumstanced, that a law is not against him, over him it has no power.—R.]

Ver. 24. **And they that are Christ's.**—Another proposition weighty in itself, and especially also in the connection. It joins on well to what precedes, with which it is probably better to connect it, although on the other hand what follows naturally connects itself with this. That is, as Paul went back from the exhortation to the exercise of love towards our neighbor to the exhortation to a walk in the Spirit, as the principle of love, so now he goes back beyond that again, and shows how this walk in the Spirit is itself grounded in fellowship with CHRIST. As thus, in the first place he spoke of the fruit of the Spirit, and then says: Now it is those that are Christ's, who have crucified their flesh, etc.; who therefore have crucified the very disposition opposed to the aforesaid fruit of the Spirit, the disposition from which the works of the flesh proceed, so that the opposite disposition, the fruit of the Spirit, can find a place. [ELICOTT: "The connection of the whole paragraph appears to be as follows:—'The Spirit and the flesh are

* [Hence well expressed by "benignity." So JEROME, who renders this and the following word respectively: *benignitas, bonitas*. See TRENCH, *Synon.* 2d series.—The remarks of LIGHTFOOT are collated; the parts included in parenthesis are taken from his comments on the separate triads.—R.]

contrary to each other; if the flesh prevail, man is given over to all sin, and excluded from the kingdom of God; if the Spirit be the leading principle, man brings forth good fruits, and is free from the curse of the law. Now the distinguishing feature of the true Christian is the crucifixion of the flesh; consequently, it must be obvious from what has been said, the living in and being led by the Spirit'.—R.]—**Have crucified**, ἐσταύρωσαν.—This is conceived as something accomplished, and is therefore apparently to be referred to an individual act, the act of becoming a Christian through faith and baptism. The meaning, to be sure, is not, that now **the flesh, with its affections and lusts**, is not any longer present at all with those that have become Christians. But yet at least a walk in the flesh *should not* any longer exist in the case of Christians; we may declare to these that such a walk is in *contradiction* to their essential character as Christians, and that a walk in the Spirit may rightly be *expected* of them; yet this is only possible because we may urge this upon them: You now have crucified the flesh. It is to be noted also, that the language is not: slain, but, crucified. The former could not so well be said, as it is conceived rather as a task of the Christian to be accomplished only by continual effort (Col. iii. 5). In "crucified," however, the simple slaying is not the main idea, but the condemning, giving sentence, surrendering to infamous death; and this has necessarily taken place in becoming Christ's. [ELLICOTT: "Though this ethical crucifixion is here designated as an act *past*, it really is and must be a continuing act as well. This however the aorist, with its usual and proper force, leaves unnoticed; it simply specifies, in the form of a general truth, the act as belonging to the past, without affirming or denying any reference to the present. In all such cases the regular reference of the tense to the past may be felt in the kind of summary way in which the action is stated,—the sort of implied dismissal of the subject, and procedure to something fresh."—R.]—Ἐσταίρω, naturally alludes to the cross of Christ, and the fellowship with Christ involves a crucifixion of the flesh for the very reason that it is fellowship with Christ's death on the cross; for through this the fact that men's σάρξ deserves condemnation and is obnoxious to death, is demonstrated and set forth in a way of irresistible force; for Christ indeed has only suffered what men have deserved on account of their sinful "flesh," and therefore what this itself has deserved. Whoever therefore appropriates to himself in faith Christ's death upon the cross, regards the "flesh" in himself no longer; for him in Christ's death this has been crucified. (Comp. Rom. vi. 6.) [MEYER: "'Have crucified the flesh,' expresses: to have divested themselves of all vital fellowship with sin, whose seat the σάρξ is, so that, as Christ was objectively crucified, we, by means of the entrance into the fellowship of this death on the cross, crucify the σάρξ subjectively, in moral consciousness of faith, i.e., have made it entirely lifeless and inoperative through faith as the new vital element, to which we have passed over. To Christians considered *ideally* as here, this ethical slaying of the flesh is something which *has* taken place, in *reality* however, it is

also something *taking place and continuing*."—R.] Ἡθιμῶτα are passions, aroused by the σάρξ in the sensibility; these then show themselves active in definite sinful lusts, ἐπιθυμίας. In the παθ the man is, as is implied in the word passive; but this passivity becomes activity in the ἐπεθυμίας. [Comp. Col. iii. 5, and see TRENCH, *Syn New Testament*, 2d series, § xxxvii.—R.]

DOCTRINAL AND ETHICAL.

1. Men are pointed away from the law and to faith, first and above all, because only faith in Christ and not the keeping of the precepts of the law, or the doing of works of the law, is the way to the attaining of justification and of the divine inheritance (subjectively: to the attaining of the comfort of the forgiveness of sins, of the adoption of children and the hope of the eternal inheritance). For him who has this faith, the law loses its importance, for the reason that a *usus justificatorius* it has not, while it has already fulfilled its *usus pedagogicus*, of impelling to faith, in the case of such a one.—But nevertheless the Apostle is the farthest possible from meaning that the believer on Christ is dispensed from giving a truly moral (ethico-religious) character to his inward disposition and his life (from the doing of "good works"), and is entitled to persevere in sin, that is, to indulge the "flesh." So far is this from being true that this, despite his faith and despite the fact that faith is the condition of salvation, nevertheless excludes him from the kingdom of God and from eternal life (v. 21; vi. 8). And, indeed, this *cannot* be the opinion of the Christian, for this his faith in Christ involves not merely an impulse and power to the avoidance of sin, to the willing and doing of good, but because it is a coming into fellowship with Christ's death, it immediately involves also the arising of a hatred against sin, a condemning of the flesh (ver. 21), and because it is a receiving of Christ, it involves also the beginning of a life for God (comp. ii. 19 sq. and the DOCTRINAL NOTES on that section). The latter fact, the new life, which arises or is given with faith on Christ, receives in this section its exact expression; there begins in man a working of the Spirit (πνεῦμα), who, overcoming the flesh (ver. 16), brings forth fruit in an ethically good, God-pleasing disposition of heart and life (ver. 22 sq.). Nay, it is *only* this faith in Christ which leads to this goal, as it is only this which leads to the other goal of justification. The law cannot effect this second, and quite as little can it effect the first. On the contrary, it arouses the σάρξ (and the ἀμαρτία dwelling therein), but does not assist to the receiving of the Spirit (comp. iii. 2, and Rom. vii. 8). So little therefore does faith in Christ dispense from a disposition and course of action pleasing to God, that it is just this, nay more, only this which leads thereto. If any one is disposed to call this disposition and activity to the Christian, thus conformed to God's will, a "fulfilling of the law," he does not name it wrongly; only in doing it he is to keep in mind (1) that it is not to be understood in a formal, but only in a material relation: a doing of that which the law commands, yet not *because* the law commands it, but in the strength and on the impulse of faith, or more

properly, of the Spirit, something therefore entirely different from what Paul calls "works of the law;" it is that which he so often names *ἔργα ἀγαθὰ*, works of the Spirit, rather than of the law; (2) that in this appellation law is taken in a quite restricted sense, of the properly ethical commandments (see Rom. xiii. 8 sq., where it plainly appears *what* Paul means by the νόμος; when he speaks generally, he uses the expression *ἐντολαὶ θεοῦ*, 1 Cor. vii. 19). "Fulfilling of the law" will therefore always be an only partially adequate expression for a Christian life, a conformity of the life to God's will. Entirely abandoning the Old Testament point of view therefore, Paul speaks directly of an ἀναπληροῖν τὸν νόμον Χριστοῦ (vi. 2).*

2. But it is true that the "doing of good works" the making faith active in a walk and mind pleasing to God, does not come to pass, as it were, of itself (as might appear from what precedes), even with the believer (even though, as of course is pre-supposed, his faith is an actual one of inward persuasion, and not merely nominal, is actually equivalent to a *τοῦ Χριστοῦ εἶναι*, and therefore bears within it the energy perfectly adequate to a moral renewal of the life). Even with the believer the *σάββ* has not disappeared. Therefore, although abstractly we must say: the believer cannot dispense himself from a genuine ethical renewal of his life, yet *in concreto* we are rather to say: He *ought* not. The "thou oughtest" comes back even to him who stands on the foundation of faith. This appears in the case of the believer, in a twofold manner. In the first place and chiefly on the side of the *πνεῦμα*, which he receives in faith; for this works not merely as it were physically, in the form of an energy of nature, converting the will of man into agreement with the mind of God (and the figure of the *καρπὸς* must be understood *cum grano salis*: a bare *growing up* it certainly is not); the result is brought about ethically and not physically; the *πνεῦμα* also approaches the will with requirements, which it is true are far more intensive, which have as it were a quite different power of bending the will from the requirements of the law or of the conscience (the law of the letter or of the conscience); for they are strengthened by the persuasion which is received along with faith into the heart, of the condemnation of sin as well as the forgiveness of it, of the holiness, as well as the compassion inhering in the grace of God in Christ. But it is with an "ought," however intensive, that the *πνεῦμα* in the believer approaches the will of man, and seeks to

determine it to let itself be guided by him, to determine it to the *ἀρεθὰς* and then also to the *πνεύματι περπατεῖν*; and in doing this he meets with many hindrances on the side of the *σάρξ* (ver. 17).—This is the immediate, inward "ought" that has place and is needful even with the believer. But to this inward monition and impulse of the Spirit, there must be added, in order to keep it ever alive and guard it against all impure admixture, one coming from without. Of this we have in this very section the speaking proof. The Apostle sees occasion given him to admonish the Galatian Christians with earnest words to a disposition and course of life answerable to their faith; he approaches them with an "Ought:" "So ought it to be with Christians = *because you believe in Christ*!" And his admonition here and elsewhere holds good also for us; it is the testimony of the Spirit conveyed through the word—*testimonium externum* (in distinction from *internum*)—the comprehensive exposition of which is the function of New Testament ethics.

3. That even the believer is not and cannot be spared the earnestly admonishing and impelling "ought" because even with him there is not found a steady will (on account of the old Adam), is the meaning of the church doctrine of the *tertius legis usus*, the *usus legis* with the *renatus* (the *us. didact.* or *normat.*), and understood in this sense it is correct. But as it is expressed it is distorted and incorrect, and is in conflict with the indisputable Pauline doctrine, that the believer is not *ὑπὸ νόμον*, that he may not be placed nor place himself under it. He is indeed under a law of the Spirit, so far as the Spirit admonishes, requires, rebukes, yet the Spirit does by no means merely this, but far more; this is the very least that he does. But especially is the believer in no sense whatever under the law of the letter, the Old Testament law, the proper *lex*, and with all its generalizing of the conception of *lex*, the *Formula Concordiæ*, nevertheless, in the section touching this matter does not really go beyond the Mosaic law. It does not arrive at the conception of the law of the Spirit (the law of faith), whether this is entirely inward, or expressed also in the word of Scripture (in the New Testament word of Scripture, which for the fulfilment of the ethical requirement pre-supposes the faith in Christ with what it has and gives). The law of the letter (the proper *lex*), has, it is true, its great significance for the believer, but it has its place not, so to speak, *after* Faith, but only *before* the same, as *pedagogus* (see above on chap. iii. 19 sq.); and in this sense it permanently *retains* its importance, and is indispensable for faith. That is, the sinfulness and imperfection of the new life even in the believer, make it needful that the law should not once only, but ever afresh, awaken in him the knowledge of sin and the impossibility of himself attaining salvation and eternal life, and by that very means drive him to assure himself of it in *faith* in Christ; and so ever impel him anew to faith. So far, therefore, as a *usus* of the *lex*, strictly so called, can be predicated even as to the *renatus*, it falls under the *usus pedagogicus*, as *usus secundus*. But in this pedagogy its function is continually exhausting itself again; *this function only does Paul ascribe to it, and another, the*

* [Whether theologians agree about terms or not, they all must recognize the fact that in so far as any law of God has a directly ethical purpose, it must continue to be binding on those who are Christ's, not binding as a law, with condemnatory power, so as to bring us again into bondage, after Christ has made us free, nor even binding on the conscience, so far as its punitive functions are concerned, but binding us with the cords of love, the bands of a man, a rule for the loving children of a Father, a guide for the glad gratitude of those whom Christ has made free. Thus far all that was of permanent ethical purpose in the Old Testament law must remain "the law of Christ;" to admit a change in God's ethics is repugnant to our souls. How much this includes is the practical question, which the New Testament itself answers in the life of Christ and the teachings of His Apostles. That it includes the Decalogue, that each and all of those Commandments are still in force, as a law, in the sense indicated above, there can be no reasonable doubt.—R.]

function *docere, ut in vera pietate vivemus et ambulemus*, we have no right to attribute to it, especially as we thereby come into conflict with the definite assurance that the law only stirs up sin and the *σάρξ*, and of itself continually hinders anew the Spirit's gaining dominion and therewith the attainment of the *vera pietas*. The law contributes directly neither to justification nor to the new life, and cannot therefore be directly the means of maintaining the latter. What it can and should do, was and is, to open the way for that which does lead to justification and to the new life, namely, Faith. As this is its work at first, so is it ever after. The accomplishment of these two things it must then leave to faith, first as that which lays hold of God's grace—for justification, then as that which has laid hold of it and therewith receives the Spirit. This Holy Ghost now, and not the *νόμος*, is alone in condition as the spirit of faith to assist to ever renewed victory over the *σάρξ*, partly through His teaching, partly through His monition, partly through His persuasion and drawing. For if the believer did right because admonished by the law, he would only attain again to *ἔργα νόμου*, but not to veritable *ἔργα ἀγαθά*.—Only so much is true, that in *concreto* very many a Christian, because faith has been with him from the beginning or has become only a name, allows himself to be guided merely by the law of the letter, at least if he has moral earnestness of temper, and thereby accomplishes nothing more than *ἔργα νόμου*, as to which he simply deceives himself, in accounting them perhaps for *ἔργα τοῦ πνεύματος*. More or less, moreover, does he seek in these *ἔργα νόμου* his justification also, and his hope; half-way at least, reckoning as the other half the merit of Christ, yet more in name than in reality. [It is only necessary to remark here, that Paul uses the word *νόμος* as covering the whole Mosaic law. That this whole Mosaic law has not the third use, of "teaching us how we may live and walk in true piety," is very evident. So also, that the new life of the believer is only a new life, in so far as it is through the teaching, monition, persuasion and drawing of the Spirit, must be believed and felt by the Christian. Still what does that Spirit teach and admonish us to do? To "walk even as he walked," all will agree. And how did He walk, that Master whom we follow?—He fulfilled all righteousness, He obeyed the law for us. Clearly then the Spirit, which receives of the things of Christ and shows them unto us, will show us as our duty, what Christ did, the complete obedience to God's requirements, and this will include all of permanent ethical value in the Mosaic law.—That may be but a part, yet it is a part, for what was in itself right at Sinai's foot is right at the foot of the cross. The Spirit is the Holy Spirit, Holiness is opposed to sin, Sin is opposition to God, it expresses itself in disobedience to His moral law,—the Holy Spirit must teach, admonish, persuade and draw us to the observance of whatever has been at any time an expression of God's moral law. The law cannot have a *usus pedagogicus* still, did it not convict us of sin; it cannot convict us of sin, unless its requirements are holy, and just and good; and as such the Spirit of Holiness must teach us the moral law

still.—The controversy about the third use of the law, between the Lutherans and Reformed, seems to be one of terms. The only practical question that can arise out of it, is one respecting the obligation to observe the Fourth Commandment.—R.]

4. *Spirit and Flesh.* *Πνεῦμα* and *σάρξ* are the two polar antithesis, as the Apostle most vividly shows in this section, ver. 17. *Πνεῦμα* is the Holy Ghost, the Divine principle, that enters along with faith in Christ into the man, generating in him a divine temper and divine life, and that in conflict with the *σάρξ* and its *παθήματα* and *ἐπιθυμίας*. *Σάρξ* is in itself simply (in antithesis to the Divine principle), human nature, of course the whole because the living nature, and embraces therefore body and soul. But it is not human nature on the side of its relation to God, but on the side of its alienation from God, on which side man with relation to God draws himself back upon himself, seeks himself and takes honor to himself, withdrawing it from God; in short human nature as sinful.—The use of "flesh" to denote human nature in general, is grounded in the Hebrew idiom, according to which כֶּסֶף is used by synecdoche for the whole man, and this idiom itself is in its turn, without doubt, grounded in the experience and Scriptural doctrine of the frailty of man, which induced the sacred writers to derive the designation for man generally, from that part of man in which his frailty is most conspicuous. As this frailty again has its ground, according to Biblical teaching, in man's alienation from God, there became connected with *σάρξ*, the established designation of human nature, the accessory idea of alienation from God=sinfulness. This took place in the proportion in which this view into man's alienation from God even from birth, as the deepest ground of his frailty, became clear, and in the New Testament, therefore, more than in the Old.—The expression *σάρξ*, therefore gives us no right whatever, to think of the bodily organism more than of the soul, and (with reference to the accessory notion of sinfulness,) to find intimated in the expression either the view of the derivation of sin from the body, or an especial reference to so-called fleshly sins more than others. (Comp. WIESELER'S thorough exposition of this conception.)—The essential element in the idea of the *σάρξ* is the turning away from God and referring ourselves to ourselves, the self-seeking, egoistic element. This is primarily in respect to God, but immediately connected with it is the fact that a man in reference to other men also seeks himself, his enjoyment or his gain. It is easily explicable therefore why love appears as the first effect of the *πνεῦμα*, being the temper and act opposed to selfishness. In this section the Apostle has, it is true, special occasion to exhort to the love of our neighbor, but his speaking of love is not on this account merely casual. [Comp. on *σάρξ*, J. MÜLLER, *Christian doctrine of sin*.—R.]

HOMILETICAL AND PRACTICAL.

Ver. 13. LUTHER:—The natural man understands nothing of the doctrine of grace; therefore comes it, when he hears this doctrine, that he straightway draws it down to his own lust and lewdness, and concludes on this wise: If the law

concerns us not and has no right to us, then will we live as we list.—How we at this time have seen in all ranks that all will fain be evangelical and enjoy the Christian liberty, and yet nevertheless the great crowd goes its own way; this one follows his avarice, the other his lewdness, the third his pride and haughtiness, *etc.*—**RIEGER**:—The liberty to which we are called by the gospel, is not so intended that we may tear ourselves loose from the law at our own will and please the flesh.—Into such a freedom the law can with honor dismiss man; for through Christ and the curse borne on the cross the law has its highest honor, and sin or the flesh wins thereby no advantage. For precisely that which was impossible to the law, namely, to bring to pass an inward enduring hatred against evil and an inward cleaving to good, from a willing heart, is accomplished by faith in Christ, and therefore the liberty of faith is not against the law.—**HEUBNER**:—By the side of the highest good stands the highest evil, by the side of freedom, lawlessness. No word has been so abused and desecrated, as Freedom.

LUTHER:—"By love serve one another." We must diligently teach in religion both sorts of doctrine, of Faith and Works; yet so that we carry neither too far. Else, where one teaches Works alone, he loses Faith, but if one teaches concerning Faith alone, forthwith gross, carnal men begin to dream that works are not necessary. Yet must the doctrine of Faith be planted first, or it cannot be understood what good works really are.—Although we have been justified, yet have we still sin in us, which rhymes as ill with good works as with faith, but draws us away from both. Besides flesh and reason is so disposed that it has by nature all its delight and pleasure in Pharisaic and superstitious works, and does those works with far greater earnestness which itself has chosen, than those which God has commanded. Therefore have rightminded preachers as much to do, in admonishing the people to genuine love and really good works, as in teaching genuine faith.—Christians must consider thus, that in their conscience they are indeed free from the curse of the law, sin and death, but as to the body they are servants, for therein should one serve another by love.

Vers. 14. It is needless for any one to trouble you with circumcision and Moses' ceremonies; see to this before all things, that you remain steadfast in the doctrine of faith. Will you after that do good works, as indeed you should, I will with a single word point out to you the noblest and greatest of all works, which ye should do, that ye may fulfil all laws: Love one another! Therefore the true, perfect doctrine and Christian theology of Faith and Love is in long and in short this: Believe on Christ, love thy neighbor as thyself! It is most short, to look upon the words, but if it is to be practical, it is broader, higher and deeper than heaven and earth.—The reason imagines it a very low thing, to say nothing of its being an act of God's service, for one to help the other by love, *i. e.*, for one to instruct and set aright a wanderer, comfort a mourner and afflicted, support the weak, for every one to help his neighbor, as he can, and make up for that which he lacks; *item*, for one to

be obedient to government, hold his parents in honor, to have patience at home and bear with a whimsical, strange-tempered yoke-fellow, with ill-mannered servants, *etc.*; all which amounts to this: By love serve one another. But believe me, they are not contemptible and mean, but excellent and precious works, because God has commanded them and they please Him. It is of no concern therefore, whether the world looks upon them as mean and contemptible or not.—It is a short word, but excellently and powerfully spoken: Love thy neighbor as thyself! We cannot give any one a better, more certain and more exact example, how he should love his neighbor, than if we say to him that he should love him so as he loves himself. Nor can one have a better, nor nobler virtue than Love, and this high virtue can be directed towards nothing better than towards our neighbor.—If thou wouldst know how thou shouldst love thy neighbor, consider diligently how dear thou art to thyself, that thou wouldst gladly have help and counsel given thee, if thou wert in distress and necessity, as much as all creatures could. Therefore needest thou no book, out of which to learn how thou shouldst love thy neighbor.—**RIEGER**:—The call of the gospel to Christ and the grace which has come by Him, the sense of being one Spirit with Christ, brings us under the law of Christ, where in love we have all at once, and assumes also the willingness to serve one another through love. The warding off the claims of faith in the gospel with the pretext of love to man, is a critical sign of our times.

Vers. 15. **STARKE**:—Hatred, envy and reviling are as the teeth of snakes and lions. What shame, that among Christians there is such an evil kind of people!—What mean these wearisome, and mischievous lawsuits?—**LONGE**:—Each vice brings in time some punishment with it, as every virtue has in advance some recompense. For even as love does him good that cherishes it, so does hatred and contention bring nothing but disquiet and ill-content, and indeed injures the body also in health.—**RIEGER**:—The biting begins on good pretexes; but men easily go further, to do mischief to the property, to disparage the merits, *etc.*—**ROOS**:—To bite and devour one another, is not only the wont of the populace, but also the way of many learned men, whereof their learned journals, reviews, *etc.*, bear witness. And so do they devour one another mutually, *i. e.*, they destroy altogether one another's credit and the usefulness which each yet had, perhaps also a part of their life. Their *esprit* is flesh, what may then the rest be?

Vers. 16, 17. **LUTHER**:—Paul means by lust of the flesh not alone unchastity, but also all other sinful cravings, whereby the saints are tempted.—It is impossible that you can follow the Spirit in all things whatever and not also feel the flesh, and that you should remain unhindered by it; yea, it will hinder you and so hinder you that you will not be able to do what you gladly would do. In this all that you can do is to withstand the flesh, which quickly becomes inflamed with anger, impatience, *etc.*; murmurs, hates, bites, becomes angry against God, falls into doubting; and to follow the Spirit, which admonishes you to peace, patience, hope, faith. To know this is for believers most profitable and comforting.

When I was yet a monk, I often thought that I must be lost, when I felt an evil temptation. Then undertook I many kinds of discipline, confessed every day, and yet it all helped me nothing. For the same temptations evermore recurred; therefore tormented I myself perpetually with such thoughts: See, there you have committed such and such a sin, *etc.*, therefore there is no help for you, all your good works are come to nothing. Had I then rightly understood St. Paul's words, I would not have tormented myself so severely, but would have considered with myself, as I am now wont to do: Dear Martin, it amounts to nothing, your leading an angelical life here on earth; so long as you live in the flesh, it will not give over its way. Yet do not therefore despond, but withstand it through the Spirit, that thou mayest not fulfil its lust, and it cannot hurt thee, because thou art in Jesus Christ.—Whoever thinks that a Christian must have no fault at all in him, and yet feels that in himself there are many and manifold shortcomings, such a one must at the last be consumed of melancholy. But whoever understands it, him must such temptation of the flesh, *i. e.*, evil, serve for his best good. For when the flesh will tempt to sin, he is led with earnestness to pray, to seek forgiveness of sins through Christ, to lay hold of the righteousness of the law, after which perhaps he would never have so greatly longed.—It is to Christians profitable and good that they feel such troublesomeness of the flesh, that they may not become proud over the supposed righteousness of their works, as if they were in favor with God on account of the same.

STARKE:—The contest of the flesh and the Spirit exists alone in the regenerate. The conflict which exists in an unregenerate man, so that he does not fulfil all evil lusts that stir in him, is only a conflict of the reason with its natural impulses and gross sensual desires. This is to be carefully distinguished from the former, that one may not, because he feels within himself a struggle against sin, immediately reckon himself regenerate.—The strife of the Spirit against the flesh is an infallible token of regeneration and a state of grace, and is distinguished from the strife which is waged by the mere powers of reason in this, that the former always wins the victory.—These words are misused by the children of the world to this effect, 'that it is vain to strive after a holy character, because we cannot, after all, do what we would. But mark, what the regenerate, who are spoken of here, will according to the Spirit, and what according to the flesh. They are not aiming first to obtain the dominion over sin, for this they have already, but they would fain quench and be rid of everything sinful; but this, on account of the flesh cleaving to them, they cannot do. According to the flesh they would fain let sin come to dominion again, but that they do not, because the Spirit strives against it and overcomes the flesh. Therefore it follows from this, that a believer can by all means live holy, but here can arrive at no perfection.

RIGGER:—The flesh and the sin which cleaves to the same, lust and its allurements and enticements we indeed experience, nay more, there may also occur cases where it is not as

plain as we could wish that the lust has not been admitted and treacherously taken the will with it. But by renewal in the spirit of the mind one may always count himself to be no debtor to the flesh, to fulfil its lusts, but may take the curse from Christ's cross and hang it upon the flesh, and from Christ's Spirit may gain the willingness to separate therefrom. Between the strivings of the Spirit and of the flesh against each other it must become evident, which way the man, after receiving sufficient strength, is bending his will, and on which side he takes his stand. If the Spirit's impulses and leadings continue with a man and if he is honestly minded to obey the Spirit and its holy opposition to the flesh, he does not indeed deny the law the right to show him his imperfections, but he is not under it, and is not at the last judged by it. Christ has taken the believer under His atoning shield against the curse of the law, and has moreover bestowed on him His spirit, which impels him as to all other good, so also to combat for this faith, although there is many a conflict and many a doubt before he can without ceasing so believe and act.

Ver. 19. LUTHER:—It is a very different thing to be tempted by the flesh, and yet not to follow its lusts, but to walk in the Spirit and strive against them, from what it is to consent to the lust of the flesh and abide therein and nevertheless to make great boast of the Spirit, and to make as though one lived Christianly. The former St. Paul comforts, in that he says: Because they are ruled by the Spirit they are not under the law; but the others he threatens with everlasting damnation, in that he declares: They that do such things shall not inherit the kingdom of heaven.—SPENER:—By works of the flesh, Paul, it is true, understands principally actual outward, out-breaking deeds, but he does not thereby exclude inward vices, which are also rightly called works of the flesh. Nay, as respects the outward sins themselves, their sinfulness consists not merely in the outward deed itself, but in the evil and prevailing inclination thereto. Therefore is one guilty of adultery, fornication, gluttony, drunkenness, quarrelsomeness, *etc.*, who allows such vices to gain the upper hand in his soul, even though from want of opportunity, or fear of infamy or trouble he restrains himself from the outward act; for God looks on the heart and its longings.

"Drunkenness, revellings." In STARKE:—The Apostle is not speaking merely of the habit and custom of drinking; therefore it is a false excuse if any one thinks that a debauch is no sin if only one does not make a business of it. The devil invented this excuse. When any one so overfills himself that he is unfit for prayer and the business of his calling, that is drunkenness; what then are we to think of the respectable world with its sinful and damnable Christian drinking bouts? and what too of this continual drinking of healths, than as of a temptation to swallow down liquor?—"They which do such things." It is not said: They that do such things daily; for even though one does any such thing only now and then, on certain occasions, yea even only once, but voluntarily, he forfeits the kingdom of God, so long as he remains under the

dominion of this work of the flesh. Nor is it said: They that do all this. It is not needful for a man to do all these sins or many such, to fall under the penalty, but it is enough, if a man lets one single sin rule over him, let it be what it will. Now it rules over him, not only while he is committing it, but so long as the purpose never to commit it again, is not yet fully fixed.—They shall not only not procure eternal life by their works of the flesh (as may well be supposed), but, if they set their hopes, not upon earning eternal life by their works, but receiving it as a gift to be received by faith, they will not, leading a dissolute life, inherit it any more than earn it.—He inherits not the kingdom of grace, still less the kingdom of glory, even though his funeral sermon extols him as blessed, surely, very, or even most blessed.

VER. 22. It is not enough to flee the manifest works of the flesh, but we must bring true virtues to take their place. The Spirit of Christ must water and warm the hearts of men with His heavenly consolation, if they are to be fruitful to good works.—“Works of the flesh,” said Paul, as being what comes into view and can be apprehended by reason alone, as to what they are, and that they are evil; but he does not use this term of the fruits of the Spirit as being for the most part internal, and although they express themselves in outward works, yet they cannot be comprehended and judged by the mere reason; nay, reason, should she pronounce a judgment, would be more apt to pronounce a judgment against them. Indeed, the fruits of the Spirit often exist in good measure in those, who yet in true poverty of Spirit complain of the lack of them.—ROOS:—All these fruits are found in every spiritual man, although in one this, in another that fruit is more richly possessed.

LUTHER:—*Joy*. This means the loving discourse of the bridegroom and his bride, *i. e.*, the joyful, loving thoughts, which a believing heart has concerning Christ, the wholesome admonitions, the joyful hymns, thanksgiving psalms and songs of praise, with which Christians admonish and cheer one another. The Scripture testifieth once and again, that God had no pleasure in the sadness of the spirit, but wills, that we be joyful in Him. Therefore also He sent His Son, not to make us perturbed and mournful, but joyful. Therefore do the Prophets, Apostles and Christ Himself admonish, yea, command us, that we be glad and joyful. Where this spiritual joy is, there does the heart inwardly rejoice through faith in Christ, and moreover shows forth such joy outwardly with words and gestures; yea, it can be joyful even in the midst of affliction and death. Such joy is to the world unknown.—*Patience*. This is a virtue of such sort, that one does not alone endure and suffer waywardness, ill-luck, wrong, *etc.*, but also bears long with those that do him such evil, and waits if perchance they may at some time amend themselves. The devil has this way, that when he cannot in tempting us overcome by main force and might, he watches nevertheless with wearisome continuance, and worries us out if he can, for he knows well what weak, earthen vessels we are, that cannot at the last endure violence and repeated hard strokes;

therefore he oft gains great advantage, in that he perseveres so long and diligently.—*Gentleness*.—This is: that one is so disposed, that every one gets on well with him and loves to deal with him. For Christians should not be unfriendly and cross-tempered people, but mild, courteous, friendly, such as every one loves to consort with, who bear with others' faults, are easy to give way to others, and can put up with the whim of others. Such a courteous friendly man was our Lord Jesus Christ, as we see in the Gospel from beginning to end.

IN STARKE:—*Goodness*.—All nature is to us a mirror of kindness. For where is there a creature that does not serve and do good to man? For us the sun shines, for us the earth bears fruit, us does the heaven cover, to us does the air minister breath, everything stands at our command; should we then be the only ones not to practice kindness?—LUTHER:—*Faith*.—He that has this faith, such an one suspects no evil of other people, but has a loving, simple heart towards every man; and although he be deceived, he yet remains long-suffering and kind, and forbears with him that hath deceived him. *In summa*, he believes every man and yet puts his confidence in no man but alone in God.—ROOS:—Against spiritual men the law is not, for although they are not without fault yet they are wholly under grace (Rom. vi. 14), and are partakers of the blessing in Christ Jesus (Gal. iii. 13, 14). There are people, who imagine themselves to have preached the gospel, when they encourage others, by a human persuasion, to let go the Jewish way of thinking, not anxiously to count this or that for a sin, and to entertain no scruple about permitted things. But although such persuasions, addressed to a natural man, may bring about a show of freedom, and such a man may then imagine that he is no longer under the law, though he really is, yet the great question remains, whether the law is not against him. The right of the law to curse him, is not an usurpation, but a well-founded, sacred right, to which there is nothing to oppose but Christ's death on the cross. Has then every one who boasts of freedom become a believer in this crucified Saviour? And has he also, by means of this faith, become spiritual, so that he exhibits the fruit of the Spirit within him? It is only against such that the law is not.

VER. 24. “Have crucified the flesh.”—STARKE:—This word well expresses how sin must, little by little, be disabled and slain, for the crucified man did not die at once; he was first made fast with nails to the cross and then kept there, till through the loss of blood and through hunger and thirst he became weaker and weaker, and finally died. In the beginning of repentance the old man is nailed to the cross, and then in conversion he is fastened to it anew, when he gets a hand or a foot free; the soul carefully avoiding all occasions whereby evil lusts can be aroused, until indwelling sin is more and more disabled by all manner of acts of repentance and devotion, which are contrary to corrupt nature, which acts must extend through the whole life. But now all power to crucify the flesh is to be derived from Christ's death on the cross.

RIEGER:—They that have ceased from the

law and all endeavors to obtain life and righteousness therefrom, and on the other hand belong to Christ and accept Him as the source of their life and holiness, such keep their flesh crucified. They are and live yet in the flesh, to be sure, and so experience how close sin cleaves and how heavy it weighs; they experience the enticements of inward lust, but they have learned from the gospel the meaning of God in the cross of Christ, and have believed it, and can believe the judgment executed on the body of their Redeemer as in God's eyes in force also against their own flesh. And indeed they desire no rest for the flesh, but impose on it the curse, which through Christ's cross is imposed thereon, and behold this wearisome and painful dying with a hope gathered out of the gospel.

On vers. 13-15. Christianity and Freedom: (1) How little we have occasion, on behalf of freedom, to repent of being Christians and becoming Christians more and more; (2) how deeply we must rue that freedom which we do not establish and confirm by the power of Christ.—The Christian is free and yet a servant of all.—The right union of Freedom and Love (1) needful (2) difficult.—By love serve one another! (1) An actual (2) but also a blessed service.

On vers. 16-24: Walk in the Spirit, *etc.*, ye shall not fulfil the lust of the flesh: (1) the lust of the flesh, (2) the resisting of it in the Spirit.—The walk in the Spirit: (1) is not accomplished without conflict (ver. 17) (2) but saves from destruction (vers. 19-21), (3) leads to a glorious goal (ver. 22).—With his exhortations to walk in the Spirit (1) the Apostle places us upon a fearful battle-field (ver. 17), (2) gives us the view into a frightful abyss (ver. 19 sq.), (3) leads us into a lovely garden (ver. 22 sq.). The conflict of the flesh and the Spirit: (1) in what does it consist? (2) to what should it impel?—Temptations through the flesh must come: despond not!—but must be combatted and overcome through the Spirit: be not careless!—There is no believer so holy or strong that he does not feel his flesh, but also none so weak that he cannot withstand it.—The motions of the flesh a damper to pride, a testimony against self-devised spiritualism.—Three times three fruits of the Spirit; a lovely garland.—To have crucified the flesh a token that one is Christ's.—Who can crucify his flesh? Only he who is Christ's.—The crucifying of the flesh (1) takes place indeed, when one is Christ's, but (2) does not of itself make certain that one is Christ's.

KAPFF:—Under what law is the believer? (1) Not under that of the flesh, (2) not under that of Moses, but (3) under that of the Spirit.—RAUTENBERG:—The crucifixion of the flesh: a token of true Christianity, a work of the Holy Ghost, a victory of Christian freedom, a progress to inward peace.—In LISCO:—The conflict of the Spirit with the flesh: (1) Where does it arise? Only where a life in the Spirit is begun. (2) Why is it necessary? a) On account of the inward incompatibility of flesh and Spirit, b) on account of the consequences, which proceed therefrom, good or evil fruits. (3) How should it end? By the Spirit's overcoming the flesh.—The walk in the Spirit: (1) It kills the works of the flesh, (2) it brings in its place the fruits of the Spirit.—Flesh or Spirit? Choose! (1) The flesh is thy destruction; (2) the Spirit creates divine life; (3) as Christians we are bound to the life of the Spirit.—(*Fast-day Sermon*): The call on Fast-day: the works of the flesh are manifest. (1) What works are works of the flesh: (2) what those have to expect, who do such works.—(*Whit-Sunday Sermon*): We are partakers of the Holy Spirit only when we do the works of the Spirit.—GENZKEN:—What do we yet lack of a walk in the Spirit? (1) The beginning is, that the flesh lusteth against the Spirit and the Spirit against the flesh, and many have not even advanced so far; (2) the next step is, that we no more fulfil the lusts of the flesh, and many are not even ashamed of the manifest works of the flesh; (3) the consummation is, that we bring forth the fruits of the Spirit, and from that we are all yet far distant.—GREINER:—Flesh and Spirit: (1) they are contrary one to the other; (2) their ways lead asunder in time and eternity.—ENGELHARD:—The life of that man, who is ruled by the Spirit of God: (1) He breaks with sin and mortifies daily the old man; (2) he is filled with the fruits of righteousness, which do not conflict with the law, but which can never be accomplished under the dominion of the law; (3) and receives accordingly the most excellent of all rewards, the inheritance of the kingdom of God.

Vers. 13-24. FRANTZ:—Beware that ye do not, through freedom, give a handle to the flesh, for (1) freedom in Christ is not without law; it has its law, only not in the members, but in Christ, which law is love. (2) It is not without control; but its control is exercised not by the flesh, but by the Spirit.

2. More special Admonition to the Walk in the Spirit (to serving Love), or warning against excessive self-valuation and envious selfishness.

(CHAP. V. 25, 26.—vi. 1-10.)

(*Epistle for the fifteenth Sunday after Trinity.*)

25, 26 If we live in [by]¹ the Spirit, let us also walk in [by] the Spirit. Let us not be desirous of vain-glory [become vain-glorious], provoking one another, envying one another.

a. Warning against unloving self-exaltation above others (vi. 1-5).

VI. 1 Brethren, if [even if]² a man be overtaken in a fault, ye which [who] are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also [shouldst] be tempted. Bear ye one another's burdens, and so [or thus shall ye] fulfil³ the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every [each] man prove his own work, and then shall he have rejoicing in himself alone, and not in another [his ground of boasting only in what concerneth himself, and not in what concerneth the other].⁴ 5 For every [each] man shall bear his own load.⁵

b. Warning against envious selfishness.—Admonition to unweariedness in doing good, especially to teachers of the word (vers. 6-10).

6 Let [But let] him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his [own] flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And [But] let us not be weary⁷ in well doing: for in due season we shall reap, if we faint not. As we have therefore [Accordingly then as we have]⁸ opportunity, let us do good⁹ unto all men, especially unto them who are of the household of faith.

¹ Ver. 25.—[The dative *Πνεύματι* has perhaps a slightly different force in each member of this verse, but "by" will express the meaning in each case, better than "in."—K.]

² Ver. 25.—[*"Become vain-glorious"* is both a more literal and a more correct rendering of *γινώμεθα κενόδοξοι*.—K.]

³ VI. 1.—[*"Even if"* preserves the force of *καί*.—R.]

⁴ Ver. 2.—*Ἄναπαρωσέτε* is strongly supported; and is to be preferred (with Lachmann and Schott) to the reading *σατε*; the latter was perhaps occasioned by the preceding imperatives. It is found however in *ℵ*, where, singularly enough, we have the moods reversed, *βαρτάετε* occurring in the preceding clause. *ℵ*³ however reads *βαρτάετε*. [The future, *ἀναπαρωσέτε*, is the reading of *ℵ*³, B. F. G., most versions; it is adopted by Meyer, De Wette, Mill, Ellicott, Lightfoot. The aorist imperative, *σατε*, is found in A. C. D. E. K., most cursives, Tischendorf (later eds.), Alford, Wordsworth. The aorist imperative is rare, and this is an argument in favor of retaining it. If it be retained, the E. V. is correct, with the other reading, it must be emended as above. The question is not easily settled, since the external authority is so nearly balanced.—R.]

⁵ Ver. 4.—Ellicott paraphrases as above. The E. V. is not satisfactory. See EXEG. NOTES.—R.]

⁶ Ver. 5.—[*"Load"* is a good rendering. *"Burden"* is open to this great objection, that it does not discriminate between *φορτίον* and *βάρος* (ver. 2).—R.]

⁷ Ver. 9.—[*Εὐχαρίσμεν* is the correct reading. *ℵ*, A. B. Lachmann, Tischendorf, Alford, Ellicott, Wordsworth, Lightfoot. It is doubtful whether *ἐκκατέν* (Rec. *ἐκκατέν*) is a genuine word.—R.]

⁸ Ver. 10.—[*Ἀρα οὖν*, "accordingly then," see EXEG. NOTES.—R.]

⁹ Ver. 10.—*Εργαζόμεθα*. The reading *ἐργαζόμεθα* is too weakly supported. [So all modern Editors. Lachmann at first adopted the latter reading, but soon discarded it.—R.]

EXEGETICAL AND CRITICAL.

Paul, after the exhortation, ver. 13 (and the more general one, ver. 16), had passed on to a more didactic exposition. But from ver. 25 on, he returns to the general exhortation to "walk by the Spirit" (which, as he means it, is essentially

equivalent to exercising serving love) immediately specifying it more particularly, ver. 26; vi. 1 sq.

Ver. 25. If we live by the Spirit.—*Ζῆναι πνεύματι* means of course not the outward life, the realization in walk of this life in the Spirit, for the words "let us also walk," etc., are the first in which the Apostle exhorts them to stamp

the life by the Spirit upon the outward walk. *Zōē* therefore means the inner life, and the spiritual life is here referred to, as one at first entirely internal. It is not improbable that "live" is to be taken here in a pregnant sense (MEYER)=if we are living through the Spirit, *i. e.*, death occurs to the man, who is Christ's, with respect to the "flesh;" but in another respect precisely thus does Life come in; the death of the old man introduces the life of the new (comp. ii. 19, 20), and this latter is grounded upon the "Spirit." [There is some doubt as to the force of the dative *πνεύματι* here. Schmoller renders it *durch den Geist*; MEYER calls it ablative, and ELLICOTT says it is "here adopted rather than *διὰ* with the accusative as thus forming a sharper antithesis to the dative which follows." ALFORD follows the E. V., but, while objecting to the ablative dative, gives the same sense to the word. LIGHTFOOT renders "to the Spirit," after the parallel passage, Rom. vi. 2, 10: "dieuntosin," *etc.* But the first view is preferable.—R.]—**Let us also walk by the Spirit,**—*περιπ. πν.* ver. 16. [Schmoller thus makes the second *πνεύματι* an instrumental dative, but it seems better to take it as a normal dative (so ver. 16) with MEYER, ELLICOTT, *et al.* The verb *στοιχεῖν* seems to imply a more studied following of a prescribed course.—The Greek order is striking: "If we live by the Spirit, by the Spirit also let us walk." "By" has both the instrumental and normal force in English.—R.] In what this walk should consist is then shown.

Ver. 26. **Let us not become vain-glorious.**—The walking by the Spirit (or walking in love) should show itself thus. *κενόδοξον εἶναι*=*vanam gloriam captare*, to affect vain-glory. [*Πινύμεθα*, "become" vain-glorious, there being in the verb as well as in the use of the first person an intentional *mildness* as though the sin had not yet taken root (ELLICOTT).—R.] The sense appears to be: we should not seek glory by provoking one another and envying one another, for such glory is "vain," worthless.—**Provoking one another.**—*Ἀλλήλους προκαλοῦμενοι*, by vaunting in the presence of those to whom we feel ourselves superior, by pressing our superiority.—**Envying one another.**—*Ἀλλήλους φθονοῦντες*, not favoring one another, enviously refusing to acknowledge the good qualities that a man possesses. (*φθονεῖν* is to be taken in this sense here, see below on vers. 6, 10).—The seeking of vain-glory naturally goes hand in hand with provoking and envious behavior. Where the former is abandoned, the latter also disappears. The warning of this verse is nothing else than the admonition to serve one another by means of love (ver. 13), somewhat more particularly defined. The Apostle now reverts to this, in order to give it a more precise application. The remark on ver. 16, that the exhortation of the Apostle may have had a direct connection with the main theme of the Epistle, since the intrusion of the false teachers might very naturally have provoked a bitter party strife in the churches, applies also to the more special application of that admonition (ver. 13) in this section. Especially is it not improbable that through the intrusion of the false teachers the relation of the individual members to their teach-

ers had been disturbed, thus giving occasion to the earnest admonition, vi. 6 sq. Yet this conjecture is not absolutely necessary; we need only suppose that some circumstances in the churches gave him particular occasion to direct his exhortation to this point.—[The context seems to justify the close connection of what follows with this verse. It is urged, however, that "brethren" indicates a change of topic (comp. iv. 12), and also that the change from the first to the second person favors the opinion that a new paragraph begins with vi. 1. But the thoughts are too closely linked, to allow these arguments from mere forms of expression to be conclusive against the close connection which MEYER and others defend.—R.]

VI. Vers. 1-5. These verses extend the warning of v. 26, against "provoking one another." The Christian instead of using any advantage he may possess over another, or any defect he may observe in him, to exalt himself above him (and thereby to provoke him), should, as walking by the Spirit, do just the reverse, should set his neighbor right, when he sees him at fault (ver. 1) and then help him bear the burdens which oppress him (ver. 2). Ver. 3 justifies these admonitions by the remark that a man's thinking himself to be something, when he is nothing, is self-cheatery; for it is such a vain imagining that underlies the refusal to set others right (in the spirit of meekness) and to carry their burdens. As the right means to be saved from this self-deception, Paul proceeds to commend self-examination. (On this, see below, vers. 4, 5.) [ELLICOTT thinks it probable "that the teachers are mainly addressed in vers. 1-6, and the hearers and laity in vers. 6-10." But while there are points in the exhortation specially applicable to classes thus distinguished, it seems best not to discriminate thus, for it limits the force of some parts of the exhortation, and might lead to an incorrect interpretation of ver. 1.—R.]

Ver. 1. [**Brethren.**—BEZA: a whole argument lies hidden under this one word.—R.]—**Even if a man be overtaken.**—*Προλημψθῇ*; *πρό* expresses undoubtedly the unexpectedness of the being taken=before a man is aware, or is able to offer resistance. The *ἐν* shows that the verb is here to be understood as=to entangle, so that in a fault, according to the frequent Biblical image, is used of the snare in which any one is caught (WIESLER). LUTHER gives the sense quite correctly: "*überreilt*," overtaken. [The strictly temporal reference (before the arrival of the Epistle, or a recurrence of the offence) is unsatisfactory. ELLICOTT, ALFORD and LIGHTFOOT join *καί* with the verb: "if a man be even surprised," *i. e.*, caught before he can escape, *flagrante delicto*; thus implying an aggravation of the offence. But it is not necessary to connect *καί* thus, and such a meaning of the verb is rare, while the interpretation does not accord with the context so well as the common view given above. MEYER: The Apostle charitably regards the sins, which may occur among the Galatians, as *peccata precipitantis*.—R.]

Ye who are spiritual.—This refers back to ver. 25=ye who have the Holy Ghost, show your possession of it, your living by the Spirit, by such action. He thus describes "provoking one

another," as something repugnant to their very character. In view of this exalted predicate, which he ascribes to them, they should now reflect, what demeanor is the becoming one for them as "spiritual." This implies that they are not now conducting themselves agreeably to this designation, or such admonitions would be unnecessary. [The general character of the exhortation forbids our finding in this phrase a reference to a party of more liberal views, who had taken his side against the Judaizers, and were not paying sufficient regard to the weaker brethren. Hence there is no irony, but he is giving a test for their spirituality. It is true those who would stand the test, who were really led by the Spirit, would necessarily be the adherents of Paul, as the representative of the freedom of the gospel, but there is no evidence that there was such a party when he wrote.—R.]—But to the validity of this claim to be "spiritual," it is necessary that, when a brother is overtaken in a fault, the *πνευματικός* should **restore such a one**, should bring him into his normal state, instead of turning this fall into an occasion of self-exaltation against him. [*Καταρτίζετε*: the verb is properly a surgical term, applied to the setting of a joint, here used in an ethical sense, the idea of amendment being more prominent than that of punishment. The figurative meaning would perhaps imply some official act of restoration, but this is forbidden by the context.—R.] This "restoring" (or the wish for it) is the main idea, and not strictly speaking, as is commonly assumed, **the spirit of meekness**; or at least not this alone. This latter phrase only states the manner in which the setting right should be performed. This spirit must attend the act, or there is no real restoration, only a seeming one, in which the irritating lust of praise still seeks its gratification. It is forced, to understand "spirit" of the Holy Spirit, whose character is meekness, or rather who bestows meekness; it signifies the human spirit disposed to meekness. The foregoing "spiritual" does not require us to understand the Holy Spirit here, comp. 1 Cor. iv. 21. [It does not mean merely "a meek spirit," but a spirit whose characterizing quality is "meekness," with an ultimate reference to the Holy Spirit. (See ELLICOTT.) As "spiritual," possessing the Holy Spirit, their spirit toward offenders should be characterized by "meekness."—R.]—**Considering thyself**.—An individualizing transition to the singular. The added clause contains a motive to "restore" (not merely to "meekness").—**Let thou also should be tempted**—and it happen to thee to be overtaken in a fault.

Ver. 2 makes the admonition of ver. 1 more general. It is not always by setting our neighbor right, that we may do him good; another exhibition of love is to bear his burdens.—**Burdens**.—*Βάρη* is undoubtedly in itself quite general: whatever presses our neighbor, lies heavy upon him, so that occasion is given to the vain-glorious man to provoke him. Moral delinquencies, such as are named in ver. 1, are included; but also more grievous things, such as outward distress.—**Bear**.—*Βαστάζετε*, of course, does not mean: endure (for I do not endure what oppresses my neighbor, but only that, for

example, with which he oppresses me), but simply: bear—to take upon our shoulders as our own burdens, and thereby help him to bear; this includes, in some circumstances, the lightening of them; in others, their entire removal (WIESELEN).—We see that the restoring of a neighbor who has been overtaken in a fault falls under this general idea of bearing his burden.—The Apostle adds to this admonition a powerful motive for its fulfilment: **and thus shall ye fulfil the law of Christ**.—The expression "fulfil the law of Christ" is significant, and designedly chosen with reference to the zealots for the law. You will forsooth have a law, now see here is a law but "of Christ;" fulfil that! At the same time it refers back to ver. 14, where the duty of love to our neighbor has been designated as the commandment equivalent to the whole Mosaic law, but a "law of Christ," not of Moses. [Yet this "law of Christ" must necessarily include that "law," which He not only came to fulfil, but so fully illustrated and enforced in His teachings. The use of the future indicative instead of the imperative seems to imply, that the Christian needs "the law of Christ" only as a guide to grateful duty. "Thus shall ye fulfil" what your hearts would fulfil, "the law of Christ," "who died for us and rose again."—R.]

Ver. 3. **For if a man think himself to be something, when he is nothing**.—"When he is nothing" belongs to the protasis. Being nothing: not precisely in the ethical sense alone, but one, who can in truth make no claim to consideration above others, yet ambitiously assumes this. This of course involves the admission that one may be something, but such a one is least likely to assume this; it is the one that is nothing, who is most likely to lay claim to consideration above his merits.—**He deceiveth himself**, his "glory" shows itself to be "vain." [*Λιγνυροο*: *ορεναπατα*, 'deceives by his fancies,' Comp. Tit. i. 10. More is implied by this word than by *ἀπαται*, for it brings out the idea of *subjective fancies* and thus enforces the previous *δοκεῖ*. It was possibly coined by St. Paul, for it seems not to be found in any earlier writer, and at a later date occurs chiefly, if not solely in ecclesiastical authors."—R.]

Ver. 4. Paul therefore immediately after enjoins: **let each man prove his own work**.—*Τὸ ἔργον*: not collective—the aggregate of his actions; for it is not particularly an ethical self-examination that is referred to, but general, about equivalent to: His case, the way matters stand with him. [The view of MEYER, ALFORD, ELLICOTT, *et al.*, that *τὸ ἔργον* is emphatic and collective, seems on the whole preferable.—R.]—The reason why he enjoins this, is then stated with: **then shall he have his ground of boasting only in what concerneth himself and not in what concerneth the other**.—"He will then have matter of self-gratulation only it will be in reference to himself, and not to another." [See the excellent note of ELLICOTT, the results of whose exegesis are given in the above rendering. The preposition *εἰς* must be translated by a paraphrasis, in order to preserve the same force in both cases. *Τὸν ἑτερον*, "the other"—the man with whom he was comparing himself; general in its meaning, but particular

in each case of comparison. (ALFORD.)—R.] Every one, in that case, directing his look as he does in self-examination only upon himself, will refer his self-praise only to himself; will only boast of such excellences as he may discover in himself; but he will not vaunt himself on the ground of the deficiencies which he finds in others. And if this results from the very nature of self-examination, as directing the look of the man upon himself alone, it will also be sure to come to pass from the result, which every one will find from self-examination, as this is stated in ver. 5, with which Paul gives special weight to the *οὐκ εἰς τὸν ἑτερον*. Of course not to the *εἰς ἑαυτὸν*. In order to have *εἰς τὸν ἑτερον καὶ ἑαυτὸν*, i. e., in order to be able to make what another lacks a ground for boasting over him, one must not only have many good qualities but a pre-eminence above the other, of which he is conscious.

Ver. 5. But this is not the case. On the contrary *ἐκαστος τὸ ἰδίον φορτίον βαστάσει*, each man: I as well as the other, I cannot therefore make his *φορτίον*, a ground of vaunting myself against him.—**Shall bear.**—Future, expressing the result of the self-examination, because it succeeds it (not referring to the last judgment) = it will turn out, that every one has a burden of his own to bear, [i. e., now in actual life, he is appointed to bear, must bear.—R.]—**His own load.**—*Φορτίον*: although principally meaning moral imperfection, yet here it is not to be limited to this; it means imperfection of every kind, every defect which one discovers in himself. *Φορτίον* is in itself a *vox media*, it may be either heavy or light; *βάρος* can only be heavy. To this general declaration the more general word exactly suits; respecting the degree of burdensomeness Paul does not in the first instance mean to make a statement, but only to say that each one has his own *φορτίον*. It is otherwise in ver. 2: there the idea of heaviness is the main one. [CONYBEARE finds here an allusion to Æsop's fable (*πῆραι δύο*), but ELLICOTT thinks this not very plausible. LIGHTFOOT says: "*βάρος* suggests the idea of an adventitious and oppressive burden, which is not implied in *φορτίον*. The latter is the common term for a man's pack. Each Christian soldier bears his own kit." Still this does not sufficiently imply the idea of imperfection and consequent grievousness, which the context, with its injunctions to self-examination, seems to demand.—R.]—The difficulty in vers. 4 and 5 is, that the Apostle condenses together two thoughts: 1. "in what concerneth himself alone," 2. "not in what concerneth the other;" which to be sure are in one aspect identical, and yet must be distinguished, because the second is strengthened by the subsequent declaration, "for each man," etc., which gives it a somewhat different sense from what it has when disjoined from this and taken with what precedes. DE WETTE takes it differently: And then will he have his joy (if he has any, which is manifestly put as doubtful) for himself alone (for his own joy) and not for others (to irritate and provoke them therewith).—Self-examination is therefore the antidote to "provoking one another;" it is to oppose this that the Apostle has enjoined it.

Vers. 6-10. This division also is a specifying of the admonition v. 26; it must, although more

remotely related, still have reference to it, because it is undeniably a carrying out of the admonition to "serve one another by means of love," (v. 13,) of which, as we have seen, v. 26, only gives the negative expression. More accurately considered this division opposes the second vice named in v. 26, "envying one another." It contains admonitions to an abounding, unwearyed "communication in good things," and this is the direct opposite of "envying one another"—grudgingly withholding. Only he who is unenvious will do good to all.

Ver. 6. The exhortation in this verse does not therefore come in so abruptly, as at first sight appears. Paul first opposes envious grudging in that relation in which it looks particularly ill, and yet must have occurred, in the relation of him that is taught in the word of God to him that teacheth, and in contrast with this, admonishes to communicate and that in all good things. This is of course not in all that is morally good (MEYER), but in all good things [i. e., temporal possessions of every kind.—R.]. It is expressed with the utmost generalness, and is therefore to be understood in its broadest sense; care for temporal support is included in it, but not exclusively intended; there is to be, according to the words, a sharing of all good things, that is, in a certain sense a community of benefits; he "that is taught" is to give "him that teacheth" a share in all his advantages. This is the very strongest antithesis to "envying." [The verb means literally "go shares with." It is intransitive here, followed by the dative of the person, and the thing ("in all good things") governed by a preposition. There is no lexical or grammatical difficulty. Almost all commentators refer the verse to the temporal support of ministers. MEYER gives it an ethical meaning mainly to preserve the connection, and Schmoller, for the same reason, makes the meaning general, as above. But *de* arrests the former topic before it passes out of sight (LIGHTFOOT), and serves here to indicate the contrast between the temporal and spiritual application (ELLICOTT). As if he had said: "I spoke of bearing one another's burdens. There is one special application I would make of this rule. Provide for the temporal wants of your teachers in Christ." *Κατηχοίμενος* here means simply "instructed," and is followed by an accusative of reference (*λόγον*), "in the word," i. e., the gospel.—R.]

Vers. 7-10. To give weight to this admonition to him that is taught in the word that he should show a generous liberality in all things to his teacher, Paul points to the last judgment, to the law of Divine retribution as one of immutable validity. This is primarily meant to strengthen only the special admonition, ver. 6, and shows how earnestly he means it, that he attributes to it an importance which we may not in any way lessen; but still this confirmatory reference to Divine retribution is expressed with such generalness, that Paul is able immediately to deduce from it an entirely general exhortation to unwearyed "well doing," which he then again specializes somewhat in ver. 10. But the main matter is still the "communicating in all good things" in opposition to "envying one another."

Ver. 7. **Be not deceived.**—Do not entertain the erroneous thought, even should it occur, or be presented to you, that **God can be mocked** (lit., to turn up the nose at), that is, with success. (All glory sought therein is vain.) This mocking would occur, if man might do what he would, if he could with impunity neglect a communication of good things to his teacher, who himself imparts that which is best to him. The declaration that this cannot occur, is established by **for whatsoever a man soweth, that shall he also reap.***—[Τοῦτο καὶ; "this and nothing else than this" (ELLCOTT).—R.] The essential correspondence between the seed sown and the fruit reaped, which takes place according to a law of nature and is therefore subject to no mutation, is a current image in other writings also (even in profane writers, e. g. Cicero, *de Orat.* II. 65, *ut sementem faceris, ita metes*, and others), for the exact correspondence between the retribution of God in the judgment and the moral acts of man in his earthly life.

Ver. 8. The general proposition of ver. 7 is established in this verse. **For, never will it fail of coming to pass, that he that soweth to his own flesh shall therefrom reap corruption;** and even so **he that soweth to the Spirit shall of the Spirit reap life everlasting.**—"Corruption" is therefore conceived as that which corresponds to sowing to the flesh, as the harvest to the seed, or "corruption" is essentially the crop into which the flesh when sown develops, and in like manner "life everlasting" is nothing else than the ripened fruit sown to the Spirit.—Ο σπείρων, it may be remarked, does not alter the figure in ver. 7b, making it the soil instead of the seed, but, as Paul has to speak of two different sorts of seeds, he only designates this difference according to the difference of the soil, on which it is sown; for seed is always chosen according to the soil that is to be sown; that which is sown upon the flesh is even thereby a different seed from that which is sown upon the Spirit. Perhaps it would be better to say: *ὁ* in ver. 7 is not merely to be understood of the seed itself, but of the whole manner and method of the sowing, and so to be taken as equivalent to this: According as any one sows, even so shall he also reap; and in view of this "according as" we should have in ver. 8 to understand especially the soil which is sown, inasmuch as it is especially on this that the character of the harvest depends, as good or bad. For it is this that is treated of here. Flesh and Spirit, moreover, are figuratively represented as the soil, because they are conditioning, quickening factors, and therefore to sow upon the flesh or Spirit generically—to let one's self be determined in the act by the flesh or Spirit. Πνεῦμα of course, as in ver. 16 sq.—the Holy Ghost, and therefore lacks *ἑαυτοῦ*, which stands with *σῶς*.† Φθόρα, agreeably to the contrast with

ξυλὴ ἀλωσης—Destruction, Ruin, and that eternal ruin—ἀπώλεια, θάνατος, not—Transitoriness.—Ver. 8 was only a proof of ver. 7b, according to its two contrasted sides; 7b itself again was in proof of θεός οὐ μωκτηρίζεται. The sense of this is: One cannot neglect doing good, without being punished of God. But the thought is not expressed.

Ver. 9. Here, however, it is expressed affirmatively, agreeably to 8b, as an admonition (because it is true, as said in vers. 7 and 8, that what a man sows, he reaps) to do "well," in a certain sense to sow τὸ καλόν. That the admonition rests immediately upon what precedes, is shown by the continuance of the image, which we find at least in the second clause.—**Well doing** is to be taken in its greatest possible extension; agreeably to the signification of καλόν, about—to do what is praiseworthy, only it must not be taken so generally as no longer to fall within the sphere of unenvious exhibition of love towards our neighbor. This is the frame, within which this "well doing" also falls.—**Let us not be weary.**—["Behave cowardly, lose heart."—R.] It is possible to grow weary, because "well doing" is at first a sowing, which, according to the laws of nature, is not immediately, perhaps not till long after, followed by the harvest. It comes in **due season**, καὶρῷ ἰδίῳ, not just when we wish it: at the precise time, when it can appear according to its inward law, as ordained by God. Agreeably to the eschatological expectations of the Apostle we have here to understand particularly the Parusia.—**If we faint not.**—Μὴ ἐκλύόμενοι, to be taken as conditional and to be referred to the sowing: if we do not become weary in that. This is no "languid repetition of the warning against ἐγκακεῖν" (USTERY); for it is just this not becoming weary in good which Paul wishes to emphasize, as the condition of reaping the harvest (WIESELER). [BENGEL: ἐγκακεῖν est in velle, ἐκλύεσθαι est in posse. The latter is a consequence of the former (LIGHTFOOT). The verse is one of mingled warning and encouragement, and the latter element appears from the promise to those who do not "faint," for one may be "weary," and not yet have fainted.—R.]

Ver. 10. [Accordingly then as we have.—Ἀρα οὖν, "so then," "accordingly then;" ὥς, not "while," nor "according as," nor since, but "in proportion as" (ALFORD).—R.] The mention of the "season" of the harvest reminds him to warn against wasting the καὶρὸς, season, opportunity, of the sowing, because when the former is come, it will be too late for the latter. And in conclusion Paul deduces from the more general admonition (ver. 9) the more special exhortation **let us do good**, which is also to be taken in the widest possible extent, but still retaining the special idea of doing good. The generic interpretation of ἐργαζώμεθα τὸ ἀγαθόν—to do what is morally good (MEYER, as in ver. 6), is inconsistent especially with the distinction, which Paul makes with **especially**, etc. For to the doing of what is morally good, one is of course equally obliged towards all men, members of the household of faith or strangers to it (WIESELER).—**To them who are of the household of faith.**—Οἰκεῖοι τῆς πίστεως, doubt-

* [LIGHTFOOT calls attention to the fact that this proverb occurs in 2 Cor. ix. 6, in reference to the collection for the poor saints at Jerusalem, to which object the Galatians had been asked to contribute (1 Cor. xvi. 1); he therefore conjectures that this implies a general censure of their habitual niggardliness.—R.]

† [Perhaps as LIGHTFOOT suggests to bring out the idea of selfishness. It need not be made emphatic, but is best retained in English by "to his own flesh."—R.]

ness not merely—those belonging to faith, as an amplification of the simple term: Believers (MEYER), but kindred in faith, fellow-Christians, as constituting together one *οἶκος τῆς πίστεως*, one family of faith.* The emphasis rests upon the fact that believers are of *one family*; for this is the reason why love should be especially shown to them (WIENESELER).—The expression is of course general and comprehends their fellow-Christians as a body, but yet it refers back to ver. 6; because their fellow-Christians should be so especially the objects of the “doing good,” it follows from this, that those who teach should least of all be excluded therefrom. Paul in 1 Cor. xvi 1, 2, refers to a more specific instruction concerning beneficence which he had given to the Galatians.

DOCTRINAL AND ETHICAL.

1. *Self-exaltation and self-seeking.* In respect to the right conduct of Christians towards each other, Paul designates two vices as especially incompatible therewith: Self-exaltation and self-seeking. And indeed there is nothing which more undermines society in general than these two vices; while self-exaltation rends the inner bond of unity with our fellow-men, self-seeking rends besides this the outer bond. But now the maintaining of fellowship is the specific character of the relation of Christians to each other; they are meant to form an undivided whole. These two vices therefore stand in diametrical opposition to the very nature of the Christian life. And of course they must, for they are the immediate off-spring of the “flesh,” whose essence is self-seeking. But Christians should walk by the Spirit, and should prove this to each other especially by serving love.—Certain as it is therefore, that both self-exaltation and self-seeking stand opposed to the essence of Christian fellowship, and must therefore be most vigorously contended against, it is nevertheless equally certain, that they may, and do in fact, appear within the circle of Christian fellowship. For this is by no means as yet pure and free from such manifestations of the “flesh,” though not thereby necessarily losing the name of Christian fellowship. On the contrary an individual or a community may really “have the Spirit,” be possessed of a spiritual life, while yet in their walk the sarcal element still manifests itself in various ways, against which we must protest. Things must be rebuked which, looking at the ideal, and not at the concrete fact, might appear impossible to occur; admonitions must be given, which might from the ideal point of view appear superfluous. The admonitions given in this section are the simple proof of what was remarked on the former section, respecting the indispensableness of continual admonition, respecting the “shall” which the Spirit inwardly, as also the Word of Scripture from without, must continually present to the Christian. While therefore we must not be lax, as if every thing in the Christian life, including the fruits of the Spirit, came of itself, and while we must earnestly represent to

the Christian the incongruity of every thing sarcal with his faith, we must on the other hand be very careful not to make rigoristic requirements of him, not to expect that no manifestation of the flesh should ever appear in him; we must not, in particular, imagine that among Christians every thing must, as it were, of itself, be serving love. And therefore, even when many virtues of the Christian life are yet very defective, we must not be quick to deny that one is “spiritual,” to dispute the sincerity of his faith and declare him to be a hypocrite.

2. *Admonitions especially necessary for those busy about the law.* “But was it then necessary, one might here ask, that Paul should write such admonitions to people, who were already anxious about works of the law and out of conscience were submitting themselves to the Jewish ordinances? Was there not then in their case an exaggerated piety, that needed rather to be tempered? Alas, no! The world lies in wickedness and yet is busy about works of the law. It lives in contention and envy, in turbulence and lewdness, and yet forsooth will be saved by its virtue. By what sort of virtue? By a magnanimity, which from time to time, amid many evil deeds, a man may practice toward his neighbor, by wit and lively discourse, by a decent gravity, the offspring of age and function, of interest and love of honor, by the observance of political and ecclesiastical laws, yet with many exceptions. Let no one go into raptures over this virtue.—At a distance it appears great, but near by it is mean and in God’s eyes naught. Do not such people need to have some one proclaim to them: Be not deceived, God is not mocked? The Galatians gave themselves up to the Jewish law, which did in fact contain the strictest moral teaching. They sought salvation earnestly, and sought it, not by vices, but by virtue and religious works; yet notwithstanding this Paul was constrained to warn them against all manner of gross sins, especially against hatred and envy, and to proclaim to them: Be not deceived, God is not mocked! How certain it is therefore, that he who does not live in faith on the Son of God, will be overmastered by sin, and in spite of his endeavors to be virtuous, will become ever more vicious! If then one does not come into the right way, he at last mocks God. And how does one mock Him? In this way, that one desperately imagines that He will at last take black for white, that He will let him reap wheat who has sown tares, and will reward the sin, to which men have given the name of a virtue. By such principles, which to be sure, when we read them on paper, contradict the first principles of human intelligence, the whole world is ruled, and therefore is there occasion to say it: God is not mocked; what a man sows in this world, that, and nothing else, shall he reap in the next.” Roos.

3. *What a man sows, that shall he also reap.* An utterance as simple, as it is true and deep. According to it, all the actions of men are a sowing, which shall have a harvest, the actions of men shall bear a fruit. This image, taken from the processes of nature, declares in the first place in general terms, that actions never stop with themselves, but that with inexorable certainty

* [ALFORD and ELLICOTT deny this reference, but any other meaning seems insipid, and might have been better expressed in some other way.—R.]

a retribution will one day follow, as certainly as the sowing is only a beginning, which according to a settled law leads at last to the harvest. This it is true does not follow at once, and therefore there is need of patience, but afterwards, when the time has come, and then without fail. And, more definitely, the seed bears a harvest, and such a harvest as corresponds exactly with itself. The actions of men therefore find a retribution fully adequate. On this account it is not so indifferent what kind of seed we sow, for the seed, that is, our acts, will bear their proper fruit, and no other. If we want then a fruit to please us, we must sow a seed that will bring it; we shall never succeed in getting a harvest that is independent of the seed; and on the contrary no one can deprive us of the harvest that answers to the seed. The harvest of our actions is nothing casual, it is that which they must produce. It rests with us, then to determine the harvest, by determining the seed. If "corruption" is the harvest of sowing to the flesh, and "life everlasting" the harvest of sowing to the Spirit, each result follows by an inward necessity. The former is only the carnal sowing come to ripeness, the latter is only the ripened seed sown to the Spirit. Thereby the character of arbitrariness and externality is removed from the Divine retribution, and objections from this side obviated. But on the other hand it must not be thought, that we can in this way set aside the positive Divine activity, and therewith retribution in a definite sense, and change it into a kind of natural process. As in the natural process of the springing of the harvest from the seed, the inner law of nature, according to which this takes place, is no other than the law of God, as it is He who gives it effect, so is it also in this spiritual harvest. His ordinance is it, that "corruption" grows up from the sowing to the flesh and the reverse. And especially is this so, in that corruption is really what it is, only as decreed by Him, as consisting in being rejected by Him, and even so, on the contrary, life everlasting; this is His gift for the sowing to the spirit, only because He gives it and gives Himself also therein. Moreover the time of harvest is in itself simply a future one for the time of sowing; when the sowing, therefore, is over, every moment may be a "due season" for the harvest, even in this world, and there are indeed many such harvests. But these are only anticipations. The proper, due season for the harvest first comes with the time appointed by God for general retribution at the consummation of the kingdom of God. Not till then will the sowing to the flesh have ripened into corruption, and the sowing of the spirit into life everlasting. Before that, the time of the sowing still continues, and it is still possible to change the character of the harvest by changing the one sort of seed for the other.

4. *Cure for spiritual teachers.* The emphasis and earnestness, with which Paul admonishes against a selfish behavior of the church towards her teachers, are remarkable. This very estimate of spiritual good, as above all others, makes him the more impatient of selfishness concealing itself behind a pretended spiritual mind. "The support of teachers by their hearers is grounded on a divine institution, not only in the Old Testa-

ment (comp. Priests and Levites), but also in the New. Although now in the New Testament there is no definite prescription how much of their property hearers shall contribute to their teachers, yet it is certain from the New Testament that God requires an adequate and liberal support. This admonition was the more necessary in the Apostle's time, because there were not then, as now, yearly incomes definitely appointed. But now that there are such settled incomes the admonition to hearers has not lost its force, especially when they know that the regular income is insufficient. Christ's commandment binds them then to a subsidy. Men act to-day, as if their forefathers alone had been bound to care for the support of their teachers, and the hearers of to-day had nothing to add to this." **STARKE.**—**LUTHER** expresses himself very definitely and strongly respecting this duty towards teachers, *e. g.*: "It is indeed impossible that true Christians should endure to have their pastors pinched and in want. But because they do not only suffer this, but laugh in their sleeve at it, it is certain, that they are worse than Turks and Heathen."

HOMILETICAL AND PRACTICAL.

Ver. 25. **HEUBNER**:—The internal and the external must harmonize, must be one. The outer life is the reflection and thereby the sign of the inward life.—**RIEGER**:—To keep the flesh crucified is the only way to give room for the spirit, whose life appears in growing strength in a spiritual walk. Although walking is a consequence inseparable from life, yet the Apostle exhorts thereto, as to a duty, on account of the danger of slothfulness creeping on, as indeed one cannot walk without taking some special thought about it.—**BROWN**:—If we are spiritually alive, let us show that we are so by being spiritually active.—**R.**]

Ver. 26. **LUTHER**:—Love of vain glory is a common vice the whole world through, in all conditions. No village so small but there be one or two peasants therein, that will fain be taken for wiser and better than the rest. It is so pleasant to be pointed at with the finger and hear it said: See there is a man that is fit for anything! This vice is common, yet nowhere does it such harm, as to those who fulfil a spiritual function and service in the church.—**CALVIN**:—It is not lawful for us to glory but in God alone. Every other kind of glorying is pure vanity. Mutual provocations and envyings are the daughters of ambition.—**R.**—**STARKE**:—To seek honor with a proud spirit, is a token of a carnal man and an abomination to God. Lust of praise leads many sins together, held in one leash, as the huntsman leads hounds. Nothing is more opposite to the love of our neighbor, than high-minded self-love; wherefore it is of no use to commend the latter where the former is not eradicated.—**HEUBNER**:—The stoic pride of virtue also is the worst kind of vain-gloriousness.

Chap. VI. Ver. 1. **LUTHER**:—The forgiveness of sins belongs to those who are weak and frail in faith and life, and yet acknowledge their sins and pray for forgiveness; but to those who pervert the doctrine, it does not belong.—**RIEGER**:—The very words, in which the Apostle

describes what behavior be seems us in regard to others' faults, are so chosen, that they insensibly incline us to the more merciful side. A man (how easy for a man to fall) is overtaken by the suddenness of temptation, by the concurrence of many circumstances, that have beclouded his vision. In such circumstances admonition, rebuke, persuasion, consolation, etc., may do the work of restoration, even as a dislocated limb may be again set in place. But for this there is needed the Spirit, and therefore on the one hand not blind love, not a careless disparagement of the fault, and on the other hand not severity, but insight into the gospel, to draw from thence motives for forbearing admonition, such as shall advance the crucifixion of the flesh and the strengthening of the inward man.—HEIDINGER:—Are we ourselves pure and blameless as angels, that our neighbor's fault drives us so quickly to arms? Was it Christ's way to break the bruised reed? Let us do as He did! The Lord is in the still small voice, although mighty winds sometimes herald his coming.—AUGUSTINE:—Rebuke administered in bitterness, profits not. *Quidquid lacerato animo dictis, penitentis est impetus, non caritas corrigitis; dilige et dic, quod voles.*—[CALVIN:—Nothing is more difficult than to bring us to examine or acknowledge our own weakness. Whatever may be our acuteness in detecting the faults of others, we do not see "the wallet that hangs behind our own back."—Whenever we have occasion to pronounce censure, let us begin with ourselves, and, remembering our own weakness, let us be indulgent to others.—R.]

Ver. 2. LUTHER:—A Christian must have strong shoulders and stout legs, in order to bear the flesh, i. e., the weakness of his brethren; for they have vices that are troublesome and annoying. Therefore must love pass by and overlook, and endure much. We must learn, since we can so easily endure and overlook our own sins and faults, many of which we daily commit, to bear also other people's sin.—In STARKE:—What is our whole religion, but a burden-bearing? We have our own and also others' burden to bear. We are all on a journey; if one is like to give way, the other must refresh him; if one is likely to fall, the other must help him up.—If it is not to be answered for, that we should not help another bear his burden, how unchristian must it be, to double his burdens for him.—[WORDSWORTH:—Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh thee down to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—R.]—[The law of Christ is the law of mutual love.—R.]

Ver. 3. STARKE:—Self-conceit and haughtiness have cheated many a man. Pride is the harbinger of a heavy fall. It is often a grace, when God allows the presumptuous one to fall, that he may come to a knowledge of his own nothingness.—[BROWN:—Those who in their own estimation have little to learn, have in truth learned but little.—The greater advances a man makes in true Christianity, the more humble he becomes.—R.]

Ver. 4. LUTHER:—He that faithfully discharges his function, does not inquire much what

men say of him, it is all one to him, whether the world praises or reviles him, but he has his honor within himself, that is, the testimony of his conscience, and the honor before God. It will doubtless in time come to pass, that your honor, which you have within yourselves, will be acknowledged also by other people. But if you have your honor only from others, it will surely come to pass, that the shame and ignominy, which you have now inwardly concealed in your heart, will in time become manifest to other people also.—STARKE:—Daily self-examination is one of the most important of all the duties of a Christian. A Christian must always look more at himself than at others, and examine his own life more than another's; for God will judge each man according as He finds him to be in himself and before his own conscience.—RIEGER:—To seek one's glory by self-comparison with others, or even, it may be, by disparagement of others, by divulging their faults, is a perilous course, and will avail nothing, when hereafter each one shall have to give account of himself before God.

Ver. 5. HEIDINGER:—Every genuine self-examination will certainly always have humiliation as its result.—[WORDSWORTH:—We cannot make the burdens of our own sins lighter by imputing a heavier burden of sins to others. Praise of ourselves, whether it proceeds from our own lips or those of others, cannot lighten our burdens. Because we are heavy laden, Christ exhorts us to take His light burden. Thus he converts our heavy burdens into light wings. The wings of birds are their weights, which they bear and which bear them. Let thy soul have the weight of Christ's burden; it has the pinions of peace and the wings of charity, and will bear thee to heaven. Thus bear thy own weight and it will bear thee.—R.]

Vers. 6-10. The more carefully one avoids judicial severity and other unwarranted assumptions in regard to others, the more room there is to make our intercourse with one another profitable for love and good works.

Ver. 6. LUTHER:—I do not love to expound such sentences, which speak for us, that are ministers of the Word; moreover, it may look, if one is zealous to treat such texts before the people, as if he did it on account of avarice. But one must nevertheless instruct the people thereabout, that they may know what degree of honor and support they owe to their teachers. This is also good for us, that are in the ministry, to know, that we may not take our deserved recompense with uneasy conscience, and as if we had no right thereto.—RIEGER:—The Scripture has not accounted it superfluous, to put into His Word, that remains good for all time, the admonition to communicate in all good things with him who teaches. But it is to be left wholly to this same Spirit and His prompting, when he will bring the observance of this admonition so into effect, that it exercises faith and strengthens faith.—STARKE:—Between teachers and hearers there should be a lovely exchange and joyful barter. A hearer needs not to complain as though he suffered disadvantage in this exchange. Whoever will not give our Lord God a penny, gets his due, when he is forced to give the devil a dollar.—In general the world requires

the very greatest benefits bestowed upon it with the very basest unthankfulness.—[CALVIN:—It is one of the tricks of Satan to defraud godly ministers of support, that the church may be deprived of their services. Paul's recommendation arose from a desire to preserve a gospel ministry.—BROWN:—It had been well for the church and for the world, had Christianity been sustained and extended solely by the voluntary exertions and the voluntary contributions of those who themselves had experienced its invaluable blessings, and who felt the obligations under which both duty and gratitude laid them to supply the temporal wants of those who ministered to their spiritual necessities. Here, as in every other case, the foolishness of God is wiser than men.*—R.]

Ver. 7. IN STARKE:—Mock on: God will endure it for awhile, and will not send a thunder-bolt at once; yet will He not always be silent, but early enough will hold discourse with thee in wrath.—Whoever under any manner of apparent excuses seeks to deceive his neighbor, such an one mocks the omniscient God and does himself the greatest conceivable injury.—HEUBNER:—Besotted man would fain persuade himself that God's severity, His threatenings and judgments are not to be taken so very much in earnest. God is directly mocked when He is blasphemed, indirectly, when His commandments are presumptuously neglected.

Vers. 7, 8. IN STARKE:—The realm of nature has many vestiges of Divine wisdom, goodness, righteousness in it, which show forth and reveal themselves yet more gloriously in the realm of grace.—It is undoubtedly agreeable to the Divine order, as in the realm of grace so in that of nature, that every one should enjoy what he himself sows or does, whether good or evil. But whoever does evil and yet hopes for good, opposes himself to God's order in vain, and his hope is lost.—The sowing to the flesh cannot possibly be followed by anything but an evil harvest, unless such a harvest before it ripen, be uprooted by true repentance.—Our whole life is nothing but a seed-time, with which the future harvest in eternity is inevitably connected. Ah! let every one take heed that he scatter not tares and yonder be compelled to reap the curse.—Corruption does not really come from God, either directly or indirectly, but from the flesh.—RIEGER:—How slight and insignificant good and evil often appear when first sown! But how steadily they grow day and night, unnoticed by man. How late, but how infallibly do they reappear at the harvest! How irrevocable is the neglected seed time! Who can force it into being an unsown harvest?—HEUBNER:—Future and present stand in the strictest connection. Our future state will not only follow our present, but will be in the very strictest sense its product; the two will stand in as real a nexus as the seed sown and the harvest.—There is a double seed-time and harvest! Sowing to the flesh does not consist

merely in a gross carnality of life, such as is followed by the most wretched want and pain, but in all living and working, even that which, materially considered, is the most beneficent and laudable, when it proceeds from an impure motive. Sowing to the Spirit is not merely the spiritual vocation, but every sowing, which is done at the leading of the Spirit.—[CALVIN:—Our liberality is restrained by the supposition that whatever passes into the hands of another is lost to ourselves, and by the alarm we feel about our own prospects in life. These views Paul meets here.—BUNKITT:—The Spirit of Him that raised up Jesus from the dead, will also raise us up at the great day, and reward our present parting with the things of this life which we cannot keep, with eternal life which we shall never lose.—R.]

Ver. 9. STARKE:—This admonition is uttered as an encouragement, as a way which has the least appearance of authority assumed over others. It is a way therefore which preachers should incline to use.—Christians may become weary in the race, for they find many an assault and many a hindrance. Happy are they who encourage themselves with this word: Let us not be weary in well doing! The more laborious the seedtime has been, the richer shall the harvest be. The harvest comes hereafter; the first fruits of the present time are a small matter compared with what is to come.—Christians are not greedy for reward, and do not demand it from God on the ground of merit, but they do suffer their work to be sweetened, and themselves spurred up to activity and faithfulness by the prospect of the reward.—[Fatigue is not weariness.—In well doing we are more apt to be weary than fatigued.—Weariness may come from habits of slothfulness.—The due season is God's season.—If we work on, feeling weary, yet not fainting, we shall reap.—R.]

Ver. 10. HEUBNER:—The incalculable value of the present life consists in this, that we have opportunity to do good. The fleshly minded cannot hereafter make up the good which he had the vocation and opportunity to do, *e. g.*, the hard hearted rich man, the negligent father or pastor, *etc.*—STARKE:—One should not put off remembering the poor till death. *Quod moriens das, ideo das, quod tecum ferre non potes; da igitur, dum vis, et mercedem habebis.*—[BROWN:—The Christian knows no limits in doing good, except those which are fixed by his power and opportunity of doing good.—For a Christian to be unkind to a Christian is not only wrong, it is monstrous.—R.]—RIEGER:—As the house of God, the church, is of two kinds, the visible and the invisible, so are also those of the household of two kinds, namely, those who belong to the visible church, and then the true believers, whose faith and sincerity of heart are invisible. From this it follows, that one owes more love to his fellow-believers, even such as are so but in profession, than to those of another religion; but most to really believing fellow-members, to whom the appellation: they of the household of faith, especially applies. In the present day it is our business to seek out those who have pressed through from the service of the letter into the life of religion, into the service of the Spirit, and to count

* [The principle of *voluntarism* so plainly implied in the verse has found its happiest exemplification in our own country. Dr. BROWN represents one of the few European churches (United Presbyterian Church of Scotland), that has not only acted upon, but stoutly contended for this principle.—R.]

them for the members of the household of faith chiefly commended to us.—SPENER:—The more closely one, besides the general bond, is connected with any one by a special bond also, the more is he under obligation towards such a one. Thus a man is bound to his wife, parents to their children, brothers and sisters and blood relatives to one another, masters to their servants, citizens of one town or dwellers in one house to each other, in respect to works of love, more than they are to others; yet always without prejudice to the general love of our neighbor.

On the whole Section:—Wherein Christians' walk in the Spirit should especially show itself in their conduct towards one another: (1) In this, that no one exalts himself above others, but that one helps another up when he falls and assists him to bear his burdens: (2) in this, that no one grudgingly withholds what is his from another, but willingly lets him share in all and is unwearied in doing good (especially towards those who impart to one the bread of life in the word of God).—SARWEY:—If ye live in the Spirit, then walk in the Spirit; if ye walk in the Spirit, then walk in humility and forbearance, and in thankfulness towards your teacher and in liberality towards your brethren; and if ye walk therein ye walk in blessing.—GLÖCKLER:—Concerning the spirituality of the children of God: (1) What people are in the word of God called spiritual; (2) what their duties are towards others and those of others towards them; (3) whether it is necessary for all that wish to be saved, to be spiritual men; (4) how and when then one is to set about becoming

a spiritual man.—HENGSTENBERG:—Christian love of neighbors as a chief part of a walk in the Spirit: it shows itself: (1) in loving converse with our neighbor, and that (a) in unambitious humility; (b) in helpful long-suffering; (c) in enduring patience; (2) in loving activity for our neighbor's good: (a) in willing advancement of church and school in our own dwelling place, see ver. 6; (b) in ready zeal for giving and helping for the sowing of the gospel in still wider circles (vers. 7, 8); (c) in general, in untiring doing of good of all kinds, especially to those of the household of faith (vers. 9, 10).

On vi. 1-5: Self-exaltation. (1) Wherein it shows itself. In this, that it does not do, what is mentioned in vers. 1 and 2. (2) What secures against it: Self-examination.

The single verses of the whole section almost all afford a theme at once, especially as several have the character of apothegms.

Ver. 25. Text and theme of a *Whitsunday sermon* in NITZSCH (*Auswahl* I. p. 177):—(1) The grounds of this Whitsuntide declaration. (a) The spiritual life requires to be demonstrated and revealed in the walk, or it does not exist; (b) it requires to be maintained and augmented by the walk or it is lost. (2) The substance of this requirement: not=abandon the world and kill the body; nor yet=no longer esteem the word and violate the law; but=in the power of the atonement pursue after holiness.

Ver. 2. Suitable text for a wedding discourse; vers. 7, 8, Fast-day, or New Year's eve, or harvest text; ver. 9, also a harvest text.

CONCLUSION OF THE EPISTLE.

Written by the Apostle with his own hand. He portrays himself in contrast with the False Teachers. An entreaty for future quiet out of regard to his sufferings. BENEDICTIONS.

CHAPTER VI. 11—18.

11 Ye see how large a letter I have written [See in how large letters I have written,
12 or with what letters I write] unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they
13 should [that they should not]² suffer persecution for the cross of Christ. For neither they themselves [not even do they] who are circumcised³ keep the law [themselves]; but desire to have you circumcised, that they may glory in your flesh.
14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by
15 whom the world is crucified unto me, and I unto the world⁴. For in Christ Jesus [omit in Christ Jesus]⁵ neither circumcision availeth⁶ anything, nor uncircumcision, but
16 a new creature. And as many as walk [shall walk]⁷ according to this rule, peace
17 be on them, and mercy, and upon the Israel of God. From [omit From] henceforth let no man trouble me: for I bear in my body the marks of the Lord [omit the Lord]⁸
18 Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit [The grace of our Lord Jesus Christ be with your spirit, brethren]. Amen.

¹ Ver. 11.—[The E. V. is obviously incorrect both in rendering "ye see" and "how large a letter;" the two interpretations offered to our choice are given above. See EXEG. NOTES. The aorist ἔγραψα must be rendered: "I have written," if it is not an epistolary aorist; "I wrote" (Am. Bib. Un.) is verbally correct, but is not in any case a proper English dress for the Apostle's idea.—R.]

² Ver. 12.—[ἢ is misplaced in Rec. after ἵνα. It should follow Χριστοῦ. Διόκωνται is the reading of B. D. E.

adopted by Griesbach, Schulz, Lachmann, Meyer, Alford, Ellicott, Lightfoot, Wordsworth. Tischendorf (with A. C. F. G. K. L.), *ἐκκορται*: an improbable solecism, arising from the frequent interchange of ω and σ .—R.]

³ Ver. 13.—*Rec. περιτεμόμενοι*; the reading *περιτεμμένοι* is, however, recommended by Griesbach, and adopted by Lachmann and Schulz. "With right; the perfect is absolutely necessary, since the Judaistic teachers are meant. The present was introduced by the transcribers, who had just written *περιτεμνάσθαι* and perhaps were reminded of ver. 3." Meyer. "[If the perfect be the correct reading, we must render, "who have been circumcised," or simply "the circumcised;" but the present is not only *lectio difficilior*, but is supported by preponderant external authority (N. A. C. D. E. K., many versions); it is therefore adopted by Tischendorf, Alford, Ellicott, Lightfoot, Wordsworth.—R.]

⁴ Ver. 14.— $\tau\eta$ is omitted by Lachmann on important authorities. [N. A. B. *etc.*; Alford, Lightfoot omit the article. There is great room for doubt, since the omission may be readily accounted for both by the similarity of the preceding syllable and the desire to conform with the anarthrous *κόσμος*; Meyer, Tischendorf, Ellicott, Wordsworth retain it.—A careful examination of all the proposed emendations leaves the impression that the rendering of this verse in the E. V. ought not to be altered in the least particular.—R.]

⁵ Ver. 15.—*Ἐν γὰρ Χριστῷ Ἰησοῦ* is probably an explanatory gloss from ver. 6, though N. has it. We should read simply: *οὕτε—γάρ*. [The MSS. authority for the longer reading is very great, but so many old versions follow the shorter one, and the probability of an importation from ver. 6 is so great, that Tischendorf and almost all editors adopt it.—R.]

⁶ Ver. 15.—*Ἐστίν*; Elz. and Matth. [and Rec.] have *ἰσχύει* (from ver. 6) against decisive authorities.

⁷ Ver. 16.—*Στοιχεῖτε*. The reading *στοιχοῦσιν* is approved by Griesbach, put in the margin by Lachmann, and adopted by Tischendorf. Meyer asks with right: "What reason could the transcribers have had for changing it into the future?" [The authorities for the future are weighty; the change to the present is more explicable; the future is slightly more difficult. Adopted by Meyer, Alford, Lightfoot, Wordsworth: hence "shall walk."—R.]

⁸ Ver. 17.—*Κυρίον* is omitted by Lachmann and Tischendorf. [Meyer, Alford, Ellicott, Lightfoot, on the authority of A. B. C.—R.; probably imported from ver. 18, but N. has *τοῦ κυρίου Ἰησοῦ Χριστοῦ*.] [Wordsworth, with his usual conservative tendencies, follows the Rec.—R.]

EXEGETICAL AND CRITICAL.

Ver. 11. See with what letters I write [or in what large letters I have written (see below)—R.] unto you with mine own hand.—Paul as a rule dictated his Epistles; but attested them by adding at least the conclusion in his own hand (comp. 2 Thess. iii. 17). So also in this Epistle. But as it is the first letter which he has written to the Galatians, he begs them to notice* his handwriting. This is the sense of *πῆλικοίς γράμμασιν*, which is therefore simply = with what sort of letters. *Ἐγγραφα*, according to the familiar epistolary usage; the aorist does not therefore refer back to the portion already written, but Paul means what he is just beginning to write in conclusion. So LAURENT, *zur Kritik der Briefe des Apostles Paulus*, in the *Studien und Kritiken*, 1864 H. 4, p. 643 sq.—His interpretation seems to have more in its favor than that of WIESELER (adopted in the 1st edition of this work), who renders it: "See with how great letters," *etc.*, referring the words to the whole Epistle, in this sense, that he means to give his readers a token of his special love in having written to them in quite large, and therefore unusually legible, characters, and that, not through an amanuensis, as ordinarily, but with his own hand. Against this LAURENT remarks: How is it conceivable that immediately after so profound and earnest a discourse, the Apostle should have reviewed the characters he had already written, and have made so trivial a remark about their appearance? Besides the letters were not at all large; not much larger than ours. In Paul's day cursive writing was already in use. While therefore the amanuensis probably wrote in uncial letters, Paul himself wrote cursively[?]+—But his purpose in adding the conclusion with his own hand was in this case not merely to attest the Epistle. For the conclusion is unusually long. Paul was also impelled to write by the desire of impressing more deeply on the minds of the Galatians a notice respecting

his own person, in opposition to the false teachers.

[Two questions arise in the interpretation of this verse: 1. to what does the Apostle call attention; 2. to how much does he refer. The answer to the first question turns upon the meaning of *πῆλικοίς γράμμασιν*, that to the second mainly, though not exclusively, upon the force of *ἔγγραφα*. 1. We may determine with comparative certainty the meaning of *πῆλικοίς γράμμασιν*. *Πῆλικος*, occurring only here and in Heb. vii. 3 (where the reference is to magnitude, though in an ethical sense), is not synonymous with *ποσος*, "how many;" hence "how many letters"—how large a letter, is incorrect: nor does the plural *γράμματα* mean "letter," for which Paul invariably uses *ἐπιστολή*. Besides the phrase *γράφετε γράμματα*, in the sense of "write a letter," is nowhere found. Nor is *πῆλικος* identical with *τοιός* (so Schmoller and others), "what kind;" ELLICOTT justly characterizes this interpretation as arbitrary. It means "how large," referring to the size, implying that, for some cause, what Paul himself wrote was written in larger characters than usual (or perhaps than an amanuensis was in the habit of using). There is no necessity for finding a reference to shapelessness. It is no valid objection to say that this reference was trivial, for other things that Paul has written may be thus spoken of with equal propriety (comp. 2 Tim. iv. 13). See MEYER, ALFORD, ELLICOTT, WORDSWORTH and LIGHTFOOT. 2. To how much does he refer? In other words, did Paul write the whole Epistle with his own hand, or only these concluding verses. The aorist indicates the former, unless it be an epistolary aorist. But the burden of proof rests with those who maintain this. Besides if the reference be exclusively to what follows, it seems singular that the epistolary aorist should be chosen. We cannot perhaps decide the question from this word alone, but there are other considerations which may be urged in favor of the autographic character of the whole Epistle. a) Attention may have been called to the size of the letters, as a proof that Paul had written the whole, not using an amanuensis, who would probably have written more rapidly, hence in smaller characters, and this would be a proof of his earnestness and affection. b) The Epistle is largely a personal vindication, and hence was more likely to be an autograph. c) ALFORD

* ["*Ἰδετε* is imperative; "see" not "ye see" as E. V.—R.]

+ [It does not appear whether this statement is made by Schmoller, on his own authority, or that of Laurent. There seems to be no other authority for it. The very reverse is more probable.—R.]

finds a similarity, in style and in use of words, between this and the Pastoral Epistles (which he regards as autographs), see Vol. III. *New Testament Proleg.* pp. 4, 79 sq. d) WORDSWORTH refers to the passage in Habakkuk cited in this Epistle, (iii. 11), and finds in the injunction to the prophet to write "the just shall live by faith" in large characters, an implication that this Epistle on the same theme was written in similar characters. (This however is not of much weight.) Although the use of *ἐγρῶσα* is not decisive, yet taken in connection with the meaning of *πῆλικοις*, and whatever of weight attaches to the considerations mentioned above, it is much safer to assume that Paul wrote the whole letter; the probabilities are strongly in favor of this view. (So ALFORD, ELLICOTT and WORDSWORTH most decidedly.) There is a conjecture that the size or shapelessness of the letters arose from Paul's weakness of vision, but it must be regarded as only a conjecture. Comp. iv. 15. Paul could not have been unskilful in writing Greek.—R.]

Ver. 12. **As many as desire to make a fair shew in the flesh.**—In condensed sharp language the Apostle (vers. 12, 13) characterizes the intrigues of the false teachers. They are people who want to have a good repute (*εὖπροσωπήσαι*), but for all that live in the flesh, according to the lusts of the flesh,* and shun suffering. Therefore **they constrain you to be circumcised.**—(*Ἀναγκάζουσιν ὑμᾶς περιτεμεσθαι*—"are busied with forcing a circumcision upon you.") For this is done **only that they should not suffer persecution for the cross of Christ.**—*τῷ σταυρῷ* not: on account of the cross, but: by the cross; the cross of Christ is itself represented as the persecutor—a significant image for these people's fear of the cross, because it brings persecution. But the cross of Christ brings with it such persecution, *sc.* on the part of the Jews, only when it is preached and confessed as the sole condition of salvation, which is not done when circumcision is regarded as a condition of salvation. Therefore they insist upon this, in order to escape persecution. [It seems better to take *τῷ σταυρῷ* as the dative of the *ground* or occasion (so MEYER, ALFORD, ELLICOTT and many others). Schmoller actually presents this view in his explanatory remark. It cannot mean "with the sufferings of the cross" (WINER). The objection to both is that "the cross of Christ" means "the atoning death of Christ upon the cross" (BROWN), and this meaning will not admit of these interpretations.—R.]

Ver. 13. Paul immediately explains the strong *μῶνον*, "only" (ver. 12). They have in this no other view than the one assigned—the purely egoistic one—they are not concerned for the law on its own account; **for not even do they who are circumcised keep the law themselves.**—Of the circumcised, or those who receive circumcision, [the reference being to the Judaizing party; the perfect would perhaps point more to the leaders, the present to the party as one which was then enforcing this rite, —R.] with all their zeal for circumcision, it might be expected that they kept the law. But their conduct is hypocritical. When **they de-**

sire to have you circumcised, it is not in the interest of the law, but only that **they may glory in your flesh**, that they may be able to boast themselves; and it is moreover the *σάψ* of the Galatians, that is to be the subject of their boasting: to be taken either physically, with reference to the circumcision to be performed in their flesh; or in a sense similar to ver. 12, because if the Galatians should receive circumcision, they would follow the *σάψ* and its suggestions, would display a carnal weakness and pliability of which these men would then boast as their own work. [The latter view is preferable.—R.]

Ver. 14. **But God forbid that I should glory.**—To this sinful boasting of the false teachers, to whom the cross of Christ is more or less a scandal, and who are unwilling to suffer any persecution for its sake, Paul opposes his own boasting, whose subject is this very cross of Christ.—**Save in the cross of our Lord Jesus Christ.**—MEYER incorrectly supposes that Paul wishes to mention the subject of his official glorying over against the official vauntings of the false teachers, and hence understands "the cross of our Lord Jesus Christ" of the preaching of the cross of Christ, not of the fact itself. [In the 4th Ed. MEYER says: Only the cross of Christ should be the subject of his *καυχᾶσθαι*, *viz.*: that nothing other than the Redemption accomplished on the cross by Christ was the ground, contents and Divine assurance of his faith, life, hope, labor, *etc.*—Surely this is not open to Schmoller's objection.—R.] WIESELER:—Paul will, in contrast with these Judaizers, not boast at all of what he is or has or does, and therefore also not of his official labors, but of the cross of Christ.—**By whom or which.**—*Δι' οὗ* is then most naturally referred to the main idea, "cross," not to "our Lord Jesus Christ." [The meaning is evidently the same, whether the relative be referred to one or the other; "by which" would mean through the cross of Christ; "by whom," through Christ crucified. Still there is much force in the suggestion, that the subject immediately preceding, "so fully and triumphantly expressed, so important and so emphasized, throws the other word into the shade." (It is not necessary to suppose that in this case we would find *ἐν ᾧ*.) Besides, the idea of sundered fellowship with the world, which follows, seems to imply here more of a fellowship with Christ than with the cross. See MEYER, ALFORD and ELLICOTT, and on the other side CALVIN, BENIGL, BROWN and LIGHTFOOT.—R.]

The world is crucified unto me.—By this Paul does not mean to state, for instance, why he cannot any longer boast of anything else, *viz.*, because nothing else exists for him (MEYER), but he gives in a few yet pregnant words a glimpse into the significance which the cross has for him, on account of its operation. It is of course only because the cross is for me the object of faith, because I stand by faith in inward fellowship therewith (comp. ii. 19), [or, better, with Christ Himself as the Crucified One.—R.], that a crucifixion has been accomplished in my case also. Paul, however, is here speaking not simply of the fact that *he* or his old Ego has been crucified. Recognizing as he does his old Ego as one entangled with the world, and recognizing

* [Or perhaps, "make a fair shew in things which appertain to a mere fleshly life."—R.]

this entanglement with the world as its distinguishing character, he says, that the world, to which it clung, has been crucified to him, *i. e.*, the world had become in his eyes condemned, yea dead = had utterly lost all significance, all attractive power for him, and that therefore his fellowship with it had been wholly broken off. Of course Paul's fellowship of faith with the cross of Christ [or Christ crucified—R.] involved no direct action upon the world itself, but only upon it so far as it appertained to him, *i. e.*, upon his fellowship with it.—**And I to the world.**—And even so had he been crucified to the world. A crucifixion of him had naturally been the consequence of his fellowship of faith with the cross of Christ (comp. ii. 19), but calling to mind his former entanglement with the world, he declares himself crucified "to the world," says, that in its eyes also he is one dedicated to death, yea, a dead man, so that he has no longer any attraction for the world, that the world will have nothing more to do with him, that its fellowship with him is also fully dissolved. This double statement thus expresses in the strongest manner, the absolute dissolution of every bond between him and the world. To him this result appeared a gain, and he saw in this a new reason, for glorying in the cross of Christ. The second clause, *καὶ γὰρ τῷ κόσμῳ*, appears to imply also the positive statement, that not only does the world no longer regard him as one of its own, but also hates and persecutes him, and thus does precisely that which his adversaries seek to avoid (ver. 12); yet Paul accounts it as nothing, but glories in the cross of Christ, although it brings these consequences with it; so highly does he value the gain, which he has from it.

Ver. 15. **For.**—He immediately gives the reason for his determination to boast *exclusively* of the cross of Christ (not for the *δὲ οὖν*, MEYER).—**Neither circumcision availeth anything, nor uncircumcision, but a new creature.**—Everything depends on the last, nothing on the first. But it is the cross of Christ which leads to this new creation, and that through the operation of it described by *δὲ οὖν* in ver. 14. This reciprocal crucifixion of the world and the old man to each other is the death of the old man and the beginning of a new one. [*Καὶνὴ κτίσις* is probably passive, the thing created, resulting from a new creation on the part of God.—R.]

Ver. 16. **And as many as shall walk according to this rule.**—In ver. 15 Paul stated a principle; here he designates this as the standard, according to which one should walk. Upon all who shall thus walk (the future applies to the time from the receipt of the Epistle thenceforward; Paul hopes that the Epistle will have a converting and confirming effect upon the readers) he invokes **peace*** (see on i. 3) and **mercy**, thereby indicating the high importance of this standard. As this belongs to the conclusion, it is best to take it as a benediction: others understand it as a statement, supplying *ἔσται*.—The correct interpretation of **and upon the Israel of God** is the explicative one = that is [for they are the Israel of God.—R.] For there is here no reason for bringing the Jewish Christians

into especial prominence; besides, the comprehensive *ἅσπαι* does not admit of a national distinction being now first made in addition, and others named, who, it would even appear, had not to walk according to this standard. On the other hand, "the designation of all those, who walk according to this Anti-Judaistic standard, as the Israel of God, the true theocratic people, at this solemn close, is, as it were, the triumph of the whole Epistle."—MEYER. [ELLICOTT doubts whether *καὶ* can have so strong an explicative force, and prefers to take it as copulative, as if the Apostle's thought turned to his kindred according to the flesh; but the exegetical objections to this view are great, and the other interpretation is so suitable that it must be adopted.—R.]

Ver. 17. **Henceforth let no man trouble me, i. e.**, by still listening to the false teachers; **for I (ἐγὼ) and not the persecution-shunning false teachers) bear in my body the marks of Jesus**, the stigmata of Jesus, *i. e.*, the proofs, that I am a real servant of Jesus (στίγματα with reference to the marks which masters had branded upon their slaves), namely, in all the traces, scars, wounds, and the like, of the maltreatments and persecutions, which I have endured in my apostolic calling. [*Of Jesus,* *i. e.* my Master, Captain, God, for slaves, soldiers and votaries bore such marks. See WORDSWORTH and LIGHTFOOT *in loco*.—R.]

Ver. 18. **The grace of our Lord Jesus Christ be with your spirit.**—*Μετὰ τοῦ πνεύματος ὑμῶν*; we are not to understand a special intention in his not writing the simple *μετ' ὑμῶν*; yet we should not overlook what is significant in the expression. Grace operates and is meant to operate upon the *πνεῦμα* of the man; only so does it operate truly and fully, and just such a full, truly salutary operation of grace does he wish for them.—**Brethren**—*Ἀδελφοί*: "The Epistle, so severe in its prevailing tone, concludes with this address, in which unaltered brotherly love expresses itself." MEYER. [BENGL: *Ita mollitur totius epistolæ severitas.*—R.]—**Amen.**

DOCTRINAL AND ETHICAL.

Christ's cross is the touchstone of true Christianity. What Paul says in this section of the Judaistic teachers, applies strikingly *mutatis mutandis*, to the great mass of nominal Christians.* They by no means wish to keep the law in its whole extent, that is much too burdensome for them; on the contrary they appeal to the fact that they forsooth believe on Christ, and therefore are free from the yoke of the law. But now on the other hand they have as little mind to believe on Christ in the whole extent of faith; what is inconvenient in this, they leave behind, and that is the cross of Christ, *i. e.*, so far as it is a means of quieting the conscience, it is willingly accepted, but so far as it includes a dying of the old man, and the entering into a fellowship of the cross with Christ, they will none of it. Instead of this men turn rather to the otherwise despised law, and arbitrarily make the law to consist in this or that particular, some practice, some abstinence,

* [WORDSWORTH remarks that this is the only place in the New Testament where *εἰρήνη* is placed before *ἔλεος*.—R.]

* [True where this commentary was written, but partially true everywhere.—R.]

and imagine themselves there to be satisfying all the severer requirements of God, while yet they are far from this utterance: The world is crucified to me and I unto the world!—Christ's cross is the touchstone of true Christianity; it is in this, that salvation and comfort is to be sought, and so far it would not be so very hard to glory in the cross of Christ, which many are willing to do. But salvation and consolation are to be sought exclusively in that, no longer in the world, no longer in one's self, everything else is to be accounted loss, and on the other hand the fellowship with the cross of Christ is to be counted no loss; in brief, there must come into being a new creature. This is the "Canon" (ver. 16) for a Christian; only he who guides himself according to this becomes and is in truth a Christian. This is hard and yet not impossible. God will help therein by the pedagogy of his law, and will lead to faith, and to faith will give the Spirit, which helps through to the new creature.—Comp. also Roos: "Paul shows, that it is not so completely indifferent, what a man thinks of Christ and His cross. Now-a-days, as many of the people say: I pray, read, hear, and am none of the worst. A clever man of the world says: I do much evil, but I have a good heart with it all, and between my evil works I also do some good ones. God will look at me on my good side. What now shall we make of Jesus of Nazareth? Here the world boggles. At last it says: Let Him pass for a good teacher, who has told us, that God is not the God of the Jews only, but also of the Gentiles, and that He loves such virtuous persons as we. Let Him be also an example for imitation. Finally, let Him be also, if one will so have it, the Redeemer, who has acquired for us freedom to hasten on a broad and easy way, with a trifle of virtue, light-mindedly to eternity, and notwithstanding our wickedness to fear no punishment. Now consider, whether this is the gospel of Paul, and whether he so preached Christ. Can such a man say that he boasts only of the cross of Christ, and that through it the world is crucified to him and he unto the world? Has he experienced a new creation? Is the culture, which age, office, intercourse with men, has given him, worthy of this lofty name? Is he in Christ Jesus? Has he the confidence, as he is, to stand before the holy God? Let him, in moments of reflection, put this question to himself and hear concerning it the answer of God and the Bible. Perhaps God will be so gracious as yet to reveal to him the gospel which Paul preached, and if this is so, he will be astonished to find that before this, he, without his knowledge, had a false religion. Mercy and peace be upon every one that is thus brought right."

HOMILETICAL AND PRACTICAL.

Ver. 12. RIEGER:—In every age there are points in which the world insists upon being yielded to, agreeing then to leave other points untouched. And whoever does not consent to this impure commingling, must not only suffer persecution, but also bear the reproach, that he himself is to blame, that he suffers only on account of his own self-will.—HEDINGER:—How

many thousand brethren have ye, ye clerical placemen, in Galatia? The handful of barley, the merry countenance, the assured friendliness, the favorable patron your comfort; flattery and trimming the sails, you think, will bring a man on. I do not agree with you. Moses' course and choice is the best. Christ's reproach before the purple of Egypt.—STARKE:—Love must, indeed, cover and excuse a neighbor's faults, but from hypocrites and seducers one must, for a warning, tear away the mask; especially should those do it to whose office it appertains.—SPENER:—The doctrine of Christ preaches Christ's cross, and brings a cross to him who preaches it.

Ver. 13. HEDINGER:—To preach to others and be one's self a reprobate, to lade others with burdens, and not one's self to touch them with a finger, what hypocrisy!—STARKE:—It is an attribute of false teachers and zealots for religion, who are only concerned with the outside, to proselytize a man to the religion, let him believe afterwards as he will. This is a carnal zeal with abundant craving for notoriety.

Ver. 14. In STARKE:—Christians must not be ashamed of the cross of Christ, but rather glory in being justified and saved by that alone. Faith in Christ, the Crucified One, brings commonly such a fellowship of suffering with Him, that one has to bear his cross after the Lord Christ.—As soon as the union of a soul with Christ through faith takes place, so soon is the tie which holds it to the sin prevailing in the world, loosed.—A Christian may have much which even the world esteems, but the heart must not rest upon it.—LUTHER:—The world is crucified to me, *i. e.*, I account, that the world is damned; and even so am I in turn crucified unto the world, *i. e.*, it accounts, that I am damned. Thus we condemn one another. I anathematize all its human righteousness, doctrine, and work, as the very devil's poison, and it in return anathematizes also my doctrine and work, counts me for a mischievous man, *etc.*

Ver. 15. LUTHER:—"A new creature" does not mean, that one clothes himself differently, and puts on a different air, from before, but it means the renewal of the mind, which is brought about by the Holy Ghost. From that there follows an alteration of the outer life. For where the heart through the gospel obtains a new light, there it never fails that the outward senses also are altered. The ears have there no longer pleasure, in hearing human dreams and fools' tidings, but God's word alone. The mouth no longer boasts of a man's own works, righteousness and monastic rule, but of God's compassion in Christ Jesus. This then is an alteration, which consists not in words, but in work and in power.

Ver. 16. [BURKITT:—1. Christianity is a walk: a free and voluntary motion, an uniform and even motion, a progressive motion, a constant motion. 2. This walk is a walk by rule. A Christian is not a lawless person to range up and down as fancy leads him. 3. The rule is the law of the new creature. The new creature, in the principles and workings of it, is made the ground, the pattern and direction of our obedience, and we frame and square all the actions of our lives according thereunto. 4. The blessed privileges belonging to those who thus walk:

peace and mercy. 5. Such are the true Israel: a thousand times greater privilege than to be the children of Abraham's flesh.—R.]—RIEGER:—Even if one cannot accept the ungodly peace offered by those who make a fair show in the flesh, yet one by steadfast abiding within the limits of his faith, has the enjoyment of a Divine peace, and mercy is shown us in recompense of what many a one will lay upon us with an unrighteous judgment.

Ver. 17. In STARKE:—The burdened servant of the Lord has a claim to be unmolested.—It is not necessary to be ever anew entering into argument with unprofitable chatters in defence of the truth, especially where it has been once and again vindicated against them.—LUTHER:—Because I am Christ's servant and walk after the right rule, *i. e.*, because I publicly confess, that out of Christ no man can attain to salvation, therefore also must I wear my Lord's livery, which does not consist in marks and scars that I have inflicted in will worship as presumption on myself, like Francis, but such as are without my thanks or will inflicted on me by the world and Satan for Jesus' sake.

Ver. 18. In STARKE:—Grace is the beginning, middle and end in Paul's writings. As the beginning of religion is grace, so does its progress depend upon grace. Dost thou, O Christian, in thy solicitations from men, find neither grace nor comfort? Be not dismayed! The grace of thy Lord Jesus remains assured to thee.—Let every one see to it, that he be and remain a dear brother of Paul, *i. e.*, a true child of God; so may he also appropriate to himself the wish that God's grace may remain with him, with a believing Amen.—[BROWN:—Thus does the Apostle conclude this admirable Epistle, and show us, by his example, what it is to do all things in the

name of the Lord Jesus, giving thanks to God the Father by him.—R.]

Fleeing the cross, or boasting of the cross? The decisive question in religion.—In LISCO:—The incomparable worthiness of the cross of Christ to be gloried in: 1. That a man can only refuse to acknowledge this out of unworthy motives. a) That such a refusal exists; b) why many refuse: a) because one will only make a fair show in the flesh, β) because one is not willing to be persecuted with the cross of Christ, γ) because one will have glorying for himself and by means of himself. 2. On what account the cross of Christ is thus solely worthy to be gloried in: a) for the sake of that, which came to pass thereon; b) for the sake of the fruit which the cross of Christ bears in the hearts and lives of His people: a) as respects their demeanor toward the world, β) as respects their temper towards others: they cherish warm love towards those of like mind; they condemn the assaults of those, that are not so minded; they wish that all may become and remain sharers in His grace.

[The Apostle had first vindicated *his* apostleship, then *his* gospel, but was it for his own glory? Nay, in one sense ver. 14 is a summing up of the whole Epistle; all this defence, this earnestness, this boldness, this tenderness, was but a glorying in the cross of our Lord Jesus Christ.—Many see the cross, some trust in it, not all of these glory in it. Why not? Because their fellowship with Christ is not yet such, that the world is crucified to them and they to the world.—Those who gloried in the cross of Christ have gotten glory to Christ and His cross.—Among the many celebrated sermons on ver. 14 may be mentioned those of Bishops ATTERBURY and BEVERIDGE, also of McLARIN, SUMMERFIELD and MCCHEYNE.—R.]

THE
EPISTLE OF PAUL
TO THE
EPHESIANS.

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NEW YORK:
CHARLES SCRIBNER'S SONS,
743 AND 745 BROADWAY.

ENTERED, according to Act of Congress, in the year 1870, by
CHARLES SCRIBNER & COMPANY.
In the Office of the Librarian of Congress at Washington.

THE

EPISTLE OF PAUL TO THE EPHESIANS.

INTRODUCTION.

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* [A popular summary is: I. The *doctrinal* part (chaps. I.—III.): The Church is chosen, redeemed, united in Christ. II. The *practical* part (chaps. IV.—VI.): Therefore let the Church walk in unity, in newness of life as regards personal and relative duties, in the strength of the Lord and the armor of God.—The reader is referred to the able Synopsis of Dr. LANGE in the general Introduction to the Pauline Epistles, Romans, pp. 15, 22. In accordance with his view of the twofold theme in each Epistle, he finds the fundamental theme of this Epistle in chap. i. 20-23, the final theme in chap. iv. 1-6.—R.]

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c. *Three points of view for the new walk* (v. 1-14):

(1) Look *above* thyself to follow God (vers. 1, 2)!

(2) Look *into* thyself and think of purity (vers. 3-5)!

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2. FUNDAMENTAL THOUGHT.

STIER is undoubtedly correct in taking "*the church which is in Christ Jesus*" as the fundamental thought of the Epistle ; his plan, however, on account of its trinitarian division, based on ground, course and aim, in each larger and smaller group, is rather artificial than masterly. The church of Christ has its root in eternity, in God's fatherly heart with its thoughts of peace toward a wicked yet beloved world, and lifts its head into eternity again by the throne of God, ramifying into all the institutions given in creation, even the most special, through all the centuries of developing history, and *all this in Christ*.

Such being the contents, it will not suffice to find in the Epistle only the carrying out of the simple grand thought, that God according to His gracious decree formed from eternity in Christ, has called the *Gentiles* out of the deepest darkness into His light and into fellowship with His ancient covenant people (VON GERLACH). [So HODGE substantially.] Still less is the main matter of the Epistle to be sought in *opposition to the prejudice* of the Jews, who did not wish to admit the Gentiles into the church (*Berlenburger Bible*).

[STIER's view is adopted in the main by ALFORD, who accepts the threefold division in all the parts of the Epistle. "But in fact the *trichotomy* respecting the church rests upon another and sublimer yet. Everywhere with him: the origin and foundation of the church is in the *will of the Father*, τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,—the work and course of the church is by the *satisfaction of the Son*, by our νιοθεσίαν διὰ Ἰησοῦ Χριστοῦ,—the scope and end of the church is the *life in the Holy Spirit*,—δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἀνθρώπον."—R.]

§ 2. THE CHARACTER OF THE EPISTLE.

1. The *language and tone* of the Epistle, as is obvious in the first part (i. 3, 15, 16 ; iii. 1, 13 ff.), are essentially governed by the fact, that we have here no scientific exposition nor even a dialectic development, but the thoughts roused in the praying soul of the Apostle are uttered in the continuing emotion. The thought did not then appear gradually in its parts and divisions, but as is the rule in contemplation, in its integrity and fulness. The language accordingly has difficulty in compassing the thought, struggling in a fulness and flow of words, in linked sentences, with the presentation of an idea that transcends it, as the first part repeatedly shows us.—Besides it is evident that the church was gathered mainly from among the Gentiles (ii. 1, 2 ; iii. 11-13 ; iv. 17-22), and the writer, as the Apostle to the Gentiles, confronts them in the full joyous consciousness of his office (iii. 1, 7, 8).

[BISHOP ELLIOTT, the most grammatical of English commentators, says that "in this Epistle the cases, especially the *genitive*, present almost every phase and form of difficulty ; the uses are most various, the combinations most subtle and significant." While the use of particles is simple, "the intertexture of sentences, and the connection of clauses, especially in the earlier por-

tions of the Epistle, try the powers and principles of grammatical and logical analysis to the very uttermost.—In the first chapter more particularly, when we are permitted as it were to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the enwreathed smoke of some sweet-smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony, and more than mortal eloquence, these difficulties are so great and so deep, that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connection of expressions so august, and thoughts so unspeakably profound.”—So DEAN ALFORD (Vol. III., *Prolegg.* pp. 24, 25): “These characteristics contribute to make our Epistle *by far the most difficult of all the writings of St. Paul*. All on the surface is smooth, and flows on unquestioned by the untheological reader: but when we begin to inquire, why thought succeeds to thought, and one cumbrous parenthesis to another,—depths under depths disclose themselves, wonderful systems of parallel allusion, frequent and complicated underplots; every word, the more we search, approves itself as set in its exact logical place; we see every phrase contributing, by its own similar organization and articulation, to the carrying out of the organic whole. But this result is not won without much labor of thought,—without repeated and minute laying together of portions and expressions,—without bestowing on single words and phrases, and their succession and arrangement, as much study as would suffice for whole sections of the more exoteric Epistles.”—R.]

2. What is wanting in no other *Pauline* Epistle will be missed most of all in the Epistle to the Ephesians, *viz.*, historical references. Only two facts are noticed: the *imprisonment* (iii. 1; iv. 1; vi. 20) and the sending of Tychicus with oral intelligence (vi. 21, 22). This omission in view of the lively interest the writer takes in the church, and desires on the part of the church (i. 15-18; iii. 1, 13-19; vi. 10, 19-22), is all the more remarkable, since he had labored with great zeal in Ephesus for nearly three years (Acts xx. 18, 19, 31) and, on taking leave of the elders of the church in the summer of A. D. 58 or 59, had referred to false teachers about to arise (Acts xx. 29, 30). Of this we find no trace here. No member of the church is saluted either by the Apostle or his companions. Not the slightest hint is given of any false doctrine. For iii. 4 does not refer to opponents attacking his apostolic authority, while iv. 15, 16, relates only to general experience, and v. 6, to moral temptations, not to any particular false teachers.

3. The Epistle is distinguished by its Universalism. This will appear most strikingly from a comparison with the Epistle to the Colossians; other characteristics will thus also become unmistakably evident.

EPH.	COL.	EPH.	COL.	EPH.	COL.
i. 1, 2.	i. 1, 2.	iii. 1-3.	i. 24-26.	v. 3-6.	iii. 5, 8.
4.	22.	7-9.	23, 25, 27, 28.	15.	iv. 5.
7.	14.	iv. 1.	10.	19-22.	iii. 16-18.
10.	20.	2-4.	iii. 12-15.	25.	19.
15-17.	3, 4.	16.	ii. 19.	vi. 1-4.	20, 21.
18.	17.	22-24.	iii. 9, 10.	5-9.	22-iv. 1.
21-23.	16, 18, 19.	25, 26.	8, 9.	19, 20.	iv. 3, 4.
ii. 1, 2, 12.	21.	29.	8. iv. 6.	21, 22.	7, 8.
	ii. 5, 13.	31.	8.		
15.	14.	32.	12, 13.		
16.	i. 20, 22.				

In this grouping of the parallel passages in the two Epistles, regard has been had to the list of DE WETTE and MAYERHOFF. The relationship and connection of the two Epistles is greater than the similarity between the Gospel and first Epistle of John (see *Introd.* 1 Jno. § 3, 2. Biblework, pp. 7 ff.) and between the second Epistle of Peter and the Epistle of Jude (see Biblework on the former, § 4, p. 7). But the thorough diversity is even more surprising than the similarity. We often find the very same word, the same form of speech, and yet a different thought; and then, too, the same thought but modified by a special manner (iv. 22-24; Col. iii. 9, 10), or in an entirely different connection (i. 7, 10; Col. i. 14, 20), now presenting different

motives, again presented under different motives (i. 3-14; Col. i. 3-8; Eph. i. 16-ii. 10; Col. i. 15-ii. 18). If it be remembered that an agreement consisting merely in single words or phrases is very common indeed, so much so that a comparison between our Epistle and 1 Peter has been attempted with a view of maintaining the dependence of the former on the latter (WEISS, *Petrin. Lehrbegriff*, p. 426 ff.), a considerable number of parallel passages must either be omitted or declared unworthy of consideration, in deducing a conclusion. If, with DE WETTE, reference is made to the ἀπας λεγόμενα in our Epistle, to these we may oppose a long list from the Epistle to the Colossians (RUECKERT, p. 300 f.) [comp. ALFORD, *N. T. Vol. III. Prolegg.* p. 40], while the Epistles to the Corinthians, recognized as genuinely Pauline despite the most acute criticism, have more than any other. Particular attention, however, should be paid to the phrase: ἐν τοῖς ἐποικιστοῖς, which is peculiar to this Epistle (i. 3-20; ii. 6; iii. 16; vi. 12), especially in the last passage. Following up those sections which our Epistle alone has, either with a very faint verbal echo in the Epistle to the Colossians or without any parallel whatever (i. 3-14; iii. 10-21; iv. 5-15; v. 1, 2, 7-14, 23-31; vi. 10-17), we find passages containing the most important, profound, and comprehensive thoughts, sometimes in a throng of streaming words, again in the most delicate and exact coloring. Finally, it must not be overlooked that, while in the Epistle to the Colossians only a single passage can be found (ii. 21) with a reference to the Old Testament (Lev. v. 2), in our Epistle we find: iv. 7-10, a definite quotation with an explanation (Ps. lxxviii. 19); v. 13, an indefinite citation (Isa. lx. 1; xxvi. 19); v. 31, a reference to Gen. ii. 24; vi. 2, to Exod. ii. 12, and also allusions, in iv. 25, 26 to Zech. viii. 16 and Ps. iv. 5, in i. 22 to Ps. viii. 7, and in ii. 17 to Isa. lvii. 19. Accordingly we are not at all warranted in inferring from the relationship of the two Epistles, a dependence of this Epistle upon that to the Colossians. If the individuality and independence of the latter cannot be denied, and this we attempt to prove in the *Introduction* to that Epistle (§ 1, 2), then they certainly cannot be denied in the case of the former. We thus reach the conclusion that both Epistles were written at the same time by the same Apostle. Comp. RUECKERT, pp. 291-305; HARLESS, *Introduction*, lxxvii.-lxxviii.

DR. LANGE (*Romans*, pp. 21, 22) has accurately noted the difference and peculiarity of the two Epistles. In the Epistle to the *Ephesians* there obtains a grand universalism in entirely peculiar independence: Here, without any reference to personal, temporal, or local relations and circumstances, we are directed on all sides to the glory of the Church of Christ and the true Christianity given in her for each and every nation, without polemics or apology, purely from her origin and appearance, her growth and consummation, her ground and aim,—so that even after the pressing entreaty for the readers' prayers in his so trying position (vi. 19, 20) and the brief reference to Tychicus, who will give further oral intelligence (vi. 21, 22), the conclusion entirely universal in its scope, reverts to the brethren, to those who love the Lord (vi. 23, 24), not *αὐτοῖς*, wishing them grace and peace as in the beginning. Besides the references to the Old Testament remarked above, the well-considered interchange of "ye" and "we" is a manifest proof of the universal tendency, embracing both Jews and Gentiles. The Epistle to the Colossians, on the contrary, concerns itself with one single local congregation, its special relations and circumstances.

[On the difference between the two Epistles, see *Introduction* to Colossians, § 2, also WORDSWORTH and ALFORD on that Epistle; the latter accepting the priority of the shorter Epistle, speaks of this one as "the flower and bloom of his moments, during those same days, of devotion and rest, when he wrought not so much in the Spirit, as the Spirit wrought in him"—"the free outflowing of the earnest spirit—to the mere surface-reader, without system, but to him that delves down into it, in system far deeper, and more recondite, and more exquisite: the greatest and most heavenly work of one, whose very imagination was peopled with the things in the heavens, and even his fancy rapt into the visions of God."—R.]

4. The *language* of this Epistle is also for the most part conditioned by this universalism. Hence BENGEL, after his note in i. 3, remarks: *Paulus scribit effectu per adversa sublimato: et singulare hæc epistola specimen præbet tractationis evangelicæ* IN THESI, *huius que capituli v. 3-14 compendium ea evangelicum exhibet; inde nullum speciatim errorem aut vitium refutat aut redarguat, sed generatim incedit; et quantumcunque lucis in epistola ceteroquæ parallela ad*

Colossenses ex historia ecclesiastica petatur, in hac epistola minus opus est—and on iii. 4: *Est hic liber valde sublimis et tamen omnium lectioni commissus; in hac epistola apertius et sublimius scripsit Paulus, quam antehac in ulla.* The Epistle does not concern itself with matter limited by given historical relations and particular phenomena or individualities, which by its concrete character would lead to shorter sentences and simpler statements. The universality of the subject, preparing from eternity down through the centuries and now developing itself through all centuries and circumstances unto the consummation in eternity, and the enthusiasm of the spirit possessed by this thought, reflect themselves in the fulness of language and the wonderful interlacing of sentences (see especially i. 3–14). The remarkable interruptions and resumptions (as ii. 1–5; iii. 1, 13) can be readily accounted for, with such a subject and in such enthusiasm, by the Apostle's habit of dictating his Epistles. In those parts where the Apostle touches upon given relations, as in the second part (chaps. iv.–vi.) the language and construction, though terse and precise, are yet simple and clear. RUECKERT: "We do not indeed find here the language of scientific statement, or that of sharp censure against prevailing faults, or that of deeply wounded personal feeling, as in the Epistles to the Romans, Corinthians, and Galatians, nor yet that of hearty affectionateness, as in the Epistle to the Philippians; there is nothing of all this in our Epistle, and in these respects no comparison can be instituted."

5. The opinions respecting the character of this Epistle stand in remarkable agreement with each other as a whole, aside from isolated exceptions. CHRYSOSTOM: *Ἐστὶ δὲ νοημάτων μεσστή ἡ ἐπιστολή, ὑψηλῶν καὶ δογματῶν· ὑψηλῶν σφόδρα γέμει τῶν νοημάτων καὶ ὑπερόγκων· ἃ γὰρ μετὰ τοῦ σχεδὸν ἐσθὲξαστο, ταῦτα ἐνταῦθα δηλοῖ.* ERASMUS: "*Stylus tantum dissonat a ceteris Pauli epistolis, ut alterius videri possit, nisi pectus atque indoles paulinæ mentis hanc prorsus illi vindicaret.*" GROTIUS describes the Epistle as "*rerum sublimitatem adæquans verbis sublimioribus, quam ulla habuit unquam lingua humana.*" WITSIUS characterizes it with special accuracy and excellence: "*Ita universam religionis Christianæ summam divina hac epistola exponit, ut exuberantem quandam non sermonis tantum evangelici παρρησίαν, sed et spiritus sancti vim et sensum, et caritatis Christianæ flammam quandam ex electo illo pectore emicantem, et lucis divinæ fulgorem quandam admirabilem inde elucemtem, ut ebullientem potius, animadvertere liceat; idque tanta copia, ut superabundans illa cordis plenitudo ipsa animi sensa intimosque conceptus autem verba prolata, verba autem priora quæque subsecuentia premant, urgeant, obruant.*"—With this the most important of the latest exegetes agree. [LUTHER (in the editions of the New Testament up to 1537) reckons this Epistle among "the best and noblest books of the New Testament, which show Christ to thee and teach all that is necessary and blessed for thee to know, even if thou shouldst never see or hear another book or doctrine." COLERIDGE (*Table Talk*, p. 82): "In this, the divinest composition of man, is every doctrine of Christianity, first, those doctrines peculiar to Christianity, and secondly, those precepts common to it with natural religion." Bishop ELLICOTT (Preface to 1st Edition) pays a tribute to the character of the Epistle, in confessing how far his labors fall below what it demands, using language that finds an echo in the heart of every faithful student of this stupendous revelation." Comp. SCHAFF, *History of the Apost. Church*, Am. ed., p. 326.—R.]

On the other hand the opinion advanced by DE WETTE is altogether untenable: that the Epistle to the Ephesians is really nothing more than a verbose expansion of the Colossian Epistle without individuality in purpose or reference, without position because without respect to false teachers, unworthy of the Apostle, poor in thought with its wordy style, overloaded with parentheses and additions, without connection. [Similarly RENAN (*St. Paul*, p. xx.), proving how the Epistle strikes a "surface reader." Comp. on the contrary SCHAFF, *Apost. Church*, p. 327: "As to style, in no other Epistle do the ideas flow in such an unbroken stream and such involved periods, as in that to the Ephesians. The perverted taste of some modern critics has pronounced this 'diffuseness,' 'verbosity,' etc. GROTIUS understood the matter better, when he said: '*Rerum sublimitatem adæquans verbis sublimioribus, quam alia habuit unquam lingua humana!*' The first chapter has, so to speak, a liturgical, psalmodic character, being as it were a glowing song in praise of the transcendent riches of the grace of God in Christ and the glory of the Christian calling."—R.] BEYSCHLAG's passing remark (*Christologie des N. T.*, p. 201), that our Epistle, through its dependence on that to the Colossians as well as through the lack

of freshness and terseness of style connected therewith, can raise doubts, but that still it must be regarded as a working up of the Epistle to the Colossians by the Apostle for a wider circle of readers, as well as HAUSRATH's (*Der Apostel Paulus*, 1865, p. 2) unproven opinion that the Epistle is "a letter to the Laodiceans wrought over by another hand," Rom. xvi. 1-16, being an accompanying letter to Ephesus,* are answered by the facts adduced above (under 2), taken from the two Epistles.

§ 3. THE SIGNIFICANCE OF THE EPISTLE.

1. The exalted significance of the Epistle for all time lies in the fundamental idea and thought of the Epistle: *The Church of Jesus Christ a creation of the Father through the Son in the Holy Ghost, decreed from eternity, destined for eternity*; it is the ethical cosmos, which Redemption purposed and has realized in the cosmos instituted in creation; it is the family of God, gathered in the world and in history and still further to be gathered, the object of His nurture and care in time and eternity.—"This age of ours so lost and wandering in every direction respecting the idea and nature of the Church" (STIER), which has stumbled about from the ultra-montane ecclesiasticism demanding unconditional obedience to all its precepts and dogmas, "clear through the rationalistic troops, who prefer to build a Pythagorean *ὄμακοεῖον* (common audience hall) in the place of the *ἐκκλησία*, as far as the free churches and churches of the future, which in Rupp's fashion leaves only a *ὄμαδος* and *ὄχλος* without *ἀκοή*" (STIER), accepting even a mere religious fellowship by the side of others,—this erring age must find its bearings, be consoled and uplifted by such a thought as this.

2. *The ground and goal of the Church is Christ*: everything depends on the relation to Christ, according to which the relation to the Church is first determined. *Where Christ is, there is the Church*, even though in incipency, and where the Church in truth is, there also Christ is and works. Christ and the Church of Christ are indeed there only, where His super-terrestrial eternal Personality is apprehended, where this is neither opposed nor in any way denied. [Hence Rationalism can flourish where the ministry is "a moral police," sustaining some Erastian petrifications, but confessedly cannot found a Church; nor is this Epistle with its profound ecclesiology any favorite with "liberal Christians." This results not so much from the failure to conceive of the Church, as from the inability to sound the depths of the added and essential phrase: "in Christ."—R.] "In Christ!" is the qualification necessarily and involuntarily joined to all truth and all life.

3. The Church is to be recognized as *one, invisibly visible, thoroughly ethical life-sphere of the Holy Ghost*. As above the different national churches of the same confession, variously formed, or deformed and loosely organized, one confessional church [denomination] is to be sought and found, so above the different confessional churches, each professing to be a Christian Church, perhaps the Christian Church, there is the one Church of Jesus Christ. From this super-terrestrially eternal life-sphere the Church lives and labors and blesses, in the world and in time, among the nations. In her there is carried on an ethical life-process, moving the individual in his inmost and tenderest centre, away from an ever more deceitful estrangement from God to a blessed nearness to God, from enmity and bondage to sonship and heirship with God, from lust of sin through pardon of sin to glorious purity.

4. *As means of grace* we have the word of God becoming personal in the individual as well as in the communion, re-echoed in faith and prayer and song, in the heart and in the Church. Yet the word of God is not made so prominent, that the Sacrament is on this account to be lightly esteemed, as the position of baptism (iv. 5) shows.

5. As regards *polity*, it is only required, that the organs for the ministry of the word be efficient, that the members of the congregation stand in affectionate helpfulness toward, over and under each other. For the former it is necessary, that both the susceptibility to receive it, and the activity toward the congregation be unimpaired and unincumbered. Of presbyters and

* [PROF. HAUSRATH does not enter into critical questions, but Dr. HITZIG, of Heidelberg, is understood to be preparing a critical work in which the same view will be defended. This theory considers Rom. xvi. 1-16 to be genuine, but addressed to Ephesus before our Epistle was written. RENAN advances the same view in connection with his theory respecting Romans as a circular letter (p. lxxiii.). See my note, *Romans*, p. 425. Against the Laodicean destination, see below, § 5, 3, c.—R.]

bishops already existing nothing is said; nor is there the slightest hint which can be turned against the lay element, but rather every living Christian is regarded as a saint, a sanctified one, and as a member of the Body, whose Head is Christ. [It is significant that this most *churchly* Epistle has so little to support the exclusive claims of any form of church government. This ought to humble the pretensions of *jure divino* sectarianism. Indeed all Christians should be humbled, as we feel how little any one body of Christians fulfils the conception here given of the Body of Christ. It is through such humility that the true church of the future, not indistinctly alluded to here (iv. 13), will be ushered in.—R.]

6. The natural institutions, marital and domestic, established in creation, the *status æconomicus*, as well as *politicus*, find support, dignity and blessing with the *status ecclesiasticus* in the church, so that salvation redounds to their advantage; in fact they thus first attain their rights, in order to serve in turn the growth and good estate of the church. All that is essential for these and for moral relations in general (which have their home in the church, and like all that is human going to rack and ruin in homelessness without her) is here clearly recognized in a profound and extended view, and sketched in grand outline with wonderfully pregnant force.

In these points the exalted significance of this Epistle for all ages of the church will make itself felt.

[7. The character of the Epistle involves certain results in regard to commentators, which are obvious to one who carefully reviews their labors. "As the wonderful effect of the Spirit of inspiration on the mind of man is nowhere in Scripture more evident than in this Epistle, so, to discern those things of the Spirit, is the spiritual mind here more than any where required" (ALFORD). As one example, DE WETTE is cited, who, though so able, has allowed his prejudice against the Epistle (see § 4, 3) to make his commentary on it "hardly better than works of third-rate or fourth-rate men." But the same principle operates in another class of commentators: those who approach it in a believing spirit, but with minds ever on the alert to prevent Paul from saying anything contrary to their pre-conceived theological opinions. This class includes those of the most opposite views. Certainly this mode of dealing with "the writing of men inspired by the Third Person of the adorable Trinity" (ELLICOTT) is unwarrantable. It finds no warrant in the conception of the church here presented, for this implies growth, precluding the notion that in any given post-apostolic century all theological truth was exactly stated, however valuable such statements may be.—R.]

§ 4. THE AUTHOR OF THE EPISTLE.

1. *The Apostle Paul* is designated as the author in the Epistle itself, not only in the address (i. 1), but also in the body of the Epistle (ii. 1), with great emotion, just as in 2 Cor. x. 1: αὐτὸς δὲ ἐγὼ Παῦλος ἀπόστολος παρακαλῶ; Gal. v. 2; ἰδε ἐγὼ Παῦλος λέγων ὑμῖν, and yet without imitation in a way entirely peculiar: ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ἐπὶ τὰ ὑμῶν τῶν ἔθνων. He thus refers to two things which are well known in his life: His *imprisonment*, mentioned in iv. 1; vi. 20, also, and that he is the *Apostle to the Gentiles* (iii. 7; Acts ix. 15; xxii. 21; xxvi. 17, 18). As he speaks in 1 Cor. xv. 9 with humility, and in Gal. i. 1, 12 with confidence and certainty of having received revelations from God, so here also he speaks humbly and yet as certain of his calling and illumination, of the revelation which has been imparted to him (iii. 3, 8, 9), referring explicitly to *ἀνεῖναι μου* (ver. 4). Those traits may be perceived here, which are found in the Epistles to the Romans (i. 1, 5, etc.) and Galatians, and in his life.—Still another fact is to be noted: the sending of Tychicus, who is commended to the church as a beloved brother and a faithful servant in the Lord. This agrees entirely with what is known respecting him from other sources (see on vi. 21).—Finally the character of the Epistle in thought and language confirm the Pauline origin (§ 2).

2. *The testimony of the ancient church* points without exception to the Epistle to the Ephesians as an Epistle of the Apostle Paul. No weight can be laid upon one passage in the Epistles of IGNATIUS, who suffered martyrdom in Rome between A. D. 105 and 108, since in the briefer recension of the text, it is said that Paul remembered them ἐν πάσῃ ἐπιστολῇ (i. e., in every letter, except in later Greek it cannot mean: in the whole letter, see on ii. 21); in the longer recension, however, the passage reads very differently (πάντοτε ἐν ταῖς δέξεσιν αὐτοῦ μνημονεύει ἡμῶν), while

in the shortest (the oldest) it is wanting altogether. The allusions to our Epistle (ii. 8; iv. 26) in the letter of POLYCARP (who suffered martyrdom A. D. 168) to the Philippians (*Cap. 1: εὐδοτεῖς ὅτι χάριτι ἐστέ σεσωσμένοι, οὐκ ἐξ ἔργων*; *cap. 12: ut his scripturis dictum est; irascimini et nolite peccare, et sol non occidat super iracundiam vestram*) can however be regarded as the earliest witness for our Epistle; although the first is slight, the second is quite definite and cannot refer in its conclusion to Deut. xxiv. 15, as MEYER* supposes. The testimony of the *Canon Muratori* belongs to the same period. According to WIESELER (*Stud. u. Krit.*, 1847, pp. 815-857) and TISCHENDORF (*When were our Gospels written*, p. 6); this was composed in the year A. D. 170, according to LAURENT (*Neutest. Studien*, p. 193), before A. D. 160. This authority refers to what was then generally acknowledged, and hence to a much earlier period. It names among the Epistles to seven churches written by Paul, *ad Ephesos* as *secunda*. Nor are definite citations wanting in IRENEUS, who suffered martyrdom A. D. 202: Eph. v. 30 [*Adv. Hæc.* v. 2, 36; also Eph. v. 13 in i. 5, 8, where it is implied that the Valentinians accepted the Epistle as authentic.—R.]; in CLEMENS ALEX. († 220): Eph. iv. 17-19; v. 21 ff., etc. [*Strom.* iv. § 65, *Pæd.* i. § 18.—R.]; while ORIGEN († 254) names ἡ πρὸς Ἐφεσίων as Paul's [*Philos.* 6, 54]. Finally EUSEBIUS cites our Epistle among the *homologoumena*.

In addition to this testimony from the church that from the heretics must not be overlooked. MARCION (about the middle of the 2d century) has our Epistle in his Canon, though under the title: *To the Laodiceans*. Comp. § 5, 1. VALENTINUS, "the most profound, most rich in *esprit*, thought and imagination of the Gnostics," who died about A. D. 160, cites it as a Pauline Epistle, and also as "Scripture" (see BLEEK, *Vorlesungen über Kolosser*, p. 187, f.): [Comp. ALFORD, *Prolegg.*, pp. 6 ff.—R.].—Even DE WETTE acknowledges that the ecclesiastical recognition of the Epistle opposes powerfully the grounds for doubt on this subject.

3. Doubts respecting the genuineness of the Epistle were first published by USTERI (*Paulin. Lehrbegriff*, 1824), occasioned by oral expressions of SCHLEIERMACHER, who however in his lectures on the Introduction to the N. T. (pp. 165 ff., 194) only suggests the conjecture, that the Epistle to the Ephesians was written by an attendant of Paul in accordance with his suggestions. DE WETTE in his *Einleitung*, § 146, and yet more decidedly in his *Commentary*, sought to establish these doubts, and to prove the author to have been a gifted disciple of the Apostle in the Apostolic age. His proof did not however find general sympathy, even among the "liberal" theologians, such as RUECKERT (see § 2, 2), who makes the following apt remarks in opposition to this view: "We find in this Epistle again that man, who, exalted high above his times, could have as his equal only a few, and according to history had none such, since its silence would have been impossible, had there been yet another to stand beside him or to walk in his footsteps. Only such a man as Paul can be the author. If then he is not the author, show me the spirit in those times who is equal to him! Such an one could not walk through this world and leave no trace behind; I ask then, who is he and where? In the ranks of the imitators, the copyists, the counterfeiters, he is not to be found; where then shall I look for him? It is Paul and no one else!" The attack of DE WETTE contains also in itself a peculiar contradiction, since it regards the Epistle to the Ephesians as a wordy expansion of the Epistle to the Colossians, denying the author's independence, ascribing to him poverty of thought, and then charges him with the ἀπας λεγόμενα and ἀπας νοούμενα, which evidence originality and fertility.

[ALFORD meets DE WETTE's objections thus (*Prolegg.*, p. 9): "Let every one of DE WETTE's positions be granted, and carried to the utmost; and the more in number and stronger they are, the more reason there will be to infer, that the only account to be given of a writing, so unlike St. Paul's, obtaining universal contemporary acceptance as his, is, that it was his own genuine composition. Then we should have remaining the problem, to account for the Apostle having so far departed from himself: a problem for the solution of which much acquaintance with himself and the circumstances under which he wrote would be required." But ALFORD by no means admits that the problem is reduced to this form by DE WETTE's objections. Rarely

* [MEYER (4th ed. p. 27) intimates that in *his scripturis* refers to the O. T., because the Apostolic fathers never thus speak of the N. T. There is the more reason for this view just here, because in *sacris literis* occurs immediately before. Still even Meyer admits that the connection of the two passages cited by Polycarp may arise from a recollection of our Epistle.—R.]

does even "subjective criticism" offer so contradictory a theory. Comp. HARLESS (*Einleitung*, pp. lxvi. ff.); MEYER, *Einleitung* (4th ed., pp. 22 ff.); DAVIDSON, *Introduction*, I., p. 352 ff. —R.]

The assertion of EWALD, that the Epistle is more rhetorical than Paul was in the habit of writing, yet as a whole *very worthy* of the name it bears on its face, placing it nearer to the Apostle than the Pastoral Epistles, and yet ascribing its authorship to a friend and pupil of the Apostle between A. D. 75–80, has no external support and this internal refutation, that no friend and pupil of the Apostle could possibly play such a prank as to represent himself as *Paul*, the Apostle to the Gentiles in bonds, honored with revelation, praying for the church, and requiring their supplications (see I, above): This is an entirely different matter from the question respecting the Epistle to the Hebrews, left anonymous.

That this Epistle should be rejected by the Tübingen school (SCHWEGLER, *Nachapost. Zeitalter*, ii. p. 330 ff., and by Master BAUR, ZELLER'S *Theolog. Jahrbücher*, 1844, 2, p. 378 ff.; *Paulus*, p. 418 ff.) as a Montanist or Gnostic production, was to be expected from the animus of this school, but in the present state of exegesis and information respecting the character of both Gnosticism and Montanism, can create no uneasiness as far as the Epistle to the Ephesians is concerned. The terms *πλήρωμα*, *ἀρχή*, *αἰών*, *κοσμοκράτωρ*, κ. τ. λ. in this Epistle are not to be taken according to the Gnostic terminology, and, however it may be wished by some, it is not possible to discover in the phrase *πολυποικίλος σοφία τοῦ θεοῦ* (iii. 10), the *σοφία* returning into the Pleroma, or in iii. 21 the doctrine of the Æons, or in v. 28 the Syzygies of the Gnostics, especially of the Valentinians, or in iv. 13 the Montanist point of view. For there can be found in our Epistle by considerate exegesis as little of the universalistic character of Gnosticism, which is pervaded by the most adventurous theosophic and dualistic views, teaching about a physical-life process instead of a moral one, as of the opposite Montanism, which on the basis of a prophetic system, ecstatic in form and chiliastic in origin, substitutes asceticism for morality, running off into rigorism; so that the Tübinger are peculiar enough to rest on no other basis than their own assertions, especially as the Epistle to the Ephesians existed before Montanism and even before the Gnosticism of Valentinus, while these systems stand in the most complete antagonism to the fundamental thoughts and detailed statements of the Epistle (see 2). Comp. LANGE, *Apostol. Zeitalter*, I. 1, p. 119 ff.; KLÖPPER, *De origine epp. ad Ephes. et Coloss.*, 1853; RAEBINGER, *De Christolog. Paulin.*, p. 42 ff.

[RENAN calls this Epistle "doubtful." He wavers between the theory of the later origin (on the ground of Gnostic features and the conception of marriage presented here differing from 1 Cor. vii., etc.) and one similar to that of EWALD: "That it was composed during his (Paul's) life, under his eye, in his name, is not improbable." He suggests Timothy as the writer, especially as his name is omitted here, joining with this the notion of a circular letter, afterwards called Ephesians, because coming first to Ephesus, etc. The two theories contradict each other. As for the latter, if RENAN regards the Epistle as "*chargée de mots inutiles et de répétitions*" (p. xix.), such a quasi-forger would scarcely employ useless words and repeat himself as he does in chap. iv. 25, where he not only forbids lying, but commands to speak the truth. Still the whole theory accords better with the character of the *St. Paul of Renan* than with that of the *St. Paul of history*. There is as much truth as ever in the remark of ELLICOTT: "The objections have been so fairly and fully confuted that they can no longer be considered to deserve any serious attention."—R.]

§ 5. THE READERS OF THE EPISTLE.

1. *The address* (i. 1) contains a definition of the place, to which the Epistle is directed: *ἐν Ἐφέσῳ*. The circle of readers is accordingly the Church in Ephesus, if this definition be correct. It is wanting, however, in N. B., which belong to the fourth century, and in cod. 67 of the twelfth. In the first, the *Sinaiticus*, it was originally omitted, but it is added by the otherwise skilful corrector, whom TISCHENDORF designates with C. In the *Codex Vaticanus* the original omission was modified at a later date, as TISCHENDORF has shown in opposition to HUG (*Stud. und Krit.*, 1847, p. 133); in cod. 67 it was found originally, but afterwards erased. It is found besides in A. D. E. F. G. K. L. and others. The versions from the *Peshito* (simple

Syriac) and the *Itala*, which may have existed in the second century, all sustain this definition in the address. Our Epistle has been called the Epistle to the *Ephesians* since the middle of the second century (see § 4, 2).

In favor of the Ephesian destination of the Epistle we have also the testimony of TERTULLIAN (*contra Marcion*, 5, 11): *prætereo hic et de alia epistola, quam nos ad Ephesios præscriptam habemus, hæretici vero ad Laodiceos*; (and the same 5, 17): *ecclesiæ veritatem epistolam istam ad Ephesios habemus emissam, non ad Laodiceos, sed Marcion ei titulum aliquando interpolare gestiit, quasi et in isto diligentissimus explorator; nihil autem de titulis interest, cum ad omnes apostolus scripserit, dum ad quosdam*. From this it follows: Since the middle of the second century the same Epistle, which the ancient church designated and cited as the Epistle to the Ephesians was designated and used by Marcion, and not by him only but by the other heretics, (*hæretici*), as the Epistle to the Laodiceans. TERTULLIAN regarded Marcion as the author of this alteration (*interpolare gestiit*), which related chiefly to the title only (*ἡ πρὸς Ἐφεσίους*) agreeing, as it of course did, with the address (*τοῖς οἰσιν ἐν Ἐφέσῳ*), and not to the exact contents of the Ephesian or Laodicean letter, from which the materials for the discussion were drawn. Such a proceeding is easily explicable from the passionate, energetic and proud character of Marcion; besides he accepted Paul alone among the Apostles, and only ten of his Epistles in a very mutilated form, feeling himself entitled from his Asiatic origin to decide on this point. In the relations of the Apostle Paul to the Church at Ephesus, and in the universal character of this Epistle (§ 2, 1, 2), beside the parallel Epistle to the Colossians, and in the mention of an Epistle to Laodicea (Col. iv. 16), Marcion had occasion enough to recoin the Epistle to the Ephesians into a suitable support for his opinions and tendencies. With this agrees remarkably what is said in the *Canon Muratorianus* (see WIESELER, *Stud. u. Krit.*, 1847, p. 828; LAURENT, *Neutestamentl. Studien*, p. 198): *Fertur etiam una ad Laodicensis alia ad Alexandrinos Pauli nomine fictæ ad hæresim Marcionis et alia plura, quæ in Catholicam ecclesiam recipi non poterant; fel enim cum melle misceri non congruit*. When then EPIPHANIUS cites Eph. iv. 5, 6, from Marcion's *πρὸς Λαοδικέας*, and TERTULLIAN opposes Marcion out of a common text, the acceptance of a *partial* mutilation and alteration of the text by Marcion best meets the facts of the case, and it seems better to accept with WIGGERS (*Stud. und Krit.*, 1841, p. 429), that *ἐν Λαοδικείῳ* was written and read by Marcion instead of *ἐν Ἐφέσῳ* (i. 1) to conform with the title (*ἡ πρὸς Λαοδικέας*), rather than with TISCHENDORF and MEYER, that all closer local definition was wanting [*i. e.* in Marcion's text]. For some kind of local statement is indispensably required after *τοῖς οὖσιν*, as will appear from a comparison of the Pauline inscriptions which enter into the discussion here (Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Phil. i. 1). As regards Rom. i. 7, the words *ἐν Ρώμῃ* are wanted only in isolated manuscripts. So that the omission of every local definition seems rather to have arisen in consequence of this manipulation of Marcion and in view of the remarkably universal tone of the Epistle.* It was not until the fourth century that BASIL THE GREAT (*Contra Eunom.* 2, 19) announced himself as convinced by manuscripts, that the address of the Epistle to the Ephesians read as follows: *τοῖς ἁγίοις τοῖς οἰσιν καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ*. JEROME, who for his part reads *ἐν Ἐφέσῳ* in the text, remarks on chap. i. 1: *quidam curiosius quam necesse est, putant, ex eo, quod Moysi dictum sit: hæc dices filius Israel: qui est misit me, etiam eos, qui Ephesi sunt sancti et fideles, essentia vocabulo nuncupatos, ut ab eo qui est hi qui sunt appellentur. Alii vero simpliciter non ad eos, qui sint, sed qui Ephesi sancti et fideles sint, scriptum arbitrantur*. The former attempts to prove from the fact of Christians being called *οἱ ὄντες*, that Christ is first really *ὁ ὢν*; the latter refers, as TISCHENDORF (N. T. ed. 7, maj. I. p. 441), affirms, to the explanation and opinion of ORIGEN.—Accordingly this Epistle is to be regarded as addressed to Ephesus.

2. The Epistle itself and Paul's relation to the Ephesian Church are at least not in opposition to this view. During the second missionary journey, A. D. 53 or 54 (Acts xvi.-xviii. 22) on his return from Corinth, Paul came with Aquila and Priscilla to Ephesus; these he left there

* [MEYER (*Einleitung*, p. 9) suggests, too, the influence of the incorrect inference from passages in the Epistle, that it was addressed to those unknown to the Apostle who were moreover beginners in Christianity. On these points see below (2). The propriety of this suggestion will appear when we consider that "subjective criticism" found favor in early days as well as now. The "critical" as well as "theological" discourses of the present time are often enough those of the "seething" post-apostolic centuries.—R.]

and hastened to the feast at Jerusalem. This excellent pair in connection with Apollos labored still further for the gospel. During the third extended journey from A. D. 56 or 57-59 Paul came again to Ephesus and remained there nearly three years (Acts xix.). Although he at first found some sympathy among the Jews, he was obliged to yield to his opponents and betake himself to the Gentiles, until Demetrius, the goldsmith (silversmith), excited an uproar against the Apostle, which drove him from the city. He won both Jews and Greeks for Christ (Acts xix. 10; xx. 21). An intimate relation was formed between Paul and the church, as is shown in the farewell at Miletus (Acts xx. 17-38), on his return to Palestine, when he fell into the imprisonment at Cesarea, A. D. 60 and 61. The church comprised both Jews and Gentiles, but the latter were in the majority, since the tumult which was excited by the silversmiths in their anxiety about their gains, was far more considerable than the Jewish opposition. The city of Ephesus, being the capital of proconsular Asia and celebrated for trade, art and science as well as on account of the temple of Diana, was a place well adapted for the formation of a church of extended activity. It now lies in ruins, and in its place stands a little village called *Ajasoluk* from *ἁγία θεολόγου*, the holy place of the theologian, in remembrance of the labors of John the Theologian.*

Just such a city as Ephesus would give occasion to the Apostle in his imprisonment, to present his universal and cosmical view in a letter to the dear church. Even though a "more personal than official character" (SCHENKEL) may not be found in the address (i. 1): *τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ*, which is similar to that to the personally unknown church in Rome (Rom. i. 7), and to Phil. i. 1, still the whole Epistle is pervaded by a lively interest in this church, the main elements of which are Gentiles (§ 2, 1). The universalism pervading throughout the Epistle throws the special references into the background and refers to the sending of Tychicus for oral communications. When the Apostle (i. 15) writes, he had heard of their faith and love to all saints, this is to be explained by the separation for years; he does not say that he had *only* heard of it. From iii. 2 we can by no means infer the non-acquaintance of the church with the Apostle, nor from iv. 21 the non-acquaintance of the Apostle with the church (see *Exeg. Notes in loco*, and RINCK, *Stud. u. Krit.*, 1849, p. 953 f.)—It might have been expected, that Paul would mention or hint at some special personal relatives in this Epistle; but he does not do it, though the Epistle is one addressed to a beloved church and full of lively sympathy. Yet at the same time he gives no ground for a justifiable doubt, whether this Epistle was written to Ephesus. No fact in the Epistle compels or justifies a belief that it was not intended for Ephesus, as the historical evidences require.

[The Ephesian destination of this Epistle has been denied by CONYBEARE (C. and HOWSON, *Life and Epistles of St. Paul*, Vol. II., pp. 486 ff.). Owing to the great popularity of this

* ["The city stood on the south of a plain about five miles long from east to west, and three miles broad, the north boundary being Mount Galesius, the east Mount Pactyas, the south Mount Coressus, and on the west it was washed by the sea. The sides of the mountains were very precipitous, and shut up the plain like a stadium or race-course." (LEWIN, quoted in ALFORD). It was, in the time of the Apostle, an influential centre, a point of importance to be won for Christ. It is highly probable that the churches of Colosse and the neighborhood (Col. ii. 1) were founded as the result of intercourse with Ephesus (see *Introd.* to Colossians, p. 6). As regards its history, present condition, the temple of Diana, and the worship of that goddess, see SMITH'S *Dictionary of Geography*, and his *Bible Dictionary*, WINER, *Realwörterbuch* in all three under the article "Ephesus;" but especially the interesting and vivacious description in CONYBEARE and HOWSON, *Life and Epistles of St. Paul*, Vol. II., chap. 16; comp. EADIE, pp. viii. ff., and the authorities there cited. The classical references are given by ALFORD, *Prolegg.* p. 11. The main facts are as follows: The city was wealthy and well-known, its chief attraction, aside from its importance as a trading point, being the temple of Diana, to whom the city was sacred. This wonder of the world, a Greek building of the Ionic order, was burnt by Herostratus, to gain immortality for himself, on the night of the birth of Alexander the Great (B. C. 355), but was rebuilt at great cost in the course of centuries, one may say, contributions having been made by all Greece and Western Asia. "A many-breasted idol of wood, rude as an African fetich, was worshipped in its shrine, in some portion of which a meteoric stone may have been inserted, the token of its being 'the image that fell from Jupiter'—*τοῦ διανοητοῦ*" (EADIE). "Oxford in England is not more Oxford on account of its University, than Ephesus was Ephesus on account of the temple of Diana" (HODGE). On the title *νεωκόπος*, "temple-sweeper," the most honorable designation of the city, see CONYBEARE and HOWSON, li. p. 76. The effect of the preaching of the Apostle Paul on this idolatrous worship is stated in Acts xix. 17 ff. It is not necessary to find any allusion to this temple in certain passages in our Epistle (iii. 20, 21), yet it does seem that it is quite as fair to adduce such a possible allusion in favor of the Ephesian destination of the Epistle, as to advance such internal grounds against it as have gained considerable acceptance. At all events the character of the city is not against the genuineness of the commonly received title.—R.]

work, DEAN ALFORD has answered its arguments in detail (*Prolegg.* pp. 13-18). The same popularity required at least a summing up of the question at this point, before passing to the theories mentioned below, so that the reader may see how little real ground there is for the view which these charming authors have made so current. On external diplomatic and historical grounds, only thus much is proven: that so early as the time of BASIL copies existed without having the words *ἐν Ἐφέσῳ* in the inscription, as indeed these are now wanting in *κ*. B., but not even he, much less the other fathers, doubted that the true title was "to the Ephesians," as it reads in all the older Uncials; that MARCION (not the best authority) called it the Epistle to the Laodiceans. This scarcely amounts to more than a state of things just short of absolute unanimity. The most probable explanation of the fact of this omission is that of ALFORD, who thinks it was occasioned by the catholic subject of the Epistle, made "very possibly by churches among whom it was read, and with a view to generalize the reference of its contents." On internal grounds but one objection deserves an answer, *viz.*, that it is scarcely possible that Paul could have written to such a church where he was so well-known without sending personal greetings. A sufficient answer is this, that in the Epistles addressed to those churches where he was personally unknown (Romans, Colossians) there are most personal greetings to and from individuals; and in every case where he was known few or none (see the close of the various Pauline Epistles). It is to meet these two difficulties that the theories enumerated below have been suggested, though MARCION's position has involved Col. iv. 16 in the problem.—R.]

3. *The attempts* to explain what is singular in this fact, which must always be recognized, fail in four directions.

a) Many, following a few manuscripts, some of them important, and BASIL (see 1) reject all local designation, as SCHNECKENBURGER: "to the saints, who really are such," MATTHIES: "to all the saints who are there," CREDNER: "to the saints who are also real believers;" so also WEISS (HERZOG's *Real encykl.* 19, p. 481). This is not only against the usage of the language (see 1), the attempts at translation themselves showing that the words are incomprehensible and meaningless without a local definition, but it also stamps the Epistle as a *Catholic Epistle*, for which it has never been held by the church, not even by WEISS, who limits it to the totality of the churches in Asia Minor, and considers it encyclical (see *ibid.* p. 482). Were this letter a companion to the *πρὸς Ἐβραίους*, it should have been entitled *πρὸς Ἐλλήνας* rather than *πρὸς Ἐφεσίους*.

b) Others consider it an *encyclical* letter, addressed to Ephesus and yet intended for the vicinity in a narrower or wider circle. JACOB USHER (*Annales V. et N. T. ad a.* 64, p. 686) started this theory, and claimed that Paul has inserted no local name, leaving it to the bearer to add it. [EADIE (p. 24 f) gives his language in full, as well as a long list of the supporters of his theory.—R.] Following him are a great many authors who suggest the most various modifications of his view. Some consider it a circular letter for Ephesus and its affiliated churches (HARLESS and others), others for Ephesus and the churches connected with it (BEZA and others), or for the Gentile Christians of Asia (STIER, HOFMANN, *Schriftbeweis* I. 1, p. 372) or for these exclusive of Ephesus (KOPPE and others), or for Laodicea and the neighboring churches, such as Hierapolis (BLEEK). [Among the supporters of this "limited encyclical" view which implies the general correctness of the title: To the Ephesians, we must class some of the most judicious of modern historians and commentators, such as TURNER, HODGE, SCHAFF, ELLICOTT, LANGE. Dr. LANGE with some positiveness says (*Introd.* Romans, p. 16) that in Col. iv. 16: "We are to understand rather the Epistle to the Ephesians as intended also for Laodicea, the last of the Ephesian Cycle of congregations." HODGE merely says: "Perhaps the most probable solution of the problem is, that the Epistle was written to the Ephesians and addressed to them, but being intended specially for the Gentile Christians as a class, rather than for the Ephesians as a church, it was designedly thrown into such a form as to suit it to all such Christians in the neighboring churches, to whom no doubt the Apostle wished it to be communicated." ELLICOTT, while holding that the Ephesian destination "is not open to very serious doubt," is led by the authority of *κ*. to adopt the view of USHER, regarding the Epistle as "left studiously general in form, and free from distinctive notices." OLSHAUSEN, MAC-KNIGHT, and many others, especially CONYBEARE (see above under 2) adopt the encyclical

view, without admitting that Ephesus was the primary destination.—R.] But Paul has already shown in Gal. i. 1: "Unto the churches of Galatia," 2 Cor. i. 1: "Unto the church of God which is at Corinth, with all the saints which are in all Achaia," how he designates a circular letter, and gives an example in 1 Cor. i. 2, how he writes when in the address to a local church he has still in mind the adjacent churches, and one in particular. But of this there is no trace to be found here; hence the view that the Epistle to the Ephesians is an encyclical letter seems to be unfounded, and only an arbitrary means of avoiding a greater difficulty, all the more so, when the modern modification is added, that the Apostle had entrusted several copies to Tychicus, so that he could insert the name of the place on the spot (BENGEL, RUECKERT and others). Besides in that case another riddle is proposed: how does it happen that only copies for Ephesus have become known? [Nor does this theory meet the internal difficulty, since Paul in just such an encyclical letter (2 Cor.) goes into details to an extent that forbids our supposing the wider destination to have been any reason for the absence of personal greetings.—R.]

c) The opinion, based on Col. iv. 16, and Marcion, that our Epistle is that to Laodicea, is very peculiar, if it be claimed at the same time that it was intended for Ephesus also (GROTIUS, AUGER). The same Epistle could not be addressed to two so different churches. [Comp. Col. iv. 16, pp. 85, 86. The acceptance of "Laodiceans" and "Laodicea" in the title and address is altogether unwarranted,—a mere fiction to meet a single fact of no great importance, and involving various assumptions; and this strange inconsistency that Paul wrote two letters at the same time, one to Laodicea and the other to Colosse, sending no greetings to Laodicea in the letter intended for that point, but in the other one (Col. iv. 15) sent elsewhere. Even RENAN rejects it most decidedly. Still this view has been supported by MILL, WETSTEIN, the younger VITRINGA, PALEY, HOLZHAUSEN, and others.—R.]

d) Finally we can put on record as pure hypothesis the view of MEYER: Paul, with whose circumstances the Asiatic Tychicus, who is used again as "emissary" (2 Tim. iv. 12) and mentioned together with the Ephesian Trophimus (Acts xx. 4), was entirely entrusted, might have had special motives (the Jewish accusation, Acts xxi. 28, 29, and the avarice of Felix, Acts xxiv. 26) in the circumstances of his imprisonment and the watch kept on him for composing (on the score of prudence) a letter to this very church, with which he stood on the *most confident footing*, without presenting any personal reference or special circumstances. [This theory of MEYER is based on his opinion that the letter was written during the imprisonment at Cesarea (see § 6). But it ought to be added that MEYER is very positive in accepting the genuineness of the words *ἐν Ἐφέσῳ* as well as the exclusively Ephesian destination of the Epistle, views which he distinctly re-affirms in the preface to his 4th edition.—It is perhaps well to close this section with a list of some authors who agree with the view advocated by Dr. Braune: viz., that this Epistle was addressed to Ephesus and to no other church: CALVIN, BUCER, WITSIUS, LARDNER, PROF. STUART of Andover, MEYER, DAVIDSON, WIESELER, ALFORD, WORDSWORTH, EADIE, SCHENKEL and very many others.—R.]

§ 6. TIME AND PLACE OF THE COMPOSITION OF THE EPISTLE.

The time and place are dependent on each other. Paul writes as prisoner (iii. 1; iv. 1; vi. 20), hence between A. D. 59 and 64, either at Cesarea or at Rome. As a starting-point we must remember that the three Epistles, to the Ephesians, the Colossians, and to Philemon, were written at the same time. The Epistle to the Colossians (iv. 10-14) shows us the Apostle surrounded by the same companions sending salutations as in that to Philemon (vers. 23, 24). In the Epistles to the Ephesians (vi. 21, 22) and to the Colossians (iv. 7-9) we find the same messenger with the same commission; this, in connection with the many almost *verbatim* parallel passages, places the contemporaneousness of the Epistles above doubt. Now according to 2 Tim. iv. 12, the Apostle sent Tychicus from Rome to Ephesus. At that time Luke was still with him, Demas had forsaken him, Mark was expected, and to Timothy he was writing. This points evidently to some other time than that required by our Epistles. According to Col. i. 1, Timothy was with Paul, as in Phil. i. 1. According to Col. iv. 7-14, as well as Philemon 23, 24, Aristarchus, Mark, Jesus Justus, Epaphras, Luke, Demas were with him. Aristarchus went with them from Cesarea to Rome (Acts xxvii. 2). Timothy, Aristarchus, Tychicus journeyed to Je-

Jerusalem with the Apostle (Acts xx. 4). Hence we can infer nothing definite respecting the time of the composition of this Epistle from Paul's companions. The Apostle was a person of great power of attraction, restlessly active, using his helpers as became necessary. Hence constant change. That the coming together of these men about Paul, who was the centre of all missionary activity would be more easily brought about in Cesarea than in Rome, decides nothing; they did come with him to Rome, to him at Rome, and thence were sent out to return thither again. Accordingly special attention has been directed to one point, viz., the passages respecting Tychicus (Eph. vi. 21, 22; Col. iv. 7-9).

The mention of Onesimus in the latter passage is of special importance. The remarks of LANGE (Romans, p. 15) against SCHENKEL, who with MEYER [THIERSCH, HAUSERATH] and others, following the lead of SCHULZ (Stud. und Krit., 1829, pp. 612-17), holds that the Epistle was written from Cesarea, are quite correct. Even WIGGERS (Stud. und Krit., 1841, pp. 436-450), who after weighing with great circumspection the arguments for Cesarea and for Rome, decides for the former, does not find those drawn from the companions sufficient. It cannot be perceived why Onesimus should have fled to Jerusalem rather than to Rome; since from the intercourse with Rome, and the sea route and the prospects in the metropolis, this was much nearer. Nor can anything be inferred from the expense, since this would scarcely be reckoned with much care. The fugitive would have been afraid of the *fugitivarii*, but not have fled from them. Nor is any proof to be based upon the position of the cities, Colosse and Ephesus. Even the *custodia militaris* does not help us to decide: the confinement in Cesarea would hardly have been stricter than in Rome. Two reasons are decisive in Wiggers' opinion: 1) that, if Tychicus travelled with Onesimus through Ephesus to Colosse, and hence came from Rome, Onesimus would have been mentioned in the Epistle to the Ephesians also; he is not named, and hence was no longer with Tychicus, but separated from him, left behind in Colosse. It is inconceivable however, why Paul ought to have mentioned in a letter to the Ephesians a slave entirely unknown to them, just as in an Epistle to Colosse, where he belonged. 2) Paul could not have said that he had sent Tychicus to Ephesus (vi. 22), if he in going from Rome [to Colosse] must of necessity pass through Ephesus; in that case the route would have led him to Ephesus, not Paul's sending of him. This remarkable reason is rejected even by Meyer, who agrees with Wiggers.

If on the contrary we call to our aid the situation of the Apostle in his imprisonment, it is clear, that in Rome, the capital of the Empire, to which he had already addressed his most important Epistle, the importance of Ephesus, the capital of Asia, would appear with especial strength to his mind, and at the same time the universality of the Gospel, the importance of the Gentile Christian Church there, the fundamental thought of our Epistle. The place of composition, therefore, indicates the time, probably the beginning of the imprisonment. Paul was in Cesarea from A. D. 59, and from the spring of 61 or 62 in Rome. Hence the Epistle to the Ephesians was written in A. D. 61 or 62. [With the usual variations in chronology the great majority of commentators and historians agree in assigning this Epistle to the early part of the imprisonment at Rome. See MEYER for the best defence of the other view. RENAN, mainly on internal grounds, thinks this group of Epistles, if genuine, was composed at Rome toward the close of the Apostle's life (p. ix.).—R.]

The priority of the Ephesian Epistle to that to the Colossians will doubtless be accepted as most probable (see *Introd. to Colossians*, § 2, 1, p. 8). It is certain that nothing can be inferred in regard to this point from *καὶ ὑμεῖς* (Eph. vi. 21), because the contrast with the Colossians, as those to whom Tychicus first came, is not indicated at all, nor can it be proven from the context (See *Exeg. Notes in loco*). Nor can the priority of the Colossian Epistle be concluded from the ungrounded opinion that Rome was the first and immediate goal for Tychicus.* We may rather suppose, that with the universal thought respecting the Church in Jesus Christ, which impelled Paul to the Ephesian Epistle, the application of the universal complex truth to the special necessities of the Colossian Church might first have come into full view, than to claim that through his writing to the church at Colosse, whose needs had been made known to him by Epaphras and

* [These two grounds are advanced by MEYER, who considers the internal, psychological grounds to be altogether inadmissible. But the second reason falls to the ground with the theory that the Epistles were written at Cesarea. Were our Epistle referred to in Col. iv. 16, then it was certainly written first.—R.]

Onesimus, Ephesus as capital of Asia had suggested itself to him and the universalism of the Christianity of the Gentile churches, and that he was thus led to write the Epistle to the Ephesians. The former supposition is supported further by an incidental notice. In the address to Colosse Timothy is mentioned with Paul (Col. i. 1); in the Epistle to the Ephesians he is not mentioned and this is the more remarkable, since Timothy was well known in Ephesus (1 Tim. i. 3). Hence it is scarcely probable that he was at Rome when Paul wrote to Ephesus, but he must have been there when he wrote to Colosse. The most simple theory is that Paul had already finished the Epistle to the Ephesians, when Timothy returned from some errand at a distance.* The Apostle then writes to Colosse, and both letters are sent away, the former written probably towards the end of the summer, the latter at the beginning of autumn. Finally HUTH's proof for the probable priority of the Colossian Epistle, deduced from the fact that in the Ephesian letter "an unmistakable fullness of language prevails," while the Colossian Epistle is distinguished "by a compact brevity," proves rather the opposite: the briefer form is usually the later one, as the shorter catechism follows the larger. Comp. my remarks on the Epistles of John, LANGE's *Comm.*, p. 16. [HAUSRATH thinks that both were written at one sitting as it were, but the whole question involves conjectures merely. The view which accepts the priority of the Epistle to the Colossians admits of the beautiful theory respecting the Apostle's state of mind in writing the two, which ALFORD sets forth (*Prolegg.* pp. 41, 42) but aside from this there is no advantage whatever to be derived from a decision of the question. As to the argument from the contents of the Epistles, it is manifestly inconclusive, since A-LAPIDE, BÖHMER, CREDNER, SCHNECKENBURGER, LARDNER, and many others agree with Braune in assigning the earlier origin on this ground to our Epistle, while SCHLEIERMACHER, HARLESS, NEANDER, WIGGERS, DE WETTE, BLEEK, SCHENKEL reach the opposite conclusion. So too ELLICOTT, DAVIDSON, ALFORD; EADIE is very cautious in accepting this view.—R.]

§ 7. LITERATURE.

Among the numerous commentaries on all or a number of the Epistles of this Apostle we mention:

KOPPE: *Nov. Testam. Vol. VI, Eph. ad Galatas, Thess., Ephes.*, Göttingen, 1778. (The 2d and 3d editions, 1791 and 1824, were revised by Tychsen).—J. D. MICHAELIS: *Paraphrase und Anmerkungen über die Briefe Pauli an die Galat., Ephes., Philip., Koloss., Thess., Tim., Tit., Philemon.*, Göttingen, 1750 (2d edition, 1769).—DE WETTE: *Exegetisches Handbuch über das Neue Testament, Band 2, Theil 4*, 1843 (2d edition, 1847).—MEYER: *Kritisch-exeget. Commentar über das N. Testament, Abtheilung 8*, 1843; 3d edition, 1859. [The fourth enlarged and improved edition (1867) of this invaluable commentary has been used in preparing the additions in the present volume; and Dr. Braune's citations have been carefully compared with it.—R.]—OLSHAUSEN: *Bibl. Commentar über das N. Testament, Band 4*, 1840. [Accessible to the English reader through the translation of Prof. Kendrick].—SCHENKEL in Lange's *Bibelwerk*, 1862. [A second edition appeared in 1867. The work shows the author's ability, but in point of grammatical accuracy leaves no room to doubt the propriety of translating in its stead the commentary of Dr. Braune, altogether aside from the change of theological position on the part of Dr. Schenkel, which made it necessary to offer to the German public a choice between two separate works on the three Epistles to the Ephesians, Philippians and Colossians.—R.]—FLATT: *Vorlesungen über Gal. und Eph.*, published by Kling, 1828.—BAUMGARTEN-CRUSIUS: *Commentar über die Briefe Pauli an die Epheser und Kolosser*, published from his manuscripts and reports of his lectures by Kinnel and Schauer, 1847.—EWALD: *Die Sendschreiben des Apostels Pauli übersetzt und erklärt*, 1857.

Among the special commentaries the following are to be noted: RUECKERT: *Der Brief Pauli an die Ephesier erläutert und vertheidigt*, 1834.—G. CH. A. HARLESS: *Commentar über den Brief Pauli an die Ephesier*, 1834; 2d unaltered edition, 1858. [Pronounced by Ellicott: "one of the best, if not the very best commentary that has ever yet appeared on any single portion of Holy Scripture." Largely used by both author and editor in the present volume.—R.]

*[So HUG, but SCHOTT argues precisely the other way: that Timothy was present when the Colossian letter was written, and after he had been sent on some errand, Paul wrote to the Ephesians; so inconclusive is this circumstance.—R.]

STIER: *Die Gemeinde in Christo Jesu. Auslegung des Briefs an die Epheser*. Two vols., 1848, 1849.—Extracts from the same great work for popular use: *Der Brief an die Epheser. Lehre von der Gemeinde für die Gemeinde*. [Elaborate and diffuse, attempting to retain and combine as many interpretations as possible, yet exceedingly valuable.—R.]—MATTHIES: *Erklärung des Briefs Pauli an die Epheser*, 1834.—[HOLZHAUSEN: *Der Brief des Apostels Paulus an die Epheser übersetzt und erklärt*, 1833].

The following should be compared: LUENEMANN: *De epistola, quam Paulus ad Ephes. dedisse perhibetur, authentica*, 1842.—KLÖPPER: *De origine epp. ad Ephes. et Col.*, 1853.—J. P. LANGE: *Geschichte der Kirche*, I. 1, p. 117 ff.—[W. F. RINCK: *Disput. ad authenticam epist. P. ad Ephes. probandam*, 1848.—Also the histories of the Apostolic times by REUSS, LECHLER, THIERSCH, SCHAFF, etc.—R.]

For practical exegesis we name: CHRYSOSTOM: 2d Homilies on our Epistle.—SPENER: *Erklärung der Episteln an die Epheser und Kolosser*, 1730.—RIEGER: *Betrachtungen über das N. Testament, Theil 3*, 1833.—[PASSAVANT: *Versuch einer praktischen Auslegung des Briefes Pauli an die Ephesier*. Basle, 1836]. HEUBNER: *Praktische Erklärung des N. Testaments*, Band 4, 1859.—KAEHLER: *Auslegung der Epistel Pauli an die Epheser in 34 Predigten*.—On Eph. vi. 1-9, AHLFELD: *Der Christliche Hausstand*, 1851.

[Comp. the lists in the Introduction to the New Testament, *Biblework*, Matthew, p. 19, in the Introduction to the Pauline Epistles, Romans, pp. 27 f., 48 ff.—Of special value here are the commentaries of CALVIN, BENIGL, MEYER, ALFORD (the 4th edition has been used in preparing the additions), WORDSWORTH. Among the earliest English works on this Epistle we mention: PAUL BAYNE, London, 1643; GOODWIN, London, 1681; BOYD, London, 1652 (in Latin); ROLLOCK, Geneva, 1593 (in Latin also).—Later works—EADIE: *A commentary on the Greek text of the Epistle of Paul to the Ephesians*, London, 1853; 2d edition, 1861. (Full, devout, generally accurate, containing a good list of the literature on the Epistle, and abounding in practical remarks which have been largely used in the Homiletical department).—TURNER: *The Epistle to the Ephesians in Greek and English*, New York, 1856.—HODGE: *A Commentary on the Epistle to the Ephesians*, New York, 1856 (republished in London, 1863).—C. J. ELLICOTT: *A critical and grammatical commentary on St. Paul's Epistle to the Ephesians*, London, 1855; 2d edition, 1859. The 4th edition (1868) has been used in preparing the volume. It differs but little from the 2d. (Without a rival in English for concise statement in the department of grammar, accompanied by a good translation, pervaded by a devout tone, and prepared with the greatest care).—J. LLEWELYN DAVIES: *The Epistle of St. Paul to the Ephesians, the Colossians and Philemon; with introduction and notes, and an essay on the traces of foreign elements in the theology of these Epistles*, London, 1866.—Eadie enumerates among the more popular works those of M'GHEE, LATHROP, EVANS, EASTBOURNE and PRIDHAM.—R.]

THE

EPISTLE OF PAUL TO THE EPHESIANS.*

I. ADDRESS AND SALUTATION.

CHAPTER I. 1, 2.

- 1 Paul, an apostle of Jesus Christ¹ by the will of God, to the saints² which [who] are at [in] Ephesus,³ and to [omit to] the faithful [or believers] in Christ Jesus: [.]
- 2 Grace *be* to you, and peace, from God our Father, and *from* [omit from]⁴ the Lord Jesus Christ.

TEXTUAL AND GRAMMATICAL.

* TITLE: **Σ**, A, B, D, E, K and others: *πρὸς Ἐφεσίους*, to which F, G, and others prefix *ἀρχαί*, some versions *ἐπιφίλ*. L has *τοῦ ἁγίου ἀποστόλου Παύλου ἐπιστολὴ πρὸς Ἐφεσίους*. [Elzevir has *Παύλου τοῦ ἀποστόλου ἡ πρὸς Ἐφεσίους ἐπιστολὴ*, which is followed in the E, V.—R.]

¹ Ver. 1.—*Rec.* **Σ**, A, F, G, K, L, all cursives, some versions, read: *Ἰησοῦ Χριστοῦ*. B, D, E., some versions and fathers, Lachmann, Tischendorf, Ellicott, Alford: *Χριστοῦ Ἰησοῦ*. The latter is more usual (see Col. i. 1) and seemingly better adapted to the contents of this Epistle, which would afford grounds for deciding against it. See in *Ecce. Notes*, Braune's reasons for accepting the first reading.—R.]

² Ver. 1.—**Σ**,³ A, insert *πάντων* after *ἁγίους*. So Vulgate, Coptic.—R.]

³ Ver. 1.—[See the *Introd.* §5, for a discussion respecting the words *ἐν Ἐφέσῳ*. The words are found in all uncial and cursive manuscripts except **Σ**, B, 67. They are found in *all* versions without exception. Meyer (p. 8) defends the words as *decidedly* genuine, and with him a number of the best editors. On the other hand, they are omitted in the three manuscripts mentioned above, though supplied by later hands in **Σ**, B., and really present in 67, with marks of suspicion. To this must be added, the testimony of Basil that in his time they were wanting in old copies, Marcion's view, the possibility that Tertullian did not know of them, Origen's acceptance of the omission, and the bare possibility that Jerome did not insert them. The discovery of **Σ**, and its omission of them has led careful editors, such as Tischendorf, Ellicott and Alford, to bracket them, but there is at present no evidence sufficient to warrant their rejection, while the omission makes a reading so singular as to overbear the ordinary canon respecting the *lectio difficilior*. We must also take into the account the "subjective criticism" of the earlier centuries.—R.]

⁴ Ver. 2.—Ellicott aptly says: "The preposition in such cases as this should certainly be omitted, as its insertion tends to make that unity of source from whence the grace and peace come less apparent than it is in the Greek." For the same reason a thorough revision would remove the comma after "Father," as well as the second "to" in ver. 1.—R.]

EXEGETICAL AND CRITICAL.

Ver. 1. *The Inscription* (address). A. *The writer* (ver. 1 a). **Paul**. Comp. the Introduction to the Epistle to the Romans. BEZA (Acts xiii. 9) explains the fact that he thus names himself in all his Epistles, by saying that he as the Apostle to the Gentiles retains the appellation used by them. JEROME: "The name *Paul* is the token of victory, raised above the first spoils of the church among the heathen." [Comp. SCHAFF, *Romans*,* p. 58].—**An apostle of Jesus Christ by the will of God**.—We find precisely as here *ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ* in 2 Cor. i. 1; Col. i. 1; 2 Tim. i. 1. While in the earliest Epistles to the Thessalonians there is no qualifying phrase, Paul calls himself in Philem. 1, *δῆσ-*

μος Χριστοῦ Ἰησοῦ, and writes in Phil. i. 1: *Παῦλος καὶ Τιμόθεος, δούλοι Χριστοῦ Ἰησοῦ*; in 1 Cor. i. 1 *κλητός* is prefixed, in Rom. i. 1 *δούλος Ἰησοῦ Χριστοῦ* is added, in Tit. i. 1 *δούλος θεοῦ, ἀπόστολος δι' Ἰησοῦ Χριστοῦ* are joined together, while in 1 Tim. i. 1, instead of *διὰ θελήματος θεοῦ*, we find *κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν*. In Rom. i. 1; Gal. i. 1; Tit. i. 1, still further amplifications are appended. In this variety there is nothing arbitrary, but a consideration of the circumstances and relations determines the special form of the inscription in each letter, as in each case must be shown and has been shown. The shortest form, used here by the Apostle, is sufficient to indicate, humbly in unfading remembrance of his wonderful conversion and calling, that he has received his Apostleship without his own merit or worthiness, through the will and grace of the Most High (Gal. i. 15, 16), hence that he had not assumed it for himself or obtained it through the mediation of others. He did not present himself to the Ephesians as a stranger, as in the case of

* [Whenever the name of an Epistle or Gospel thus occurs, in Italics, followed by a reference to page or section, without any other specification, the reference is to the present edition of the "Biblework," or "Lange's Commentary," as it is popularly called.—R.]

the Roman church, nor had he to deal with opponents, as in the case of the *Galatians*, nor was he approaching the end of his life, as it appears in the *Pastoral Epistles*. Hence there was no need of such an amplification as in those letters. Still, as he was not writing about a private matter, as to *Philemon*, but of Church and Christianity at large, and the Epistle is an official letter of great importance, the official designation should not be omitted. Comp. the *Introduction*, § 1. 2, § 3.

Ἀποστόλος is an official title. [Comp. *Romans*, p. 59.] See Luke vi. 13 (ἀποστόλους ὠνόμασεν); Mark iii. 14: ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν. Hence 1 Tim. ii. 7: κήρυξ καὶ ἀπόστολος and προσβέβηεν ὑπὲρ Χριστοῦ, 2 Cor. v. 20; Eph. vi. 20. As an Apostle, one sent out, he is dependent on the Sender, has his authority in Him (against HARLESS), since κατ' ἐπιταγὴν—Χριστοῦ Ἰησοῦ, 1 Tim. i. 1, does not describe the source, the origin of the Apostolic authority, but only the corresponding activity, the situation in accordance with the commission. It is no self-glorification, but in ἀπόστολος Ἰησοῦ Χριστοῦ there is expressed the feeling of dependence, in κατ' ἐπιταγὴν—Ἰησοῦ that of attachment; thus in 2 Cor. iii. 5 he calls himself ἰκανός, "sufficient," but denies his ἰκανότης ἐκ τοῦ θεοῦ; his "sufficiency is of God."

The genitive Χριστοῦ Ἰησοῦ accordingly designates chiefly Him who sends, who gives authority; the subject of the proclamation commanded to the Apostle is indeed the same Lord; but this lies in the nature and Being and position of the Sender, not in the genitive. Paul thus marks the authority which he has in the Christian church. [ELLICOTT and ALFORD follow HARLESS in taking the genitive as one of simple possession, but EADIE thinks it indicates also "the source, dignity and functions of the Apostolic commission," as well as including the idea of authority.—R.]

Finally, the position of the words must be considered. The best and most MSS. read here Ἰησοῦ Χριστοῦ; the same order is found in Gal. i. 1 without variation, but in all other Pauline inscriptions Χριστοῦ Ἰησοῦ is the better attested reading, so that TISCHENDORF (ed. 7, maj.) reads thus in every case except Gal. i. 1, while KNAPP and others read Ἰησοῦ Χριστοῦ, except in *Philemon* 1. The difference in position expresses a difference of shading in the view. "Jesus" is the personal name of Him who appeared in the form of a servant, referring chiefly to His humanity. "Christ" is the official name of the Mediator, referring to the Divinity of the Son mediating from eternity. Historically the Apostolic proclamation begins with the Jesus in the form of a servant, the Son of man, rising to the Christ, the Son of God, as He proved Himself to be. Thus it occurred in the revelation to Paul, whose question the Lord thus answered: "I am Jesus whom thou persecutest" (Acts ix. 5; xxvi. 15; xxii. 8); in the last passage "of Nazareth" is added. He refers back to this most pointedly in Gal. i. 1; hence in that passage the reading is Ἰησοῦ Χριστοῦ without variation. But for this very reason the prevalent designation of Paul as "an Apostle of Christ Jesus" is explicable: for the exalted Son of Man, the

Christ, who had appeared in Jesus of Nazareth, had called him to be an Apostle, while He had called all the others in the form of a servant. There is, however, no perceptible reason in the church to which he writes, nor in the contents of the Epistle,* nor in the circumstances in which he writes, for giving prominence to this distinction or to the consciousness of it. Hence the better supported reading is the more to be accepted, since, the subsequent context (πιστοῖς ἐν Χριστῷ Ἰησοῦ) might give occasion for substituting the more usual order.

Διὰ θελήματος θεοῦ sets forth the means, as in 1 Cor. i. 9: ὁ θεὸς δι' οὗ ἐκλήθητε; Gal. iv. 7: κληρόνομος διὰ θεοῦ (N. A. B. C.; F. G.: διὰ θεοῦ). In these cases the preposition διὰ with the genitive evidently stands in connection with the causa principalis, seeming to be entirely—παρά, ὑπὲρ. So in Gal. i. 1, ἀπὸ and διὰ are definitely distinguished, and διὰ is there applied to Christ and also to God. FRITZSCHE's remark does not meet the case: *est autem hic usus ubi tantum admissus, ubi nullam sententiam ambiguitatem crearet*. WINER (p. 355†) comes nearer, since διὰ does not designate the author as such, i. e., as him from whom something proceeds, but chiefly as the person through whose endeavors or favor, etc., something is imparted to some one. It is precisely the activity and efficacy of the Divine will over against the various difficulties which must be overcome and set aside, "the achieving and penetrating power, the energy" of the same, which is indicated. It does not rest nor repose, as if what comes, only came hither from Him or out of Him; He must be active, must further in the present. Hence this phrase is not merely a reference to the final and supreme ground and to the important prerogative of his calling, as one divinely authorized, in order to remove all suspicion of intrusion and unwarranted appearance or writing, but it is also a reminder of the continued energy of the free grace of God; what exalts and sustains him and what humbles him, he comprehends here in one; it is as much an expression of humility as of dignity. Here this added phrase has "still another peculiar meaning. For when an Apostle in the Holy Spirit begins to write an Epistle, he knows already with the first word, what will follow further; he has conceived and borne the whole, before he begins his greeting. If we read further, how in vers. 3-11 all the consolation of this Epistle is brought out of the revealed mystery of the gracious good pleasure and will of God, we can mark what the Apostle has already in mind: an Apostle and messenger through the will of God brings no other message than a glad one, the gospel of Redemption unto blessedness. Comp. Rom. i. 10, 11; xv. 29, 32. It is a counsel of grace creating joy and peace, this will of God, through which he also, who from Saul had become Paul, in his call to be an Apostle stands before all who should

* [The contents of the Epistle, especially its fundamental thoughts, seem to me to be strikingly in keeping with the order: "Christ Jesus," so much so as to awaken additional suspicion of an alteration to that form in MSS. of an early date.—R.]

† [The references in the original are to the 6th German edition of WINER, but they have been altered to conform to the 7th German edition, which is now the standard, and to whose pages the last American edition refers in a separate index.—R.]

believe on Jesus Christ unto eternal life, as an example of the mercy that saves sinners (1 Tim. i. 12-16).”—STIER. [ELLIOTT gives especial weight to the latter part of STIER's view, ALFORD to the former, while EADIE clings to the single notion of authority.—R.] Accordingly the remark of MELANCTHON, although accepted by most commentators, does not cover the case: *Vides, quanta cura fuerit Spiritui sancto certos nos reddere de verbo Dei, ut et secure crederemus et non aliud audiremus præter hoc verbum.*

B. *The recipients of the Epistle* (ver. 1 b).—To the saints who are in Ephesus and the faithful [or believers] in Christ Jesus.—“*ἅγιοι*” is applied to Christians according to the analogy of the Hebrew קָדוֹשׁ (Exod. xix. 6; Deut. vii. 6; xiv. 2; 1 Pet. ii. 9) as those consecrated to God, as members of a sanctified fellowship, of the kingdom of God, of the Church of Christ. Although in the nature of the Christian communion there is not merely, the calling and destination but also the condition and furtherance of inward holiness, so that the latter are to be chiefly thought of in connection with an ἅγιος and can never be separated entirely from him, still they are not assumed in the word itself [HARLESS thus restricts it], so that this is not to be regarded as a moral peculiarity (ESTIUS, GROTIUS and others), nor does it express the call in the history of personal salvation and the moral destination, so as to mean: those called to holiness (SCHENKEL). If the former view includes too much, the latter includes too little. The principle of holiness has already come to them and even into them (LANGÉ); not merely is the goal of their calling held up before them, but the strength to attain to it is conceded and imparted (STIER). So that ἅγιος designates not merely a goal, a destination, but a relation into which the man is transferred and with which something is placed in himself.*

The inner side of this relation, the demeanor is here designated by πιστός, which means not merely faithful, reliable, but is also=πίσυνος (in any case from πίθω), πιστεύων, believing. Comp. PASSOW *sub voce*.† So that it is used, not only in contrast with ἁπίστος (Juo. xx. 27; 2 Cor. vi. 15), but without such a connection (Gal. iii. 9; 1 Tim. iv. 3; Tit. i. 6), even in the address (Col. i. 1). On this account it is not to be applied to *constantia in sanctimonia* (GROTIUS) or *perpetuitas in evangelica fide* (BAUMGARTEN). MATTHIES is as little justified in limiting πιστοί to the enlightened believing nature, and referring ἅγιοι to the sanctified affectionate walk, as is SCHENKEL in applying the latter to the destination of the

life and the former to the direction of the heart. For πιστεύω is not merely a direction of the heart, but a living activity, the acceptance and appropriation of what is proffered together with the devotion of one's own person to the Giver of every perfect gift.

Kai joins πιστός with ἅγιος, as belonging together, like Col. i. 2, and thus are indicated the external relation established from above, and the demeanor of the church corresponding thereto, or “prominence is given both to the external relation and the internal condition of the Christian” (HARLESS). There is no ground for taking the conjunctive particle as epexegetical, as BEZA and others do, appealing to ii. 8; Gal. vi. 16. Although the absence of the article before πιστοί renders this admissible, it is decidedly opposed by the fact that the union of ἁγίους and πιστοίς is a description of the one church on its objective and subjective side, of the two important elements in the completion of the idea (BENIGEL: *Dei est, sanctificare nos et asserere, nostrum, ex Dei munere credere*): the two notions do not cover the same ground, nor does one replace or explain the other; besides, Paul, least of all, would elevate the subjective above the objective element, and that too with an apparent exaltation of the Ephesian church, as though the *vocati* were all *fideles*. Because the article is wanting before πιστοίς, it is not allowable to find indicated in the two words two different grades or parts of the church, as does STIER,* appealing to 1 Cor. i. 2, where he thinks three grades are referred to; and yet dropping “the thought of grades, which is but indistinctly present in the two words,” he applies them to two parts, the first of which is thought of in the first part of the Epistle, the other in the second part. The acceptance of such a division would be grammatically inadmissible here (we should then read τοῖς ἁγίοις καὶ τοῖς πιστοῖς), and a similar division of the matter of the Epistle is found in others also; should not then the churches to which they were written, have had these two parts just as in Ephesus, or should not Paul have so thought of them in the letters addressed to them? The distinction is artificial.

Both ideas are further defined: τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, πιστοῖς ἐν Χριστῷ Ἰησοῦ. The first marking the objective side of the church by a local qualification, the second, respecting its subjective side, by the life-sphere of faith; each is thus defined more closely according to its nature. On ἐν Ἐφέσῳ, see *Introduction*, § 5 [and *Textual Note* 3]. Whether it is accepted or rejected makes little change in the sense of the words.—Τοῖς οὖσιν means those who are. In Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Phil. i. 1, ἐκκλησία τῇ ὁσῃ or ἁγίοις τοῖς οὖσιν stand in connection with a following statement of the place, as herewith ἐν Ἐφέσῳ. This justifies the presumption that here too it can mean only this; nor does the word admit of any other meaning. It is entirely inadmissible, to explain τοῖς οὖσιν without ἐν Ἐφέσῳ as meaning “actual” (to the actually holy); this would read: τοῖς ὄντως, BASIL (τοῖς Ἐφεσίοις

* [Dr. HODGE explains it: “Those who are cleansed by the blood of Christ, and by the renewing of the Holy Ghost, and thus separated from the world and consecrated to God.” No doubt this describes the “saints,” but it is too extensive a definition of the word as here used. EADIE opposes the restriction of HARLESS, but properly says: “The appellation ἅγιοι thus exhibits the Christian church in its normal aspect—a community of men self-devoted to God and His service.” ELLIOTT has a valuable note on the word, agreeing with ALFORD, who says: “It is used here in its widest sense, as designating the members of Christ's visible Church, presumed to fulfil the conditions of that membership.”—R.]

† The classical meaning: *qui fidem præstant*, is accepted by ALFORD, but the particular and theological sense: *qui fidem habet*, is preferable here, and is adopted by HODGE, ELLIOTT, EADIE. The last author thinks the other meaning would require a simple dative after it, as Heb. iii. 2. See his notes for the authorities justifying this meaning in the N. T.—R.]

* [STIER accepts the meaning: *faithful*, which best accords with his peculiar view respecting the two grades in the church.—R.]

ἐπιστέλλων ὡς γνησίως ἢ νομμένοις τῷ ὄντι δι' ἐπιγνώσεως—δντας αὐτοῖς—ὠνόμασεν) to the contrary notwithstanding. BENGE, who does not accept ἐν Ἐφέσῳ, renders: *qui præsto sunt*, referring to Acts xiii. 1; Rom. xiii. 1. But the passages cited, Acts xiii. 1: κατὰ τὴν οὐσαν ἐκκλησίαν, and Rom. xiii. 1: αἱ δὲ οὐσαι ἐξουσίαι, by the participle of εἶναι mark only present existence and validity (in the churches which are existing there at present, the powers ruling there at present), and BENGE himself shortly before explains with more exactness: *qui sunt in omnibus iis locis, quo Tychicus cum hac epistola venit*, so that the participle has still a local reference. Such a reference must at all events be retained, and if ἐν Ἐφέσῳ must be omitted, then there is a *lacuna*, either intentional on the part of the writer, as in the case of a circular letter, or occasioned by the transcribers.

Ἐν Χριστῷ Ἰησοῦ is joined to πιστοῖς. The connection with ἐν is not objectionable,* even though πιστός ἐν does not occur elsewhere; for in Col. i. 1: πιστοῖς ἀδελφοῖς ἐν Χριστῷ, the phrase qualifies ἀδελφοῖς; so 1 Tim. i. 2: γνησίῳ τέκνῳ ἐν πίστει. But πίστις ἐν Χριστῷ is found in i. 15; Col. i. 4; Gal. iii. 26: μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ, 1 Tim. i. 14; and πιστεῖν ἐν τῷ εὐαγγελίῳ, Mark i. 15. Since ἐν designates the element, the life-sphere, the principle, the *inmost* life-fellowship of the believer, it is not=εις (BAUNGARTEN), for it is not the object, aim or direction of the believer that is marked, but his activity and vitality.† Hence it is also not=διὰ Χριστοῦ, for the means are not here discussed, as SCHENKEL thinks, nor is it to be rendered: *fidem in Christo repentibus* (MEYER), since in that case we should find ἐπὶ with the dative (WINER, p. 367). The position ἐν Χριστῷ Ἰησοῦ must be noticed, since at the beginning we read ἀπιστοῦλος Ἰησοῦ Χριστοῦ, and so too in the greeting, ver. 2. "The proclamation of the messenger proceeds mainly from Jesus, preaching and proving that He is the Christ—but the faith of the saints rests mainly on the Christ, the Messiah, the giver of the gift of God, of eternal life (Rom. vi. 23). Comp. Col. i. 4: 1 Tim. ii. 5; i. 14, 15."—STIER. "In Christ" is in this Epistle the centre and heartbeat of the apostolic proclamation. Comp. vers. 3, 4, 6, 7, 10, 11, 12, 13, etc. [See EADIE's remarks in *Homil. Notes*.—R.] This formula corresponds entirely to the phrases "in Adam," "in Abraham," referring to the efficient fellowship of life. The connection with πιστοῖς must be retained, the more since ἀγίοις has already an added qualification. It is true ἐν Χριστῷ might be joined with ἀγίοις, as in Phil. i. 1. But it does not result from this, that it belongs here not merely to πιστοῖς, but also to ἀγίοις, as SCHENKEL, HARLESS and others think; as if Paul had written: τοῖς ἀγίοις καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ!

* [ALFORD seems to reject this connection. In that case we must accept an elliptical construction: "The saints who are in Ephesus, the believers (who are) in Christ," or take the phrase as qualifying both adjectives; the objections to the latter will be found below.—R.]

† [ELLIOTT thus discriminates between πιστός ἐν Χριστῷ and πιστεύων ἐν Χριστῷ: "The latter involves a closer connection of the verb and the preposition, and points rather to an act of the will, while the former involves a closer connection of the preposition and the noun, and marks a state and condition."—R.]

One might say with the same reason, that τοῖς οὖν ἐν Ἐφέσῳ belonged to πιστοῖς, since the believers also are there.

While Paul writes τῇ ἐκκλησίᾳ in 1 Cor. i. 2; 2 Cor. i. 1; 1 Thess. i. 1; 2 Thess. i. 1; ταῖς ἐκκλησίαις Gal. i. 2; in Rom. i. 7; Phil. i. 1; Col. i. 2, he says: τοῖς ἀγίοις. In the former cases he has in view the unity comprehending the Christian persons, in the latter the persons standing in this unity: this form will, therefore, scarcely support the view, that it bears in itself a more confidential character. (SCHENKEL on Col. i. 2.) For the Romans were strangers to the Apostle, while the Colossians, Corinthians and Galatians were known and dear. Still less is there to be found in this difference an indication that he had founded the church in question or some one else.

Ver. 2. *The Salutation*. [On the Pauline salutations, see Dr. SCHAFF's note, *Romans*, p. 57.] **Grace be to you and peace.**—Χάρις has the same root as χαίρω, χαρά, χάρις (joy), χαρτός (pleasant), from which also carus, gratus, gratia, grates are derived. It means favor, gracious character, loving, obliging devotion to another, such as that of a wife to the husband, the enjoyment of love. See PASSOW *sub voce*. The thought of the Scripture is aptly expressed by the German word *Gnade*, the original meaning of which may be perceived in the expression: *die Sonne geht zu Gnaden* (the sun goes down, goes under), *ein gnädiger Regen* (a rain that falls lightly and penetrates deeply). It is compounded of *ge*, with the signification of strengthening, multiplying (as in *Geräusch, Geschrei*, etc.), and *naden* (down, into the depths). *Gnade, grace*, is therefore condescending love and beneficent kindness of God, the Lord, condescending indeed from the heights of glory into the depths of darkness. Comp. KLING, 1 Cor. i. 3 (*Biblework*). [The English word *grace*, as will be seen from the etymological remark above, has the same root as the Greek word used here, and is its nearest possible equivalent in all its various meanings.—R.]

Εἰρήνην from εἶρω (to knit, to speak, according to PLATO, *Cratylus*, p. 398. D: τὸ εἶρεν λέγειν εἶρ, according to the analogy of *sero, sermo, sermonem nectere*) designates a union after separation, reconciliation after contest and quarrel, since then the speech is no longer against, but to and for each other, since then comes rest and joyousness, *παρρησία*. It is *Friede, peace*, because one is glad and free [*froh und frei*], the actual

well-being, corresponding to the Hebrew שְׁלוֹמ.

[The meaning of the Hebrew word is aptly expressed thus: "Peace, plenty, and prosperity."—R.] First comes χάρις, *grace*, "that which is subjective in God and Christ, which the Apostle wishes to be directed and shown to his readers; the latter is the actual result, which is presented through the bestowal of grace" (MEYER on Rom. i. 7); *grace* is the ground of sanctification and of peace, peace is the goal of faith; the dative οὖν, "to you," viz., ἀγίοις καὶ πιστοῖς, after χάρις indicates that "grace" first of all becomes their portion, and then "peace" becomes and remains theirs more and more. The thought will be best completed from 1 Pet. i. 2; 2 Pet. i. 2,

where *πληθυνθείς* is added,* even if this word is not in the Apostle's mind; for as *ἀγιοι* and *πιστοι* they are already partakers of these, and in Christians there is a growth both of grace and peace.

From God our Father and the Lord Jesus Christ.—The preposition *ἀπό* designates the coming *hither*, without defining more closely the relation of that which comes to him from whom it comes, as is done by *ἐκ* and *παρά*, or denoting the activity of him from whom it comes, as in the case of *ὑπό*. On the further distinction between these prepositions, see WINER, pp. 342 f., 346 f. Here *ἀπό* therefore means simply *from*, governing both the genitives: *θεοῦ πατρὸς ἡμῶν* and *κυρίου Ἰησοῦ Χριστοῦ*. Both grace and peace come from both God and Jesus Christ; in this then God and Jesus are alike. Still in 2 Cor. xiii. 13 Paul says: "the grace of our Lord Jesus Christ," placing it before "the love of God." In the present passage the two are distinguished by closer qualifications. "Our Father" denotes the fatherhood of God; we rejoice as His children "by virtue of the adoption" (ver. 5) attained through Christ." With the word "our" the Apostle includes *himself* and the readers, called "you" just before, and all Christians, in humble, sacred joy. *Κυρίον* without *ἡμῶν* denotes in general the Lordship of Christ; He is such as Creator (Col. i. 16; 1 Cor. viii. 6; comp. John i. 3), as Propitiator and Redeemer (Acts xx. 28), as the exalted Son of man (Phil. ii. 9-11); and such power as Lord He has from God the Father (i. 22; Matth. xxviii. 18) until the consummation of the plan of salvation (1 Cor. xv. 24, 28), while He in His appearance as Messiah (*Χριστός*) has God as head (1 Cor. xi. 3) and is "God's" (1 Cor. iii. 23). Comp. HARLESS *in loco*. It is inconceivable how any can [as the Socinians], in opposition to the language and thought alike, make the genitive "Lord Jesus Christ" co-ordinate with "our," and thus dependent on "Father;" but what is not possible for those who are unwilling to perceive Christ in His Dignity above us, and us in our need below Him!

The importance of this benediction will be perceived from the constant repetition of it, even if in manifold forms. The briefest form is found in 1 Thess. i. 1: *χάρις ὑμῖν καὶ εἰρήνη*; in Col. i. 2 we have: *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν*; 2 Thess. i. 2: *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ*. Then as here (i. 2) in Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Phil. i. 2; Philem. 3. In Gal. i. 3, *ἡμῶν* occurs after *κυρίου*, not after *πατρὸς*, and something further is appended, together with a doxology. Tit. i. 4: *χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν*. The greetings in the two Epistles to Timothy are the fullest: *χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν*. "Mercy" enters between, to indicate the activity of "grace" towards this "peace."

DOCTRINAL AND ETHICAL.

1. Paul knows and feels himself to be an *Apostle of Jesus Christ*, quite as much as those

who were *immediately* called and sent out by Jesus Himself. He too was called and ordained just as immediately in an *extraordinary* manner, as these in an *ordinary* way. On this account he adds, "by the will of God," excluding all human choice and self-will in his call. Hence he is not to be reckoned as the *thirteenth*, but as the *twelfth* chosen in the place of the traitor *Judas*; the election of *Matthias* (Acts i. 15-26), having been occasioned by Peter and consumed by the disciples *before* the outpouring of the Holy Ghost, is to be regarded as a work of haste and precipitancy. [On the other hand, see LECHELE, *Biblework*, Acts, p. 22. The question is discussed in the histories of the Apostolic times. "Paul never represents himself as one of the twelve, but seems rather to distinguish himself from them as one born out of due time, occupying a similar relation to the Gentile world, as the older apostles did to the Jewish." SCHAFF, *Hist. of the Apost. Church*, p. 513. The only practical use made of it in modern times has been in the interest of Prelacy, against the people's choice of ministers.—R.]

2. As Paul places himself upon an entire equality with the other Apostles, although he is pre-eminently the Apostle to the Gentiles (Acts ix. 15; xx. 21; xxvi. 17, 18; comp. LECHELE, *Biblework*, Acts, p. 171), he designates the *Apostolate* as unique in its character, in respect to the immediate call, as well as to its special position and mission in the incipient stages of the Christian Church. This refutes the error of the Irvingites, who believe in the re-appearance of actual Apostles and the re-establishment and renewal of the Apostolate in their churches (SCHENKEL, SCHMOLLER, on Gal. i. 2, *Biblework*). We must not, however, overlook the fact, that Paul in Phil. i. 1 calls himself in connection with Timothy only "the servant of Christ Jesus," and in Rom. i. 1, "servant of Jesus Christ," in Tit. i. 1, "servant of God," first, and then "Apostle;" thus giving priority in these passages to the general official name; including his assistant with himself in Phil. i. 1, while in the two Epistles to the Thessalonians he mentions these without any further qualification. In the Apostolate, as a specializing of the general service of the church, we must regard the general ecclesiastical office as conjoined, finding in the former the basis of all real church offices. It is in fact the historically first form of office in the church, unfolding itself further in the wider course of ecclesiastical development, according to the necessity of the congregation, in conformity with the gifts and tasks of the church. Thus the *diaconate* soon sprang up (Acts vi. 1-7), then other offices (Eph. iv. 11), especially that of "*presbyter*" in both Jewish and Gentile Christian churches. To this correspond the instructions and commissions imparted to the Apostles by the Lord Himself (Matth. xvi. 19; xviii. 18; xxviii. 19, 20, where the promise: "Lo, I am with you always, even unto the end of the world," is especially to be noted; Jno. xx. 21-23), which are still in force for the ministers of the word, and will be unto the end of the world. In addition, it may be remembered that the Apostle is writing to churches already existing, though in most cases founded by himself, so that he does not place himself with his office and ministry temporal in priority,

* [ELLIOTT and ALFORD supply *εἰς*, not *ἐξ* (MEYER), the optative being the more usual form, as is implied in the suggestion of Dr. BAUR.—R.]

nor as to his rank above the church, but works on and in her, as well as for her.

3. Paul regards the church from a double point of view, as *consecrated to God*, and *believing*. With the first term (*ἁγίως*) he sets forth its *objective ground*, with the second (*πιστὸς ἐν Χριστῷ Ἰησοῦ*) its *subjective life*; the former marks the *Divine work of salvation*, the latter the *human acceptance and appropriation*; that indicates the *relation of the church to God*, this the *demeanor*; that defines their *worth* (dignity), this their *worthiness*; that is always *first*, impelling to the other, this is always *second*, having in the first its ground, impulse and power. In the objective factor, in God's arranging and ordering, there is constantly given the power, which will and can and should become efficient, even though only latent at times. Nothing is said respecting the degree and extent to which this power, given in connection with the assembly effected by God, has wrought and been successful in the whole body; from the first feeble beginnings on to the consummation, there are manifold, unmistakable gradations: fluctuations, too, and relapses of a very dubious character. But above the *appearance* in single churches and periods, the eternal and glorious basis must not be misunderstood; here Paul gives an important example to the Ephesians. The Christian must confess in humble gratitude that he is *ἅγιος*, and in assiduous obedience feel and show himself to be *πιστὸς ἐν Χριστῷ Ἰησοῦ*.

4. God, who has condescended and given Himself to us as a Father ("grace be unto you from God our Father") with His gifts ("peace"), stands together with Christ ("and the Lord Jesus Christ") toward us as Giver and Dispenser. It is the will of God, who has ordered all things ("by the will of God") to this end, constantly accomplishing His purpose actively through His creatures, inanimate as well as animate and personal, willing and unwilling, yes, resisting even. Accordingly the Lord sends His Apostles, remains together with the Father the constant source of all the benefits of salvation, aye, the element, the life-sphere for all the called and believing ones. Although it remains untouched here, in what relation the Lord Jesus stands to God the Father, it is still clear, that He needs no "grace" and "peace," but is, as the sending Lord and partaker of Divinity, highly exalted above us, and we are deep below Him, poor, wretched, without peace, needing Him, but yet the objects of His mercy, who should become partakers of God.

5. *Grace* and *peace* stand related to each other: in the former God condescends to man, in the latter man lifts himself to God. In *grace*, the Most High comes down into the depths of misery and sin; in *peace*, poor sinful man, taken up, reconciled, pacified, cleansed, draws nigh to his God and Father. Neither is complete at once, each has its development and history: *grace*, not merely forgiveness of sin, but deliverance, enlightening, sanctification, beatification, imparts ever more fully, penetrates ever deeper and wider, exalts ever more gloriously; *peace*, not merely rest, quiet, but union and harmony, strengthens more and more, grows and impels ever higher and more beautifully. This is indicated by the form of the benediction. The vic-

tory is decided; it will be followed up, improved, and that more completely—and all this by the *ethical mode of faith*, not an indefinite and general one, but the special definite faith in Christ Jesus, the living Mediator of all blessing and salvation.

HOMILETICAL AND PRACTICAL.

Did God make out of Saul, the persecutor of the Church of Jesus Christ, Paul the Apostle of Jesus Christ, then rejoice in humility and think that the same God who has made of thee a Christian, a joyous child of God, will help others to the same privilege; if He succeeded in doing this in your case, is it not even more likely to succeed in that of others?—Do not forget that in dealing with the Apostle of Jesus Christ, thou dealest with the will and work of God.—Take heed in thine office and calling, that thou standest there by the will of God.—Paul, so wonderfully led, so marvellously overcome and so highly favored, sees through all the defects, weaknesses, sins of his churches, their glory, the glory of the people of God, and their life of faith, however weak. Now then, do not starchy thyself in thy precious office with proud ignoring of the worth of thy flock; rejoice in the worth of thy ministry, but at the same time in the church of thy Lord; do not depreciate the church of God because of human appearances or on account of individual members, however numerous, since thou dost claim respect for thy office despite thy sinful person. The dignity of the office and the calling is to be recognized, even if the person in office or called permits himself to become guilty of unworthiness.

What is specifically Christian is this, that thou, called and trained by the Father, inwardly deniest the natural Ego more and more entirely, for the sake of the one and unique person, Jesus Christ.—He who is never satisfied in his morality, but humbly strives and believes and hopes, is near to Christ and belongs to Christ. Christless morality, irreligious virtue, or, as it was more faithfully termed in the last century and still is in this, "godless" virtue, calling and thinking itself "free," has only the outward appearance, the garment, is really foolish pride. Thou canst be a broker or agent of morality, then thy part in it is usufructuary, but thou art no owner of it.—From the fact that thou art "holy," i. e., consecrated to God, accepted by Him the Holy One, follows thy faith, which appropriates and believes what is Divine and holy, more and more inwardly to the internal personality. It is therefore not correct to say: Holiness proceeds from faith in Christ; hence Paul calls them believers, too. Nor is holiness merely the goal of Christian striving; he who has God and Christ, the Holy One, has holiness also; it is not put before us as a goal, far or near, but we, as Christians, are in it, as in an element, a sphere, that it may become ours, be in us, increasing and strengthening itself in us.—The *saint* consecrated to God (*ἅγιος*) says, first in the consciousness and confession of his faith, however: I am God's! The *believer* (*πίστες*) says: God is mine! But that we are God's always comes first, then that God is ours.—How well has Paul complemented the salutation of the Old Testament: *Peace be*

with you (Judges vi. 23; 1 Sam. xxv. 6, etc.), by adding or rather prefixing *grace*, which was not wanting in the Old Testament.

STARKE:—A minister of Christ, a teacher of the Gospel, must be installed by the will of God. Mirk this, ye runners, who run of yourselves.—Where grace is, there is peace also, even though it be not felt by a believer in his state of conflict.—Since grace and peace come from Christ as well as from God the Father, Christ must be very God as is the Father.

RIGGER:—A believer is already a saint.—My God! I am Thine; therefore am I holy. Uphold me in faith on Christ Jesus!—The chief possession of the saints and believers is grace and peace. This is from the very first the life of their heart; this distributes to them their daily nourishment and strength, and with this, too, they are equipped even unto the end of their course.

HEUBNER:—The call of God to the ministry gives the proper joy in office.—The Apostolic benediction contains all that is worth wishing for.—SCHENKEL:—Neither the consummation of salvation nor the beginning of faith is to be found outside of fellowship with Christ.—Grace is the ground of our faith, peace the hope of our life.

STIER:—He whom the Lord admits among His called saints, has an inextinguishable spark of faith, that may bring him among the elect and faithful. And if there were left of the church only a lodge in a garden of cucumbers, a cottage in a vineyard, a well-nigh devastated, straitly besieged city, and the rest were as Sodom and Gomorrah—if instead of the Ephesus of the days of Paul and John, there remains only the miserable village of *Aja-suluk*: yet shall the besieged city of God remain His preserved city, until He Himself destroys it, and we would not regard His sacred people as rejected either in their dispersion or in their blindness.—Grace and peace, it is just this which is wanting to those who are

away from Christ and without God in the world, aliens from the commonwealth of Israel. Grace and peace, it is this which is ever more and more needful for those, who have obtained precious faith in the righteousness which our God and our Saviour Jesus Christ gives. In this double yet single word we have once more: what proceeds from God and what should be effected in us. The first ground of all holiness is the *grace* of the Eternal One, meeting and preventing us; the final goal of all fidelity in faith is complete peace or entire salvation.

[EADIE:—"In Christ Jesus." The faith of the Ephesian converts rested in Jesus, in calm and permanent repose. It was not a mere external dependence placed on Him, but it had convinced itself of His power and love, of His sympathy and merits; it not only knew the strength of His arm, it had also penetrated and felt the throbbing tenderness of His heart—it was therefore in Him.—"Grace."—As a wish expressed for the Ephesian church, it does not denote mercy in its general aspect, but that many-sided favor that comes in the form of hope to saints in despondency, of joy to them in sorrow, of patience to them in suffering, of victory to them under assault, and of final triumph to them in the hour of death.—"Peace."—A conscious possession of the Divine favor can alone create and sustain mental tranquility. To use an impressive figure of Scripture, the unsanctified heart resembles "the troubled sea," in constant uproar and agitation—dark, muddy and tempestuous; but the storm subsides, for a voice of power has cried, "Peace, be still," and there is "a great calm:" the lowering clouds are dispelled, and the azure sky smiles on its own reflection in the bosom of the quiet and glassy deep. The favor of God and the felt enjoyment of it, the Apostle wishes to the members of the Ephesian Church.—R.]

II. PART FIRST.

THE GLORY OF THE CHURCH OF JESUS CHRIST.

CHAPTERS I.—III.

A. The ground and goal of the church.

CHAP. I. 3-23.

1. Grateful praise of the decree of grace.

(CHAP. I. 3-14.)

- 3 Blessed be the God and Father¹ of our Lord Jesus Christ, who hath [omit hath]² blessed us with [ἐν, in] all spiritual blessings [blessing]³ in [the] heavenly places in
- 4 Christ: According [even] as he hath chosen [he chose] us in him before the foundation of the world, that we should be holy and without blame before him [;] in
- 5 love: [omit the colon]⁴ Having predestinated us unto the adoption of children [unto adoption] by [through] Jesus Christ to [unto] himself,⁵ according to the good
- 6 pleasure of his will, To [Unto] the praise of the glory of his grace, wherein he hath

- 7 made us accepted [which⁶ he freely bestowed upon us] in the beloved: In whom we have [the or our] redemption through his blood, the forgiveness of sins [our transgressions],⁷ according to the riches⁸ of his grace; Wherein he hath abounded
- 9 [Which he made to abound] toward us in all wisdom and prudence; Having made known unto [to] us the mystery of his will, according to his good pleasure which
- 10 he hath [omit hath] purposed in himself: [,] That in [Unto]⁹ the dispensation of the fulness of times he might gather together in one [to gather up together] all things in Christ, both [omit both and supply the things]¹⁰ which are in heaven, and
- 11 [the things] which are on earth; *even* in him: [,] In whom also we have obtained an [In whom we were also made his]¹¹ inheritance, being [having been] predestinated according to the purpose of him who worketh all things after the counsel
- 12 of his own [omit own] will: That we should be to [unto] the praise of his glory, who
- 13 first trusted [we who have before hoped]¹² in Christ [or the Christ]. In whom ye also *trusted*, after that ye heard [In whom ye also, having heard]¹³ the word of truth, the gospel of your salvation: in whom also, after that ye believed [in whom *I say* having also believed], ye were sealed with the Holy Spirit of promise [the
- 14 Spirit of promise, the holy One], Which [Who]¹⁴ is the earnest of our inheritance until [unto] the redemption of the [his] purchased possession, unto the praise of his glory.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 3.—B. omits καὶ πατήρ. N. inserts καὶ σωτήρ [after κυρίου, to complete the well-known phrase], which is disapproved by the later reviser [N.³].

² Ver. 3.—[The aorist here ought certainly to be maintained in translation, as the allusion is to the past act of redemption. The idiom of our language frequently interferes with the regular application of the rule, but it is still no less certain that the English preterite is the nearest equivalent of the Greek aorist.] A slavish application of this rule has much marred the version of the *Amer. Bible Union*. This section presents a number of cases where the proper rendering of the Greek tense is a matter of some delicacy, though rarely of great difficulty.—R.]

³ Ver. 3.—[The singular should be retained, as in the Genevan, Bishops', and Rhemish versions. Alford and Ellicott (following the Syriac version) render: *blessing of the Spirit*, but this is a correct interpretation rather than a translation. *With* (E. V.) need not be changed to *in*, but the English reader should be reminded that the Greek preposition is ἐν.—R.]

⁴ Ver. 4.—[See *Exeg. Notes*.—R.]

⁵ Ver. 5.—[*Unto* adoption through Jesus Christ unto himself; the variations from the E. V. are all necessary: the adoption of children is pneumatic; δέσθαι should, as a rule, be rendered *through*, and εἰς *unto*. *Himself* is to be retained, because, although the reading is not αὐτῷ but αὐτῷ, the reference is to God, and this will not appear if the simple pronoun *Him* is substituted. Ellicott's rendering is peculiar: *having foreordained us for adoption through Jesus Christ into Himself*. He justifies the last proposition by the English idiom "adopt into."—R.]

⁶ Ver. 6.—N. A. B. have ἡς, corrected in the first to ἐν ᾧ, as D. E. F. G. K. L. read; the former is, however, *lectio difficilior*, and it is more likely that the latter arose from it, than the reverse. [The reading of the Rec. (ἐν ᾧ) is found in a great majority of cursives, many versions and fathers; it is adopted by Tischendorf and Ellicott. The other is received by Lachmann, Meyer, Alford. It is very difficult to decide, but the above rendering is based on the reading ἡς.—R.]

⁷ Ver. 7.—[The emphatic article τῶν before παραπτώμάτων is best rendered by the possessive pronoun *our*, as indeed is often necessary in translating the article from the German. *Transgressions* is more exact than *sins*, and thus the distinction between this verse and Col. i. 14 is maintained.—On τὴν before ἀπολύτρωσιν see *Exeg. Notes*.—R.]

⁸ Ver. 7.—[Instead of τὸν πλοῦτον (Rec., N.³ D.³ K. L.) read τὸ πλοῦτος (N.¹ A. B. D.). which is adopted by Lachmann, Rückert, Tischendorf (see his *Proleg.* p. lv. 7th ed.), Alford, Ellicott. Comp. Winer, p. 64.—R.]

⁹ Ver. 10.—[Among the multitude of emendations suggested in regard to this part of ver. 10, I have felt that it was only necessary to adopt this one, which literally translates the preposition εἰς. The phrases, *for*, *with a view to*, *in regard of*, *with reference to*, are not more intelligible than the simple *unto*, providing the pointing be properly altered (as above) to indicate the close connection with "purposed." Ellicott omits even the comma.—*Dispensation* was once an improper translation, but is perhaps now the nearest equivalent to the Greek οἰκονομία; *fulfilment* might be substituted for *fulness*, and *seasons* for *times*, but the gain would be slight. The omission of that requires a change in the finite construction of the remainder of the verse.—R.]

¹⁰ Ver. 10.—[The τε after τα in the Rec. is to be rejected, having scarcely any support (N.³). A much more difficult question is whether we should read ἐν or ἐν before τοὺς οὐρανοὺς. For the first, which is very unusual in this connection, the authorities are: N.¹ B. D. L. and 40 cursives, accepted by Lachmann, Rückert, Meyer, Alford and others; for the second (Rec.), A. F. G. K. majority of cursives, fathers, accepted by Griesbach, Scholz, Harless, De Wette, Tischendorf, Ellicott, Eadie, Braune. If the former be adopted, it must be as an ἀπ᾽ ἀγῶναιον; and is so remarkable a one, that we may well incline to the latter, especially as a careless copyist would find ἐν ἐπὶ close at hand. Comp. *Exeg. Notes*.—R.]

¹¹ Ver. 11.—N. B. K. L. [all modern editors]: ἐκληρώθημεν. A. D. E. F. G.: ἐλατθήμεν. which is the easier reading. [Braune takes this verb to mean: *made an inheritance*, not *obtain an inheritance*, as in E. V.—R.]

¹² Ver. 12.—[For a justification of this translation now generally adopted, see *Exeg. Notes*.—R.]

¹³ Ver. 13.—[This view of the construction is the simplest, and most defensible. The participles: ἀκούσαντες—πιστεύσαντες, are best rendered by the English past participles; *after that*, etc. (E. V.), is, too, pronounced in its temporal reference.—R.]

¹⁴ Ver. 14.—δς according to N. D. E. K. is *lectio difficilior* over against δ. A. B. F. [The latter is the reading of the Rec., Lachmann, Rückert, Alford. The former is accepted by Tischendorf, Ellicott, Meyer, who remarks on the readiness with which the latter reading would arise, owing to the neuter πνεῦμα.—R.]

EXEGETICAL AND CRITICAL.

Summary.—It is clear that ver. 3 *opens* the section with thanksgiving and praise for the blessing of Redemption. But in this wonderful chain of clauses (vers. 4-14), so interwoven and

intertwined, the divisions and groupings are not easily perceived, so that expositors hold very different opinions. But it is evident, that the three times repeated: "unto the praise of the glory of his grace" (ver. 6), "unto the praise of his glory" (ver. 12), "unto the praise of his glory" (ver. 14), form conclusions, receiving, it

is true, in the flow of language in vers. 6 and 12, qualifications for amplification and transition. Accordingly we find in vers. 4-6, the first foundation for praise: *the election of eternal mercy*; in vers. 7-12, the second: *the carrying out of the eternal decree*; vers. 13, 14, the third: *the personal appropriation of salvation*. Our view is directed to the Father before all time, the Son in time, the Spirit in eternity. So STRICK, who, however, artificially divides each section again into three parts, according to *ground, course and goal*.

[ALFORD, who follows STRICK, gives this summary: "The preliminary idea of the Church, set forth in the form of an ascription of praise, vers. 3-14:—thus arranged: vers. 3-6, the Father, in His eternal love, has chosen us to holiness (ver. 4), ordained us to Sonship (ver. 5), bestowed grace on us in the Beloved; vers. 7-12, in the Son, we have—redemption according to the riches of His grace (ver. 7), knowledge of the mystery of His will (vers. 8, 9), inheritance under Him the one Head (vers. 10-12); vers. 13-14, through the Spirit we are sealed, by hearing the word of salvation (ver. 13), by receiving the earnest of our inheritance, to the redemption of the purchased possession (ver. 14).—Dr. HONGE is less satisfactory, see ver. 4 for his exhaustive analysis of vers. 4-6.—R.]

HARLESS: I. The objective act of God, *a*) in the eternal decree of the Redemption of believers, *b*) actualized through the death of His Son (1-7: *παρπατωμάτων*); II. The revelation of this act in the word (7-10); III. The subjective actualization of this act in the Redemption of individuals (11-14).—MEYER takes the salvation (ver. 3) as *a*) foreordained (vers. 4, 5), *b*) effected (vers. 6, 7), *c*) made known (vers. 8-10), *d*) actually appropriated (ver. 11), by Jews (ver. 12), as well as by those who had been heathen (vers. 13, 14).—Others otherwise, always with an overlooking of the incisiveness so readily perceived.—[Dr. LANGE, who suggests the frequent occurrence of liturgical forms in Paul's Epistles, finds in these verses the most striking example. See his liturgical reading, *Romans*, p. 26.—R.]

Ver. 3. General opening.

Blessed be [*εὐλογητός*].*—First of all, we must notice the play upon the words: *εὐλογητός*—*εὐλογία*. The words *εὐλογεῖν* and *εὐλογία* have a two-fold meaning, as in *benedicere* and *benedictio*, to bless and blessing, בָּרַךְ (*barach*) to praise, to laud and to endow, all to be traced back to one sense, to *speak or promise good*. So *εὐλογεῖν*, Luke i. 64 (*ἔδλεν εὐλογῶν τὸν θεόν*); comp. xxiv. 53 (*αἰνοῦντες τὸν θεόν*); Jas. iii. 9 (*ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον*); *εὐλογία*, Rom. xvi. 18 (*διὰ τῆς χρηστολογίας καὶ εὐλογίας*), *decora oratio*, praise, Gal. iii. 8, 9, 14; Heb. vi. 7. The German word *Segen*, blessing, is derived from *signum*, sign, *i. e.*, the sign of the cross in pronouncing the blessing; from this is derived *segnen*, to bless (see JUETTING, *Bibl. Wörterbuch*, p. 171 ff.), and this means not only

to wish well (Ps. x. 8; Isa. lxxv. 16) in coming (1 Sam. xiii. 10) or in going (Acts xx. 1), but to praise, to thank (1 Cor. xiv. 16; x. 16) and also to assign or impart good or goods (Gen. xii. 2; xxvii. 34, 36). The meaning, to praise, to thank, does indeed become the prominent one, where it is applied to men with regard to God, since man has only words, can only *εὐλογεῖν*; as does that of allotting good or goods, where God's dealings towards men are in question, since with God there is no resting in words, His words are or become deeds. BENGE: *Antanaclassis: aliter benedixit Deus nobis, aliter nos benedicimus illi*. THEODORET: *εἰδέναι προσήκει, ὡς εὐλογοῦντες μὲν οἱ ἄνθρωποι τὸν θεὸν λόγους αὐτῷ προσφέρουσι μόνους, ἔργῳ δὲ αὐτὸν ἐνεργεῖται οὐ δύναται, ὁ δὲ θεὸς εὐλογῶν βεβαίως τοῖς λόγοις τῷ ἔργῳ καὶ παντοδραπὴν παρέχει φῶραν ἀγαθῶν τοῖς εὐλογουμένοις*. It is otherwise, when Jethro says of God: יהוה בָּרַךְ (Exod. xviii. 10), or Laban to Eliezer, (Gen. xxiv. 31): יהוה בָּרַךְ "thou blessed of the Lord" (comp. xxvi. 29; Matth. xxv. 34, where Jesus as Judge will say to His own: "Come, ye blessed of my Father:." Luke i. 28, where Mary is called *κεχαριτωμένη*, "highly favored," in the same sense). Both meanings appear here in our passage, where the Apostle praises and blesses God (*εὐλογητός*), who has blessed us (*ὁ εὐλογησας ἐν εὐλογία*).

The form here chosen should be noticed, *εὐλογητός*, which is always applied to God,* not *εὐλογημένος*, since for Him there is no time when He was not and will not hereafter be "blessed," so that God is *κατ' ἐξοχὴν ὁ εὐλογητός* (Mark xiv. 61). Nor is this—worthy of praise, to be praised, but like בָּרַךְ in a purely passive sense, as the promiscuous use of both forms requires. The position of the words also, at the beginning, shows that the emphasis rests upon it; in Rom. ix. 5 the Person is put first for the same reason. [So ELLICOTT.] On the sense of *εὐλογητός* it may be remarked, that Paul begins nearly all his Epistles with praise and thanksgiving to God, and that too with a reference to the churches and persons to which, the circumstances in which, and the purpose with which, he is writing; with *εὐλογητός* as here, only in 2 Cor. i. 3 (so 1 Pet. i. 3), usually with *ἐνχαριστεῖν*, Rom. i. 8; 1 Cor. i. 4; Phil. i. 3; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Philem. 4, with *χάρις* ἔχειν, 2 Tim. i. 3. As the received "grace" is returned again in thanksgiving, so is the *εὐλογία* received from the Lord, in the *εὐλογητός* from the praising creature: God is saluted, never blessed, with His own blessing (STIER).

The God and Father of our Lord Jesus Christ—ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.—Exactly as in 2 Cor. i. 3; 1 Pet. i. 3. Comp. Rom. xv. 6; 2 Cor. xi. 31; Col. i. 3; Rev. i. 6. It is most natural, since the passage does not read: ὁ θεός, ὁ πατὴρ τοῦ κυρίου, to join the genitive τοῦ κυρίου, "of our Lord," with θεός, "God," as well as with πατὴρ, "Father" (JEROME, THEOPHYLACT, RUICK-

* [The verb is usually omitted in this and similar forms of doxology. "Understand εἰν (Job i. 21; Ps. cxli. 2) or ἴστω (2 Chron. ix. 8)." So ALFORD, ELLICOTT. It is from this word that Dr. LANGE derives his view respecting Paul's use of liturgical forms; comp. Rom. ix. 5; and the O. T. passages cited above.—R.]

* [This is true in N. T. usage. In the LXX. it is almost universally left, though in Gen. xxvi. 29; Deut. vii. 14; 1 Sam. xv. 13; xxv. 33 as ELLICOTT remarks, εὐλογητός is applied to man. The distinction is sufficiently marked to justify Dr. BRACE's remark. See HARLESS in loco.—R.]

ERT, STIER), as the genitive is not necessarily required as an explanatory addition to *πατρί*. It is found without any qualification, in ver. 20; 1 Cor. xv. 24: *τῷ θεῷ καὶ πατρί*; vi. 23; 2 Tim. i. 2; Gal. i. 1: *θεοῦ πατρός*; 1 Thess. i. 1: *θεῷ πατρί*. Besides in iii. 14 many MSS. read: *τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* (though R. A. B. C. omit the genitive), while the established reading in i. 17 is: *ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, so that the Apostle, as this very Epistle shows, could join this qualifying phrase to "God" as well as to "Father." On this account MEYER is incorrect, in applying the genitive to *πατρί*, and not to *θεός*, on the ground that the former idea alone demands such complementing, and not the latter; nor should he have laid so great weight upon the notion, that the expression: *the God of Christ*, as an isolated one, has not obtained that currency, which it must have done, had it been found in this "solemn formula" also, since Christ's word on the cross (Matth. xxvii. 46: *θεέ μου, θεέ μου*) and on the day of His resurrection (John xx. 17: *ἀναβαίνας πρὸς τὸν πατέρα μου καὶ πατέρα ἡμῶν καὶ θεόν μου καὶ θεὸν ἡμῶν*; comp. Rev. ii. 7; iii. 12) suffice to justify this expression and this connection in our "solemn formula." We find too in B. the reading *ὁ θεὸς τοῦ κυρίου, κ. τ. λ.* Nor can it be asserted, with HARLESS, that if the following genitive belonged to the first substantive also, the reading should necessarily be: *ὁ θεὸς τε καὶ πατρί*; MEYER refers very properly to 1 Pet. ii. 25. *Καὶ* binds what is homogeneous; *τε* adds something accessory (WINER, pp. 404, 408); *καὶ conjuncti, τε ad-juncti*, as HERMANN says.* To be God and to be Father are not ideas which exclude each other, nor do they appear as two, but as a unity; He is here praised, who is not only the God of the Incarnate One, but is also the Father of this Lord, of the Only Begotten, whom He has given; thus is indicated the God-man by whom the blessings of Redemption are mediated. It was not necessary for THEODORET to say: *δηλὸν, ὡς ἡμῶν μὲν ἔστι θεός, τοῦ δὲ κυρίου ἡμῶν πατρί*. Practically this generally Christian formula has taken the place of the Jewish: the God of Abraham, Isaac and Jacob, even if it were not so intended by the Apostle or Apostles, as RUECKERT supposes.

Who blessed us [*ὁ εὐλόγησας ἡμᾶς*].—The active, overagainst the passive (*εὐλογητός*) denotes efficient, active blessing, the aorist the historical fact in the existence and condition of the Church.† Hence "us" should be taken in its wider meaning and applied to Christians, and should not be limited to the Apostle (KOPPE), who afterwards (ver. 15: *ἐγὼ*) begins to speak

of himself and his experiences, nor to the Jewish Christians, who are first thought of in ver. 11 (comp. ver. 13); so strong rather is the feeling of the fellowship under the blessing of God, that the Apostle, as the genuine Apostle to the Gentiles, includes with himself and the Apostles as his people, all men, who have become or will become Christians.

With all spiritual blessings, *ἐν πάσῃ εὐλογίᾳ πνευματικῇ*.—This denotes the sphere into which He in blessing has transferred them; He has so placed us in blessing, that we are surrounded, overflowed thereby, and *ἐν πάσῃ εὐλογίᾳ*. According to WINER (p. 105) this means every blessing; *πάσα ἡ εὐλογία* would be the whole blessing; see the instructive passage, Rom. iii. 19. There is no variety of blessing, which God has not bestowed upon us, but the entire fullness of the blessing, so that we have nothing more to receive, has not yet been conferred upon us. Comp. Rom. xv. 29: "in the fullness of the blessing of Christ."

The adjective "spiritual" limits the manifold variety to the domain of the spiritual, to what the Holy Spirit effects and imparts. It is recalled also in what follows respecting the adoption (ver. 5) the redemption and forgiveness of sins (ver. 7), the revelation (ver. 9) and thus is expounded the riches of that spiritual blessing, which we already possess, but which we ever need yet more. There is no manner of occasion for supposing an antithesis to the earthly blessings and promises of the Israelites (CHRYSTOSTOM, GROTIUS and others), or to their typical possessions and the vain ones of the heathen (SCHÜTTGEN); nor should "spiritual" be explained as *qui ad animum pertinet* (ERASMUS, ROSENUELLER); our spirit of itself still belongs to the *σάρξ*. [See *Romans*, p. 234 f.]* The Apostle is treating of the blessings promised in Joel iii. 1, which are no longer merely promised, since their fulfilment is expressed in "who hath blessed us."

In heavenly places, *ἐν τοῖς ἐπουρανίοις*.

1. Besides this passage the phrase is found in ver. 20; i. 6; iii. 10; vi. 12, and in all, even in the last named, with a local sense; in the domain of the heavenly; hence in accordance with the nature of the matter, it is not to be taken in any coarse, sensuous signification as measurable, limitable space, but as domain, region.

2. The word itself has in the preposition *ἐπὶ* a local reference, like *ἐπιχειροῦ* (1 Cor. xv. 40), but as this is to be distinguished from *κατάγειος, καταχθόνιος* (Phil. ii. 10), so is the former from *ὑπερχθόνιος*.

3. *Τὰ ἐπουράνια* at all events is not to be taken as *οὐρανός, οἱ οὐρανοὶ* or *βασιλεία τῶν οὐρανῶν*, but designates more indefinitely, in general, what belongs to heaven in contrast with what

* [MEYER's view: "God who is also the Father of our Lord Jesus Christ," would require, if a strict construction be insisted on: *ὁ θεός, ὁ καὶ πατὴρ*, as ALFORD intimates. ELIENOR admits that there are no grammatical or doctrinal objections to the view defended above, but prefers the other, mainly on the ground that the phrase "the God of Christ" is singular. HODGE and EADIE join the genitive to both nouns.—R.]

† [EADIE at first took this aorist as marking "a customary or repeated act," an interpretation he seems to have given up in his 2d edition, where, however, a trace of it is found in a footnote which has no corresponding number in his text. To take it as having the sense of the present, which HODGE seems to favor (though his view would require the perfect in Greek), is untenable. The aorist participle, retaining as usual its aoristic force, "refers to the counsels of the Father as graciously completed in the Redemption."—R.]

* [ALFORD is fully justified in saying: "πνευματικός in the N. T. always implies the working of the Holy Spirit, never bearing merely our modern inaccurate sense of spiritual as opposed to bodily." HODGE apparently accepts both, which is not allowable, even if the correct meaning be given the greater prominence. EADIE concedes the latter meaning in the New Testament, but improperly in every passage cited. He justly opposes the exclusive reference of our passage to *charismata* (WHITBY), alluding to the transitory character of these gifts. THEODORET: "The blessings referred to here are, the hope of the resurrection, the promises of immortality, the kingdom of heaven in reversion, and the dignity of adoption."—R.]

belongs to and is on earth, as appears from vi. 12, where the contest with the powers of darkness "in heavenly places" is spoken of in antithesis to the contest with flesh and blood.

4. The connection of the phrase *ἐν τοῖς ἐπουρανίοις* with *ἐν εὐλογία πνευματικῇ* is demanded by the fact that the latter is joined with *εὐλόγησας* and dependent on it, and hence the latter cannot belong to the verb as a closer qualification of the act of blessing. Accordingly this added phrase says, that every spiritual blessing, which we have received, springs from a higher world, is to be sought in a heavenly region and thence to be obtained. [ELLIOTT with his usual exactness presents the view here upheld and now generally received; he takes the phrase as "defining broadly and comprehensively the region and sphere where our true home is (Phil. iii. 20), where our hope is laid up (Col. i. 5), and whence the blessings of the Spirit, the *ἡ δωρεὰ ἡ ἐπουράνιος* (Heb. vi. 4) truly come." We may add from ALFORD: "Materially we are yet in the body; but in the Spirit, we are in heaven—only waiting for the redemption of the body to be entirely and literally there."—R.]

Accordingly it is incorrect:

a) To understand by *τὰ ἐπουράνια bona not loca*, with CHRYSOSTOM, THEODORET, LUTHER and many others; the idea of *possessions* is already found in *εὐλογία* (against RUECKERT, STIER). Nor is CALVIN right in saying: *Non multum refert, subaudiis locis an bonis; tantum voluit indicare presentiam gratiæ, quæ per Christum nobis confertur, quia scilicet non in mundo, sed in cælo et vita æterna nos faciat bonos.*

b) GROTIUS is in error, in referring it, to a place indeed, but to the *cælum summum* in contrast to the *regio astrifera*.

c) The rendering and explanation: *in heaven* (MEYER, RUECKERT, HARLESS, STIER, SCHENKEL and others), is not exact, passes beyond the word itself; still less is it admissible to refer it to the kingdom of heaven, the kingdom of heaven on earth, the church (ERNESTI, TELLER and others). [With more definiteness it is explained by HODGE: *cælum gratiæ*, the kingdom of grace here on earth, the heavenly state into which the believer is introduced; a view to which EADIE inclines.—R.]

d) To follow BEZA in joining the phrase to God, is as unjustifiable and inadmissible, as to accept with KORPE the aorist for the future, because the believers walk in heaven already in a certain sense (Phil. iii. 20, to which JEROME and BEZA refer), or *quia non in mundo, sed in cælo et vita æterna nos faciat beatos* (CALVIN), or *quia hæc (dona) nos et spe et iure in cælis collocant* (GROTIUS). The explanation of HOMBERG, that it is *= εὐλογία πνευματικῇ καὶ ἐπουρανίῳ* is altogether arbitrary and groundless.

In Christ, *ἐν Χριστῷ*, indicates the mediation of the blessing (*Segnen*) which consists in spiritual blessing (*Segen*). Comp. 2 Cor. v. 18 f. It is not *propter Christum* (MORUS, FLATT, MEYER: "in Him was contained the ground why God blessed us," which is after all equivalent to: for Christ's sake). SCHENKEL: "Outside of the fellowship with the Son there is no part in the spiritual blessing of the Father (Rom. viii. 9

f.)." It cannot be overlooked in this Epistle, that this phrase: *ἐν Χριστῷ*, is "the centre and heart beat of the Apostle's view." It is repeated in ver. 4, 6, 7, 10, 11, 12, 13 ff.; with the Apostle it stands in the same category as: in Adam, in Abraham. Herein (*ἐν Χριστῷ*) is to be found the difference between the Christian and Jewish Churches, the New Testament and Old Testament people of God. In the case of the former, the blessing was not wanting, nor the "spiritual," for the law is spiritual (Rom. vii. 14); even the "every" was not lacking, since God's Word was there, the forgiveness of sins, though in incipency, in types, in shadow (Heb. viii. 5: *σκιὰ τῶν ἐπουρανίων*, Col. ii. 17); nor yet is *ἐν τοῖς ἐπουρανίοις*, "heavenly places," altogether new, as though the New Testament first found place and voice there, first established itself there, while the Old Testament pointed only to the earthly Canaan (against STIER).

[ALFORD follows Stier, in accepting a reference to the Trinity in the threefold *ἐν*, but ELLIOTT's treatment of the phrases seems more exact: "*Εὐλόγησας* contains the predication of time (Donaldson, *Gr.* § 574 sq.), *ἐν π. εὐλογία πνευμ.* the predication of manner, more exactly defined by the local predication *ἐν τοῖς ἐπουρανίοις*, while *ἐν Χριστῷ* is that mystical predication which, as Stier well observes, 'is the very soul of this Epistle,' and involves all other conceptions in itself." This accords well with Braune's view, that it expresses the distinctively Christian character of the blessing here spoken of.—R.]

THE FIRST FOUNDATION OF THE PRAISE;
VERS. 4-6:

The Election of eternal mercy. [DR. HODGE thus analyzes these verses: "Of these (spiritual) gifts for which the Apostle blesses (God) the first in order and the source of all the others is election, ver. 4. This election is 1. Of individuals. 2. In Christ. 3. It is from eternity. 4. It is to holiness, and to the dignity of sons of God. 5. It is founded on the sovereign pleasure of God (vers. 4, 5). 6. Its final object is the glory of God, or the manifestation of His grace, ver. 6." This agrees with Braune's view, except that he substitutes "the church" for "individuals" under (1), viewing the church as an organism made up of individuals. See below and also *Doctr. Note 3.*—R.]

Ver. 4. **EVEN as he chose us in him before the foundation of the world** [*καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου*].—*Καθὼς* marks a relation, indicating a conformity of two facts, which correspond to one another: the *εὐλογεῖν* has taken place in conformity with the *ἐκλεγέσθαι*: He has blessed entirely as He has decreed in the choosing, the election. So MEYER also. That analogy is in question, according to which from the fact of the blessing a conclusion may be drawn with respect to the election. It is not merely indicated that there is an internal connection between the election and the blessing, but it is definitely stated that this carrying out *corresponds* to the eternal decree of God. BENIGL: *electio respondet, et eam subsequitur, benedictio, et patefacit*. Hence *καθὼς* is not used here as a designation of

causality (MORUS, RUECKERT) [HODGE: because], as it is in other passages (WINER, p. 417: [*quoniam*] quippe, siquidem); HARLESS takes it as an argumentative particle (=inasmuch) and says that it is related to *καθότι*, the latter however designating the *causa*, the former the *modus* (Rom. i. 28; 1 Cor. i. 6). [MEYER takes it as argumentative; ALFORD and ELLICOTT as explaining and expanding the foregoing, the latter admitting its causal force at times; EADIE is most exact: "These spiritual blessings are conferred on us, not merely because God chose us, but they are given in perfect harmony with His eternal purpose." However true it may be that "election is the cause or source of all subsequent benefits" (HODGE), it is hardly safe to found such a statement on the particle *καθώς*.—R.]

Ἐξελεῖσά τ ο = He chose us out for Himself; * Paul uses it only three times elsewhere (all in 1 Cor. i. 27, 28). The verb ἐκλέγεσθαι corresponds entirely to the Hebrew בָּחַר, as ἐκλεκτός = בָּחֵר. In the middle form it designates, both in the Old and New Testaments, an act of God, "by virtue of which some rather than others especially belong to God" (HARLESS). Although HOFMANN (*Schriftbeweis* I. p. 223 ff.) will only admit, that in this word respect is had to that on account of which one is chosen, or respect to him who on that account is chosen or accepted, and that the stress is laid each time upon that which the chosen one thus becomes, and not upon the *antithesis* to those who do not become this, yet he perceives in the preposition a preference, even if only a preference above a mass to which he would otherwise belong. He refers to οἱ ἐκλεκτοὶ ἄγγελοι (1 Tim. v. 21), ὁ υἱὸς τοῦ θεοῦ ὁ ἐκλεκτός (Luke ix. 35), ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός (Luke xxiii. 35), remarking, that the angels are thus designated as taken by God into His service, and that Christ is not elected out of the sum of humanity, to become what the rest should not become, but chosen to be, what the rest are not. Ἐκλέγεσθαι, does then still mark a preference, a distinction from others, who are not what the chosen are, even if not an opposition to these, who do not become this.† Respecting the others, in preference to whom the elect belong to God, nothing is indicated here,—whether they are not chosen after all, or no longer do or can belong to the elect; just as it is not said concerning the elect, that they cannot fall away from such a relation to God. Since in 1 Pet. i. 1, the church is termed "elect" and in the conclusion (v. 13) "the Church at Babylon elected together with you," and "elect of God" (Col. iii. 12), "for the elect's sakes" (2 Tim. ii. 10), "God's elect" (Rom. viii. 33), etc., are applied to individual Christians, because and in so far as

they are members of the Church of Christ, it may be concluded, that the act of election does not concern individuals as its immediate objects, as HOFMANN thinks. It is true that the κόσμος, out of which they are chosen (Jno. xv. 19), is not a sum of individuals, a multitude; it is rather an ethical conception. Still less is the Church a plurality, a *colluvies*, it is an organism, a whole. Yet God does have regard to the individuals, with Him the individual, the member, is not lost in the whole. Accordingly the explanation of HARLESS is to be sustained, only it must be remembered, that the *individuals* are not to be thought of as without connection, severed, by themselves alone, or the *others* as those who may not and shall not belong to God. HOFMANN's opposition is right only against this unjustifiable interpolation. It is evident that Paul could apply the word "chosen" only to himself and the members of the Church, because only in the case of these was this fact cognizable, and must be, or at least could be, perceptible to individuals. Hence we should here, with FRANK (*Theologie der Form. Con.* iv. p. 177), think of the world merely, out of which Christians are taken by virtue of their effectual calling, as in 1 Pet. i. 1; Jus. ii. 5; 1 Cor. i. 27 f., not however of the totality of those called, from whom the elect, as more numerous (Matt. xx. 16; xxii. 14), are to be distinguished. See further in *Doctr. Note* 3. Inadmissible, therefore, is the explanation: *præcipuo in nos amore Deus fuit*, because ἐκλέγεσθαι is also=imprimis amare vel imprimis beneficiis ornare (MORUS). Comp. 2 Thess. ii. 13. It is very erroneous to suppose (RUECKERT), that Paul transferred the faith of his nation, respecting the preference of their race to all the nations of the earth, to those who accepted Christianity with joy, and regarded these as the number chosen by God.

The position of the verb emphasizes this electing act of God as the main thing. It is then further defined.

First, there is added a designation of the objects, ἡ μ ᾱς, **US**. By this is meant the Church of Christ, the *congregatio sanctorum*, the "saints," who at the time make up the people of God, in whom the election, consummated in the calling, is perceptible and manifest. About the conduct of individuals, their faith, its degree or perfection, nothing is said, just as little as was expressed or indicated in *ἀγιος* (ver. 1). Accordingly the reference is not to individuals in themselves, to the sum of individuals at that time, but to the Church and its growth externally and internally, yet in such a way that each individual may refer it to himself.* RICHTER, therefore, correctly remarks: "God chooses for Himself, out of all, before others and for others." But it

* [ALFORD prefers to render the verb: *selected*, as best indicating the middle sense, and the choosing out of the world. See ELLICOTT *in loco* on this word.—R.]

† [EADIE also discusses HOFMANN's view, which is simply this, that the election is only a choosing *for* and *unto* something, not a choosing *out of*. MEYER says most emphatically regarding HOFMANN's position: "This is impossible from the notion of the word. A reference to *others*, to whom the chosen ones would still have belonged without the *ἐκλογή*, the verb *ἐκλέγεσθαι* always has, and as a logical necessity must have it." How true this is, will appear from the unsatisfactory and confusing character of all attempts to explain away this reference.—R.]

* [EBERARD (*Christliche Dogmatik*, § 560) denies the individual reference in the verb *ἐκλέγει*. but, as EADIE well remarks: "The choice of a multitude is simply the choice of each individual composing it. That multitude may be regarded as a unity by God, but to Him it is a unity of definite elements or members. On the Divine side the elect, whatever their number, are a unity, and are so described—*πάν ὃ δέωκε μοι*, John vi. 39; *πάν ὃ δέωκας αὐτῷ*, John xvii. 2.—a totality viewed by Omniscience as one; but on the human side, the elect are the whole company of believers, but thus individualized—*πάν ὃ θεοῦ τὸν νῦν καὶ πιστεύον*, John vi. 40." Paul says so distinctly that God chose us out, as to put men at their wits' end to make Him say anything else.—R.]

is also correct to say: *Sic nos quoque in Christo eramus, priusquam mundus fieret, vigora scilicet electionis æternæ* (MUSCULUS).

Second qualification: definition of modality, in Him, ἐν αὐτῷ, viz., Christ. By this our election is more closely defined and limited: Christ the Person, in whom we are chosen, the life-sphere, the life-element, in which we are the objects of the Divine election. HARLESS may be correct, in saying that it is first stated in what follows, how He has chosen us in Him, but he is incorrect in rejecting all closer definitions of expositors here as interpolated, even if they correspond with what follows. BEZA (*in ipso videlicet adoptandos*) is very near the true explanation, but his view is more limited than the subsequent context authorizes. Our union, our external and internal connection, with Christ is marked as the modality of our election. But the act of choice is asserted as a fact: in Him He has chosen us, so that as humanity was made in Adam, as the people of Israel was separated in Abraham, so the Church was chosen in Christ; not, however, that He has merely determined to choose us. Accordingly it is entirely improper to read ἐν αὐτῷ (Alex., MORUS, HOLZHAUSEN), nor is it = εἰς Χριστὸν (Ethiop. Vers.), or = δι' αὐτοῦ, τούτῳ διὰ τῆς εἰς αὐτὸν πίστεως (THEOPHYLACT and others), or per Christum et Christi merita prævisa (A-LAPIDE, BULLINGER), or propter Christum (GLASSIUS, FLATT). Finally, it is arbitrary and incorrect to join ἐν αὐτῷ with ἡμᾶς, since ὄντας is wanting and εἶναι ἡμᾶς ἁγίους follows.

[OLSHAUSEN, ELLICOTT: "In Christ, as the head and representative of spiritual, as Adam was the representative of natural humanity." "In the proper and final sense this can be said only of His faithful ones, His Church, who are incorporated in Him by the Spirit. But in any sense, all God's election is in Him only" (ALFORD). HODGE: "In Christ, i. e., as united to Him in the covenant of redemption;" on the ground of the federal union which precedes the actual union. So EADIE. MEYER is less exact: "The divine act of our election has in Christ its determining ground." "Outside this connection of the divine decree of election with Christ we would not be chosen; but in Christ there lay for God the causa meritoria of our election." This is really equivalent to propter Christum.—R.]

Third qualification: a temporal definition, before the foundation of the world, πρὸ καταβολῆς κόσμου. Used by Paul only here, but found in John xvii. 24; 1 Pet. i. 20. In Matt. xxv. 34; Luke xi. 50; Heb. iii. 4: ἀπὸ καταβολῆς κόσμου; Matt. xiii. 35: ἀπὸ καταβολῆς. The preposition πρὸ denotes that the election took place before the creation, and, since καταβολή designates the foundation, the groundwork, before the beginning of the carrying out of the well-ordered plan of creation. Thus the reference to the eternity preceding time is made very strong,* stronger than in πρὸ τῶν αἰώνων (1 Cor. ii. 7; comp. 2 Tim. i. 9; Rom. xvi. 25; Col. i. 26; Eph. iii. 9, 11). The election precedes the crea-

tion: the fulfilment of the former is justified in creation and its history, in the history of the world. HARLESS: "The plainest parallel is 2 Tim. i. 9: 'who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.'" OLSHAUSEN (with STIER also) properly rejects the idea of a real, individual existence of believers before the creation in the Divine mind, but Christ's existence with the Father before the creation of the world is unmistakably indicated (STIER). BENGL: *Hæc præsupponunt æternitatem filii Dei, namque filius, ante mundum factum erat objectum amoris paterni non futurum tantummodo, sed jam tum præsens*, John xvii. 5, 24. [ALFORD (after STIER): "How utterly irreconcilable pantheism is with this, God's election before laying the foundation of the world, of His people in His Son."—R.]

That we should be holy and without blame before him [εἶναι ἡμᾶς ἁγίους καὶ ἄμώμους κατενώπιον αὐτοῦ].—The infinitive εἶναι ἡμᾶς adds a supplement to the previous clause, to the phrase ἡμᾶς ἐν αὐτῷ in particular, and is to be taken as epexegetical (WINER, p. 298), giving prominence to the end, purpose and result of the election. The position of εἶναι marks the existence, the actualized reality aimed at in the pretemporal, eternal choice. Chap. iii. 4, 6 (ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ—εἶναι τὰ ἱθὺς, κ. τ. λ.) is similar.

Whether we are to understand the then present realization, just begun, or the consummation, begun in the church militant, or the completed reality in the church triumphant, cannot be determined from the adjectives "holy and without blame," but must be found in the phrase κατενώπιον αὐτοῦ, "before Him." It is not necessary to write αὐτοῦ, with HARLESS, STIER and others. BENGL has remarked (*App. ad Matt. i. 21*), and TISCHENDORF [*Præf. N. T.*, p. 58 f. ed. 7], corroborates it, that before αὐτοῦ αὐτοῦ, αὐτὸν we constantly find ἀπ', ἐπ', μετ', ἐπ', κατ', never ἄφ', ἰφ', μεθ', ἐφ', καθ', so that in the New Testament the reflexive form αὐτοῦ is never used, but in its stead ἑαυτοῦ. Thus too it happens that αὐτός is referred in quick succession to different subjects, as Mark viii. 22; ix. 27-29 (WINER, pp. 141, 143*). From the Apostle's point of view αὐτοῦ is quite correct, and to be understood of God, even though ἐν αὐτῷ refers to Christ: To the phrase κατενώπιον αὐτοῦ corresponds the Hebrew לְפָנַי יְהוָה, coram Deo. According to this we must accept a reference to the present life, and not to the Judgment. The context at all events gives no support for the reference to the Judgment, which He will hold at the end of days. The parallel passage, Col. i. 22: "to present holy and unblameable and unprovable in His sight," as well as the "now" (ver. 21), and "if at least ye continue" (ver. 23) refer

* [The question respecting the use of αὐτοῦ is discussed on this page of WINER'S *Grammar*. The sweeping assertion that it is never used, is not accepted by WINER. It appears, however, that under the influence of GRIESBACH, this pointing became too frequent, the tendency now being against it. ELLICOTT says: "The distinction, however, between the proper use of these two forms cannot be rigorously defused."—R.]

* [ELLICOTT says that this phrase "here serves to define the archetypal character of the New Dispensation, and the wide gulf that separated the πρὸς αἰῶνας πρὸ χρόνων αἰώνων (2 Tim. i. 9) of God with respect to Christians, from His temporal ἐκλογὴ of the Jews."—R.]

definitely to the present state.* This is confirmed by a comparison with Jude 24: "to present you faultless before the presence of His glory with exceeding joy." We must evidently apply this to the Judgment before God in eternity, but the expression is modified in accordance with this meaning. Hence STIER is mistaken in regarding our passage as applicable "to the last flaming glance of the holy Judge, who can and will be the perfectly righteous and eternal beatifying God alone (Heb. xii. 23)." SCHENKEL too is not satisfied with the reminder that He is the knower of hearts, but refers to His great Judgment day.

[MEYER renders this phrase: *judice Deo*, in connection with his view of the forensic reference of the adjectives "holy and without blame." But the reference to sanctification is to be preferred, and hence if "before Him" does not refer to the last Judgment, it must mean: *vere, sincere* (BEZA, ELLICOTT; so EADIE). ALFORD: "In the deepest virtue of our being, thoroughly penetrated by the Spirit of holiness, bearing His searching eye; but at the same time implying an especial nearness to His presence and dearness to Him—and bearing a foretaste of the time when the elect shall be ἐνώπιον τοῦ Θεοῦ, Rev. vii. 15."—R.]

With our view then "holy and unblamable" cannot of course mean the complete holiness, which is the original end of the first choosing, as its attained goal before the throne of God, as STIER thinks, or humanity cleansed from all the defilements of sin, which, according to SCHENKEL, is the end of the Divine election. ἅγιος, *holy*, can scarcely be taken in any other sense than that of ver. 1, designating one consecrated to God. The distinction between its meaning here and ver. 1 is to be found in the qualifications: εἶναι—κατενώπιον αὐτοῦ. This state of consecration is therefore a reality, not merely a being "called," a "name" (although even this latter is not a mere sound, a non-entity), a reality too before God, and not merely before men. Accordingly ἅγιος here must in some way mark the internal effects upon the subject, connected with this state of consecration; so that ἄμωμος is very naturally added.

* ἄμωμος corresponds to the Hebrew מְרִירָה, *unblemished*, and is to be rendered neither *irreprehensus* (MORUS) nor *irreprehensibilis* (2 Pet. iii. 14; Phil. ii. 15, where the form is ἀμώματος), even though this is the original meaning (PASSOW *sub voce*). It is applied strictly to the sacrificial animal (1 Pet. i. 19) which is also consecrated to God.† The two words are joined together elsewhere (v. 27; Col. i. 22); in the first passage they are used of the church ("not having spot, or wrinkle, or any such thing"), in the latter, which is parallel to our verse, καὶ ἀνεγκλήτως is added. Hence we are reminded of Rom. viii. 33: "Who shall lay anything to the charge of God's elect? It is God that justifieth," and have to do with those who are transferred εἰς νιοθεσίαν (ver. 5), who are partakers of "re-

demption," "the forgiveness of sins" (ver. 7), among whom all this is inward, living truth, the vital beginning of a glorious conclusion, so that advance is ever made toward holiness (1 Pet. i. 15, 16), and the saying in the Apocalypse (xxii. 11) is verified: "he that is holy, let him be holy still," which indeed finds a further verification in eternity. Thus both a condition, a subjective state, and more especially a *position*, which is to be and has been occupied, a *station* into which they have come and live, are meant, and not merely a *judgment*. The words of KOPPE, which HARLESS recalls, are apt: *non tum ad virtutis studium, quam potius ad dignitatem Christianorum, qua tanquam homines innocentes sibi que curos Deus eos tractat, est referendum, idem quod alias in cpp. Pauli est δικαιοσύνη παρὰ θεῷ*. Accordingly ἅγιος without further qualification does not refer to inward, actual sanctification (STIER). Such limitations as: *nisi confecto nostro stadio* (CALOV.), *quantum quidem hujus in mortali vita per Dei ipsius gratiam et carnis nostræ infirmitatem fieri potest* (CALIXTUS), are as inadmissible as the explanation of BAUMGARTEN-CRUSIUS, that the final end of the matter of Christianity is found in moral worth, or RUECKERT's opinion, that it was the Apostle's peculiarity, to idealize everything.

[Modern English commentators accept the distinction of MEYER respecting these two words: the first presents the *positive*, the second the *negative* side; but there is an unusual agreement among them against the reference to justification, which BRAUNE, MEYER, OLSHAUSEN, HARLESS, KOPPE and others favor. CHRYSOSTOM, THEOPHYLACT, CALVIN, STIER, HODGE, EADIE, ELLICOTT, ALFORD and others, apply the adjectives to sanctification. And with good reason: For an ultimate *result* is here spoken of, and Paul who had stamped the technical sense on so many Greek words before this Epistle was written, would have made the other meaning plain by using such words here. Dr. HODGE deduces very properly these statements: "If men are chosen to be holy, they cannot be chosen because they are holy." "Holiness is the only evidence of election."—R.]

In love, ἐν ἀγάπῃ.—Of course, His, God's love. This phrase, at the close of ver. 4, must be connected grammatically with the following participle, thus standing in emphatic position. The Greek is much freer in the position of words than the German; where the latter must help out the meaning with particles, the former requires only change of position; still it never goes beyond bounds in this respect. It cannot be connected with "chose" (OECUMEN., THOMAS, FLACIUS, BAUMGARTEN, FLATT, and others), since it stands entirely too far and too decidedly removed from that verb: and must be regarded as "trailing after it." Nor yet is the connection with "holy and blameless" (AMBROSIASTER, ERASMUS, LUTHER, CALVIN, BEZA, GROTIUS [*evangelii, τὸ πᾶν* is in love], WOLF, RUECKERT [dubiously], MORUS, MATTHIES, HEUBNER [E.V., ALFORD, HODGE], admissible; although ἄμωμος ἐν ἀγαλλύσει (Jude 24) and ἀμώματος ἐν εἰρήνῃ (2 Pet. iii. 14) occur, yet it is in such close union as to form one idea; the phrase could be separated from its adjective by "before Him," only in case the latter were adopted to be in-

* [Dr. BRAUNE seems to refer Col. i. 22 to the future Judgment, in his notes on that passage.—R.]

† [As there is here no sacrificial allusion, direct or indirect (comp. chap. v. 27), it seems best to retain the simple etymological meaning: *inculpatus*"] (ELLICOTT).—R.]

cluded with the adjective as one idea, which was to be qualified; but Paul uses *ἀγιος καὶ ἀμωμος* without any qualification (ver. 27; Col. i. 22), and the proper exposition excludes this connection, which has mainly subserved the Romanist and Rationalistic view. Accordingly most (from the *Peshito* to TISCHENDORF) have upheld the connection with *προορίσας* as the only admissible one.

[The connection with the adjectives favors the reference to sanctification in those words, giving this sense: we are chosen to be placed "in a state of moral excellence which consists in love" (HODGE). But this author is as little justified in saying that the reference to sacrificial purification occasioned the connection with the following participle, as BRAUNE is, in affirming that the connection with the adjectives has mainly subserved the Romanist and Rationalistic view. Neither of these statements affect the question. ALFORD has an able defence of the ordinary connection. Besides arguing that throughout this long sentence the verbs and particle precede their qualifying clauses, since the verbs are emphatic, giving prominence to God's act, not His attribute, he holds that this qualification is highly appropriate: "*ἀγάπη*, that which man lost at the Fall, but which God is, and to which God restores man by redemption, is the great element in which, as their abode and breathing place, all Christian graces subsist, and in which, emphatically, all perfection before God must be found." All which is true, but not sufficient to overcome the grammatical objections to this view. Dr. HODGE says that "predestinated" has a subsequent qualification, hence it would be tautological to join "in love," to it, but as ELLICOTT intimates, the two qualifying phrases point to two different attributes; one to the loving mercy, the other to the sovereign power of God. The view of BRAUNE is, that of the *Peshito*, CHRYSOSTOM, THEODORET, THEOPHYLACT, AUGUSTINE, JEROME, BENGE, KOPPE, STORR, HARLESS, DE WETTE, OLSHAUSEN, HOLZHAUSEN, STIER, TURNER, EADIE, ELLICOTT, MEYER, BLEEK; also GRIESBACH, SCHOLZ, LACHMANN, TISCHENDORF. The list might be enlarged, but is long enough to sustain the last remark of BRAUNE against HODGE's assertion that "the majority of commentators adopt the construction followed by our translators."—R.]

Ver. 5. In love having predestinated us [*προορίσας ἡμᾶς*].—*Προορίζεν*, to determine beforehand; *πρὸ* points out, that the determination existed before the thing or person to be destined, and is to be more closely defined only by the context: "before the foundation of the world" (HARLESS, STIER, MEYER, and others), hence beforehand, not before others (BAUMGARTEN). The participle is associated with *ἐξελέξατο*: *ἐξελέξατο τῷ προορίσαι, or καὶ προορίσει*. Thus the Greek expresses it, not indicating a chronological sequence; the temporal relation is not touched upon. The aorist indeed denotes the concluded action without reference to the past or present; the matter spoken of is before time. Similarly vers. 8, 11, 13, 20. The participle denotes, therefore, not priority of fact, but only the attendant manner (HARLESS). HOMBERG is incorrect: *postquam nos prædestinavit adoptandos*,

elegit etiam nos, ut simus sancti. In that case we should have found at all events, *πρότερον προορίσας*. When the Apostle says (Rom. viii. 30): "whom he did predestinate, them he also called," without mentioning the election, we must find the latter included in the first ante-temporal act, not in the other act of accomplishment, taking place in time. Nor can it be inferred from Rom. viii. 29: "whom he did foreknow, he also did predestinate," that the predestination was preceded temporarily by a particular act, that of foreknowing, quite as little as the two notions are to be confounded.

[As regards the relation of priority, ALFORD and STIER, take the "election" as antecedent to the "predestination," the former regarding the *ἐξελέξατο* in this passage as ranking with the *προέγνω* in Rom. viii. 29. On the other hand HODGE implies just the reverse, that the election is based on the preceding predestination. ELLICOTT too regards the participle "as temporal, not modal, and its action as prior to, not synonymous with, that of *ἐξελέξατο*." He takes it as=*quum prædestinavit*, "after He had," &c., but MEYER says that "predestinatio is never elsewhere distinguished from *electio*, as antecedent to it." EADIE too takes the participle as synchronous with the verb, which is safest where there is no grammatical necessity for insisting on the temporal qualification (see, however, WINER, p. 321). It is not well to dogmatize about the order in the Divine mind, especially on so slender a basis as that afforded by the Greek aorist participle.—R.]

The phrase "in love," coming first, marks with special emphasis the motive of the predestination. *In hac epistola regnat τὸ ἀμο, amor, amatus; ipsi principio epistolæ congruit* (BENGE). This precedence is like iii. 18: *ἐν ἀγάπῃ ἡ ἀρεζωμένοι*. What is thus demanded by the thought, and confirmed by the form of language, is certainly not contradicted, as will appear, by what follows: *κατὰ τὴν εὐδοκίαν—εἰς ἑταίρον δόξης τῆς χάριτος*, which is not added tautologically, as some (MATTHIES and others) suppose.

"*ἡμεῖς*, "us," is the object, as in ver. 4; but it must be noticed, that we have here, not *ἐκκλησία* or some such collective notion, but *ἡμεῖς*. Hence it cannot be said with SCHENKEL: "The predestination applies to the whole of the Divine decree of salvation, the election to the individual persons in whom it is accomplished." So much only is correct, that the thought does not respect individuals as such, a *colluvies*, a *multitudo*, but the church and its members, or the individuals as members of an organism, but in the predestination, just as in the election (ver. 4). Comp. Rom. viii. 29 f. [EADIE makes a far better distinction between *προορίσας* and *ἐξελέξατο*: "The end pre-appointed—*πρὸ*, is implied in the one; the mass out of which the choice is made—*ἐκ*, is glanced at by the other." So ELLICOTT.—R.]

Unto adoption, *εἰς υἰοθεσίαν*. This designates, in distinction from *τεκνογονία* (1 Tim. ii. 15), adoption (*υἱὸς θεῶν, υἱὸν θεῶν ποιεῖσθαι*); we are not children by nature, like Christ, but only by grace. Adoption is a rich conception, not at all a simple matter, and its actualization has a very significant history; it did not come to maturity at once, but has a development from primary stages, preceded by grand preparatory

stages, unto its completion in eternity. To the Old Testament Israel belonged the adoption (Rom. ix. 4, to which are added the glory, the covenants, the giving of the law, the service of the sanctuary, the promises); even the Christians are "waiting for the adoption, the redemption of the body" (Rom. viii. 23). An explanatory parallel to our verse is found in Rom. viii. 29: "He also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren;" ver. 30 ("he also glorified") however points yet deeper, so that we must recall the bold words of Peter (2 Pct. i. 4): "that by these ye might be partakers of the divine nature," as well as those of Paul (Rom. viii. 17): "If children, then heirs; heirs of God, and joint-heirs with Christ." Comp. Gal. iv. 5-7; 1 Thes. ii. 12; 2 Thes. ii. 14; 1 Jno. iii. 2. Hence it is not a formula solemnis ad Christianam religionem adducere (KOPPE), nor to be referred in general and indefinitely to the benefits, which distinguish Christians from other men (FLATT), nor yet futura beatitate ornari, adeo amari Deumque redamare (MORUS), nor can it be said: *viobecia venie peccatorum morte Christi parte certa spe verissime constat* (TITTMANN).

[HODGE: Sonship in reference to God includes,—1. Participation of His nature or conformity to His image. 2. The enjoyment of His favor, or being the special objects of His love. 3. Heirship, or a participation of the glory and blessedness of God. Sometimes one and sometimes another of these ideas is the most prominent. In the present case it is the second and third." MEYER has a good note in loco on *viobecia*.—R.]

Through Jesus Christ unto himself, διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν.—Against the reading αὐτόν, see the close of ver. 4. Διὰ with the genitive retains the meaning *per*, through, marking the mediator, cannot therefore be: *propter* (MOLDENHAUER). Comp. John xiv. 6. The person of the Lord must be regarded as that of the mediator. Even though we find in Gal. iii. 26: *τιοὶ διὰ τῆς πίστεως*, there the subjective mediation which proceeds from the Object of faith, the mediator, is marked, here the objective, to which the former will not be wanting. We take αὐτόν as referring to God; should Jesus Christ be meant, the reading must be, καὶ εἰς αὐτόν. Hence the explanation is incorrect: *in conformitatem ejus (Christi) per fidem et bonos mores* (ANSELM and others). But the preposition εἰς must retain the sense *unto* or *into* Him, as is required by those passages cited in the last paragraph, which indicate the final end of the *viobecia*. Hence it is not so much an "explanatory addition" (HARLESS), as an adjoined supplement (STIER). The explanation: *ad gloriam gratiae sue* (PISCATOR, MORUS), is in any case insufficient. It is impossible to take εἰς αὐτόν as= the Hebrew *לְךָ, sibi* (GROTIVS, WOLF, KOPPE following the paraphrase of BUCER: *Qui prædestinavit pridem nos, ut in filios sibi per Jesum Christum—adoptaret*). PASSAVANT weakens it into: up to God. Nor is it—*ἐν ταύτῃ* (CALVIN, BEZA, CALIXTUS); and just as little a circumlocution for the genitive αὐτοῦ, qualifying *viobecia* (RUECKERT). MEYER is excellent: "How rich and entirely Grecian Paul is precisely in his prepo-

sitional expressions, by which he *never* represents a mere relation of case."

[Among the various opinions respecting εἰς αὐτόν, and the shadings of signification attached to it, the view of ELLICOTT seems most satisfactory: "In these deeper theological passages the preposition seems to bear its primary (εἰς=εἰς Donaldson, *Cratylus*, § 170) and most comprehensive sense of 'to and into' (see Rost u. Palm. *Lex. s. v.*); the idea of *approach* (τὴν εἰς αὐτόν ἀνάγονσαν, Theophylact) being also blended with and heightened by that of *inward union*; comp. notes on Gal. iii. 27. We may thus paraphrase, 'God predestinated us to be adopted as His sons; and that adoption came to us through Christ, and was to lead us into, and unite us to God.'—R.]

According to the good pleasure of his will, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ.—*Eudokia* can indeed mean good will, as in Luke ii. 14; Phil. i. 15; ii. 13; 2 Thess. i. 11, or wish, *arbitrium*, or Matt. xi. 26; Luke x. 21. Here however it is equivalent to *βουλὴ*, ver. 11: κατὰ τὴν βουλὴν τοῦ θελήματος, and the sense is that what was ordained in love, He ordained according to (κατὰ) the determination of His will. As ἐν ἀγάπῃ (ver. 4) denotes the principle of the ordaining, εὐδοκία here cannot mean "good will." It is the substantive answering to δοκεῖν (frequentative from δέχσθαι, Ion., δέκεσθαι), to seem good, as Acts xv. 22, 25, 28=*beneplacitum*, and is distinguished from βουλὴ, the inclinational* act of willing (while ἐθέλειν designates the ethical act), only in this, that it refers more to deliberation, choice. Comp. TITTMANN, *Syn. I. p. 124 ff.* Hence the interpretations of THEODORET (ἡ ἐπ' ἐνεργείᾳ βούλησις), STIDAS (from Theodoret ad Ps. v. 12; τὸ ἀγαθὸν θέλημα), BEZA (*benevolentia*), LUTHER, MORUS (*pro benevolæ suo consilio*), HARLESS, (according to the kindness of His will), OLSHAUSEN, HEUBNER [EADIE, not MEYER as the German indicates,—R.] and others, are incorrect.

[The two meanings of *eudokia* here under discussion are: 1. *beneplacitum*, mere good pleasure; 2. *benevolentia*. Undoubtedly in this case God's good pleasure was also His *benevolentia*, but to which does the Apostle here refer? The usage of the LXX. favors the latter meaning, but in the New Testament both occur. The context must decide. It favors meaning (1.), for (a) the idea of benevolence in the highest degree was already introduced as a qualification in ἐν ἀγάπῃ, admitting that the phrase is to be joined with this verse. (b) The phrases occurring afterwards in vers. 9, 11 point to this meaning, especially βουλὴν τοῦ θελήματος αὐτοῦ (ver. 11). (c) The reference being to the actor exclusively and not to the objects of the action, this meaning brings them less into view (ELLICOTT, after DR WETTE). The proper safe-guard against the notion of bare arbitrary decree is found in ἐν ἀγάπῃ. So substantially but with an occasional tendency to press the sense too

* [Braune says: *dem gemüthlichen Akt des Wollens*, thus indicating his acceptance of Buttman's distinction between βούλομαι and θέλω (the former more an act of inclination, the latter of deliberation, choice). On this see ver. 11. The word *gemüthlich* has no English equivalent, so far as I am aware.—R.]

far, GROTIUS, ERASMUS, CALVIN, BENDEL, FLATT, RUECKERT, DE WETTE, MEYER ("the free self-termination independent of all human desert is here meant"), BLEEK, HODGE, ALFORD, ELLICOTT. Nor does this view make the ground for thanksgiving the less, as EADIE implies.—We accept *θέλημα* here in the simple sense of "will," reserving the discussion of its precise meaning for a subsequent page.—R.] The explanation of CHRYSOSTOM (*τὸ σφοδρὸν θέλημα, τὸ μετὰ ἐπιθυμίας θέλημα*) is to be rejected.

Ver. 6. **Unto the praise of the glory of his grace,** εἰς ἐπαινον δόξης τῆς χάριτος αὐτοῦ.—Εἰς ἐπαινον points to the *νοῖοι θεοῖ*, who now praise, as those who have been blessed by the sonship and heirship, and renders prominent, that God's ultimate aim is the blessedness of His creatures, of His Own. For εἰς ἐπαινον is to be taken in connection with *προσρίσας εἰς νιοθεσίαν*—εἰς αὐτὸν as forming the conclusion; it reaches unto the praise from him who has been pardoned. The object of the praise is "the glory," but not glory in itself, or God's glory, but "of his grace" (*αὐτοῦ* not *αὐτοῦ*, see on ver. 4). *Χάρις* is ἀγάπη, the latter is however more general, the former more special, marking love, which condescends, like the German *Gnade* (see on ver. 2), or which acts upon *χαίρειν, χαρὰ*, making or being *χαρίεις* (lovely). This then is, principally, the object of the praise, which lauds indeed the glory of the grace. This glory is the object of the praise, vers. 12, 14, where we find: εἰς ἐπαινον τῆς δόξης αὐτοῦ. It is remarkable that the article is omitted here before δόξης; but δόξα is not the main idea, but ἡ χάρις αὐτοῦ, and we should render (according to WINER, p. 179): To the praise of His glory in grace (*Gnadenherrlichkeit*), so that δόξα τῆς χάριτος forms one conception. Still it is altogether inadmissible to explain the genitive δόξης as a Hebraism for the adjective ἐυδοξος; Paul was acquainted with that adjective (v. 27; 1 Cor. iv. 10) and did not select it here. This is equally true, whether it be joined with ἐπαινον, as meaning: to glorious praise (GROTIUS, ESTIUS), or to τῆς χάριτος: to the praise of His glorious grace (LUTHER, BEZA, MORUS, KOPPE, FLATT, and others).

[MEYER: "The glorifying of the Divine love (which however is here designated, according to its definite peculiarity, as *grace*, because it concerns what is sinful, ii. 1 ff.) is the final end" of the Divine predestination. ELLICOTT: "As CHRYSOSTOM appears rightly to have felt, δόξης is a pure substantive, and serves to specify that peculiar quality or attribute of the χάρις which forms the subject of the praise."—R.]

Which he freely bestowed upon us [ἣς ἐχαρίτωσεν ἡμᾶς].—On the attraction ἣς ἐχαρίτωσεν for ἣν—according to the well-known expression *χαρὶν χαριτοῖν*, see WINER, p. 154, and the *Textual Note*°. Similar cases, iv. 1; 2 Cor. i. 4. *Χαριτὸν* = *gratia aliquem afficere*; but *gratia* may be taken in the subjective or objective sense, so that this means either: He has made lovely, pleasing, or: He has dispensed grace, favor. The word occurs elsewhere in the New Testament only in Luke i. 28 (the salutation of the angel to Mary: *χαίρε κεχαριτωμένη*, where either meaning may be accepted, or both com-

bined (STIER *in loco*.) [The objective sense is certainly to be preferred in Luke i. 28; for to take the other view involves at least a quasi-support of very untenable dogmas. On the force of Greek verbs in *ὧ*, see EADIE, HARLESS, ELLICOTT.—R.] It also occurs in the LXX. (Sir. ix. 8; xviii. 17), and in the first sense. The reading ἣς supports the first view; the reading ἐν ἡ the other. For the former was evidently accepted in the Syriac version, and aptly reproduced: *quam effudit super nos*, so that His grace has not remained and does not remain fruitless. So the Vulgate: *gratificavit*. CHRYSOSTOM: *οὐ μόνον ἀναρτημάτων ἀπήλλαξεν, ἀλλὰ καὶ ἐπεράστους ἐποίησεν*; THEODORET, *Theophylact*, EUCOMENIUS to the same effect. A-LAPIDE: *Gratiosus nos reddidit, scilicet gratiam suam nobis communicando et infundendo*. LUTHER: *Angenehm gemacht, made pleasant*. BEZA: *Gratis nos sibi acceptos reddidit*; so STIER and others. The second view is held by BENDEL (*gratia amplexus est*), BAUMGARTEN, KOPPE, FLATT, HARLESS, RUECKERT, SCHENKEL and others. At all events with the perspective reaching "unto the praise of the glory of His grace," we must not leave out of view the result of pardoning, the effect of the χάρις on the *χαριτωθέντες*, who become *χαρίεντες*; here, where the Apostle "closes his first circle of thought" (STIER), there is at the same time a reference to the goal aimed at from the pardon. Accordingly "us" applies not merely to Paul and his readers or contemporaries, but to all believers.

[The subjective sense may be involved, but the other seems decidedly preferable. ALFORD says the subjective meaning of *χάρις* does not seem to occur in the N. T., certainly not in St. Paul. He very properly argues for the other meaning, from the "indefinite aorist, referring to an act once past in Christ, not to an abiding state which He has brought about in us." Also from the context which is all of God's grace. So ELLICOTT, EADIE, MEYER, HODGE. The Romanist expositors find in the other sense a support for their doctrine of *justitia inherens*.—R.]

In the beloved, ἐν τῷ ἀγαπημένῳ.—This contains a reference to ἐχαρίτωσεν. BENDEL aptly says: *Autonomasia, opportuna. Amor plus significat, quam gratia*. 1 Pet. ii. 10: *ubi de iis, qui misericordiam consecuti sunt, ea dicuntur, supra quae ὁ ἡγαπημένος, AMATUS longe eminet; ἔλεος necessarius praesupponit praeiuviam miseriam, sed amor non item. The Beloved, κατ' ἐξοχὴν*, (Col. i. 13; Matt. iii. 17), by God the Father, not *ab omnibus* (PELAGIUS), is the Only Begotten, the Son of God by nature, Christ; He is the object of the love (ἀγάπη) of the Father, not needing χάρις, as we: only through the grace of God in Christ do we become objects of His love; as *χαριτωθέντες*. Accordingly this distinction is not to be made use of in favor of the second meaning of *ἐχαρίτωσεν*, as is done by HARLESS. The preposition ἐν must be retained as marking our fellowship with Christ, who is our life-sphere; hence it is not = *διὰ τόν, propter* (GROTIUS and others). We are rather reminded of the verse: *Vor dir sonst nichts gilt, als Dein eigen Bild*. [Before thee nothing passes current but thine own image.] In Him, the image of God, we have, not only objectively, but subjectively also, the grace, that we are well-pleasing to God.

[EADIE: "We, as adopted children, are indeed loved, but there is another, the Son, the own Beloved Son. It was not, therefore, affection craving indulgence, or eager for an object on which to expend itself, that led to our adoption. There was no void in His bosom, the loved One lay in it."—R.]

SECOND FOUNDATION OF THE PRAISE; VERS. 7-12.
The carrying out of the eternal decree.

Ver. 7. **In whom we have [or our] redemption through his blood** [ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ].—Comp. Col. i. 14. "We have," "the first present tense of the whole discourse, and very emphatic" (STRICK). Hence it immediately follows ἐν ᾧ, "in whom." With this a new circle of thought begins, pointing to the already experienced accomplishment of the Divine eternal decree, even though just begun. The preposition ἐν is to be taken in its strict meaning: for only within the Person of the Beloved, Christ, are we in the possession and enjoyment of redemption. Christ's work is inseparable from His Person; we have redemption, not in His work without His Person, but in His Person, which with His work is a living unity (OLSHAUSEN). Hence it will not suffice to explain: in fellowship with Him (WINER, p. 364, note 7), while it is altogether incorrect to take it as = διὰ οὗ, ἐνεκα οὗ (FLATT, KOPPE), even though the phrase "through His blood" be adjoined, and the explanation be: *cujus morti cruenta debeo*; so MORUS: *propter quem*. SCHENKEL appears to interpolate *per* δι' οὗ in his explanation: by means of the fellowship with Him through faith. [HODGE seems to have lost the force of the phrase, weakening it into, "i.e., not in ourselves," and then taking "by his blood" as explanatory. ELLICOTT, EADIE, ALFORD all catch more or less of the true view so aptly expressed by OLSHAUSEN.—R.]

We are having! Believers, Christians are in possession of a property. The *possession* is marked, not the receiving, or having received; hence ἔχειν is not = *assecutum esse*, or *assequi*.

[EADIE is still better: "We are ever needing, and so are ever having it." The objective sense, *there is for us*, adopted by ALFORD, following HARLESS, underlies the expressed and emphatic subjective one; the latter is not merely "an implied import," but the prominent thought.—R.]

The subject treated of is a *bonum novi testamenti* (BENGEL)—τὴν * ἀπολύτρωσιν. This word points to a redemption through ransom. This idea is a prevalent one, even in the New Testament, where our Lord so uses it (Matt. xx. 28; Mark x. 45: to give His life a ransom for many), and Paul, 1 Tim. ii. 6: ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, Tit. ii. 14: λυτρώσθαι, 1 Cor. vi. 20; vii. 23; Gal. iii. 13: ἀγοράζειν, Acts xx. 28: περικουίσθαι. Still the expiation, indicated in the Lord's saying, appears also, as in Rom. iii. 23-25. *Manifesto satis eam mortis vim indicat, quæ sa-*

crificio confertur piaculari (FRITZSCHE). Here indeed the thought of an expiatory sacrifice seems to be the prominent one, since "through his blood" is added (comp. Levit. xvii. 11, HARLESS). We may however take the blood of Christ as the ransom price. The powers and evils, indicated in the preposition ἀπό, from which believers are and shall be snatched, are according to STRICK, the wrath to come (1 Thess. i. 10), the present evil world (Gal. i. 4), the power of darkness (Col. i. 13), all unrighteousness (Tit. ii. 14), vain conversation after the ways of their fathers (1 Pet. i. 18); indeed the *extirpation* and compensation of *all* the evil in which we have involved ourselves with our transgressions (PRENINGER). Though the word may have in passages, such as iv. 30; Rom. viii. 23; 1 Cor. i. 30, a more general signification, the original reference being supplanted or obliterated, here this is marked by the context. HARLESS indeed is correct, in maintaining against Romanist expositors (such as A-LAPIDE), that it designates not merely a subjective condition; but he should not have based on the presence of the article the statement that abstract nouns without the article merely designate that the generic notion has become real as a subjective possession.

Through his blood, διὰ τοῦ αἵματος αὐτοῦ.—MEYER regards this as entirely like ἐν τῷ αἵματι (ii. 13), remarking that Paul was very fond of prepositional variations (2 Cor. iii. 11). The former, however, describes rather the mediation, which may be in constant movement, as here: while the latter points to an existing life-sphere or fact, in which indeed that mediation must be consummated. Hence the Apostle is not influenced by likings or beauty of diction, etc., but by a shading of the thought.—In the Person of Christ as the Only Begotten, is given to us, as to all believers, Redemption by means of His blood, as an offering and ransom-price, and now we are having such a gift. Though Heb. ix. 12-14 is to be compared with our passage, still we may not introduce here, as is done by KOPPE, the sacrificial worship of the ancient nations, according to which through a sinless offering past sins were extirpated and the angered divinity reconciled, as though Paul had made use of this.

[ALFORD: "It is a noteworthy observation of HARLESS here, that the choice of the word, the *Blood* of Christ, is of itself a testimony to the idea of *expiation* having been in the writer's mind. Not the *death* of the victim, but its *BLOOD*, was the typical instrument of expiation. I may notice that in Phil. ii. 8, where Christ's *obedience*, not His *atonement*, is spoken of, there is no mention of His shedding His blood, only of the act of His *Death*." This was the price, τὸ λύτρον. As EADIE well says: "The *nexus* we may not be able to discover fully, but"—"the death of Christ has governmental relations, has an influence on our salvation totally different in nature and sphere of operation, from its subjective power in subduing the heart by the love which it presents, and the thrilling motives which it brings to bear upon it."—R.]

The forgiveness of our transgressions, τὴν ἀφεσιν τῶν παραπτωμάτων.—LUTHER joins this with the foregoing thus: *namely*,

* [The article here points to something well known; if the verb ἔχομεν has a reference mainly objective, then this means the redemption promised, etc., but if it be subjective, then it means our redemption. So CONYBEARE. ELLICOTT objects to this, but sanctions it in the Revision by Four Ang. Clergymen. Such a rendering by no means implies that the ἀπολύτρωσιν is merely subjective.—R.]

the forgiveness of sins, thus taking it, and correctly, as exegetical (WINER, p. 492). [So the E. V. in the parallel passage, Col. i. 14.—R.] This implies, that the more comprehensive expression, *redemption*, is to be limited, contains more than is involved in the context, *ἐχομεν*; “the forgiveness of transgressions” renders emphatically prominent one principal element, on which indeed another depends. Accordingly it cannot be said, that the Apostle defines the nature of the “redemption” with this exegetical addition (HARLESS) [MEYER]. It is just as erroneous to extend the exegetical phrase on account of the first expression, and to explain “forgiveness of transgressions” as taking away of sins (*Berleb. Bible*). Paul now takes out as chief the first thing: the forgiveness of sins (STIER). FRITZSCH aptly remarks (Rom. iii. 25) on the distinction between *παρεσις* and *ἀρεσις*: * “*Conveniunt in hoc, quod sive illa, sive hæc tibi obtigerit nulla peccatorum tuorum ratio habetur; discrepant eo, quod hæc data facinorum tuorum pœnas nunquam pendas, illa concessa non dicitur nullas peccatorum tuorum pœnas lues, quam ei in iis connivere placuerit, cui in delicta tua animalvertendi jus sit.*” Further the genitive of *τὰ παραπτώματα* refers only to individual facts, and, since these can neither be undone or extirpated, we must understand pardon alone; OLSHAUSEN is incorrect in laying no weight upon the form *παραπτώματα*, *ἀμαρτίαι* (Col. i. 14), and including also the sinful condition, the inborn sinfulness, understanding here absolutely all that is sinful.† Although he is correct in saying that the appropriation of this forgiveness of sins as a fact cannot be conceived of, without the transformation of the man proceeding from it as a consequence, yet we must still maintain that nothing is said here about the latter, but only that redemption, like the forgiveness, has its complete objective reality entirely irrespective of the subjective state of the individuals (HARLESS). [Accepting this view, which is that of HODGE, EADIE and others, we must deny ALFORD's remark, that this phrase is not to be limited, but is “at least equipollent with ἀπολύτως.”—R.]

According to the riches of his grace.—*Κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ* evidently designates the grace of God, not of Christ, as the ultimate ground of the fact of Redemption, and corresponding (*κατὰ*) to the depth and importance of the same in its riches. Similarly ii. 7: *τὸ πλοῦτος τῆς χάριτος*, Rom. ii. 4: *πλοῦτος τῆς χρηστότητος*, Rom. ix. 23; Col. i. 27; Eph. iii. 16: *τῆς δόξης*. Hence it is not=*gratia liberalissima* (KOPPE). Instead of *τὸ πλοῦτος*, attested by A. and B., and to be retained here, *ὁ πλοῦτος* more frequently occurs. [Comp. *Textual Note*."] PASSAVANT aptly says: “We have in this grace not only deliverance from misery and curse, not only forgiveness—we find in it the

freedom, the glory, the heritage of the children of God, the crown of eternal life.”

[ALFORD is not correct in saying this clause of itself prevents the limitation of *ἀρεαν* to mere forgiveness. EADIE seems to catch the spirit of the passage best. “Atonement is not in antagonism with grace. For the opulence of His grace is seen not only in its innumerable forms and varieties of operation among men, but also in the unasked and unmerited provision of such an atonement—as the blood of the ‘Beloved One.’”—R.] With the forgiveness of sin we gain access to all the treasures of Divine grace (GEBLACH). Hence the Apostle continues as in the following verse.

Ver. 8. Which he made to abound toward us [*ἣς ἐπερίσσειεν εἰς ἡμᾶς*].—*Ἡς*, referring to *τῆς χάριτος*, which is imparted, not parted, cannot be, as in Luke xv. 17: *περίσσειονσιν ἄρτων*, a partitive genitive (ERASMUS: *de qua ubertim nobis impartitur*); but is here an attraction for *ἡ*, since the *ἐπερίσσειε* is to be rendered, transitively in accordance with the context (ver. 9: *γνώσας*), and with the accusative like 2 Cor. ix. 8 (*δυνατὸς γὰρ ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ἡμᾶς*; comp. iv. 15; 1 Thess. iii. 12). THEOPHYLACT aptly says: *ἀφθόνως ἐξέχει*. It is not in accordance with the language or context to take it as instead of *ἡ* (*Vulgate*: *quæ superabundavit*) or *ἣ* (CALVIN: *quæ redundavit*). [So E. V., but such an attraction of the dative is not found in the New Testament, while the attraction of the nominative (*Vulgate*) is scarcely possible.—R.]—*Εἰς ἡμᾶς*, into us He has caused His grace to flow abundantly.

In all wisdom and prudence [*ἐν πάσῃ σοφίᾳ καὶ φρονήσει**].—The word *πάσῃ*, without the article, designates every one there is (WINER, p. 105). Comp. ver. 2; Col. iv. 12.—*Πᾶς* sets forth the multiplicity, fullness, always extensiveness, never intensity, force (HARLESS); hence it is not=*summa* (WAIL, RUECKERT). *Σοφία καὶ φρόνησις* cannot be taken as exact synonyms (KOPPE), nor so distinguished, that the former is used of *præterito et presenti*, of *his, quæ Deus facit* (ver. 17), the latter of *futuro*, of *his, quæ nos faciemus* (ANSELM, BENDEL). Wisdom designates rather a normal state of the mind in the centre of intelligence, prudence the special turning of the same in different directions; *ἡ δὲ σοφία ἀνδρὶ τίκεται φρόνησιν* (Prov. x. 23); the latter is subordinate to the former. Besides this formal distinction, the material difference must be considered: Wisdom grasps God's doings, perceives and understands His counsels of grace, prudence is directed to what we have to do, looks at our problem and how to solve it; the former clearly sees the relations ordered by God, the latter regulates our conduct accordingly. Thus every kind of wisdom and prudence is indicated by “all,” and “in” marks that God has caused His grace to flow abundantly into us, in the gift of all wisdom and prudence. So also in the parallel passage, Col. i. 9: *ἵνα πληρωθῇτε τὴν ἐπιγνώσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει*. Accordingly this is not to be taken as “manifold wisdom” (iii. 10), and, as in *ἐν ἀγάπῃ*

* [On this distinction, comp. TRENCH, *Synonymes*, N. T., § 33; COCCURUS has a special treatise, *De utilitate distinctionis inter παρεσις et ἀρεσις* (Opp. t. vii.) See SCHAFF, *Romans*, p. 128, *Textual Note* 6.—R.]

† [On *παραπτώματα* see Dr. SCHAFF's note (Rom. v. 15) p. 182, and the subsequent discussions. The positions taken there forbid any such wide reference as that of OLSHAUSEN. ELLICOTT, while not laying much stress upon the distinction between *παραπτώματα* and *ἀμαρτίαι*, takes the former as pointing more to sins on the side of commission, *sinful acts*, the latter to sins as the result of a state, *sinful conditions*.—R.]

* [ELLICOTT renders this word: *discernment or intelligence*, adding a very discriminating note.—R.]

προορίσας (ver. 5), to be joined with the following γνώρισας (JEROME, CHRYS., SEMLER [EADIE], and others), nor to be applied to God, to whom indeed φρόνησις (1 Kings iii. 28; Jer. x. 12) may be ascribed, but not *pāsa* in such a way as to mean that not only is all wisdom and prudence in Him, but that He acts, does this or that in *all* wisdom and prudence (HARLESS).

[The view here defended is also that of HARLESS, MEYER and ELLICOTT, the three most exact commentators on this Epistle. Comp. the note of the last named on the *meaning, reference and connection* of these words. ALFORD follows DE WETTE in referring them to God, taking the same view of the connection as given above, while EADIE refers them to man, but connects them with γνώρισας. HODGE joins this phrase to the object of the verb instead of to the verb itself, and inexactly renders the preposition *ἐν* in connection with, together with; his view of φρόνησις is also objectionable.—R.]

Ver. 9. **Having made known to us.**—Γνωρίσας denotes, as in vers. 4, 5, the manner of the ἐπερίσυνε (WINER, p. 322), explaining “in all wisdom and prudence.” The verb means to make known, without stating any thing as to the means used. Comp. iii. 3, 5; Gal. i. 12; Col. i. 25. [The perfect participle in English is indefinite, and serves best to express the idea of the Greek aorist participle, which here denotes an act coincident, and terminating synchronously with the finite verb (MEYER, ELLICOTT). The best paraphrase would be: in that He made known (ALFORD).—R.]—“Us” means Christians, believers, not merely Paul or the Apostles.

The mystery of his will, τὸ μυστήριον τοῦ θελήματος αὐτοῦ.—[The genitive is that of the object: the mystery concerning His will (MEYER, ELLICOTT, ALFORD and now EADIE). On θέλημα see ver. 11.—R.] This mystery is the object made known. He terms it “of Christ” in iii. 10, because He is the Mediator of the same; “of the gospel,” vi. 19, because it is thereby proclaimed; “of faith,” “of godliness,” 1 Tim. iii. 9, 16, because it is comprehended and preserved only by faith, and the fear of God in faith; here “of his will,” because it is willed by God. It is the decree of Redemption in Christ. In iii. 9; Col. i. 25, 26; Rom. xvi. 25, 26; 1 Cor. iii. 7–10, its depth and concealment as well as its revelation are described. This decree, a secret from all eternity in the fullest sense for the Gentiles, hinted and adumbrated in Israel by prophecies and types, is now manifest in Christ, to those only, however, who are true believers (1 Cor. iii. 12), to those who are lost, it remains concealed (2 Cor. iv. 3). It is a secret which has become public, ceasing henceforth to be a secret, yet ever having and still retaining in itself what surpasses all reason (HARLESS, STIER).

According to his good pleasure, κατὰ τὴν εὐδοκίαν αὐτοῦ, defines more closely the γνώρισας, “having made known.”—Comp. ver. 5. [The making known is thus defined as having taken place in strict dependence, both in time and manner, on the will of God (ALFORD, ELLICOTT). EADIE retains here the meaning *benevolentia*, which is quite inadmissible, more so than in ver. 6.—R.]

Which he purposed in himself, ἣν προέθετο ἐν αὐτῷ.—The determination is thus marked as an internal one, so as to give prominence to its freedom; hence we should read αὐτῷ (HARLESS, TISCHENDORF), not αὐτῶ (MEYER). [The latter reading is adopted by ALFORD, EADIE, ELLICOTT, all of them claiming that if the pronoun refers to God (and we cannot well accept any other reference) the reflexive form is necessary. In ver. 5, they urge, another idea had intervened, hence αὐτόν was there sufficiently explicit, but here the immediate connection with the verb and its subject requires the form αὐτῷ. This is opposed to the theory advanced in ver. 5, that this reflexive form never occurs in the New Testament; but it is safer to accept this reading than to refer the pronoun to Christ.—R.]

In the compound verb προτίθεσθαι, *sibi proponere* (BENGEL, PASSOW *sub voce*), the preposition *πρὸ* is *local* (MEYER): to put before one's self, not *temporal*=beforehand. So also in πρόθεσις, ver. 11; Rom. i. 13; iii. 25; Acts iii. 20 (*προχειρίζομαι*); 2 Cor. ix. 7 (*προσποιέομαι*). Accordingly εὐδοκία is not=good pleasure (LUTHER), gracious purpose (HARLESS), and ἐν αὐτῷ is not to be referred to Christ (CHRYSOSTOM, LUTHER: *hergebracht durch Ihn*, BENGEL), nor is προέθετο=ante constituit (ANSELM, *apud se retinuit* (CALVIN). [As Meyer remarks, this purpose is to be regarded as taking place before the foundation of the world, but the preposition does not express this.—R.]

Ver. 10. **Unto the dispensation of the fullness of times** [εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν].—This verse follows, setting forth the goal of the πρόθεσις. Εἰς designates the tendency, the aim, as in iv. 30; Gal. iii. 17, 23 (WINER, p. 371), with a view to which He purposed in Himself; hence it is to be closely joined with προέθετο, not with γνώρισας (BENGEL), which is too remote. Of course εἰς is not =in (*Vulgate*), nor usque ad (ERASMUS, CALVIN), for which εἰς, μέχρι, would be used. [HODGE and EADIE: with reference to, a view of the preposition which MEYER often favors, but which fails to bring out its full force here.—R.]

Οἰκονομία, from οἰκόνομος, is stewardship (Luke xvi. 2); it is transferred to the spiritual sphere in iii. 2, 6; 1 Tim. i. 4. The original meaning is modified in two ways, according as the word in its connection “designated the activity of a governing or subordinate subject; in the first case: arrangement, disposition, in the second: management, execution” (HARLESS). Thus the context in 1 Cor. ix. 17 defines the word in the second sense, of the apostolic office and service. Here God, and that towards which He has formed a purpose, are spoken of; so it here means: unto, with a view to the disposition. LUTHER correctly renders the εἰς of the aim, but limits οἰκονομίαν too much: that it may be preached; so GROTIUS (*ut suo demum tempore publicaret*. THEOPHYLACT (*διοίκησις*) and the *Vulgate* (*dispensatio*) restrict it too much. KUECKERT's complaint about the omission of the article is entirely unnecessary, as in Rom. i. 1, which is a parallel for our passage, we read: εἰς εὐαγγέλιον θεοῦ, “unto the gospel of God.” The article is wanting on

account of the following genitive, which defines our word more fully, and is to be joined most closely with it; so λόγον ζωῆς (Phil. ii. 16) = *Lebenswort*, "Word of life," *ἡμέρα τοῦ Χριστοῦ*, "day of Christ." Comp. WINER, p. 118 ff. According to this, we should take the phrase to mean: *fulfilment—economy*.

The genitive τοῦ πληρώματος τῶν καιρῶν defines then οἰκονομίαν more closely. [*Verbo πληρῶς et πλήρωμα perscrpe utitur Paulus ad Ephesios et Colossenses* (BENGEL). According to the well known investigations of FRITZSCHE (*Ad Rom.* II. p. 473, and a *Dissertation*, Rostock, 1839)—although HOFMANN (*Schriftbeweis*, I. 2, p. 118) denies the active and passive senses of the word, seeking to prove that its meaning is: contents, full amount, complement [*i. e.*, the first of the following senses]—πλήρωμα signifies (1.) *id quo res impletur* [this is often called the active sense, but is not strictly so, see on ver. 23.—R.], (2.) *id quod impletur* [the strictly passive sense—τὸ πεπληρωμένον, that which is filled, or the state of having been filled and continuing so, *fulness*; this being the more usual meaning of verbals in *μα*.—R.], (3.) *implendi actionem* [the proper active meaning], the passive sense being more prevalent than the active. According to this view, the second signification is to be accepted here, as in Gal. iv. 4: τὸ πλήρωμα τοῦ χρόνου, that which is filled, the state of fullness, the fullness of time.

Between the two passages there is however a difference, occasioned by τοῦ χρόνου and τῶν καιρῶν. Here definite καιροί are spoken of. Although we find in Mark i. 15: πεπληρωται ὁ καιρός, because *one* point of time is referred to, yet in 1 Tim. ii. 6, the proclamation of salvation is said to take place καιροῖς ἰδίοις, and in Luke xxi. 24 καιροῖς ἐθνῶν are mentioned, as in Acts i. 7 χρόνους ἢ καιροῖς. And in the passage strictly parallel (ii. 7) it is said that ἐν τοῖς αἰσῶσι, τοῖς ἐπερχομένοις, God would show the riches of His grace toward the congregation of the believers. Hence we must apply the word here to different sections of time, linked on to each other, through which the plan of salvation is unfolded, since God ever revealed what and so much as was requisite, to advance the development of His Kingdom, so soon as the end of one period of time in the history of Redemption arrived, and an epoch had fulfilled its task and passed away; while τοῦ χρόνου in the passage from Galatians marks these details in their connection as a totality. The fulfilment of these definite periods and points of time, adapted for the required development, is to be understood here: ὁ ὁρισθεὶς παρὰ τοῦ πατρὸς καιρός (THEODORET), the point of time, with the entrance of which the pre-Messianic periods are closed and the Messianic ages begin.

The genitive τοῦ πληρώματος τῶν καιρῶν indicates then what belongs to οἰκονομία, the external and internal relation to it. Comp. WINER, p. 176 ff. [So ELLICOTT and EADIE: the former has a capital note on this genitive, which he calls a genitive of the *characterizing quality*.—R.] We have therefore here indicated, that the fulfilling of the times stands under the guidance of God Himself, who has determined and ordered the periods and brings them in according to His purpose. Hence we explain it as: *dispensatio propria plenitudini temporum* (CALOV., RUECKERT,

MEYER, MATTHIES, STIER [HODGE, ELLICOTT, EADIE] and others). HARLESS takes the genitive as exegetical, subjoining the special to the general; but οἰκονομία, that which is arranged by the Lord, is not explained by πλήρωμα, a developing process, nor that mode of action by a fact, such as the latter undoubtedly is. SCHENKEL accepts a genitive of the object, as though "the fullness of the times" was the object of "dispensation;" but while ἤλθε (Gal. iv. 4) may be predicated of that πλήρωμα, οἰκονομεῖται cannot be, and οἰκονομία has the καιροῖς as the object of its νέμειν, the result of this being the πλήρωμα. LUTHER's rendering is too limited: *dass es gepredigt würde, da die Zeit erfüllt war*. It should not be explained, as if we read ἐν τῷ πληρώματι: *tempore exacto* (WOLF), or *aliquo tempore, suo tempore* (MORUS); nor should it be referred to *extrema tempora* (KOPPE) still less is it *eorum que restant temporum*, or in *reliquis*, *i. e.*, *novi fœderis temporibus* (STIER* and others). Unpauline as well as unbiblical is USTERI's explanation, the fulfilling of that time has had its ground in the necessary development of the human consciousness, or of the religious spirit of humanity.† God's gracious design applies then to a dispensation, which ordains time and its periods, leading to a point when they are completed. This is still further defined by what follows:

To gather up together all things.—[ἀνακεφαλαιώσασθαι τὰ πάντα. BRAUNE: *to gather together again for Himself all things*.]—The verb is derived from κεφαλαῖον, the chief point, and means principally, to gather together in one main point, as Rom. xiii. 9, where it is said of the single commandments, that they are "briefly comprehended" in the one command of love (ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιούνται), *summam comprehendere*. But it is acknowledged, that the Apostle, "who does not etymologize, but follows general accords" (HARLESS), might readily have chosen the word, in order to play upon the word κεφαλῇ, the head, which according to i. 22 is Christ (CHRYSOSTOM, THEOPHYLACT, LUTHER: "comprehended together under one head," CALOV., WOLF, HARLESS, STIER, SCHENKEL, MATTHIES and others). As *recapitulare* passes over *capitulum* to *caput* in its meaning, so too ἀνα κεφαλαιῶν over κεφάλαιον to κεφαλῇ. [The play on the word is barely possible. Paul's usage favors it, but the context is against it, since "in Christ" follows so soon, and the idea of Christ as Head occurs much further on, the reference here being more to His atonement than to His sovereignty. He is regarded as κεφάλαιον rather than as κεφαλῇ (MEYER).—R.]

* [ALFORD argues at some length in favor of the reference to the whole gospel dispensation, "the giving forth of the gospel under God's providential arrangements." Against his view, see EADIE.—R.]

† [It is certainly true that God comprehended this development in His plan, and that it was an important factor in carrying out "the dispensation of the fullness of times," though its importance has not been recognized until lately by theologians and church historians. EADIE well observes: "The πλήρωμα is regarded as a vast receptacle into which centuries and millenniums had been falling, but it was now filled." "That fulness of the time in which this economy was founded, is the *præterite* period, for the Lord has appointed it; and the *best* period, for the *act* was ripe for the event." The view of Dr. Braune is so well stated and agrees so entirely with that of the most exact of modern commentators, that further supplement is needless.—R.]

Although the meaning of the preposition (*ἀνα*, *again*) does not appear in the verb, Rom. xiii. 9, since it would be too artificial to retain it with HARLESS, because of an assumed reference to the local position of the law given in detail Exod. xx. and afterwards summed up and repeated, Lev. xix. 18 (THULO renders Rom. xiii. 9, *repelere*), still there is no ground for not retaining it here (see PASSOW *sub voce*), where the reference is to a gathering of what was dispersed and a renewal of what was ruined, and not originally so. The word may indeed apply to an entirely new fact, but it still refers back to an original status and beginning (MEYER, HARLESS, STIER).* Comp. Col. i. 15-17.

Finally the middle form must not be left unnoticed: God will gather together again for Himself (*sibi*) what He has created for Himself; this supports at the same time the meaning *again*. Accordingly the following explanations are unsatisfactory: a *principio renovare* (Syriac), *instaurare* (Vulgate), giving an explanation of the character of the gathering together; *ἐνυκεφαλαίωσθαι* (RAPHAEL), to subject all things at once to Christ; borrowing the phrase from rhetoric, to recapitulate (JEROME, ERASMUS, BEZA), or from military usage—in *unum agmen cogere* (GROTIUS) or from arithmetic—in *unam summam redigere* (CAMERARIUS, BUCER), although in each of these there is something more or less correct.

The infinitive is to be taken as exegetical; it brings forward as an explanation the design† which obtains in the “dispensation of the fulness of times” (WINER, p. 300): in order to gather together under one head for Himself. But how? **In Christ.**—Nothing further is said; in the resumptive *ἐν αὐτῷ* we find an explanation. We must maintain however that *ἐν τῷ Χριστῷ* refers to the Saviour who appeared in the fulness of time (the article is in any case inserted purposely and for emphasis), thus preparing the way for the statement of the object. What then is to be gathered together? All things.

The things which are in heaven, and the things which are on earth [*τὰ ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς*. See *Textual Note* ¹⁰]. *Tὰ πάντα* is neuter and universal, the more because this explanatory clause is added. No importance is to be attached to the plural (*οὐρανοῖς*), since we find in Phil. iii. 20: *ἐν οὐρανοῖς—ἐξ οὐ*; despite its different regions (2 Cor. xii. 2: *ὡς τρίτον οὐρανόν*) heaven is conceived of as a unity, over against the earth. The well-attested *ἐπὶ* is at all events an error of the transcriber or a provincialism, beside which the established *ἐπὶ τῆς γῆς* could not appear strange. The repeated article denotes the particularity of what is found in both spheres. Heaven and earth have become places of sin (ii. 2; vi. 12); indeed heaven was the first theatre of sin, when a part of the angels fell into sin and from God

(1 Tim. iii. 6; 1 John iii. 8; Jas. ii. 19; 2 Pet. ii. 4; Jude 6); thence it came to earth (2 Cor. xi. 3), in ever greater dimensions (1 Cor. x. 20, 21). Thus the state originally appointed by God and the development He wished to be without disturbance, ceased (Rom. viii. 18-24), so that a renewing of the heavens and of the earth was taken into view (2 Pet. iii. 13). The centre of this renewal is Christ and His redeeming work (Col. i. 20), which, however, has its development also, as before His appearance up to the “fulness of times,” so afterwards up to His second Advent, when the “restitution of all things” (Acts iii. 21), the *palingenesia* (Matth. xix. 28), will be introduced. Comp. 2 Pet. iii. 10-13.

It is altogether unmistakable that, in accordance with the views of this Epistle as well as the entire organism of Scripture truth, we must apply this to the totality of the creation (HARLESS, OLSHAUSEN, MATTHIES, MEYER, STIER, HOFMANN, *Schriftbeweis*, I. 216 ff., SCHENKEL and others). If we maintain with BENGEL: *Omnia sub Christo fuerant; per peccatum autem facta erat avulsio et divisio; atque hæc rursus sublata est*, then only such a “restitution of all things” is here treated of, as takes into the account, not the relations of the individual members, of the individuals of the *τὰ πάντα*, to each other, nor yet the relations of the same in their diversity over against God and Christ, but rather and only the relation of Christ to the totality. We should neither specialize and restrict too much, as does HOFMANN, who excludes good angels and evil men, and others, who apply it only to intelligence, persons,* nor accept an unspecialized thought (HARLESS), indefinitely in suspense and admitting of no specialization, respecting a totality. If it could be inferred from the fact of the angels not needing redemption, that they were excluded here, we should be finally obliged to except redeemed men from this *ἀνακεφαλαίωσις* and no longer regard them as under Christ, when their redemption was completed. “The reconciliation through Christ is to the Apostle a fact, whose effects permeate the universe, which affects alike the conscious and the unconscious creation, whether it be touched by sin, or not, as is the case with the good angels” (OLSHAUSEN). Here we may certainly apply what BENGEL so aptly remarks on Rom. viii. 19, that *pro suo quodque genus capti, and statu* may be appended, participate in this *Anacephalaiosis*, the evil as conquered and rejected opponents, the good angels as participating, ministering friends, the redeemed as accepted children, the rest of creation as subordinate companions, as theatre of the honors. It is precisely “the restoration of the harmony of

* [The force of *ἀνα*, *again*, should be retained, it would seem, for Rom. xiii. 9, can include such a notion irrespective of the forced assumption of HARLESS. HODGE and ALFORD indeed are timid about admitting it, lest it be turned to an improper use, but there is undoubtedly a restoration implied in Redemption, although restoration falls very far short of the latter idea.—R.]

† [HARLESS takes it as depending on “the mystery of his will.” The general idea is the same, but such a connection would give to the intervening words too much of a parenthetical character.—R.]

* [Perhaps the most restricted view is that of Dr. HODGE: “The redeemed from among men, some of whom are now in heaven and others are still on earth.” This he defends by a number of reasons, all of which I am forced to consider irrelevant. The great mistake is in his giving too wide a scope to the *anacephalaiosis*, insisting that it means such a gathering together as implies redemption in its fullest sense, for which there is no authority, save the assumed *pannomasia* in the world. Granting this position, the restriction of *τὰ πάντα* follows as a matter of course. It would seem to be a far better method to take *τὰ πάντα* in its appropriate sense, all things, even at the risk of limiting a doubtful word like *ἀνακεφαλαίωσθαι*, than to give it the sense of the masculine, which it never has. This restricted view seems to be adopted more from doctrinal than exegetical reasons.—R.]

the Universe" (HARLESS), which is aimed at. CHRYSOSTOM makes the excellent remark; *ὡς ἂν περὶ οἰκίας τις εἰποῖ τὰ μὲν σαθρὰ τὰ δὲ ἰσχυρὰ ἔχοις, ἀνγκοδόμησε τὴν οἰκίαν—οὕτω καὶ ἐνταῦθα πάντας ὑπὸ μίαν ἡγάγε κεφαλὴν*. That nothing is said of "the restoration of all things," is quite evident. (See *Doctr. Note 8*.)*

Ever in him, *ἐν αὐτῷ*, is to be joined to "things in heaven, and things on earth," as "in Christ" is with "all things," since the two clauses are entirely parallel (HARLESS). GROTIUS well says: "*Sed repetendum censuit, quasi diceret: per ipsum, inquam, unum, non per ullum alium; non hoc factum per Moysen, non per philosophos.*" Hence it is not a Hebraism or Syriasm (RUECKERT, who acknowledges the "not feeble repetition"), nor to be joined with the following *ἐν ᾧ* as pleonastic. Thus, then, the person of Christ is noted as the Mediator and middle-point of this comprehensive reuniting, and that without Him such does not and shall not take place. ["Re-asseverating with great solemnity and emphasis (see Jelf, Gr. § 658), the only blessed sphere in which this *ἀνακεφ.* can be regarded as operative, and apart from which, and without which, its energies cannot be conceived as acting. It forms also an easy transition to the following relative" (ELLICOTT).—R.]

It is arbitrary and unscriptural (MEYER) for CALOV, and others to assume that Christ is as to His Divine nature the Head of angels, as to His human nature the Head of men. This *anacephalaion* is not to be applied to the completion of the kingdom of God in the resurrection of the body (THEODORET, JEROME), and still less to the moral uniting of antagonistic endeavors (KOPPE, WAHL); nor should we determine from Col. i. 20, how it is to be conceived of or to take place, but rather confess that our passage says nothing about this.

* [Comp. MEYER in *loc.* He says: "The doctrine of restoration, according to which even those who have remained unbelieving, and finally dead, shall yet attain to blessedness, contrary as it is to the whole tenor of the New Testament, finds no support in our passage either (against CHRYSOSTOM and others), where in *ἀνακεφαλ.*, etc., the exclusion of the unbelieving and the demoniacal powers and their banishment to Gehenna is self-evident in connection with the Christian consciousness of faith, so that the *anacephalaion* does not apply to every single individual, but to the whole complex of things heavenly and earthly, which, after the anti-Christian individuals have been excluded and transferred to hell, shall be joined in unity under God in the renewed world again, as formerly before sin all in heaven and on earth was thus united. OLSHAUSEN therefore incorrectly thinks our passage (like Col. i. 20) is to be placed in accord with the general type of Scriptural teaching, by finding in the infinitive *ἀνακεφ.* the purpose of God, 'which, in the founding of redemption furnished with unlimited power, has in view the establishment of universal harmony, the restoration of all that is lost.' Irrespective of the fact that the infinitive is expegetical, it is altogether unscriptural to assume that in redemption there is purposed a restoration of all that is lost, even of the devils. For those passages which speak of the universality of redemption and such sayings as 1 Pet. iv. 6; Phil. ii. 10 f., leave entirely untouched the constant doctrine of the New Testament respecting eternal damnation. As regards the devils, the purpose of God in the economy of redemption was to conquer them (1 John iii. 8; 1 Cor. xv. 24), and to deliver them to the punishment of eternal torment already passed upon them (Matt. xxv. 41; Jude 6; 2 Pet. ii. 4; Rev. xx. 1 ff.; comp. BERTHOLD, *Christologie*, p. 223). In the New Testament there is no single thought of the restoration of devils, as this is conceived of as an impossibility in the case of the radically antithetical spirits. The prince of this world is only judged." No one can accuse MEYER of theological bias, or of ungrammatical exegesis, hence his opinion is quoted entire.—R.]

Ver. 11. In whom we were also made his inheritance [*ἐν ᾧ καὶ ἐκκληρώθημεν*].—A comma only is to be placed after "in Him;" "in whom," which refers to it, marks the union with Him (hence not = through whom, KOPPE, FLATT) as the way to the obtaining of the inheritance, which is rendered prominent by the *καὶ*; were the emphasis on the subject we should find *καὶ ἡμεῖς* here, as in ver. 13: *καὶ ἡμεῖς*. Incorrect: *in quo etiam nos* (*Vulgate*, ERASMUS). [The E. V.: "in whom also" is equally objectionable in connecting *καὶ* with *ἐν ᾧ*.—R.] Prominence is given to the fact, that the plan of God is already in the process of accomplishment, in accordance with the decree and design; *καὶ* is not indeed=really, it joins with *ἐκκληρώθημεν*, only what is to be inferred from the preceding context: we are destined, and this connection points to the actualization.

Κληροῖν is found here only; the compound *προσεκληρώθησαν* in Acts xvii. 4. It is derived, not from *κληρονομία*, but from *κλήρος*, lot (Matth. xxvii. 35; Acts i. 26), portion of an inheritance (Acts xxvi. 18; Col. i. 14), used in a spiritual sense, and transferred to men, to the church composed of individuals (1 Pet. v. 3; *τῶν κληρῶν*). Since this usage is well established, and there is no sufficient reason why the passive sense should not be retained here, we explain: we have become *κληρῶς* (i. e., of God, as the context requires) in Christ. BENDEL: *hic loquitur per personam Israelis; eramus facti κληρῶς seu κληρονομία, sors, hereditas domini*. Deut. xxxii. 9. So also STIER. The context (ver. 12: "that we should be," ver. 14: "purchased possession") supports the requirements of the language. Hence it is not to be explained with LUTHER: through whom we also have come to an inheritance, nor with most: have become partakers of the inheritance; nor yet *accepimus* (MORUS), *contigit nobis, ut* (KOPPE).

[The view here taken of the verb is ably defended by ALFORD and ELLICOTT, and the ordinary interpretation by HODGE and EADIE. The passive form calls for a passive sense, unless there are very strong reasons to the contrary. It would seem that the other sense is allowable, but the only grounds for adopting it here are (1) the objective character of the whole passage, (2) the parallel passage, Col. i. 12. But the sense: we have become an inheritance, is subjective only in form, presenting as it does something which God has become to us, quite as much as what we have become. The other reason is in itself of little weight, for the parallel is inexact in other respects. We adopt the passive sense, rejecting however the allusion to the lot as indicating God's freedom of choice, and accepting the special meaning given by BENDEL.—R.]

Finally it is clear that the subject ("we") is not put in antithesis to another one, as in ver. 14, and that no limitation is indicated either in the verb or in the following participle, so that according to the context and ver. 1, we may apply it to the Apostle and his readers, to Christians in general, but not to the Apostle alone (KOPPE), nor to him and the Jewish Christians (GROTIUS, BENDEL, HARLESS, STIER, SCHENKEL

[HODGE] and others). [BARNES restricts it to the ministers of religion. MEYER, EADIE, ALFORD, ELLICOTT, agree with BRAUNE.—R.]

Having been predestinated according to the purpose of him who worketh all things [προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος].—We who have become an inheritance, are predestinated. A comparison with ver. 5: "having predestinated us unto adoption," shows us the progress and the distinction. Here it is further defined by the phrase "according to the purpose" from ver. 9 (ἣν προέθετο), that the predestinated is grounded in Him, in His design, His will. Accordingly He whose design it is, is termed: τοῦ τὰ πάντα ἐνεργούντος,* "the God, who ordains, prepares and carries forward to its goal the Redemption," who is "therein the All-efficient, Almighty" (STIER); τὰ πάντα is both what is external and historical in the world's story, as well as in the life of individuals, and what is spiritual and internal (Gal. ii. 8; iii. 5; 1 Cor. xii. 11.)

This working is further defined by the phrase: **After the counsel of his will** κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. Similar to this is τὰς βουλὰς τῶν καρδιῶν (1 Cor. iv. 5). HARLESS compares: the desire of my heart, the joy of my eyes, the tears of my sorrow, as examples of the exchange of the simple subject into the activity, or peculiarity, or organ of the subject, which is the ground or means of a mental or sensuous manifestation, in order thus with exactness and definiteness to render prominent the close relation between the two. A similar case is 1 Pet. iii. 17: εἰ θέλοι τὸ θέλημα τοῦ θεοῦ. Βουλὴ is then the decision, the determination which God forms in His will. See above on ver. 5. It is God absolutely free (MATTHIES), His *consilium liberum* (BENGE). Τὰ πάντα is not *ad id negotium, de quo agitur, adstringendum* (GROTIUS), nor are βουλὴ and τοῦ θελήματος mere synonyms, as has been affirmed without ground of προορισθέντες and πρόθεσις also, nor yet=voluntas liberrima (KOPPE).

[The two words βουλὴ and θέλημα naturally lead to remarks upon the distinction between the verbs from which they are derived θέλειν and βούλεσθαι.† The distinction of BUTTMANN will not apply in the New Testament. He says (*Lexic. sub voce*): "βούλομαι is confined to the inclination, θέλω to that kind of wish in which there lies a purpose or design." But in Matth. i. 19, where both words occur, they cannot be thus distinguished; for Joseph's inclination was not to expose his wife, and this is expressed by θέλων,

while his purpose to put her away is expressed by ἐβούλησθαι. It is rather in this case, as ALFORD says: "θέλω expresses the mere wish, βούλομαι the wish ripened into intention," in favor of which view he cites BUTTMANN however. TITTMANN on the other hand, while seeming to agree with BUTTMANN, and usually cited as sustaining him, really differs from him. In his *Synonym. N. T.*, p. 184 ff. he says that θέλειν is simply to will (*simpliciter velle*), while βούλεσθαι denotes further the inclination. His citation of Ammonius who remarks that the latter cannot be predicated of brutes, would prove that deliberation also was implied in it. He further adds that he who does anything θέλων, does it spontaneously, while he who does it βούλομενος, determines to turn his mind to that matter. So PLATO (*Laws*, v.) opposes τὸ βουλήσθαι τε καὶ ἐκκοῦσαι and τὸ ἀβουλήσθαι τε καὶ ἀκούσαι. This distinction would justify the remark of BRAUNE (on ver. 5) that βουλὴ is the act of willing joined with inclination, while ἐθέλειν is the ethical act. Yet TITTMANN and others are scarcely justified in denying to θέλειν any sense of desiring, wishing, etc. With the infinitive such a meaning is common, as in the well-known formula: "I would not have you ignorant" (οἱ θέλω δὲ ὑμᾶς ἀγνοεῖν, Rom. i. 13, etc.), and in Rom. vii. 15 ff., where the antithesis is μισῶ. Besides the spontaneity of will may, after all, indicate an impulse from the side of the desire: who can decide? One thing is certain, we cannot, save by a species of anthropomorphism, apply such distinctions to God, e. g., 1 Tim. ii. 4: "who will (θέλει) have all men to be saved;" 2 Pet. iii. 9: "not willing (βούλομενος) that any should perish." We dare not, it seems to me, say that one passage refers to God's spontaneous will and the other to His inclination. In fact any discrimination between the two words for doctrinal purposes is of doubtful propriety, for there is no conflict in God, such as we find in us. Still we need not hesitate to explain "the counsel of His will" as meaning, the definite and deliberate volition of God's free, sovereign, spontaneous will. A pure voluntas on His part involves the accordant desire, purpose, determination and volition, all questions respecting priority being out of place. So ELLICOTT, whether correct in his distinction or not, is right in saying that our passage "solemnly represents the Almighty Will as displaying itself in action: θέλημα designating the will generally, βουλὴ the more special expression of it." So MEYER, ALFORD (on 1 Tim. v. 14) make this general distinction: "θέλω is the resting inclination of the will, βούλομαι its active exertion," which is valid enough here. On the whole EADIE is most judicious in his remarks, preserving TITTMANN's distinction, and yet admitting the idea of desire in θέλω. "Θέλημα is will, the result of desire=voluntas; βουλὴ is counsel, the result of a formal decision=propositum." Donaldson's *New Cratylus*, §§ 463, 464. Here βουλὴ is the ratified expression of will—the decision to which His will has come. The Divine mind is not in a state of indifference, it has exercised θέλημα=will; and that will is not a lethargic *velleity*, for it has formed a definite purpose, βουλὴ, which it determines to carry out.—R.]

* [ALFORD: "Energizes; but especially in and among material previously given, as here, in His material creation, and in the spirits of all flesh, also His creation." The same author remarks on the repetition of the notion of predestination: "Here first the Apostle comes to the idea of the universal church, the whole Israel of God, and therefore here brings forward again that fore-ordination which he had indeed hinted at generally in ver. 5, but which properly belonged to Israel, and is accordingly predicated of the Israel of the church."—R.]

† [In my note on *Colossians*, p. 35, I refer to Dr. Hitchcock's views on this point. While it is a matter of regret as regards this work as a whole that Prof. Hitchcock, owing to ill health, was obliged to abandon his intention to edit *Ephesians*, it is especially unfortunate that his studies on this distinction could not be incorporated here. His conclusions, however, agree in the main with those of TITTMANN, as given above.—R.]

Ver. 12. That we should be unto the praise of his glory [εἰς τὸ εἶναι ἡμᾶς εἰς ἐπαινον δόξης αὐτοῦ]. The *Rec.* inserts τῆς before δόξης on very slight authority.—[R.]—This marks the goal, which is set up for those who are “predestinated” in the “purpose,” with the further definition: “to the praise of his glory.” Comp. ver. 6. Here He Himself and His glory are the object of the praise, as in ver. 14. This expression, three times repeated, and always used at the close of a circle of thought, must be explained each time in the same way, and so that the emphasis which is laid on it be not lessened; accordingly we must retain its force as a designation of the aim or goal, remembering that εἶναι precedes it; a *being* is spoken of, which is attained through a *becoming*, and this status is that of *persons* (ἡμᾶς), who not merely praise with the mouth, in words, but *should be themselves a praise*. Hence the phrase is not all to be regarded as an *incisum* or as parenthetical, nor should we join “that we should be” either with “in Christ” (ZELTNER) or with “who before hoped” (KNAPP, FLATT, HARLESS, OLSHAUSEN and others), as though the thought were: the goal of the predestination is, that we who before hoped, should be in Christ, to the praise and glory of God, or that we to God’s glory, hoped before in Christ. MORUS: *ut adeo in Christo spem reponere possimus in laudem honorumque Dei*. This displaces the proper aim, and what it substitutes cannot be an aim; the hope of the Jews, the faith of the Gentiles.

We who have before hoped in Christ [or the Christ]. —Τοὺς προηλπικότας = *quippe qui antea spem posuerunt* (WINER, p. 127);* it characterizes those who have thus become to the praise of God, by pointing out the way to this. The construction is not singular (1 Cor. xv. 19: ἐν Χριστῷ ἠλπικότες; Rom. xv. 13: ἔλπεις ἐν δυνάμει πνεύματος ἁγίου, before in ver. 12: ἐπ’ αὐτῷ—ἐλπίουσιν). “In Christ,” ἐν τῷ Χριστῷ, marks this vital fellowship with Him; it is not = εἰς τὸν Χριστόν, towards Him, to Him; He is the ground of the hope.

And now πρό! It points to the state and the period before attaining the appointed goal, hence to the earthly life; it is a designation of the Christian state in the pilgrimage. Hence BENGE very properly remarks: τὸ ante refertur ad tempora V. T., but he is incorrect in referring “before” to persons as though the Jews were thus indicated (*primum nacti sunt Judei deinde gentes*, Acts xix. 46). So CHRYSOSTOM, ERASMUS, HARLESS, STIER, MEYER and others. But προηλπίεν ἐν τῷ Χριστῷ is not=προσδέχεσθαι (Luke ii. 25, 28), notwithstanding Acts xxviii. 20; xxvi. 6, 7. This phrase is added to what precedes in order, as in ver. 6, to furnish at the same time a point of connection for what follows, a transition; hence at the close (ver. 14) no such addition is made.

[The view developed above is that of DE WETTE,† and of EADIE (in his first edition).

* [ELLCOTT objects to this as inexact, observing that “this would imply a particle without, not as here with the article.” He refers to DONALDSON, *Cratylus*, § 304, *Grammar*, § 492 sq. It should be noticed that the perfect participle expresses here as so often a past act continuing to the present, the perfect of permanent state.—R.]

† It should be noticed, that DE WETTE, who is the principal supporter of this view, is also the chief opposer of the

Nearly all modern commentators accept at this point a distinction between *ἡμεῖς* and *ὑμεῖς*, referring the former to Jewish Christians, the latter to Gentile Christians. (The other view refers the former to Christians in general, the latter to the readers.) I am constrained to differ from Dr. BRAUNE here, and adopt the common opinion. (1) No other view allows to *προ* its proper meaning. To refer the participle to the earthly life, seems far-fetched. The word would not be an appropriate *characteristic* of all Christians in this connection. Nor is the reference to before the time of writing, worthy of the context. (2) The antithetical *καὶ ὑμεῖς* (ver. 13) is well-nigh conclusive, especially if it be taken as the direct subject of the verb ἐσπαραγίσθητε. The Jews had in the Messianic prophecies a ground for their hoping before, but a *sealing* was more prominent in the case of the Gentiles to whom no such promise had come. (3) The form ἐν τῷ Χριστῷ, instead of εἰς τὸν Χριστόν, is not against this view: “to have hoped in Christ was a higher characteristic than to have directed hope towards Christ, and designated them as more worthy exponents of the praise of God’s glory” (ELLCOTT).—If this view be accepted, then we can with propriety retain the article in translating: *in the Christ*, as indeed BRAUNE himself insists on the emphatic force of the article in the similar phrase, ver. 10. Any emphasis upon it here would tell against his view.—R.]

THIRD FOUNDATION. Vers. 13, 14: *The personal appropriation of salvation.*

Ver. 13. **In whom ye also.**—Ἐν ᾧ, in Christ, viz., “ye were sealed,” since the repetition of ἐν ᾧ is justified by the added phrase: “after that ye heard,” etc. Comp. WINER, p. 545, 1. [For a capital defence of this view of the construction, see ELLCOTT in *loc.*—R.] Evidently neither ἐστὲ (MEYER) [ALFORD], nor ἠλπικατε (ERASMUS, CALVIN, BEZA [E. V., ESTIUS] and others), nor ἐκληρώθητε (ANSELM, KOPPE, HARLESS, OLSHAUSEN)* should be supplied. The last is manifestly too remote, the second could only be προηλπικατε, and the first is unnecessary. It is impossible to take the participle ἀκούσαντες as a finite verb (*Syriac*, LUTHER: have heard) [*i. e.*, as the predicate of ὑμεῖς]; just as little should ἐν ᾧ be explained as *ideo* (MORUS).

“Ye also” refers to the readers, and places them in antithesis to “we:” that is, the Christians specially addressed, the local church, written to, over against Christendom in general, the church as a whole. There is no ground whatever for the reference to Gentile Christians, which is accepted by nearly all modern expositors, except RUECKERT; nor does the context justify it. [See my note on ver. 12. The passage is markedly antithetical, and this is a ground for the reference to the Gentile Christians. As for the context: while hearing and

Pauline origin of our Epistle. Naturally enough the latter opinion would influence his judgment on this point, for one who believes that this verse was written by a pupil of the Apostle Paul, in all probability a Gentile, would fail to see the appropriateness of giving prominence to the antithesis between Jewish and Gentile Christians accepted by most commentators.—R.]

* [So HODGE, who misapprehends the difficulties attending the construction accepted by BRAUNE.—R.]

believing and sealing belong to all Christians, there was undoubtedly in the previous circumstances of the Gentile Christians, a good reason for emphasizing these facts in their case.—R.]

Having heard the word of truth, ἀκούσαντες τὸν λόγον τῆς ἀληθείας.—This points to the external situation, in which the apostolic preaching came to them, and they accepted it. This is by no means a token that they are Gentile Christians (STIER, SCHENKEL and others), but is chiefly applicable rather to the Jews. (Acts xiii. 46, xviii. 5, 6; Rom. i. 16; xv. 8).^{*} That which is imparted, "the word of truth," is so termed on account of its contents (2 Tim. ii. 15), as it is called "of God," on account of its origin (Acts xiii. 46); "of life," 1 Jno. i. 1, on account of its effect. In Col. i. 6: "in the word of the truth of the Gospel" (comp. Gal. ii. 5: "the truth of the gospel") the shading of the thought is somewhat different; here the reference is less to the antithesis in Judaism (the "shadow" of the O. T.), as CHRYSOSTOM, STIER think, or to that in heathenism with its lies (A-LAPIDE and others), or to both (GROTIUS), than to Christ, who is the Truth, so that the word as to its contents and origin is τῆς ἀληθείας (HARLESS, SCHENKEL [EADIE, ALFORD, ELLICOTT, HODGE] and others). But the phrase is never = *doctrina vera* (MORUS, KOPPE), *institutio in vera religione* (WAHL).

The gospel of your salvation, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν.—This is appositional, defining what precedes, and in such a way that "word" corresponds to "gospel," "truth" to "salvation;" the latter word sets forth the power of saving, which is joined to the gospel, which operates through it (Rom. i. 16; 1 Cor. i. 18; iv. 20); hence it is the contents to be imparted; "salvation" is more comprehensive than "forgiveness of sins," redemption (ver. 7); it is "the certain, complete rescuing" (STIER). [ELLICOTT distinguishes between the two genitives; taking ἀληθείας as genitive *substantivæ*, σωτηρίας as "a genitive of the (spiritual) contents or subject-matter, etc., 'the gospel which turns upon, which reveals salvation,' thus forming one of that large class of genitives of remoter reference."—R.]

In whom I say having also believed, ye were sealed [ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε]. 'Εν ᾧ, "in whom," stands in the *anaphora* and, as in the beginning of this verse and in ver. 11, refers to Christ; this is required by καὶ πιστεύσαντες, since καὶ connects with the preceding ἀκούσαντες: "the inward state of being permeated by the word of truth is expressed by the advance from ἀκούσαντες to καὶ πιστεύσαντες, they have heard it and at the same time really appropriated it" (MATTHIES); hence both words have the same reference. Although it is grammatically allowable that ἐν ᾧ be connected with πιστεύσαντες and applied to the gospel (Mark i. 15; πιστεύετε ἐν τῷ εὐαγγελίῳ); yet as a matter of syntax it should be referred to ἐν τῷ Χριστῷ (ver. 12) which is dialectically justified at the same time,

because the vital fellowship with Christ is the pre-supposition for the σφραγισθῆναι, and faith is only the condition, the subjective means of appropriation. "Not in virtue of faith, but by means of faith in virtue of what the word proffers to him who hears and what he apprehends" (DE-LITZSCH), comes the new life in Christ.

Πιστεύσαντες may be understood, as in Rom. xiii. 11 of the act of acceptance (RUECKERT), or taken as = διὰ τῆς πίστεως, as in ver. 7; διὰ τοῦ αἵματος αὐτοῦ; iii. 12: διὰ τῆς πίστεως αὐτοῦ, Comp. Rom. v. 2; 1 Cor. iv. 15. [It is best taken absolutely.—R.] We may then say with HARLESS: the notion of the participle as to its temporal occurrence coincides with that of the finite verb. MEYER ought not to separate and sever temporally hearing, believing, baptism, reception of the Holy Ghost, although dialectically they are to be sharply distinguished.

[These aorist participles may express either contemporaneous or antecedent action. The latter relation seems to be most in accordance with the nature of the actions referred to. ALFORD takes them as indicating the *terminus a quo*, rendering: *since*, from the time when ye heard, *on your believing*, remarking further that the participle is and is not contemporaneous with the verb: "it is not, inasmuch as in strict accuracy, faith preceded baptism, and baptism preceded the gift of the Spirit: but it is, inasmuch as on looking back over a man's course, the period of the commencement of his faith includes all its accidents and accompaniments."—R.]

Ἐσφραγίσθητε is more closely defined by the context. It means in iv. 30; John iii. 33; vi. 27; 2 Cor. i. 22, to seal, to confirm, as σφραγίς (Rom. iv. 11; 1 Cor. ix. 2; 2 Tim. ii. 19) is the attesting seal. By means of the faith which is joined with your hearing, ye have been also sealed and certified in Christ; referring to ver. 11: ἐν ᾧ καὶ ἐκληρώθημεν. The κληρωθῆναι moves on to the σφραγισθῆναι (CHRYSOSTOM); it is not evident, how this should be particularly true of the Gentile Christians, over against the Jewish Christians, among whom Paul reckoned himself.^{*} There is not merely an intended inheritance and an attestation thereto conceded, but this is presented with a certifying seal; since the heritage is in them, they in it, and it growing into them, they are themselves made sure as heirs, are confirmed and certified in this possession. The immediate meaning is, that they have been assured of this grace for themselves; "ye have been assured by the Holy Ghost, as by a letter and seal" (RUECKERT).

The change of person (ἡμεῖς—ὑμεῖς) marks, that they have been attested in this possession for others also, strongly enough designated, to be recognized as companions. [This is equally true, if "we," "you," be referred to Jewish and Gentile Christians, for it was precisely the gift of the Holy Ghost (Acts x. 47; xi. 17), which demonstrated to Peter, that the Gentiles should be thus recognized.—R.] THEOPHYLACT: ὥστε εἶναι ὅλον, ὅτι θεοῦ ἐστε λάχος καὶ κληρος.)

^{*}[It is difficult to see how these passages prove the correctness of Dr. BRAUNE's statement. The Jews were the first hearers, but of the ὑμεῖς "believing" also is here predicated, the reference being to the same persons; hence these passages which speak of the Jews hearing and not believing, prove rather that ὑμεῖς refers to Gentile Christians.—R.]

^{*}[The sealing was the same in the case of both, but the antecedents of the Gentile Christians, the fact that they had no previous seal of God's covenant, makes this prominent in their case, but this does not require us to find here any definite allusion to circumcision.—R.]

It is only a sequel and an inference, that they have been secured from future wrath, ruin, loss and condemnation.* The passive indicates an experience, which does not proceed from themselves, is not developed out of them, but is the act of another, of God. All this is so natural and so accordant with the use of the word, which is a common one in the Old Testament, that there is no reason for supposing here an allusion to heathen customs, such as branding slaves with the name of their master (FLATT), or the *stigmata* of idolatrous worship (GROTIUS), or, because the letter is addressed to Ephesus, to the *σφραγίς* of Diana (AMETIUS), or to Jewish circumcision (SCHOTTGEN, WETSTEIN, THOLUCK and others). Nor is it equivalent to the salvation or inheritance (in RUECKERT) is sealed to you; since they themselves are attested documents.

With the Spirit of promise, the holy One [τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ].—The dative τῷ πνεύματι, marks that with which they have been sealed, certified; iv. 30; ἐν ᾧ, wherein “ye are sealed unto the day of redemption,” denotes the fellowship with the Holy Ghost. The Spirit is here the attesting “seal,” that God affixes to those who in fellowship with Christ have heard His word and become believers: πιστεύσαντες designates the subjective means, τῷ πνεύματι the objective. In Rom. viii. 16, without the figure: “the Spirit beareth witness with our spirit, that we are the children of God.” [With (E. V.) as indicating that the Holy Spirit is the seal, is preferable to *by* (ALFORD, ELLICOTT), which might imply that the Spirit was the Sealer; God is the Sealer, we are the sealed, the Spirit is the Seal.—R.]

The phrase τῷ ἁγίῳ compels us to accept a reference to the Holy Spirit; it is added with emphasis, so as to guard against the mistake, that the spirit inherent in the promise was meant.† But because τῆς ἐπαγγελίας is emphasized, it comes first; it is otherwise in John vii. 37: ἐν τῇ ἰσχυρῇ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς. Comp. WINER, p. 488 f. Of course we cannot take it as referring to special miraculous gifts of the Holy Ghost (GROTIUS, ESTIUS), as though only those thus endowed were assured of the adoption and inheritance. Nor does it refer to the *donum sanctificationis* (PELAGIUS, Romanists) since τῷ ἁγίῳ denotes, not the effect, but the attribute of the Spirit.

The genitive τῆς ἐπαγγελίας accordingly cannot possibly designate the promise as that in which the Spirit is immanent, inheres, but refers to that the object of which is the Spirit, viz., the Holy Spirit. BENGL is excellent: *per verbum promissionis erat spiritus sanctus; dato igitur spiritu sancto, ii., qui credidere verbo, obsignati sunt; et qui spiritum sanctum habent, omnem promissionem sibi præstitum iri sciunt*. So most expositors: the promised Spirit.‡ “The promise of the Spirit”

* [HODGES combines the three meanings: (1) To authenticate or confirm as genuine and true; (2) To mark as one's property; (3) To render secure.—R.]

† [MEYER well remarks that Paul wishes to give *emphatic and solemn* prominence to that by means of which the sealing takes place, and hence speaks with a corresponding pathos. This should be preserved in the English rendering as above (so ALFORD).—R.]

‡ [ELLICOTT: “The Spirit which came from, i. e., was announced, by promise.” EADIE: “The genitive is almost that of ablation.” MEYER takes it as “a genitive of quality, designating the promise as a characteristic of the Holy Spirit.” ALFORD would retain the article in English: “the Spirit of the promise.”—R.]

(Gal. iii. 14) is the promise which has the Spirit as its aim, or its object. The “promise” here should not, however, be limited to Christ's last words (Luke xxiv. 49; Acts i. 4), as is done by BAUMGARTEN-CRUSIUS, nor yet to the Old Testament promises (Joel iii. 1-5; Isa. xxxii. 15; xlv. 3; Ezek. xxxvi. 25; xxxix. 29), as HARLESS supposes, following CHRYSOSTOM; it includes both what is prophetic and apostolical (Luke xxiv. 44-47). The context definitely decides against the view, that the Spirit brings the promise, or that the notion of a *testimonium reddere, obsignare* is found in the genitival connection (THEOPHYLACT [who, however, also gives this correct explanation: *ὅτι ἐξ ἐπαγγελίας ἐδόθη*.—R.] CALVIN, BEZA.)

Ver. 14. Who is the earnest of our inheritance [ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν].—Ὅς refers logically to τὸ πνεῦμα, marking its personality, which the Apostle has in mind, *constructio ad sensum*, as Matth. xxviii. 19: τὰ ἔθνη—αὐτοῖς; 2 John 2: τοῖς τέκνοις—οὖς. Comp. WINER, p. 133. [A better explanation of *ὅς*, than the *constructio ad sensum*, is that of its agreement in gender with ἀρραβὼν. So MEYER, ALFORD, ELLICOTT. (See WINER, p. 157.) The last named remarks that “τὸ πνεῦμα in its most distinct personal sense is invariably used with the neuter relative.”—R.] It is not to be referred to Christ (POLYCARP); that is too remote (WINER, p. 149) and the sense will not admit of it, since the Spirit is the ἀρραβὼν; 2 Cor. i. 22: “Who hath also sealed us, and given the earnest of the Spirit in our hearts” (v. 5).

From the Hebrew אַרְבָּן (Gen. xxxviii. 3, 17, 18, 20)=*pignus*,* there probably arose through the agency of Phœnician traders ἀρραβὼν in Greek, *arrhabo* and *arrha* in Latin (without the *h* also), with the sense of “earnest-money,” the beginning of the payment which should take place in full afterwards. Hence HESYCHIUS: =πρόδομα, CHRYSOSTOM: μέρος τῶν πάντων; JEROME: *Arrabo future entioni quasi quoddam testimonium et obligamentum datur*. It is=ἀπαρχή τοῦ πνεύματος, Rom. viii. 23.

What the Spirit promises to vouchsafe to us in the future, in eternity, is indicated by the genitive τῆς κληρονομίας ἡμῶν, “of our inheritance.” The inheritance which is the necessary consequence of sonship (Rom. viii. 17; Gal. iv. 7) is an eternal one (Gal. iii. 18; Heb. ix. 15; comp. v. 5; Col. iii. 24). Thus then believers obtain the certainty that they are heirs and have an inheritance in eternity, not through an assurance from without, but chiefly through the reality of the possession, not at once in its entire extent, but in an earnest (HARLESS). “Our” includes the Apostle, his readers and all Christendom (1 Cor. ii. 12), because it stands at the end of the paragraph, not Gentile and Jewish Christians (STIER, SCHENKEL and others.)

nating the promise as a characteristic of the Holy Spirit.” ALFORD would retain the article in English: “the Spirit of the promise.”—R.]

* [*Pignus*, pledge, differs from *arra*, earnest; the former is restored when the contract has been performed, the latter is a part of the purchase money. The custom of paying “earnest-money” obtains still in legal transactions, but more especially in the popular usage of most nations.—R.]

Unto the redemption of his purchased possession, unto the praise of his glory, *εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἑπαινον τῆς δόξης αὐτοῦ*.—These two qualifying phrases, introduced by the same preposition, are to be taken as parallel, the first referring to the *objective* aim of the church of God, the second to the *subjective* aim of the redeemed member (SCHENKEL). Comp. vers. 6, 12. Hence *αὐτοῦ* is to be joined to *περιποιήσεως* as well as to *δόξης* (MEYER, HOFMANN), who however in *Schriftbeweis*, II. 2, p. 28, understands it of Christ, when it obviously refers to God the Father, (SCHENKEL). The preposition *εἰς* marks a goal, which is nearer at hand, more definitely described in the phrase “the earnest of our inheritance,” than in “ye were sealed,” so that the connection with the relative clause is more natural than to pass over it back to the verb of the main clause, ver. 13 (MEYER, [HODGE, ELLICOTT] and others). Thus the explanation of *ἀπολύτρωσις* as *ἡ τίμεια* is required. [That is, as in chap. iv. 30; Rom. viii. 23 (comp. my note *in loco*) the full final redemption, the accomplishment of all that is included in the word (ALFORD).—R.] The context, however, gives a further definition with *τῆς περιποιήσεως* (*αὐτοῦ*.)

Περιποιεῖν = to cause something to remain, to let remain, to deliver; *περιποιεῖσθαι*, to cause to remain for one's self, hence to acquire, to gain. The substantive therefore = acquisition, possession. In 2 Thess. v. 9: *εἰς περιποίησιν σωτηρίας*; 2 Thess. ii. 14: *εἰς περιποίησιν δόξης*, it is acquisition as the genitives indicate; 1 Pet. ii. 9: *λαὸς εἰς περιποίησιν*, it is evidently possession (comp. Matth. iii. 17; Acts xx. 28; Isa. xliii. 21), hence = *הֵנִיחַ* as the people of Israel were termed, which is elsewhere designated by *περιποίησις* (Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18, *λαὸς περιποίησις*, LXX. and Tit. ii. 14), *peculium Dei*. Hence the “redemption” applies to God's possession, to the people already acquired by Him, and cannot be the first redeeming act, “the forgiveness of sins” (ver. 7; Col. i. 14; Rom. iii. 24), by which the people are acquired, but must be the completed work, to which the Holy Ghost, as earnest, pledge, points and leads. So most expositors from THEOPHYLACT (*οἱ τινὲς ἔσμεν περιποίησις καὶ κτήσις καὶ περιουσία θεοῦ*) and EUSEBIUS (*διὰ τὸ περιποιήσασθαι ἡμᾶς τὸν θεόν*) to ERASMUS and the latest time. Hence *εἰς* is not = *usque*, *usque ad* (MORUS), nor *ἀπολύτρωσις* = *mors*, *liberatio a malo* (MORUS), nor is the genitive *τῆς περιποιήσεως* a designation of the effect (LUTHER: to our redemption, that we become His possession; STIER: to the redemption, that we become and because we are His possession.)

[It rarely occurs that a passage presenting a number of difficulties is interpreted with so great an approach to unanimity as in this case. Modern English and American commentators, almost without an exception take the same view as BRAUNE. STIER, among the Germans, does not reject it, but puts other meanings upon the passage as usual. EADIE gives his Trinitarian division as follows: “The Father seals believers, and His glory is the last end; in the Son they are sealed, and their redemption is His work;

while the Spirit ‘which proceedeth’ from the Father, and is sent by the Son—is the Seal and Earnest.”—For a very full discussion of the word *περιποίησις*, see HARLESS, whose comments have largely contributed in producing the unanimity respecting this passage among modern interpreters.—R.]

DOCTRINAL AND ETHICAL.

1. *The importance of the doctrine of predestination.* The Apostle speaks in great emotion, as is unmistakably shown by the remarkably complicated structure of his sentences, and with special emphasis, as the repetition and strength of his expressions (vers. 4, 5, 9, 11) equally prove. CHEMNITZ says, in a sermon on Matth. xxii. (in FRANK'S *Theologie der Form. Concord.*, iv. 268): “Therefore (on account of the contests arising out of the doctrine of election) it has occurred to some, that we ought not to preach at all to Christians in the church about the foreknowledge and choice of God, because it is dangerous to both sides, as it is said, leading either to security or despair; but because God has revealed this very doctrine to us so often and in so many parts of the Scripture, we must not put it under the table, may not and should not say, that it is unprofitable, obnoxious or injurious, yet we must so look into it, as not to run too far or climb too high, but have and hold in all simplicity the true understanding and proper use thereof.” [It may well be added, that such use is for Christians alone (ver. 5: “us”), and that this use will lead on the one hand to trustful security in view of the fixedness of God's purpose, on the other hand to profound humility in view of the entire freedom of God's choice irrespective of our merit. Others may, nay some must speculate on this subject, but they find no solution of this problem save so far as God's word gives one; and this solution can be fully apprehended only by a believing soul; it is above logic and philosophy, and even technical theology, even as on many subjects, and these the most important, the heart is a better teacher than the head. Still even the most advanced Christian, seeing that God's word alone gives any solution, may well say with the martyr Ridley: “In these matters I am so fearful, that I dare not speak further; yea almost none otherwise than the text does, as it were, lead me by the hand” (from EADIE).—R.]

2. *The starting-point.* It must be by no means be overlooked, that the Apostle first expresses in praise the *consciousness of salvation*, though in a summary way, and then passes to *predestination*. Even the transition (“even as he chose us”) does not place predestination in the first rank; it only marks the actual relation, and that the possession of salvation becomes our portion according to the election and fore-ordination; yet it still remains true, that from the consciousness of salvation we should look into the eternal will of God, and be lifted up to it. This is done in the confession of the *Lutheran church*, *Form. Concord.*, article xi. In that symbol we begin with sin and the natural powers of man (i. ii.), then follows Justification and its consequences (iii. iv.), next the means of grace in the Word

and the Lord's Supper (v. vi. vii.); to these are joined the Christological articles (viii. ix.), and *De ceremoniis ecclesiasticis* (x.) seems to form the conclusion. But last of all there is added further: *De aeterna prædestinatione et electione Dei*. See FRANK, *Theologie*, i. 48; iv. 188. The Reformed in their confessions (*Basle, Belgic, Westminster, Helvetic* and others) proceed from the speculative idea of God, which is neither Pauline, biblical, nor advisable. [This objection as regards abstractness does not hold against the *Heidelberg Catechism*. Still the Lutheran symbols go to the opposite extreme. That the order in the Reformed confessions is Pauline, Dr. Braune unconsciously admits in the order he himself adopts in these notes (ver. 4 follows ver. 3 very closely, be it observed). If it be Pauline, it is Scriptural, though this Apostle is not alone in putting God and His will so prominently in advance. As to its advisableness: some minds demand the Reformed order, which is at all events that of logical statement, of systematic theology. Others object to it, but the great difficulty is not met by any change of position. If we claim that believing hearts, "blessed with all spiritual blessings in heavenly places in Christ," alone are competent for the discussion, we have claimed all that our section warrants us in doing. Let each systematize as he will; we cannot make God's truth dependent on the order of our symbols. Let us be charitable, since some minds are so constituted as to accept or even demand Calvinism, and others prefer to take the difficulty in another form. Let each hold, indeed, that God's truth is objective truth independent of our subjective statements, and hope for the time when a higher synthesis will reconcile what seems now to be contradictory, all the more because neither Calvinism nor Arminianism has solved the problem presented in this chapter, though one may in its efforts embrace more of the facts of the rule of grace and providence than the other. Comp. the *Doctr. Notes* on Rom. ix. in the Bible-work—R.]

3. *The object of the predestination* is set forth in "us" (vers. 4, 5, 6, 8, 9, 12, 14) and "you" (ver. 13), and in such a way that no ground for the predestination is to be found in those predestinated, hence nothing indicates a limitation of it. It is rather to be extended as widely as sin reaches, and the "forgiveness of sins" (ver. 7) is necessary, and the hearing of "the word of truth, the gospel of salvation" (ver. 13) is designed to extend. Hence the whole human race is the object of the predestination, and as the words "we" and "you" require, not in a mass, but down to each individual. This is entirely in accordance with 1 Tim. ii. 4 (*πάντας ἀνθρώπους θέλει σωθῆναι*), with the Lord's word, John iii. 16 (*ἡγάπησεν ὁ θεὸς τὸν κόσμον*), and the saying of Peter (2 Pet. iii. 9: *μὴ βουλόμενος τινὰ ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι*). It is precisely the section before us which marks the Divine will of mercy as directed towards all. We must maintain the *universality of grace*, UNIVERSALIS VOLUNTAS DEI, quod non tantum prædictio penitentiae, verum etiam promissio evangelii sit universalis, hoc est, ad omnes homines pertineat (Form. Cono. xi. 23). The word *πάντας* (1 Tim. ii. 4) cannot be explained by *cujusvis status atque*

conditionis homines, tam illustres ac potentes in mundo, quam obscuros (PISCATOR), neither can we understand under *κόσμον* (Jno. iii. 16) the elect, on the ground that God never loved the damned (*βέζα*), nor limit *πάντας* (2 Pet. iii. 9) by *nempe credentes* (PISCATOR). Thus the Form. Cono. (xi. 23); *et quidem Deus illo suo consilio—non tantum in genere salutem suorum procuravit, verum etiam OMNES ET SINGULAS PERSONAS electorum—præcivit—eligit* (comp. *ibid.* § 54). The Lutheran confession, it is true, besides the *universality of the grace of God* notes also with a reference to this section a *particularity of the election of grace*, of which not all, good and bad, are the objects, but only the children of God: *ÆTERNA VERO ELECTIO seu PRÆDESTINATIO DEI AD SALUTEM non simul ad bonos et ad malos pertinet, sed tantum ad filios Dei, qui ad æternam vitam consequendam electi et ordinati sunt, priusquam mundi fundamenta jacerentur* (xi. 5). Accordingly we should reject here the double predestination to salvation and damnation, which from the first was taught by LUTHER and MELANCHTHON (following AUGUSTINE, who, however, expressed himself very prudently and only in an infra-lapsarian sense, and GOTTSCHALK in the ninth century with his *duplex sive gemina prædestinatio*), but in an infra-lapsarian sense, maintained however by ZWINGLE (see HAHN, *Stud. u. Krit.*, 1837, pp. 765-805) and CALVIN in a supralapsarian sense, and revived by the *Jansenism* of the Catholic Church in the 17th century, and by E. W. KRUMMACHER in our day, and also the doctrine of SAMUEL HUBERS, that God has in His Son ordained and elected each and every man to eternal life (see FRANK, iv. pp. 165, 281 ff., HAGENBACH in *Herzog's Real-Enc.*, vi. p. 293 ff.), a doctrine which SCHLEIERMACHER repeats in his discussion of the doctrine of election (*Werke Theol. ii. p. 393 f*) and in his *Glaubenslehre* (§ 119, 2), and also the view of HOFMANN (*Schriftbeweis*, i. p. 257 ff.), followed by LUTHARDT (*Compendium der Dogmatik*, p. 85), which denies the reference of the decree of grace to a definite number. [Dr. Braune seems to avoid a definite statement. Whatever may be deduced from the other passages referred to, Paul here declares that *individual persons* are chosen by God, predestinated unto adoption. How many those persons are is a question which when asked of the Son of God led only to personal exhortation. Who they are, manifests itself only in the exercise of faith, though even this is not always manifest to others (nor, as in the case of infants, is this a decisive test). Practically, the question is respecting our personal appropriation of the blessings of redemption, which are according as (*καθώς*, ver. 4) the election. Logically and theologically, the fact that some are partakers of blessing and others not, when taken in connection with the statement of vers. 4, 5, leads to the conclusion, that of God's free will some have been chosen and others *not chosen*. The negation is, however, all that any ought to deduce from our passage. The difficulties arising from this conclusion cannot be fully met save by a heart so trustful in its affection to the God and Father of our Lord Jesus Christ, as to know it to be right because He has so ordered. The same difficulty meets us in God's providential dealings, aye, in the workings of

His natural laws, for as a brilliant author has well said: "Nature is a terrible Calvinist." Paul concerns himself here only with the positive side, which presents but one difficulty, viz. that of fully responding in love to the gracious fact.—R.]

4. The *Subject of the predestination is God*, the Father of our Lord and Saviour Jesus Christ (ver. 3), and that, too, in His "love" (ver. 4) according to "the good pleasure of His will" (vers. 5, 9), or "the purpose of Him who worketh all things after the counsel of His will" (ver. 11); reference being made to His "grace" (ver. 11), and "the mystery of His will" (ver. 9) being recognized as the subject of the revelation. A duplex state in God Himself is by no means indicated, but rather excluded. In Him there are not two wills, one revealed, according to which God wills the salvation of all men, and another secret (*occulta illa et metuenda voluntas Dei ordinantis suo consilio, quos et quales prædicat et oblate misericordie capaces et participes esse velit*), nor do His mercy and justice exist merely beside each other, the latter respecting the damned and the former the elect. It is not that God is gracious, and at the same time just, or just and yet gracious, but in that He provides a satisfaction for His justice, He is gracious, and because He will satisfy His grace, He appeases His justice, so that justice as satisfied is the ground of grace, and grace as to be satisfied is the ground for the satisfaction of justice (FRANK, iv. 191). The secret will is not here asserted beside the revealed, nor can the secret will detract aught from the revealed; the latter, "as the real, unlimitedly efficient" will, stands "constantly over against the apparently contradicting secret" will and "conditions and controls" "the reality of the secret will." "A secret will in abstracto, not having at the same time in itself as substantial elements the substantial determinations of the revealed will, does not exist" (FRANK, iv. pp. 198-200). "The Scriptures, however, teach, that the Providence of God has not such a manner and meaning as if a master cook determines he will strangle some of the pheasants lying before him and let others fly, a figure Gerson uses, but predestination comprises in itself *totum decretum redemptionis, vocationis, justificationis, gubernationis et glorificationis*, as Paul throughout the first chapter of the Epistle to the Ephesians thus treats and expounds this doctrine in detail" (CIEMNITZ in FRANK). The omnipotence and executive energy of God is conditioned and bound by His will, by His Nature, as well as by the regulations He has Himself established, which will be spoken of hereafter (notes 6, 7, 8). It is not the Absolute in itself, nor yet the purely Absolute One, but the self-conditioning Unconditioned One. Accordingly the Scriptures and the Lutheran Confession distinguish from the *prædestinatio Dei ad salutem*, taken as identical with the *electio, the præsentia Dei*, according to which He *prævidet et novit etiam mala, sed non ea ratione, quasi Dei voluntas propitia illa sit, ut fiat* (Form. Conc. xi. 6); *principium autem et causa mali non sit ipsa Dei præsentia, Deus enim non creat, procurat, efficit aut operatur malum, sed neque illud juvat aut promovet* (Ibid 7).

[The theory of the self-conditioning of God is

a favorite one with many German theologians. Such self-conditioning may be assumed as the basis of creation, especially the creation of free moral agents, but the mystery yet remains: an Almighty God from whose freedom none of His creatures dare detract aught, and moral, yet sinful, men, from whose freedom of will God will detract nothing. If foreknowledge be assumed as the basis of the predestination, the difficulty is increased: "If God foresaw this faith and holiness, then these qualities were either self-created, or were to be bestowed by Himself; if the former, the grace of God is denied, and if the latter, the question turns upon itself—what prompted God to give them the faith and holiness which He foresaw they should possess" (EADIE). BRAUNE only hints at this explanation, however. Sir WM. HAMILTON's "Philosophy of the Unconditioned" encounters the problem* as directly as Calvinism. Assuming as we must that "God's grace fits men for heaven, but men by unbelief prepare themselves for hell," we still insist: that St. Paul here teaches the entire freedom of choice on the part of God, that choice being in accordance with the nature of the Sovereign Chooser; and at the same time in ver. 13 assumes the free faith on the part of those addressed, while the state of blessing which moves his thanksgiving is expressly said to be in accordance with the choice of God. So much a fair exegesis allows, as Dr. BRAUNE himself admits in his exegetical notes. "Whether this doctrine be identified with Pagan Stoicism or Mohammedan fatalism, and be rudely set aside, and the world placed under the inspection of an inert omniscience; or whether it be modified as to its end, and be declared to be privilege, and not holiness; or as to its foundation, and that be alleged to be not gratuitous and irrespective choice, but foreseen merit and goodness; or as to its subjects, and they be affirmed to be not individuals, but communities; or as to its result, and it be reckoned contingent, and not absolute; or whether the idea of election be diluted into mere preferential choice;"—"such hypotheses leave the central difficulty still unsolved, and throw us back on the unconditioned and undivided sovereignty of Him 'of whom, to whom, and through whom are all things,'—all whose plans and purposes wrought out in the Church, and designed to promote His glory, have been conceived in the vast and incomprehensible solitudes of His own eternity."—EADIE.—R.]

5. The end of the predestination is defined in a threefold way:

a. For the predestinated: "unto adoption" (ver.

* [EADIE, whose notes on this subject are as judicious as they are apt, quotes from Sir Wm. Hamilton (*Discussions*, etc. p. 698): "It is here shown to be as irrational as irreligious, on the ground of human understanding, to deny, either, on the one hand, the fore-knowledge, predestination, and free grace of God, or, on the other, the free will of man; that we should believe both, and both in unison, though unable to comprehend even either apart. This philosophy proclaims with St. Augustine, and Augustine in his maturest writings:—'If there be not free grace in God, how can He save the world? and if there be not free will in man, how can the world by God be judged?' (*Ad Valentinum Epist.* 2.4.) Or, as the same doctrine is perhaps expressed even better by St. Bernard: 'Abolish free will and there is nothing to be saved; abolish free grace, and there is nothing wherewithal to save.' (*De Gratia et Libero Arbitrio*.)" See the list of authors of all opinions given by EADIE, pp. 28, 29.—R.]

5), in which "redemption, the forgiveness of sins" (vers. 7, 14) are given to them in grace ("His grace which He freely bestowed upon us," ver. 6), so that they as the "possession" of God (ver. 14) become partakers of the inheritance (ver. 11), of the salvation which the gospel brings (ver. 13) and "holy and without blame" (ver. 4).

b. *For the entire world*, in the history of which through various periods of development ("dispensation of the fulness of times," ver. 10), it is accomplished: "to gather up together all things in Christ."

c. *For God the Lord*: "unto the praise of the glory of His grace" (ver. 6), "unto the praise of His glory" (vers. 12, 14). The aim is accordingly as much *moral as religious*, and as much *individually-personal as world-historical*. The synthesis of the moral and religious factors, which is in the main peculiar to the Sacred Scriptures (SCHENKEL), appears all the more prominently here, as the emphatic *εἰς ἑαυτὸν* is at once both religious and moral. The same is true of the glory of God and the blessedness of man, and so much so that it is not correct to affirm that the glory of God and it alone is "the final and most exalted end of the creation and redemption of the world" (SCHENKEL).

What is world-historical must be combined with what is personal, the individual life with the whole; it is however unmistakable, that the relation of the creature to the Creator is arranged in order to regulate the demeanor of the former, and that the whole is wrought upon by the individual parts becoming the object of activity, as these are wrought upon through the whole, and thus the totality is brought to completion.

6. *The Mediator is Christ*, "our Lord and Saviour" (ver. 3), "the Beloved" (ver. 6), and it is "through His blood" (ver. 7) thus in conformity to His eternal *Person* and His relation to God, as well as according to His atoning and redeeming *sufferings* in time. *Æterna igitur prædestinatio in Christo et nequaquam extra mediatorem Christum consideranda est* (Form. Conc. xi. 65). Since then God, who is the Father of our Lord and Saviour Jesus Christ, the Beloved, formed the decree of redemption in Christ, He must be conceived of as existing before the purpose, and hence the Person of Christ as that eternal person, in whom the Father chose us, as He created us in Him despite the foreseen fall. Accordingly Christ is the *causa meritoria* of our election, both of the purpose and its accomplishment, to which latter the suffering of death, mentioned in ver. 7, especially refers. Although the Reformed agree with the Lutherans in formal statement on this point, all their symbols describing the election of grace as taking place *in Christo* and *propter Christum*, yet they deviate from scriptural truth, in regarding Him as the object of the predestination: *ut ipse quoque ἐκλεκτός* (Helvet. Conf. V.), and not as *fundamentum ipsam electionem præcedens*, not as *causa meritoria*. So that they not only refer with *propter Christum* to the idea of satisfaction, which should not be the *causa impulsiva*, rather merely the condition chosen by God for the actualization of the predestination in eternal blessedness, but also with

in Christo wish to designate only the medium of the accomplishment. According to this view only for those elected by God's mercy is there a Christ and an atoning death, and it cannot be perceived whence there should then arise any necessity of the atoning act of redemption for the satisfaction of Divine wrath; for the grace has not to be rendered possible, but the determined gracious purpose has only to be carried out. Comp. SCHNECKENBURGER, *Vergleichende Darstellung*, I. p. 192 ff.; FRANK, IV. p. 192 ff. [It is scarcely fair to take the strongly partisan work of HEIDEGGER (*Formula Consensus Helvetica*, 1675, see *Biblework*, Romans, pp. 191, 192) as a representative of the Reformed Confessions on this point. There has been, since the days of the Reformation, a tendency in the Reformed Church to bald forensic statements on this point, but to-day the full significance of the phrase: "in Christ," is perhaps better understood than ever before.—R.]

7. *The means of grace* in carrying out the decree of redemption the Apostle indicates with *γνώσας*, "having made known" (ver. 9), and calls them also: "the word of truth, the Gospel of your salvation" (ver. 13). To neither designation of the Divine word is there attached any limitation as respects the sphere of its effect, while the genitives describe rather, partly ("of truth") an efficient truth, calculated for all, as the purport of this word, partly ("of your salvation") the power and effect, which it bears in itself and exercises. At all events we should maintain, as respects this chapter, what is said in the *Form. Conc.* xi. 16, 29, 33 (where the German version has "*verleiht*," the Latin expressing it more weakly: *largiri vult*, though meaning quite as much): For it should not be thought, that God spoke thus: Externally through the word I call all of you, to whom I give my word, into my kingdom, but in my heart I do not intend it for all, but only for a certain few; for it is my will, that the greater part of those whom I thus call through my word should not be enlightened and converted, but be and remain condemned, although I declare otherwise respecting them in the invitations of my word. "*Hoc enim esset Deo contradictorias voluntates fingere*" (xi. 24). [This is the old difficulty in another form. It is a difficulty of fact, too. For a large portion of those who have the word of God in their hands and hear it, even while it is the Gospel of salvation to those who sit beside them, are "not enlightened and converted." Why not? The question is not a merely theoretical one, but comes out of agonized hearts often enough. An answer which charges God with folly, or which accepts His purpose as thwarted, will not satisfy the heart, however theologians may philosophize: the resting place in this strait, as in all others, is in God. "He worketh all things after the counsel of His will"—but is "the God and Father of our Lord Jesus Christ."—R.]

8. *The condition of the saving effect* of these means the Apostle marks with *ἀκούσαντες*, to which he adds with emphasis *καὶ πιστεύσαντες* (ver. 13), and with *προηλεκτός ἐν τῷ Χριστῷ*. The Formula of Concord aptly states these thoughts (xi. 17): *Decrevit etiam se spiritu sancto*

suo per verbum annuntiatum audiente perceptum et memorie commendatum velle in nobis efficacem esse, et corda ad veram penitentiam agendam inflectere et vera fide conservare. There is at least nothing to be derived from these propositions in favor of the *Synergism* of Melancthon and his followers. The word of God develops in the hearer that power which he has placed in it, and in this power he apprehends, being himself first apprehended, what is bidden him, and thus gains hope and confidence through the power of the word which has become vital and active in him. But it is indicated definitely enough that man can resist; he is not forced to hear and accept what is proclaimed, nor to believe in it and hope in it. Since God will save only in Christ, and only through the Word will create faith and hope in Him, this does not accord with the statement of the Reformed and the Predestinarians, that God wills nothing which He does not do. If the *Nivites* could avert His punitive will by repentance, so His gracious will may be thwarted through resistance. This is Scriptural truth, and it is confirmed by Christian experience, which knows of no necessity for obeying the will of God, but too well of a possibility of resisting it (FRANK, IV. p. 205). The *gratia irresistibilis* of AUGUSTINE is a fiction arising from an abstract conception of the purely Absolute. The unconditioned yet self-conditioning Personality of God does not will, as the predestinarians think that He wills, but with a self-restraining almightiness within the sphere of redemption, so that salvation is not gained without His will, but the proffered salvation is lost through man's own fault against His earnest gracious will, which He offers in His Word. Both must be maintained: God has willingly given men of His will and conditioned Himself, in placing conditions before men in the hearing and believing of His Word, and man has the power of continued resistance, so that an entire *apocatastasis* of all things, the ultimate salvation of all, although God's revealed will points thereto, is scarcely conceivable, as ORIGEN, SCHELERMACHER and others suppose. A final resistance is to be maintained as possible. NITZSCHE, *System*, p. 416.

9. Assurance of election is definitely pointed out in vers. 13, 14: "ye were sealed with the Spirit of promise, the Holy One, who is the earnest of our inheritance," and although in consequence of faith (*πιστις*), still on the ground of the promise of the Holy Ghost and the resulting bestowal of the same—in the means of grace, the word, and baptism (which, though not expressed, is to be understood) and through which Christ's merit, that is and suffices for all, is attributed to us. On the ground of the certainty, that God's word is true, that God has loved the world, that Christ has died for the sins of the whole world, and that God has called you also, must have called you, because He has loved you in Christ, and I have been baptized, accepted as a child, endowed with the Holy Ghost, renewed, regenerated, even though it be but germinally, potentially, I am certain of my election before the foundation of the world, and my inheritance in eternity. [Rightly enough the doctrine of election is for the comfort of believers, but they will derive far more comfort from a more definite

conception of the matter. If "baptismal regeneration" is a ground for the assurance of election, then many thus assured are not sanctified in this world, and such an assurance is not likely to further such a result. The Augustinian view is here the practical one.—R.]

10. The possibility of apostasy is indicated by the phrase "unto the redemption of the purchased possession." It marks chiefly the goal to which the Holy Ghost, as "earnest of our inheritance," points. But the Christian has the consciousness, that his life-development is an ethical, not a physical, process, that he can withdraw himself, can resist the Divine will, can fall and fall away too. God will preserve us to the end and complete His work on and in us, *si modo non ipsi nos ab eo averlamus* (Form. Conc., xi. 32, 75). Hence the warnings in the hortatory part of this Epistle (chap. iv.—vi). Comp. Heb. vi. 4-6, where the fall of the regenerate is assumed, and only the return of such is called impossible. Accordingly there inheres in the reference to election and the possession of salvation a strong means of incitement to sanctification, on the ground and in virtue of the existing ethical matter of fact in faith. [An "earnest" is generally a safeguard against failure to fulfil the agreement, nor does the preposition *εἰς* (ver. 14), rendered "until" in the E. V., indicate any possibility of failure, but rather with its strong final sense, and that too in parallelism with "unto the praise of his glory," implies the very opposite. The doctrine of the perseverance of the saints stands or falls with that of personal predestination, and both are parts of the theological system, which makes "His glory" the chief end.—R.]

11. Concluding remark. A mystery remains here until eternity. It is analogous to a *miracle*, which is not such in the sight of God nor of the redeemed any longer, but only for those in lower stages. Thus it is with the mystery of God's will, which is ever dissolving and in the higher degrees of revelation becomes ever more manifest. The completion of revelation like that of the inheritance lies beyond this world. Hence we have no contradictions,* that inhere in the Scripture or the truth, but only those which belong to human statement, and are such to our understanding. Let us then be humble! [This is the best guard against dogmatism. Especially let those who hold those views of Divine Sovereignty which are most humbling learn the lesson!—R.]

HOMILETICAL AND PRACTICAL.

Begin always with thanksgiving to God, and neither forget nor overlook the benefits He has conferred upon you; but above all consider the spiritual gifts with which He has blessed you and yours.—The beginning, middle, and end of the Christian life, or its ground, path and goal, is the praise and adoration of God. Before God created men, He willed that they should be His children; it is just in being or becoming God's

* [The position to be taken is not that the future will reconcile propositions which are contradictory, but which seem to be contradictory, the whole question transcending the limits of human thought.—R.]

children, that we foster the human in us, and we should be Christians, in order to be really men. He who does not fully *become a man*, is no proper Christian or child of God. The ultimate end of God is His glory; this is attained, when we become holy and blameless. He wills His glory only in our blessedness; the Father's honor is linked with the children's blessedness.—Everything is to be *traced* back to the will of God: what is manifest, revealed, experienced is the guide into the secrecy of God and His will; we must let ourselves be led from His revealed will into His secret will.—God accomplishes His will, but only according to the purpose of His will; hence not in a physical, chemical, “natural” process, but in an ethical life-process of men created after His image and for sonship with Him does He effect the desired and determined redemption of the same.—In Christ, the Beloved, is the counsel of salvation formed, in Christ it is to be carried out, and in such a way that Christ dies for the sake of sinners as a sacrifice of reconciliation, as an atoning sacrifice, and with the forgiveness of sins is begun that redemption, which leads to the throne and heart of God, since the Spirit of God works on our spirit, and His work not being in vain, confirms us in sonship, in regeneration and renewal even unto the inheritance. The process is from above to beneath, then from within to without, in order to lead from the depths up on high. The mystery of the Divine will is not in itself an incomprehensible, inconceivable enigma, entirely uncomprehended; it is only a mystery for us, rising so far above us, who cannot fathom its depth nor measure its infinitude, considering the majesty and the kindness of the same. For *our* reason it is a mystery; not *contrary to*, but above our reason; the reason of man and of God are two very different things. The mystery of the Divine will is only the manifestation of what is conditioned, limited, finite and imperfect in our knowledge, which bears to what in itself is clearest of all the same relation as the eyes of night birds to bright daylight. It is a proof of a *Divine* revelation, if we seem, when confronted with His will and truth, to be transferred to a shoreless sea, a fathomless depth. That is at once the mystery and the revelation of God. Without revelation knowest thou nothing of God, canst know nothing of Him; whoever rejects the revelation in Christ, in the sacred Scriptures, rejects also the science of God Himself; to him the mystery of God ever becomes a riddle without solution, while the Christian ever knows and feels it with greater joy. It is not unreasonable to believe on the mystery in God, since this disappears ever more and more; like children, we grow into the truth which was at first so mysterious.—As Christ is the point of beginning for the Father's gracious decree in eternity, so He is the middle-point of its accomplishment in history, and the terminal point in its consummation.—All things, the creation of heaven and earth, the maintenance and administration of the world are subordinate and subservient to the counsel of God's grace respecting our redemption in Christ: the Father is concerned for His children, not for His servants and His possessions; these are employed and rightly placed, when the

children are cared for.—The word of revelation must be proclaimed and accepted: this is the chief duty of men ordered by God.—Here believers have no lack of germs, beginnings, earnest; but fruit, completion, full payment come not here, but above.

STARKE:—The wealth of the elect is inconceivable, indescribable, incomparable.—See the final point of this election of grace, and its tokens too. Prove yourselves thereby, ye Christians!—Believers have sonship with God through Christ, not from their own worthiness: it brings with it the noblest treasures, yes, the eternal inheritance.—The forgiveness of sins is the most glorious fruit of Christ's redemption; it is the basis of all other benefits: for where it is, there is life and blessedness.—The fountain of grace will never be drained, but is and remains inexhaustible, so that of its fulness we receive grace for grace.—Christ is the true ladder whose top touches heaven and its end the earth, thus linking and binding heaven and earth, God and men. Let him, who will be united to God, hold to Christ.—Angels and men stand again in friendship through Christ. Hence Christ is concerned with the angels, not that He must gain something for them of which they do not stand in need, but that they may have friendship again with men, when these again attain to grace.—The work of our election and salvation is full of wisdom, because it has taken place according to the counsel of Him who is wisdom itself; it is pure grace, because it appertains to an inheritance; infallible, because it is founded on the purpose of the Almighty; full of righteousness, because all comes to us through Christ, the righteous. Excellent tokens of the Divine truth of the Christian religion: it brings that with it, which the whole world cannot give and which makes man blessed, in the germ here in time, in perfection in eternity. This makes believers joyful in all tribulation, even in martyrdom.

RIEGER:—*They shall be blessed* is the sum of all the promises of the Old Testament; *He has blessed us* is the Gospel laud for the fulfilment of these promises in the New Testament. With these spiritual blessings in heavenly places the gospel conquers the whole world and the earthly mind, in which Jews and Gentiles lay captive.—In this are the honor of God and our salvation inseparably joined; God seeks His honor or the praise of His glory in us through our pardon.—In the Old Testament, it was often said: the Lord do thee good for Abraham's sake, for His servant David's sake; but now all is in and through the Beloved, who became the propitiation for the sins of the whole world. Once obtain in Him the forgiveness of sins, and then all other spiritual blessings flow without ceasing.—By the frequent phrase: according to His good pleasure, according to the counsel of His will, the Apostle bows down our mistrustful heart, so apt to strive for the mastery with the Holy One of Israel.—In the repeated expressions: through Himself, in whom, in Christ, the Apostle manifests an unusual zeal and care, to bind us ever to Christ, to accustom us to seek and find our glory in this alone, that we belong to Christ and are numbered in His inheritance; we may have reason hereafter to praise more the *truth* of God, like the

Jews, descending from the fathers, whose are the promises; or to magnify rather His mercy, like the *Gentiles*, who unexpectedly have been favored with the gracious call. It is a word of truth, searched by every one, who is of the truth, concerned about the truth, that thus he may be helped to the truth; it is the *Gospel of our salvation*, not only bringing us tidings of it, but containing a Divine power for actual blessing, through the faith to which it inclines the heart, giving also the Spirit, which affords what redounds to our own certainty and steadfastness in the truth, serving at the same time as a witness to others, that we have attained a position in true grace, and especially assuring us of our preservation, which we are to enjoy as the redeemed possession of the Lord, but which with the crown thereto appertaining we will lay at the feet of Him, who has accepted us to the praise of His glory.

BENGEL:—*Ultra hoc beneplacitum nobis neque in salutis nostræ neque in ullis operum divinorum causis rimandis ire licet. Quid philosopharis de mundo optimo? Cave, ne tute sis malus!*

KLEUKER:—The entire Pauline theology rests mainly on what he calls the *Divine mystery*, terming its execution the *economy* of God. No Apostle speaks with such a sweep and fulness of spirit, as Paul, whose revelation is in this economy.

GERLACH:—The riches of Divine grace in the forgiveness of sins makes itself known to us chiefly through the illumination, which thus becomes ours, the knowledge of God and our salvation,—this we include under *wisdom*; under *prudence* especially the insight into our condition and the life of the world, the practical, Christian wisdom for living. In neither should we think merely of the one-sided intellectual knowledge.

HEUBNER:—Christ, the eternal Son of God, has been the ground, why God created the world, and delivered and blessed the fallen world. Christ is the eternal ground of the Divine complacency toward the world, the ground of our blessedness.—The highest grace is Redemption. God decreed it, Christ accomplished it, earning it. It is of a purely spiritual character, the forgiveness of sins. That is true redemption, which releases us not from earthly need, but from anxiety and disquietude of conscience, from enmity to God, from incapacity for good and fear of hell. It is the fundamental condition of all other possessions, which we have through Christ. The general decree of God is the basis of the calling of individuals; for God overlooks no one. Man can bring either honor or shame to God, as a child to its parents. Christians should bring honor to God, He desires to get honor through us before the world.—The Holy Spirit is the seal of Christians, the stamp which they receive, that they are real children of God, the token by means of which they appear and pass current as Christians before the celestial spirits. Without this character ("express image") faith is vain and all Christianity mere sham. How many sham Christians there are, who have not this seal!—This Spirit is to the Christian the strongest proof also of eternal life, because in itself it is something eternal, imperishable.

PASSAVANT:—The eternal counsel of the Father respecting the election of souls is first carried

out and consummated in the Son and through Him in the course of time. It is a work and miracle of love, unsearchable and unfathomable, carried on at once on earth and in heaven, in a human breast, and in a Divine heart. This election does not rest in man or angel, not in the will of man or angel's thought; not in human or angelic holiness or righteousness, purity or greatness or fidelity, not in any virtue, glory or love of the creature.—By nature we are not the children of God; even though so many may, flatly and godlessly enough, think and affirm otherwise, calling God Father and All-father.—But God now makes us His children; He has exalted us to the joys, the blessednesses, the treasures, the eternities, the glories of the heavenly nature; we are children, beloved children, heirs of God, heirs of heaven! This is the doing of the Lord's grace.—Nothing makes so poor in all true good and worth and blessing, as sin and all that belongs to and proceeds from sin.—The gospel traces our thoughts and feelings back to and into ourselves, so that we perceive the cunning of our hearts and the deceit of sin, and come to the footprints of God, to the springs of what is eternally true and good. It reveals to us, what we were, what we are, and what we should become; what are our deepest needs, the eternal ones; what our internal injury the worst of all; what our heaviest sorrows might be, here and hereafter. It reveals to us, where the true, certain aid is, where salvation, light, peace, life are, a Divine salvation, an unerring light, an eternal peace, an everlasting life.—It is out of this light, that its opponents and enemies have borrowed or stolen all the rays of truth and wisdom, which shine here and there in their proud writings and philosophies.—It is the Holy Spirit, who gives man to God in this life, and gives God to man in eternal life; who here sketches the features of the children in likeness to their heavenly Father, and will complete the picture in eternity: who begins their redemption here with their release from the servile yoke of the creature, and will complete it in the unity and love of the Creator.

STIER:—An Apostle *prays* for his church, *teaches* and *exhorts* out of the promise and petition of his apostolic prayer, but does not lord it, does not establish eternal forms, does not urge and carry to excess the external phenomena of the church, which is forming itself deeply and inwardly in view of its goal.—Each after his manner! As Christ is now our Head in another way than that of the holy angels, so is He in another way Lord and King, and *Crown*, too, of the material world also. The condemned and evil spirits lie at His feet in another manner than the adoring saints and angels—yet still all really, all finally before Him.

BECHER*:—Those who are willing are always the elect, those who will not, are not elected. Many men are wrapped up in the doctrines of election and predestination, but that is the height of impertinence. They are truths

* [This is no doubt HENRY WARD BECHER. Dr. Braune gives no further clue to the discovery of the original passage than the single word "Becher," which might apply to any one of a large family. As this is the only American citation in any part of the volume, it is retained, even though at the disadvantage of being a translation of a translation.—R.]

belonging to God alone, and if you are perplexed by them, it is only because you trouble yourself about things which do not concern you. You only need to know that God sustains you with all His might in the winning of your salvation, if you will only rightly use His help. Whoever doubts this is like the crew of a boat working with all their might against the tide and yet going back hour after hour; then they notice, that the tide turns, while at the same time the wind springs up and fills their sails. The coxswain cries: pull away boys! wind and tide favor you! But they answer: What can we do with the oars, don't the wind and tide take away our free agency?

SCHELLING:—It is a *vacuity of ideas*, that ventures to call itself Rationalism. Not to hate one's enemies, not to persecute them, but to do them good, *aye, to love them*, is *above Reason*. The supreme commands of a generous morality, exalting humanity, could not be fulfilled, if man could not act *above Reason*. Why then should not God act *above Reason*? In this sense it is by no means irrational to say,—the will of God as respects the human race estranged from Him is *above Reason*. We can, with J. G. Haman, answer the good-natured people who want to have a rational God *after their notions*: whether they have never noticed, that God is a genius, *who asks very little about what they call rational or irrational*.

HOFACKER:—The wide range which Christmas Day opens to our eye of faith: 1) *How far back*; 2) *How high up*; 3) *How far ahead* it teaches us to look.

AHLFELD:—Thank the Lord, who hath blessed thee with all spiritual blessings in heavenly things! 1) *For what* should I be thankful? 2) *How* should I thank Him?—(Sermon for Whitsunday): The Holy Ghost, as Steward of the possessions of Christ, pours out His treasures upon us. He (1) *proclaims*, (2) *entails*, (3) *seals* to us salvation in Jesus Christ.

PALMER:—Our election in Christ: 1) It is an eternal one, but linked to the temporal Incarnation of Christ: 2) It is a mysterious act of God, but each may have a clear consciousness respecting it: 3) It has taken place without our help, but does not permit us to be idle.

KAPFF (on St. Thomas' Day):—What a mighty strengthening of our faith lies in the Divine election! 1) in its goal, 2) in its ground, 3) in the mode of its accomplishment.

[SCHENKEL:—The eternal election of the Christian: 1. A work of Divine love; 2. With the effect of presenting him ever more and more pure and holy before God.—Jesus Christ the Saviour of the world: He is (1) the Centre of the world's history, (2) the Key to the understanding of the mystery of God's providential rule.—How in the Person of Jesus Christ, beginning and end, heaven and earth harmoniously unite.—No predestination save unto holiness, no election outside of the Mediator, Jesus Christ.—All events in time depend on the decree of God in eternity.—The Holy Ghost as the earnest of our heavenly inheritance: 1. A balm of consolation for the weak; 2. A weapon of victory for the strong.—R.]

[EADIE:—Ver. 3. We bless Him because He has blessed us.—Christianity is the dispensation of the Spirit, and as its graces are wrought by Him, they are all named "spiritual" after Him.

—Ver. 4. The pulsation of a holy heart leads to a stainless life, and this is the avowed purpose of our election.—Sovereignty is but another name for highest and benignest equity.—Ver. 5. The returning prodigal does not win his way back into the paternal mansion. This purpose to accept us existed ere the fact of our apostacy had manifested itself, and being without epoch of origin, it comes not within the limits of chronology. It pre-existed time.—Adoption has its medium in Christ: but it has its ultimate enjoyment and blessing in God. Himself is our Father.—*His* household we enter—*His* welcome we are saluted with—*His* name and dignity we wear—*His* image we possess—*His* discipline we receive—and *His* home, secured and prepared for us, we hope forever to dwell in. To *Himself* we are adopted. The origin of this privilege and distinction is the Divine love.—Ver. 8. A mystery is not to be flung abroad without due discrimination. The revealer of it wisely selects his audience, and prudently chooses the proper time, place and method for his disclosure.—Ver. 10. This *re-capitulation* of all things is declared a second time to be in Christ—a solemn and emphatic re-assertion. His mediative work has secured it, and His mediatorial person is the one centre of the universe. As the stone dropped into the lake creates those widening and concentric circles, which ultimately reach the farthest shore, so the deed done on Calvary has sent its undulations through the distant spheres and realms of God's great empire.—Ver. 11. His desire and His decrees are not at variance, but every resolution embodies His unthwarted pleasure.—Ver. 13. The gospel is wholly truth, and that very truth which is indispensable to a guilty world. And it comes as a word, by special oral revelation, for it is not gleaned and gathered: there is a kind and faithful oracle.—The gospel is good news, and that good news is our salvation.—That seal unbroken remains a token of safety. Whatsoever bears God's image will be safely carried home to His bosom.—Ver. 14. The earnest, though it differ in degree, is the same in kind with the prospective inheritance. The earnest is not withdrawn, nor a totally new circle of possessions substituted. Heaven is but an addition to present enjoyments. The prebialion will be followed by the banquet.—"We have redemption" so soon as we believe; we are ever having it so long as we are on earth; and when Jesus comes again to finish the economy of grace, we shall have it in its full and final completion.—All issues "to the praise of His glory." His grace having now done its work. The church receives its complement in extent at the very same epoch at which it is crowned with fulness of purity and blessedness. "May it please Thee of thy gracious goodness shortly to accomplish the number of Thy elect, and to hasten Thy kingdom," is an appropriate petition on the part of all saints.—R.]

2. *Exhortation springing out of the Apostle's supplication for the Church as the body of Christ, who is the Head.*

(CHAP. I. 15-23.)

15 Wherefore [For this cause] I also, after I [having] heard of your faith [or the faith which is among you] in the Lord Jesus, and love [the love which ye have]¹
16 unto all the saints, Cease not to give thanks for you, making mention of you² in
17 my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give
unto you the spirit of wisdom and revelation in the knowledge [in full knowledge]
18 of him: The eyes of your understanding being enlightened; [Having the eyes of
your heart³ enlightened,] that ye may know what is the hope of his calling, and
19 [omit and]⁴ what the riches of the glory of his inheritance in the saints, And what
is [omit is] the exceeding greatness of his power to us-ward who believe, according
20 to the working of his mighty power [the might of his strength],⁵ Which he [hath]⁶
wrought in Christ, when he raised him from the dead, and set him [in raising him
from the dead and making him sit]⁷ at his own right hand in the heavenly places,⁸
21 Far [over]⁹ above all principality, and power, and might, and dominion [lordship],
and every name that is named, not only in this world, but also in that which is to
22 come: And hath put [And subjected] all things under his feet, and gave him to be
23 the head over all things to the church, Which is his body, the fulness of him that
[who] filleth all¹⁰ in all.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 15.—**N.**¹ A. B. and some other authorities omit *τὴν ἀγάπην*; **N.**² adds it. The omission is an evident error of the transcriber. [K. L., nearly all versions, most fathers support the longer reading, which is adopted by Tischendorf, Meyer, Elliott and the great majority of editors and commentators. The repetition of *τὴν* readily accounts for the omission, while there is little reason for accepting an insertion from Col. i. 4.—In the above emendations Elliott has been followed. For this cause is adopted in preference to *wherefore* (the rendering for *διό*) and *on this account* (which is more modern). The more indefinite participial construction, *having heard*, is necessary here: *the faith which is among you* is more exact than *your faith* (see *Exeg. Notes*), while *the love which ye have* brings out the force of the second *τὴν*.—R.]

² Ver. 16.—The *Rec.* reads: *ἀνταὶν ὑμῶν ποιοῦμενος*, on the authority of D.³ E. K. L. (F. G. transposing: *ποιοῦμενος ὑμῶν*), most cursives, Vulgate, Syriac versions, Coptic, most fathers; accepted by Tischendorf (but not in all editions), Griesbach, Elliott, Wordsworth (De Wette and Braune tacitly). In **N.** A. B. D., and about 10 cursives, *ὑμῶν* is omitted; accepted by Rückert, Lachmann, Meyer, Alford. The question is a delicate one: Was the word inserted where the meaning is so obvious, or was it omitted because occurring so immediately before? The variation in position favors the former theory, but a similar omission by nearly the same authorities in 1 Thess. i. 2 is almost decisive for the latter. See *Exeg. Notes* for the interpretation of Meyer and Alford, resulting from the acceptance of the briefer reading.—R.]

³ Ver. 18.—Instead of *καρδίας* (**N.** A. B. D. E. F. G. K. L. and others) a few [*Rec.*, fathers, no uncials] have *διαφωίας*, an evident gloss from iv. 18. [There should be merely a comma after *enlightened* in the English text.—On the reasons for rejecting the absolute construction followed in the E. V., see *Exeg. Notes*.—R.]

⁴ Ver. 18.—*καὶ* is omitted in **N.**¹ A. B. [D.¹ F.]; by Lachmann, Rückert, Alford, Braune. It is found in **N.**³ D.³ E. K. L., nearly all cursives retained by Tischendorf, Meyer, Elliott, Eadie. The probability is against its genuineness, yet it may have been omitted because *καὶ* follows in ver. 10.—R.]—A very few authorities substitute *τι* for *καὶ*.

⁵ Ver. 19.—On this choice of words, see *Exeg. Notes*.—R.]

⁶ Ver. 20.—[Braune apparently accepts the reading *ἐνέργησεν*, which is sustained by **N.** D. F. K. L. (So *Rec.*), accepted by Elliott among other careful critics. The perfect *ἐνέργησεν* (A. B.) is adopted by Lachmann, Tischendorf, Meyer, Alford, mainly for the sufficient reason that the more usual aorist would scarcely have been altered to the perfect, while the succeeding aorists might readily occasion the alteration from the perfect.—Hence we render: "hath wrought."—R.]

⁷ Ver. 20.—**N.** A. B. and others read: *καθίσας* [adopted by Rückert, Lachmann, Alford. Tischendorf varies. The *Rec.* reads *καθίσας*, with D. F. K. L. and most cursives. So Eadie, Elliott, and Meyer (apparently); but the change to the finite verb looks more like the attempted relief of the construction.—R.]

⁸ Ver. 20.—Instead of *ἐν τοῖς οὐρανοῖς* in **N.**¹ and most authorities, *ἐν τοῖς οὐρανοῖς* [an evident gloss] is found in B. with a few minor authorities.

⁹ Ver. 21.—[For *above* (E. V.) involves more than is expressed by the Greek word *ὑπεράνω*, according to the most exact commentators.—R.]

¹⁰ Ver. 23.—[The *Rec.* omits *τά* before *πάντα*, but on altogether insufficient authority. No important alterations have been made in the rendering of this clause, because it is almost impossible to change the literal rendering of the E. V., without substituting an explanation for the translation: Braune's view would require: all things in all (persons), but the difference of gender he accepts cannot be expressed in an English rendering.—R.]

EXEGETICAL AND CRITICAL.

Summary.—After the praise of God on account of His grace towards Christendom, to which the readers of this letter belong (ver. 13) has been expressed (vers. 3-14), there follows on account

of this very grace the Apostle's thanksgiving for the readers' faith and love in his prayers (vers. 15, 16), out of which he gives prominence to the petition, united with his thanksgiving, that God would make them know the glory of their calling and inheritance as well as of His power (vers. 17-19), which He has shown and will show in the

Redemption through Christ, the Head of the church (vers. 20-23).

It is not proper to find here, as OLSHAUSEN does, after an "effusion of love," only a "thanksgiving for the faith of the readers," as far as ii. 10, without perceiving the profound, rich instruction contained in these verses. But it is not precisely a prayer for the readers which follows, as HARLESS says; he only mentions what he does when thinking of the church. This prayer and supplication to God about and for souls is the apostolic ministry in faith, care and joy; and the whole Church should know it and should infer from this petition, how weak and needy she is in and of herself, even though born a heavenly seed for heaven; and how necessary earnest, persevering prayer and supplication on her part always is, for her preservation and prosperity.

[After praise comes prayer (EADIE). ELLICOTT: "I ever give thanks, and pray that you may be enlightened to know the hope of His calling, the riches of His inheritance, and the greatness of His power, which was especially displayed in the Resurrection and supreme exaltation of Christ."—ALFORD, following the Trinitarian division of STIER: "The idea of the Church carried forward, in the form of a prayer for the Ephesians, in which the fulfilment of the Father's counsel through the Son and by the Spirit, in His people, is set forth, as consisting in the knowledge of the hope of His calling, of the riches of His promise, and the power which He exercises on His saints as first wrought by Him in Christ, whom He has made Head over all to the Church."—R.]

The Apostle's Thanksgiving (vers. 15, 16).

Ver. 15. For this cause, διὰ τοῦτο, refers to what precedes, and on account of the close connection of the individual parts with each other, to vers. 3-14. So most ancient and modern commentators (ECUMENIUS: διὰ τὰ ἀποκείμενα ἅγια τοῖς ὁπλοῖς πιστεύοντες καὶ βιοῦντες καὶ διὰ τὸ ἐν τοῖς σωθημένοις τεράχθαι ἡμᾶς): it is not merely an appendage to vers. 13, 14, because the thanksgiving and petition apply to the readers only (MEYER, RUECKERT), nor to the last clause (ver. 14: "to the praise of His glory"), as GROTIUS thinks. But it treats of more than thanksgiving, of petition, supplication, not merely of the readers, but also of all Christendom (εἰς ἡμᾶς, ver. 19; comp. vers. 20-23).

[The reference to the whole preceding paragraph is defended by HARLESS (so CHRYSOSTOM, WINER, SCHENKEL and many others). It accords best with Braune's exegesis of vers. 13, 14, to accept this view, but EADIE, ELLICOTT, HODGE follow THEOPHYLACT, in referring it to vers. 13, 14. ALFORD: "On account of what has gone before, since ver. 3; but especially of what has been said since ver. 13, where καὶ ὑμεῖς first came in." The more restricted view seems preferable, but we must then accept an expanded reference in ver. 19.—R.]

I also, καὶ ἐγώ.—The unexpressed fellowship in which Paul thus marks himself, as ver. 13 (καὶ ὑμεῖς), is to be inferred from the context, from the clause ἀκούσας—οὐ παύομαι εὐχαριστῶν. He thinks of the Christians, who have spoken of

the readers' Christian state with joy and thanksgiving, and "expects, that all Christians, especially they themselves to whom he writes, would do the same" (HARLESS). Hence it is not—*even* I also, a believing Israelite (BAUMGARTEN); such arrogance he would have opposed, not possessed. Nor is it—also I, your Apostle (STIER) [EADIE]; He places himself as a member of the body of Christ, who is the Head, in the Church, not above it. [DE WETTE unwarrantably joins καὶ with the preceding διὰ τοῦτο. ALFORD objects to the view of MEYER ("Paul knows that he co-operates with the readers in his prayerful activity"), preferring to take καὶ as marking the resumption of the first person after the second. ELLICOTT thus expresses Braune's view: "Καὶ ἐγώ is thus faintly correlative with καὶ ὑμεῖς, and hints at the union in prayer and praise which subsisted between the Apostle and his converts."—R.]

Having heard, ἀκούσας.—This marks nothing further than that he had heard, and accordingly indicates only, that what has been heard has been spoken of, hence that the Apostle was not in Ephesus, when he heard. GROTIUS is therefore correct: loquitur apostolus de profectu evangelii apud Ephesios, ex quo ipse ab illis discesserat. So THEODORET, HARLESS, MEYER and others. Nothing is said respecting acquaintance or non-acquaintance (against OLSHAUSEN [who thinks the larger part were probably unknown to him—R.]); it is used in the former case, Phil. 5, in the latter, Col. i. 4; Rom. i. 8. BENGL: Hoc referri potest non solum ad ignotos facie, sed etiam ad familiarissimos, pro statu eorum præsentis. It is therefore not—scire, comperire (HAMMOND), as though it described personal observation, since it is the very opposite; but at the same time nothing can be inferred from this against the composition of this Epistle for the Ephesians, nor that he wrote the letter before his personal acquaintance, nor yet that he had other churches in his mind at the same time (STIER).*

Of the faith which is among you in the Lord Jesus, τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ.—To this Col. i. 4 is parallel: "your faith in Christ Jesus," etc. Accordingly τὴν καθ' ὑμᾶς πίστιν here seems to be equivalent to τὴν πίστιν ὑμῶν there [so E. V.]. But "faith among you" differs somewhat from "your faith;" the relation of the faith to the subjects is different: in the first case, in accordance with the notion of the preposition (κατὰ τὴν πόλιν, Luke viii. 39, κατ' οἶκον not=ἐν οἴκῳ, see WINER, p. 374), which is distributive, the faith is merely to be found there, within the church, even though each one does not have it, and believers and unbelievers dwell side by side, in the other case, however, the faith is the possession of the individuals; WINER, p. 146, fides, quæ ad vos pertinet, apud vos (in vobis?) est.† Such cir-

* [On the other hand, the aorist must not be taken as frequentative, so as to show from such a sense, that he had frequent communication with them as a well-known church. Even EADIE, who at first adopted this view, citing Kühner and Buttmann in support of it, is disposed to defer to the judgment which WINER (p. 290) pronounces against it. HODGE seems to have been led into the same error.—R.]

† [MEYER admits no distinction between the two passages, while EADIE, finding this form singular in the New Testam-

eumlocutions have their special shadings of thought, as *τὴν ἀπὸ σου ἐπαγγελίαν* (Acts xxiii. 21), *τῇ ἐξ ὑμῶν ἀγάπῃ* (1 Cor. viii. 7), *promissio a te profecta, amor qui a vobis proficiscitur*, are not exactly equivalent to *tua promissio, amor noster*. Comp. WINER, p. 181. *STIER* is excellent: A hint that a gracious treasure of faith and love is indeed present within the church, yet not certainly active in every member of it. [So ALFORD.] The notion of the *substantive* is not, however, thereby modified, as though the objective nature of faith were to be understood here, and the individual quality of faith in the particular persons, in Col. i. 4 (HARLESS) [ELLIOTT]; with the Apostle the faith in Ephesus as among the Colossians remains the subject of thanksgiving; and the genitive indicates nothing about individual *quality*, only the possession of the individuals, still less any thing about *purity* or *impurity* (MATTHIES); nor is any hint given respecting *fides qua* or *fides quæ creditur*.

It is indeed here as there more closely defined as the faith "in the Lord Jesus," as Gal. iii. 26. The preposition marks the foundation of the faith: founded in the Lord Jesus, or its life-sphere, without placing any other aim of the faith. There is no reason for understanding here *εἰς θεόν* from 1 Pet. i. 21: "who by him do believe in God" (BENGE: *fidem erga Deum in domino Jesu*; GROTIUS: *fidem in Deum fundatam in Christo*); "in the Lord" is not—"through Him," nor *ἐν=εἰς* (KOPPE, FLATT). The article *τὴν* is wanting before *ἐν τῷ κυρίῳ*, because the qualifying phrase adds an integral element to *πίστις*, which as anticipated is joined immediately (Rom. iii. 25; 2 Cor. vii. 7). [“Christ-centred faith” (ELLIOTT).—R.] Comp. WINER, p. 128. The position of the words does not permit our connecting *ἐν τῷ κυρίῳ* with *ἡμᾶς* (WINER); besides *πίστις* requires further definition more than *ἡμᾶς*.

And the love which ye have unto all the saints, *καὶ τὴν ἀγάπην πᾶν εἰς πάντας τοὺς ἁγίους*.—[See Textual Note 1.—R.] This sets forth the first and immediate manifestation of the faith. CHRYSOSTOM aptly says: *πανταχοῦ συνάπτει καὶ συγκολλᾷ τὴν πίστιν καὶ τὴν ἀγάπην, θαυμαστὴν τινα ξυνωρίδα*. *Quisquis fidem et amorem habet, particeps est totius beneficentis* (BENGE). This love is, however, more closely defined as "unto all the saints." On the article [which here specializes love.—R.] see WINER, p. 126. "Paul had here first the idea of love in itself and then added in his thought *τὴν εἰς πάντας*" (MEYER). Ἅγιοι are Christians. Hence: "all saints" (iii. 8, 18; vi. 18, 24) points to *brotherly love* as characteristic *Christianismi*, John xiii. 34 f.; 1 John v. 1. As little as this notion is to be enlarged here into universal philanthropy, as CALVIN would do, and as is the case in 1 Cor. xiii.; Gal. v. 6; 1 Tim. ii. 1; Tit. iii. 2, also in 2 Pet. i. 7 (*ἐν τῇ οὐδαμῶς τὴν ἀγάπην*), so little and still less is brotherly love to be narrowed down, with THEODORET, to *liberality*. At the same time we should not overlook the emphasis resting on the word "all," permitting no distinction as respects condition, rank, possessions

or internal endowment, either mental or spiritual.

Ver. 16. Cease not to give thanks for you, *οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν*.—Thus *οὐ εὐχαριστῶ πάντοτε*, 1 Cor. i. 4; Phil. i. 3; Col. i. 3; 1 Thess. i. 2; Phil. 4; comp. WINER, p. 323. Paul never ceases to be a giver of thanks. [The participle points to a state supposed to be already in existence. EADIE: "As one giving thanks for you I cease not."] ULPHILUS: *non cessans gratias dico*.—[R.] The phrase *ὑπὲρ ὑμῶν*, as in ver. 2: 1 Tim. ii. 1, marks the protection of prayer, like that of a shield over the assailed (WINER, p. 359) while *περὶ πάντων ὑμῶν* (Rom. i. 8) denotes the position of the protector around the protected.

Making mention of you, *μνησθὲν ὑμῶν ποιούμενος*, adds a limitation; he thanks constantly whenever he thinks of them; but that happens daily.—**In my prayers,** *ἐπὶ τῶν προσευχῶν μου*.—This indicates that Paul has and takes occasion to think of them from his prayers.* Comp. WINER, p. 352; 1 Thess. i. 2; Rom. i. 10. Praying is the Apostle's daily doing, and therewith arises the thought about his church, changing his prayer into intercession. The subject of his thought and petition is not, therefore, precisely the faith and love of the Ephesians (MEYER [ALFORD] who rejects *ὑμῶν*), but themselves, with their necessities indeed, which determine the purport of the petition.—"No thanksgiving without petition, so long as perfection and completion are not yet there" (STIER).

The Apostle's petition as to its purport. Vers. 17-19.

Ver. 17. That, *ἵνα*, has its parallel in *ὅπως*, Phil. vi. and must retain, as in iii. 16, the signification of the purpose, design. Comp. WINER, pp. 418 f., 428 f. The Apostle's will, in the very thought of his prayer, is directed to this, that God should give (MEYER, SCHENKEL). Hence there is no reason for weakening the force of *ἵνα* here into: that He may give (WINER, p. 273), as if it introduced only the object, the purport of the petition (HARLESS, STIER); for although Paul did not regard his request "as *causa* of Divine favors," nor purpose "thereby" to bestow upon others the gift of grace, yet still in his petitions offered in the name of Jesus (John xiv. 13; xv. 16; vi. 23) he has the design as well as the hope, that they should take place.† BENGE: *Argumentum precum pro veris Christianis*.

* ["In *ἐνί* with a genitive, the apparent temporal reference partakes somewhat of the local reference of juxtaposition," BERNHARDY. So ALFORD, ELLICOTT, and now EADIE who formerly omitted the *sub-local* reference. The preposition "serves to express the concurrent circumstances and relations, in which and under which an event took place"—R.]

† [On the force of *ἵνα* comp. TITTMANN, *Syn. N. T.* II., p. 35, ff., who is perhaps the ablest defender of the frequency of its eletic signification. But many of the instances he cites are very doubtful. The eventual or eletic sense (indicative of result) is not defensible here. The very best explanation of the force of *ἵνα* after verbs of praying, etc., is given by ALFORD (on 1 Cor. xiv. 3): "The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. At the same time, prayer being a *direct seeking* of the fulfilment of the purpose on account of which we pray—not like many other actions, *indirectly* connected with it,—the *purport* and *purpose* become compounded in the expression." This *sub-final* force is accepted by ELLICOTT, denied by EADIE and by MEYER, who rejects everything short of the strict final

ment (though frequently used for the possessive genitive in later classical Greek), makes it denote more characteristic possession, differing thus from nearly all the commentators.—R.]

The God of our Lord Jesus Christ, ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. —Here we must hold (see ver. 3 f.), that he is speaking of the Incarnate One, the God-man, to whom God is God, worshipped by Him also (STIER). It does not suffice to say, that the meaning is, God sent Him, He bore witness of God and returned to God (HARLESS) [apparently HODGE also].

The Father of glory, ὁ πατὴρ τῆς δόξης. This parallel clause is far more difficult than the last. First of all, πατὴρ, corresponding to θεός, is to be retained in its established meaning, "Father," hence not to be taken in the sense of *causa* (GROTIUS), *auctor* (ὁ μέγας ἡμῶν δεικνύς ἀγαθή, CHRYSTOSTOM and others), source, origin (MATTHIES, SCHENKEL). The genitive, τῆς δόξης, designates the possession, the character of the Father, to whom the glory belongs, which is = כְּבוֹד, the Divine glory and majesty; it is like "the God of glory" (Acts vii. 2; Ps. xxix. 3), "the Lord of glory" (1 Cor. ii. 8), "the King of glory" (Ps. xxiv. 7); comp. also "the Father of mercies" (2 Cor. i. 3). Hence: the Father full of glory. As parallel to the genitive: "of our Lord Jesus Christ," we must also in connection with "glory," think of Him, in whom it was manifested. BENGL: *Pater glorie, infinite illius, quæ refulget in facie Christi; imo glorie, quæ est ipse filius Dei, unde etiam nobis hereditas gloriæ obtinget* (ver. 18). HARLESS: Father of glory, because the glory presses upon the Apostle, which God has revealed to men in His Son.

Though the Greek Fathers go too far (δοῦσαν γὰρ τὴν θείαν φύσιν ὡνόμασεν), yet "the Father full of glory," following "the God of our Lord Jesus Christ," is evidently not without a reference to Christ and of such a kind, that the Apostle's first phrase conceives rather of the God-man,* the second of the God-man. This explanation accordingly is not a curiosity (RUECKERT), needing no contradiction (OLSHAUSEN), nor is it *obscurius et remotius* (A-LAPIDE). It is much more of a curiosity, to wish to connect thus: *Deus qui est domini nostri Jesu Christi pater, gloriæ*; since then ὁ θεὸς and τῆς δόξης must be taken together, while τοῦ κυρίου—ὁ πατὴρ is inserted between them (VATABLE). The conjecture of PISCATOR, that πατὴρ and θεός were first written in interchanged positions, is very bold. Still it cannot be said that our phrase is=*pater gloriosus* (CALVIN and others), or *cui debetur honor, venerandus, or prestantissimus* (WAHL and others), or the Almighty Father (KOPPE).—(ECUMENUS aptly remarks: πρὸς τὸ προσκείμενον ὀνομάζει θεόν. The designation of God in this passage corresponds entirely with the fervor and confidence of the Apostle's petition respecting the affairs of the kingdom of Christ.

May give unto you, δώη ὑμῖν.—Δώη the optative; John xv. 16: δῶν the conjunctive; the Ionic conjunctive form is not sufficiently attested in the New Testament, and δῶ is preferred [in

that passage, B. giving it here also.—R.] The optative as *modus optandi* is here, especially in *oratio obliqua* (MATTHIES), used in the place of the conjunctive (WINER, p. 273). In 2 Tim. i. 16, 18 we find a similar usage. [MEYER and ELLICOTT regard the optative as chosen to follow the present here, because the answer belongs to what is hoped for, etc., the latter finding in its use a support for his view of the sub-final force of *iva*. But the view of ALFORD (and EADIE) is preferable: The optative "is used when the purpose is not that of the writer as *he is writing*, but is described as that of himself or some one else *at another time*," thus falling in effect under the rule of the *oratio obliqua*.—R.]

The spirit of wisdom and revelation, πνεῦμα σοφίας καὶ ἀποκαλύψεως, is the object of the preceding verb. The omission of the article before the genitives points to the close connection with the governing substantive, to which also the article may be wanting, without its becoming indefinite, as the genitives contain the close definition; Luke xxiii. 46: εἰς χεῖρας σου παραθεῖναι τὸ πνεῦμα μου (WINER, p. 118 f.). God gives as a Father to His children, who have become such through Christ, of His Spirit; hence the reference may well be to the Holy Ghost; but since they have already been sealed with this (ver. 13), this efficient, personal, power recedes rather, and we are to understand the spirit wrought or to be wrought by the same in Christians. So Gal. vi. 1; 2 Tim. i. 7. So OLSHAUSEN, STIER: Something of God, yet manifesting itself as in man. Hence we are not to understand the human spirit of itself, or the human heart (RUECKERT: God give you a wise heart, open to His revelation), nor yet precisely the Person of the Holy Ghost (BENGL: *idem Spiritus, qui est promissionis, in progressu fidelium est etiam sapientie et revelationis; sapientia in nobis operatur sapientiam, REVELATIO cognitionem*; MATTHIES, MEYER).* Evidently Paul is speaking of a gift for all Christians; hence *Charismas* are not meant, as 1 Cor. xii. 8; xiv. 12; v. 26 (OLSHAUSEN).

Both "wisdom" and "revelation" point to universal gifts to Christians, and to what is or comes to pass in them, hence to something subjective. By "wisdom" we understand a continued condition, by "revelation" the single glances afforded us, into the truths of Christianity, into the will of God in special circumstances and situations of life, into the human heart, into the course of time, into eternal life. The former includes the *φρόνησις*, "understanding," joined with it in ver. 8; the latter is "the very necessary private revelation for every Christian" (STIER), as 1 Cor. ii. 10. Paul adds the special to the general in the same way (Rom. i. 5; v. 15; xi. 29). Accordingly we are not to consider the second an objective medium for the first (HARLESS); in that case, the position would be reversed (MEYER).† Comp. Col. i. 9.

sense. The ebatice sense is rare, it must be admitted, and due to a "Hebrew teleology," which reverently accepted a prophecy as fulfilled.—R.]

* [It is perhaps unwise to press any Christological reference upon this phrase upon the ground of its parallelism with the preceding one, though this is preferable to the many distorted views, which have been adopted through fear of an Arian interpretation.—R.]

* [EADIE and HODGE defend the formal reference to the Holy Spirit here, but it seems better with ALFORD and BRAUNE to accept πνεῦμα as "the complex idea, of the spirit of man indwelt by the Spirit of God, so that as such, it is His special gift." This intermediated or complex sense is that suggested in my Excursus, *Romans*, p. 235, B., but too often overlooked.—R.]

† [These genitives are also characterizing genitives, it would seem. EADIE takes the latter as indicating the mode by which

In the full knowledge of him [ἐν ἐπιγνώσει αὐτοῦ].—First the meaning of the words. In ἐπιγνώσις the preposition, which “renders prominent the *intention* of the verbal notion to its object” (HARLESS), must not be overlooked, and the distinction from γνώσις must be maintained. It is *major exactiorque cognitio* (GROTIUS,) *plena et accurata cognitio* (WAILL). 1 Cor. xiii. 12 is instructive: “Now I know (γινώσκω) in part; but then shall I know (ἐπιγνώσσομαι) even as also I am known” (ἐπεγνώσθην).* Hence it is not = *agnitio* (CALOVIVS and others), nor can it be of any force here, that γνώσις designates the higher, the charismatic form of knowledge, 1 Cor. xii. 8; xiii. 8 (OLSHAUSEN), since this technical term designates the character, not the *degree* (MEYER). The context, vers. 18, 19, evidently determines that the knowledge of God is here referred to, and does not permit αὐτοῦ to be referred to Christ (BEZA, ERASMUS, LUTHER and others); nor can it remain undetermined (CALVIN). Finally ἐν, “in,” designates the sphere within which that is accomplished, which has been spoken of: it cannot possibly be taken as *eis* (*Vulgate*, LUTHER and others), or = *per* (ERASMUS and others), or = *una cum* (FLATT). [HODGE most unwarrantably renders the preposition ἐν, “together with.”—R.]

The connection with the verb “give” is clear then: The knowledge of God is a status or circle of life, wrought already by the Spirit and word of God, in which he should and must be, who will and shall receive the spirit of wisdom and revelation, since this does not take place without means, Col. i. 9, 10. Advance is made from truth to truth, from knowledge to knowledge. The connection with what follows: πεφωτισμένους ὁφθαλμοῖς (CHRYSOSTOM and others), is impossible, both grammatically and logically, on account of the appended εἰς τὸ εἰδέναι ὑμᾶς, which is joined at the close of ver. 18, just as ἐν ἐπιγνώσει αὐτοῦ here in ver. 17; the two phrases correspond to each other. But the connection with *viv* is quite as impossible, as with ἀποκαλύψας (a suggestion of KOPPE’s); it is contrary to the *usus loquendi* and introduces erroneous thoughts: for it is not to those, who have known, who are real worshippers, that He gives such a spirit, as He does not give the spirit through knowledge, but rather knowledge through the Spirit, nor does revelation consist only in the knowledge of God, although this is the beginning, centre and main point to which all comes and returns. [EADIE follows KOPPE, the result being a confusion respecting these phrases, which is very uncommon with him.—R.]

Ver. 18. Having the eyes of your heart enlightened [πεφωτισμένους τοὺς ὁφθαλμοὺς τῆς καρδίας ὑμῶν].—This is added without a conjunction, seeming to be in apposition, with the emphasis on the participle;

the wisdom is imparted, which appears illogical. Dr. HODGE does not clearly indicate what view he adopts, but apparently inclines toward that accepted above.—R.]

* (The use of the verb in this passage, applying it in the second instance to God, contradicts the position taken by EADIE, that *ἐν* has in our word an *additive* force, referring to the successive increments of knowledge, for in that case it could not be applied to God, as indeed he affirms ἐπεγνώσκει never is.—R.)

the being enlightened is, what God should give. Τοὺς ὁφθαλμοὺς, eyes, He need not first give; BENDEL: *articulus præsupponit oculos jam præsentis*. But the Apostle wishes that the eyes may be given in a new quality (HARLESS). Accordingly we should not render: enlightened eyes (LUTHER); in that case we should find, τοῖς ὁφθαλμοῖς τοῖς πεφωτισμένοις. It is arbitrary to correct the reading into πεφωτισμένοις (PISCATOR and others), as though it belonged to ἑμῖν. It is untenable to accept an accusative absolute (BEZA, KOPPE, MEYER [E. V., EADIE], and to refer the participle to ἑμῖν, so that the accusative of the noun is made to contain the closer definition; for then the recipients would have been, which is contrary to Scripture and to fact, enlightened before they received the Spirit of wisdom and revelation; the reference to the effect: so that you are illuminated as respects your eyes—is grammatically impossible. Nor should εἶναι be interpolated (FLATT).

[The interpretation: so that you are illuminated as respects your eyes, is that of MEYER, who does not defend the accusative absolute. ELLICOTT and ALFORD, whose rendering is given in the English text, refer the participle to ἑμῖν, as a lax construction, taking the noun as an accusative of limiting reference. Notwithstanding Dr. BRAUNE’s objection, this seems the best solution. The clause “serves to define the result of the gift of the Spirit, and owing to the subsequent infinitive, which expresses the purpose of the illumination, not unnaturally lapses into the accusative” (ELLICOTT). See ALFORD for similar constructions. The accusative absolute which also expresses a result, is a very doubtful construction, see MEYER *in loco*, and on Rom. viii. 3. The appositional construction, which makes our clause the object of δῶν, is open to fewer grammatical than logical objections. The enlightenment as regards the eyes of the heart ought not to be put as correlative or co-ordinate with the gift of the Spirit of wisdom, etc. This objection holds, however, the meaning of our clause may be enlarged, as is done below, and by HARLESS and others. BRAUNE’s view, it should be added, is supported by RUECKERT, MATTHIES, MEIER, HOLZHAUSEN, HARLESS, OLSHAUSEN, DE WETTE and others; apparently by HODGE, who does not notice the construction preferred in this note.—R.]

The value of the gift is well described by GREGORY NAZIAN.: εἰ γὰρ σκότος ἡ ἀγνοία καὶ ἡ ἀμαρτία, φῶς ἂν εἴη ἡ γνώσις καὶ ὁ βίος ἐνθεός. According to v. 8, compared with iv. 18; 2 Cor. iv. 4; Heb. vi. 4, the light of life is meant, that illumination which is already connected with sanctification and rooted in experience (HARLESS, STIER), so that it cannot be referred to merely intellectual insight (RUECKERT and others). [Yet “the eyes of the heart” are spoken of, giving prominence to the perceptive side.—R.]

The eyes are τῆς καρδίας ὑμῶν, “of your heart,” and this is the centre of life (HARLESS), the core of the personality (OLSHAUSEN), and not merely mind or soul, without disposition. Matth. xxiii. 15: τῇ καρδίᾳ συνώσι. Comp. iv. 22; Rom. i. 21; 2 Cor. iv. 6. *Cor est, quo tan-*

tas res percipimus (BENGEL).^{*} It is thus marked by this qualifying phrase, that we, in spite of our old nature, are renewed and made susceptible of that wisdom and revelation, that is the light for which the eyes of our heart are prepared; our heart should become secure and full of the Spirit. Thus this apposition is defended from MEYER's objections.

That ye may know, *εἰς τὸ εἰδέναι ὑμᾶς*.—This sets forth the aim of the enlightening, toward which progress is made "in the knowledge of Him;" the latter is to be developed. Thus to the ground and outgoing there corresponds the aim, in which the beginning now appears in its extent; the deeper insight after the hearing of the proclamation, after the first faith and knowledge and understanding, is here treated of.†

What is the hope of his calling, *τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ*.—The first object of this insight is "the hope of His calling." "His," *αὐτοῦ*, according to the context, is to be understood of God; Rom. xi. 29: the "calling of God." He calls; this call is not without effect; and this is the hope, the cause of which is the call. The re-echo in us of this call of God on us is hope, hoping; the Christian's hope lies, not in the eternal "election," but in the temporal "calling." So "joy of the Holy Ghost" (1 Thess. i. 6), "trial of affliction" (2 Cor. viii. 2). Hope is the Christian's advantage (ii. 12; 1 Thess. iv. 13; Rom. v. 2), and a hope that "maketh not ashamed" (Rom. v. 5; viii. 24). To know the character of such hope is not a small matter (against STIER). *Τίς* points then to the character, the quality of this hope. PASSOW *sub voce*. It is therefore not = *ποσῆ*, *ποσότης*, *quantitas* (STIER, OLSHAUSEN, SCHENKEL), but *qualis, cuiusnam nature* (HARLESS, MEYER and others). Nor is *ἐλπίς* = *res sperata* (OLSHAUSEN, STIER [EADIE] and many others), although it can mean this (Col. i. 5: "laid up;" Heb. vi. 18: "set before us;" Gal. v. 5: "wait for the hope of righteousness"), which MEYER [with ELLICOTT] denies. It is inconceivable that *κλήσις* should be = those called (SCHUTZKE). LUTHER renders: "your calling," putting the effect for the cause: "his calling." [With ALFORD, EADIE, and ELLICOTT it is better to take *τίς* in the simple meaning "what," *quæ* (*Vulgate*), without referring either to quality or quantity. As regards "hope," the objective sense must be admitted in the N. T., but the bald *res sperata* does not express the signification here. ALFORD thinks the controversy mere trifling:

^{*} [ELLICOTT says of the phrase, "the eyes of your heart:—"
"A somewhat unusual and figurative expression, denoting the inward intelligence of that portion of our immaterial nature (the ψυχή) of which the καρδιά is the imaginary seat." Comp. MEYER, ALFORD, HARLESS and STIER.—R.]

† [Dr. HODGE divides the prayer of the Apostle into three leading petitions: 1. For adequate knowledge of Divine truth; 2. For due appreciation of the future blessedness of the saints; 3. For a proper understanding of what they themselves had already experienced in their conversion. This is well enough for homiletical purposes, but it is very unsatisfactory as an exegesis of the passage, since it places as co-ordinate three clauses, which hold very different relations to each other, destroying altogether the proper final force of *εἰς*, besides being open to other objections. ALFORD rightly takes *εἰς τὸ εἰδέναι* as setting forth the purpose of the *ἐκφραστῶν*, not of the *πνεῦμα σοφίας*. What is now described is *involved* in the latter, not its *object*, but that of the former.—R.]

"If I know *what* the hope is, I know both its essence and its accidents." Even ELLICOTT admits an objective aspect: "the grounds, the state of the hope." HODGE supports the subjective sense. On *κλήσις*, see *Romans*, pp. 280, 281.—R.]

What the riches of the glory of his inheritance in the saints [*τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις*].—The second object of the insight is the object of the Christian hope, the inheritance, to which "the calling of God" helps us, hence "His." He gives it, it is from His own. As Divine, eternal life, participation in the kingdom of God, heirship with Christ (God Himself is our portion), it has a "glory" and this glory has "riches," so that it is an important object for our more profound observation. So Col. i. 27: "the riches of the glory of this mystery." It is a weakening of the ideas, to resolve these substantives into objectives: what is the riches of the glorious inheritance (LUTHER), or: what is the glorious riches of His inheritance (STIER). [As MEYER well says: "What a rich, sublime cumulation, setting forth in like terms the weightiness of the matters described;—and not to be diluted by any resolving of the genitives into adjectives."—R.]

"In the saints" is added after "His inheritance," without the article (*τῆς ἐν τοῖς ἁγίοις*), and hence conceived of as most closely connected with his inheritance, which is to be found in (LUTHER: *an*) and among the saints, the called Christians not outside of them. So Rom. ix. 3: "my kinsmen according to the flesh;" 2 Cor. vii. 7: *τὸν ἑμὸν ζῆλον ὑπὲρ ἐμοῦ*. Comp. Col. i. 12 (*εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτί*); Acts xx. 32 (*δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάντιν*); xxvi. 18. The Apostle does not say "in you," "us," but states it altogether objectively in humility and wisdom. He speaks indeed of the inheritance of God in Christians, but not of the glory of the portion, nor its riches in the saints, so that we must understand here chiefly the children of God, who are partakers of the inheritance (vers. 11, 14), even though only in its incipient stages; "the riches of the glory" become indeed perceptible even here, but unfold themselves fully only in eternity, which is the more to be included, since here and hereafter are less divided than light and darkness. Accordingly we are not to consider the object of the inheritance to be principally and solely the present kingdom of God on earth (HARLESS), or on the other hand the future kingdom of God to be established at the second Advent (MEYER); nor is the connection of *ἐν τοῖς ἁγίοις* with *ἀποτίν* to be supplied (KOPPE and others) possible, since not *ὁ πλοῦτος*, but only *κληρονομία*, is in, on and among the saints.* To join *αὐτοῦ* with

* [This interpretation should not be lightly passed over, since it is sustained by WINER (in earlier editions, not in 6th and 7th), DE WETTE, MEYER and ELLICOTT. The reason for adopting it is the assumption that the article should precede our phrase, were it joined directly with *κληρονομίας αὐτοῦ*, since that expression is so complete in use as to admit of no qualification forming one conception with it (which is the condition of the omission of the article). Our phrase would then, according to ELLICOTT, define the sphere in which the riches, *etc.* are peculiarly found, felt and realized. To this view, however, there are grave objections. It is awkward to begin with; it disturbs the grammatical parallelism of the clauses, and logically it represents Paul as praying that they might know what great things are already among Christians,

ἐν τοῖς ἀγίοις (STIER) is inadmissible, because far-fetched. The reference is not to the totality of morally good beings in the other world (RUECKERT), or in the holiest of all (CALOVIUS), as Heb. ix. 12; nor should prominence be given to the thought, as inhering in the text: God inherits the saints (MEYER, ETTINGHOFF, STIER), although they belong to Him, and He to them. This is the carrying out, extension and expansion of the thought, but not an exegesis of the words set before us.

Ver. 19. And what the exceeding greatness of his power to us-ward who believe [καὶ τὶ τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας].—The third object of the insight is the power of God, which leads from the calling to the inheritance. The “exceeding greatness” of this power is a worthy object of profound insight (2 Cor. iv. 7: ὑπερβολὴ τῆς δυνάμεως); it must and can also be experienced, since it makes itself felt “to us-ward,” to those “who believe” in the present, hence, without limiting the circle of those who believe, or passing beyond it, not to all in general, but only to those who admit and consent to this condition appointed by God. Since the preposition designates the direction towards the believers, and the present participle the present time, and the article before the participle marks that word as the ground, condition of the activity (ver. 13; 1 John iii. 23), and since only experiences of the power of God are spoken of, from which “the exceeding greatness” is to be inferred, we must here hold fast to the proofs in this earthly life (CHRYSOSTOM or to HARLESS, STIER), and not apply it to the future (MEYER, SCHENKEL, who however adds, that the beginning of the consummation manifests itself in this life).*

According to the working of the might of his strength,† κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.—In this collo-

This last objection MEYER, who on all possible occasions adopts a reference to the future kingdom of God at the second Advent, avoids by saying that Paul conceives of it as present (*vergegenwärtiges*). Nor does the absence of the article interfere with the other interpretation. Comp. HARLESS and ALFORD for a clear statement of the case. We give the paraphrase of the latter: “His inheritance in, whose example and fulness, and embodying is in the saints.” EADIE and HODGE apparently restrict “inheritance” to the future blessing, the former expanding this idea with his usual felicity as a practical expositor.—R.

* ELLICOTT agrees with SCHENKEL in taking the primary reference to be to the future, but admits a secondary present reference, which MEYER denies. See the beautiful climax ELLICOTT gives in his note. But the other view is preferable, on the grammatical grounds urged by BRAUNE, and because of the comparison with the resurrection of Christ. See HODGE, who quotes CALVIN’s remarks against the notion that this language would be frigid hyperbole if applied to our experience in this life. Dr. HODGE, however, incorrectly takes our clause as a third petition. ELLICOTT and MEYER again supply *est*, with which they connect εἰς ἡμᾶς. It is better, with most, to join it with δυνάμεως αὐτοῦ.—ALFORD retains “to us-ward” as better indicating the prominence which belongs to “us” in the fact of its direction. “But it is not the power which works faith in us, except in so far indeed as faith is a portion of its whole work: here the πιστεύοντες are the material on which the power works.”—R.

† ALFORD and ELLICOTT prefer “strength of his might;” the former says: “The latter (ἰσχύς) is the attribute subjectively considered; the former (ἐκότης) the weight of that attribute, objectively esteemed.” Most commentators accept this distinction; the question is only, whether the inherent strength (ἰσχύς) is best expressed in English by the word *strength* or *might*. The former seems preferable.—R.]

cation of words the proper subject is ἰσχύς, as δύναιμι just before, giving prominence to a characteristic, the strength (ἰσχύς from ἰς = seat of elasticity, sinew, muscle, nape of the neck, stem of a tree, hence *vis*); δύναιμι is *brachium divinum*, ἰσχύς its muscles; κράτος is the power manifesting itself, the ἐξουσία, which rules (κρᾶται); ἐνέργεια (ἐν ἔργῳ), efficacy (ERASMUS), the actual efficiency (HARLESS). So BENIGL, CALVIN: *robur est quasi radix, potentia autem arbor, efficacia fructus*. There is no chance throwing together of words, but an order corresponding to the thought: regard is to be paid chiefly to the efficacy, the effects, in which the power of God’s strength allows itself to be perceived and felt. [The language is intended to exalt our ideas of God’s power in connection with this “eminent act of His omnipotence.”—R.]

Κατὰ with the accusative is *juxta, secundum*, according to, thus designating the norm and standard as well as the motive and occasion (WINER, p. 375 f.). Comp. iv. 7; i. 5, and κατὰ νόμον (Luke ii. 22), κατὰ χάριν (Rom. iv. 4). The two notions, “according to” and “by virtue of” are related (1 Cor. xii. 8, 9). The simplest connection and that most readily understood by the hearer, is that with “us who believe.” We believe only by virtue of the efficacy of the power of God in Christ and upon our souls. [The meaning of the preposition is something less than *propter* and something more than *according to*. On the connection see below.—R.]

So CHRYSOSTOM, who truly and beautifully says: τὸ ἀναστῆσαι νεκρὸν πολλῷ θαυμασιώτερον τὸ πείσαι ψυχάς. Just on this account, because we believe only by virtue of the efficacy of God’s power, which has enough obstacles to faith to overcome in us, we can understand, how great the power of God is. Since believing is not a momentary affair, but a *status*, preserved by the same power, which produced it, the aorist participle πιστεύσαντες is not necessary (BLEEK), and no room is given for the monstrous thought, that faith according to the power of God is spoken of. It is inadmissible to connect, either with the verb *ἐστι* which is understood, or with “the exceeding greatness” (SCHENKEL), or with all the points introduced by “what” (HARLESS), or with “may know” (MEYER). [Dr. HODGE also defends the connection of this clause with πιστεύοντες, but it is doubtful whether this is correct. For though undoubtedly expressing a truth, yet it places the rest of the chapter in grammatical dependence on an incidental idea. It has also a suspicion of polemical purpose (against Pelagianism) attached to it, besides pressing too strongly on κατὰ the sense of “in virtue of.” It is better then with DE WETTE, EADIE, ELLICOTT, ALFORD and others, to accept a reference which BRAUNE does not mention, viz.: to the whole preceding clause: “not however as an explanation (Chrys.) or an amplification (Calv.) of this power, but in accordance with the full ethical force of κατὰ, as a definition of its mode of operation (Eadie), a mighty measure, a stupendous exemplar by which its infinite powers towards the believing, in its future, yea, and its present manifestations, might be felt, acknowledged, estimated and realized” (ELLICOTT).—R.]

The Apostle's petition as to its ground. Vers. 20-23.

Ver. 20. Which he hath wrought in Christ.—*Ἦν ἐν ἐργῇ σου*,* analogous to *ἀγάπην ἀγάπην*, ii. 4, is to be referred to *ἐνέργειαν*. WINEY, p. 210 [The cognate accusative]. Nor is *ἐν τῷ Χριστῷ*, without a reference to *εἰς ἡμᾶς*, ver. 19: in Christ is accomplished that efficacy of God, which is powerful toward us. ["In Him" as our spiritual Head (ELLICOTT and others).—R.]

In raising him from the dead, *ἐγείρας αὐτὸν ἐκ νεκρῶν*, marks a fact of his working. [The aorist indicates that the act is contemporaneous with that of the preceding verb. ALFORD justly warns against the danger of regarding, "with the shallower expositors, Christ's resurrection as merely a pledge of our bodily resurrection, or as a mere figure representing our spiritual resurrection,—not as involving the resurrection of the church in both senses." Both HODGE and EADIE fall somewhat short of the full conception thus expressed.—R.]

And making him sit at his own right hand in the heavenly places [*καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις*].—Thus the exaltation, beginning with the resurrection, was completed (1 Pet. iii. 21 ff.). Instead of the better supported participle, *ἐκάθισεν* has been generally substituted, because the Greeks disliked the spinning out of long relative and participial sentences, and easily passed over into the finite verb (WINEY, p. 533, b.). *Ἐν δεξιᾷ αὐτοῦ* denotes the participation in dominion, the *συνθρόνος* of the Father (Mark xvi. 19; Rom. viii. 34; Acts vii. 55; Phil. iii. 20 f.; Matth. xx. 21; Mark x. 37). Comp. also 1 Sam. x. 25; 1 Kings ii. 19, in the earthly relations, which are transferred to Christ, Ps. cx. 1. The phrase *ἐν τοῖς ἐπουρανίοις* (see on ver. 3), which is the antithesis of *ἐκ νεκρῶν*, designates space, or as HOFMANN (*Schriftbeweis*, II. 1, p. 334) intimates, the relation to the world; *ἐν δεξιᾷ αὐτοῦ* distinguishes Him from spirits, *ἐν ἐπουρανίοις* locates Him and them alike. We may wish as little right understand here the *status celestis* (HARLESS and others) as the central place of Divine glory and revelation, the highest, inmost heaven (STIER, SCHENKEL), since the word is used of Satan also (vi. 11, 12).

[The various local expressions used in the context seem decisive as to the meaning of *ἐπουρανίους*. It refers to heavenly places, is more indefinite than *ἐν τοῖς οὐρανοῖς*, but was chosen here probably on account of the details in ver. 21 (ELLICOTT).—ALFORD reminds us, that "the fact of the universal idea of God's dwelling being in heaven, being only a symbolism common to all men, must not for a moment induce us to let go the verity of Christ's bodily existence, or to explain away the glories of His resurrection into mere spiritualities. As Stephen saw Him, so He

veritably is; in human form, locally existent, over above," etc.—R.]

Ver. 21. Over above all principality, and power, and might, and lordship, and every name that is named [*ὑπὲρ πάντων ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου*].—The word *ὑπὲρ πάντων* (iv. 10: πάντων τῶν οὐρανῶν; Heb. ix. 5), the opposite of *ὑποκάτω* (*κλίνης*, Luke viii. 16; *τῆς σκῆς*, Jno. i. 51; τῶν ποδῶν, Mark vi. 11; Matth. xxii. 44; Rev. xii. 1), can only mean "over, above" [so ELLICOTT, ALFORD] without marking any particular eminence, GREEK FATHERS, BEZA, ESTIUS [EADIE] or dominion (BENGEL), although the latter inheres in the nature of the case (MEYER). It is to be connected with "setting," and with its genitives ("all principality," etc.) forms the detailed description and explanation of the phrase, "at his right hand in the heavenly places;" the two belong together, the first being more closely defined by the second.

Of these four names the first three occur in the same order in 1 Cor. xv. 24, the first two occur in our Epistle, iii. 10, and in Col. i. 16, after *εἴτε θρόνοι εἴτε κυριότητες*, joined with *εἴτε* also and in the same order, in 1 Pet. iii. 22: *ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων*. On the other hand in Rom. viii. 38: *ἀγγέλων καὶ ἀρχαί*, like *ζωὴ* and *θάνατος*, *δύναμις*, *ἐνφύμα* and *βάθος*, are contrasted with each other by *οὔτε*; so that we can infer nothing thence respecting our passage.* A certain consistency is noticeable in the use of these words. Besides the reference to angels is quite obvious, being required here by the context, especially *ἐν τοῖς ἐπουρανίοις*, CALVIN. *Cur non simpliciter nominavit angelos? Respondeo, amplificandæ Christi gloriæ causa Paulum exaggerasse hos titulos, ac si diceret; nihil est tam sublime aut excelsum, quocunque nomine censeatur, quod non subjectum sit Christi maiestati.* According to HOFMANN (*Schriftbeweis*, I. p. 34)† we cannot understand there a *climax descendens* (MEYER, STIER). These designations for the world of angels were given through the higher position of the angels as the messengers of God (Ps. ciii. 20 f.; Heb. i. 6 f., 13 f.), as holy (Ps. lxxxix. 5; Dan. viii. 13). Since the context points to the resurrection of Christ, the Crucified, and His exaltation to a participation in the government of the world, as a fact, in which we see the efficiency of God, according to which He works on us also, in order to make us His children and heirs of His glory, we may well apply these terms to good as well as bad angels, aye, we can scarcely limit the reference to the angels, who reach also into this world, the *αἰὼν οὗτος*, especially as both *πάντες* and the concluding phrase "every name that is named," which corresponds entirely with "nor any other creature" (Rom. viii. 38), warrant an unbounded

* [See Textual Note 6, where the reading *ἐν ἡγήρηκεν* is accepted. MEYER notes its distinctive sense here in referring to an act completed, as viewed by the writer.—R.]

† ELLICOTT, adopting the reading *ἐκάθισεν*, says the change to the finite verb, is especially designed to enhance the importance of the truth conveyed by the participle, referring to the same page in WINEY. The main thought at first is that of the resurrection, but the Apostle is speedily absorbed with the other, which accords so well with the ground-tone of the Epistle.—R.]

* [The variation in the text of Rom. viii. 38 indicates certainly that the early transcribers referred *δυνάμεις* to angels, since there is no other motive for the change in its position; the correct reading however seems to justify a reference to earthly powers, so that as remarked above we gain nothing decisive from that passage.—R.]

† [HOFMANN denies any reference to gradations in rank, admitting only a designation of various relations to God and the world, but this distinction does not seem to be tenable.—R.]

extension, limited only to power and might. HARLESS only concedes this, preferring however the reference to *good angels* alone, as does MEYER, who then refers "name" to every thing created. In such universality is the passage understood by ERASMUS, RUECKERT, STIER [ALFORD] and others. With STIER we must understand under the first four designations, personalities, not merely principles, forces, factors, recognizing them in "every name that is named," the transition to the impersonal (*τὰ πάντα*). Accordingly the following views are to be rejected: the reference to devils alone (SCHOLZ), to Jewish hierarchs (SCHÖTTGEN), to heathen (VAN TILL) human potentates (MORUS); the affirmation of a polemical purpose, not at all indicated, against angel-worship (BUCER, ESTIUS, HUG), or a preservative purpose possibly infected through false *gnosis* (OLSHAUSEN [HODGE, though not decidedly]); also every attempt to define the different grades of these groups of angels, and the explanation of "name" as a summing up of a *nomen dignitatis potentie* (ERASMUS and others); it is not even to be limited to names of "such a character" (HARLESS).

[It is on some accounts safest to take the four terms here introduced in the widest, most indefinite sense. Still it would seem best, if any limitation is made to refer the words to *good angels* alone, including of course under that term all created heavenly intelligences. The prevailing reference in these words is to angelic powers, to good (Eph. iii. 10; Col. i. 16; ii. 10) and bad (vi. 12; Col. ii. 15; 1 Cor. xv. 24; comp. Rom. viii. 38) alike. The preceding local definition would not exclude the latter, as Christ is placed "over above" all these (besides *ἐν τοῖς ἐπουρανίοις* is apparently applicable to bad angels also, vi. 12). But the "verse relates to Christ's exaltation in heaven rather than His victory over the powers of hell." Then without attempting any closer definition of these *classes*, we may still admit a *descensive* order throughout: First the Exalted One, then the various gradations of heavenly Intelligence, then "every name that is named," a view which is favored by the apparent regularity in the order (comp. Col. i. 16). "Every name that is named" includes more than persons, in this view, more than titles of honor: Every thing which can bear a name. No less comprehensive sense seems admissible.—ALFORD accepts the most universal reference for the four terms under discussion, but adopts rather too abstract a sense.—ELLIOTT refers to the list of authors in HAGENBACH, *History of Doctrine*, § 131.—R.]

Not only in this world, but also in that which is to come [*οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι*].—This qualifies "named," establishing the pre-eminence of Christ above all that is ever named in both this world and that to come. BEZA: *præstantiam non esse temporariam, sed æternam*. We find a parallel in "things present," "things to come" (Rom. viii. 38). Yet the expression here is not purely—now and hereafter [HODGE], but designates the present time as the first age, disappearing in the transition to the future glory, the future as the eternal glory beginning with the return of Christ. Paul takes the reference to time

from the system of the world ruling in each period, thinking at once of pre-messianic and post-messianic, terrestrial and celestial worlds. Excellent, but rather abrupt is BENIGEL's remark: *αἰὼν denotat hic non tempus, sed systema rerum et operum suo tempore revelatum et permanens*. It is then—always (HARLESS) with respect to this institution of the history of salvation (STIER).* Comp. my remarks on *αἰὼν οὗτος* and *μέλλον*, *Biblework*, 1 John ii. 18, p. 73 f. The connection with *kathōcas* (CALVIN and others) is incorrect and also the remark of BENIGEL, following CHRYSOSTOM: "*Imperia, potestas, etc., sunt in futuro, sed tamen NOMINANTUR etiam in seculo hoc; at ea quoque, quæ in præsentī ne nominantur quidem, sed in futuro demum nobis nomine et re patefient, Christo subjecta sunt.*"

Ver. 22. And subjected all things under his feet [*καὶ πάντα ὑπέταξεν ὑπὸ τοὺς ποδας αὐτοῦ*].—Even if we retain the participle in ver. 20, we must here accept the transition from the participle to the finite verb. The words themselves are not difficult. Evidently, and in this the advance of thought consists, *πάντα*, "all things," is to be applied to all that is created, and *ὑπέταξεν*, "subjected," with its closer definition, refers of itself as well as on account of Ps. viii. 6 (comp. iii. 6) to conflict and opposition, which was suggested already by the passage (Ps. cx. 1) evidently in mind in ver. 20: "set him at his own right hand." The Lord Himself had quoted Ps. viii. 3. The same Psalm (ver. 6) is used with special emphasis in 1 Cor. xv. 27; Heb. ii. 6-8. Should the Psalm refer to the glory of the first Adam (Gen. i. 26-28) and its restoration, as is definitely indicated in the Epistle to the Hebrews (ii. 6-8), then we must suppose here, that Paul is led by such thoughts to the use of this passage, especially as the context requires it, treating as it does of what shall occur to us, in accordance with what has occurred to Christ. *Dominum nunc illi uni (Christo) tribui potest, quandoquidem per Adamum primum potestatem dignitatemque a Deo concessam nostrum genus amisit* (PETER MARTYR). There is therefore no tautological repetition here, but from above descensively the Apostle marks, after a sketch of the dignity of Christ (SCHENKEL), the *sovereignty*, which subjects all things, even the unconscious creation (OLSHAUSEN). This representation is not merely *emphatic*, or only a reminiscence (MEYER), but *καὶ τὴν προφητικὴν ἐπιγάγε μαρτυρίαν* (THEODORET). So HARLESS and STIER in the main.

[The notion of opposition should not be too strongly pressed, though it is undoubtedly implied. As regards the allusion or citation from Psa. vii. 6, if it be regarded as a mere allusion the difficulty disappears; if it be a veritable citation, then we must adopt one of two conclusions:

* [Alford remarks: "Not only time present and to come, but the present earthly condition of things, and the future heavenly one." ELLICOTT: "With regard to the meaning of *αἰὼν* it may be observed that in all passages where it occurs, a temporal notion is more or less apparent. To this in the majority, an ethical idea is limited. In a few passages like the present a *semi-local* meaning seems also superadded, causing *αἰὼν* to approach in meaning to *κόσμος*, though it still may be always distinguished from it by the temporal and (commonly) ethical notions which ever form its back ground." Comp. chap. ii. 2; Gal. i. 4.—R.]

either the Psalm is in a certain sense *Messianic*, or Paul quotes in the *accommodating* manner which virtually destroys any specific meaning the Scriptures have. I prefer to adopt the former alternative, little fearing that too many Psalms will be accepted as Messianic. Paul's allusion is due "to a direct reference under the guidance of the Spirit to a passage in the O. T. which in its primary application to man involves a secondary and more profound application to Christ. In the grant of terrestrial sovereignty the Psalmist saw and felt the antitypical mystery of man's future exaltation in Christ" (ELLICOTT).—R.]

And gave him to be the head over all things to the church [καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ].—Thus is set forth the *office* (SCHENKEL) of Christ, and the sphere of His efficiency. Αὐτὸν is in emphatic position, Him. Such an one, thus placed [thus exalted, thus glorified]. We must regard Him too as a gift, a present. Διδόναι is not=τιθέναι, the Apostle might otherwise have said ἐθηκεν or κατέστησεν; it is quite different in 1 Cor. xii. 28: "And God hath set (ἔθετο) some in the church." He gave Him to be "Head over all things to the church." We say with equal exactness: He gave Him to be Head, or as Head for the Church. As Head! not as καρδιά, but as κεφαλή. In the head lies the organizing power. SCHUBERT (*Geschichte der Seele*, p. 163) describes the relation of head and body "as a figure of a love, descending from above to beneath, grasping and moving the corporeal, and of a longing rising from below to above, the work of which it is, to constantly transform the lower nature of that which longs into the higher nature of that which is longed for." MARTIN BOOS boldly says: "Christ dwelling in our humanity is as active as in that which He assumed from Mary." GERLACH beautifully says: "At once Ruler and Member of His Body." "Head" designates elsewhere superiority also (1 Cor. xi. 3).

The qualifying phrase "over all" is governed by "gave him to be head," and marks the might (ὑπὲρ) of this Head; πάντα is all without limitation, He is Head over all—to the church, to Christendom; "Head" is not to be supplied again (MEYER). The presence of κεφαλὴν ὑπὲρ πάντα between ἔδωκεν and τῇ ἐκκλησίᾳ does not at all alter the construction (against HOFMANN, *Schriftbeweis*, II. 2, p. 117). The sense is precisely this: "Christ is such a Head of the Church, that He is for all that the Lord over all, over devils, world, etc." (LUTHER). The whole economy of Creation stands at His disposal as the basis and sphere of activity for the economy of redemption (BECK). Accordingly ὑπὲρ πάντα is not to be joined *per trajectionem* to αὐτόν (Syriac, GREEK FATHERS, ERASMUS and others), nor is ὑπὲρ πάντα to be taken as meaning: above all the good which God has given stands this that He gave Christ as Head of the Church (CHRYSOSTOM), nor is it=præcipue, μάλιστα πάντων (BAUMGARTEN), nor=ὑπερέχοντα πάντων, caput summum (BEZA, RUECKERT: *Oberhaupt*, OLSH.: the prophets also were heads); nor are we to understand it of *bona virtutum* (ANSELM), or *dona gratiæ*, nor is "the natural limitation to be found in τῇ ἐκκλησίᾳ" and this dative taken as in *commodum ecclesiæ*, for the Church (HARLESS). It is altogether

unwarrantable to take the neuter for the masculine (JEROME, WAHL).

[The view of BRAUNE is in the main that of modern English commentators. We must reject any sense of the verb but the simple one of "give," since the dative follows. Christ is given to the church—and given as *Head*, for the next clause renders this view imperative. The only trouble then is with "over all things;" what is His relation to them? Evidently that of Head also. No other view is admissible exegetically; the question becoming thus a purely grammatical one: Shall we accept a brachyology and understand a second κεφαλὴν before τῇ ἐκκλησίᾳ (MEYER, STIER, HODGE approvingly): "gave Him the Head over all things (to be the Head) to the church," or take κεφαλὴν as a species of tertiary predicate (ALFORD, EADIE, ELLICOTT): "gave Him as Head over all things to the Church." The latter seems to be Braune's view, and is certainly the simpler grammatically. Nor does it throw out of view the grand thought that Christ is Head of the Church. ALFORD: "CHRIST is Head over all things: the Church is the Body of Christ, and as such is the fulness of Him who fills all with all: the Head of such a Body, is Head over all things; therefore when God gives Christ as *Head* to the Church, He gives Him as *Head over all things* to the Church, from the necessity of the case."—R.]

The choice of the word ἐκκλησία for the Christian Church (iii. 10, 21; v. 23, 25, 27, 29, 32; Phil. iii. 6; 1 Cor. vi. 4; xii. 28) is very apt. GERHARD (*Loc. ed. Colta. X. 3, 20*): Chemnitius notat σύγκλητον de primoribus, magnatibus, consilibus et eorum conventu, διάκλητον de coluvie promiscuæ multitudinis quando fit congregatio ab agris, ἐκκλησίαν vero de civibus, quando συνέδος τῶν κατὰ τὴν πόλιν celebratur, eorum scilicet, qui certis legibus sibi devincti unius reipublicæ cives sunt. Appellatio igitur ecclesiæ ad populum Dei translata ostendit, ECCLESIAM DEI NON ESSE COLLUVIEM PROMISCUÆ MULTITUDINIS, sed eorum, qui certis legibus a Deo vocati et sibi invicem sunt obstricti. Athenis erant usitati duplices conventus, ἐκκλησίαι et ἀγοαὶ vel ἀγοραῖαι. Illæ significabant conventus ordinatos, quando universitas civium, eorum scilicet, qui sui civitatis habebant, ordine, iusto, a magistratu convocati congregabantur; hæ vero significabant congregationes promiscuas et inordinatas, quando promiscua multitudo hominum in civitatibus et oppidis sine observatione ordinis in unum coibat.—Appellationi igitur ecclesiæ ad populum Dei translata inest significatio εὐτασίας καὶ εὐνοίας, qualis est in aristocratia civili, cui opponitur δημοκρατία, ἀναστασιας καὶ ἀτασίας plenissima.—Ut civitas non consistit ex medico et medico, aut ex rustico et rustico, sed ex medico et rustico, sicut Aristoteles in ethicis loquitur, ITA QUOQUE ECCLESIA NON CONSTAT EX PASTORE ET PASTORE SEU EX AUDITORE ET AUDITORE, SED EX DOCENTIBUS ET DISCENTIBUS, ATQUE INTER IPSOS AUDITORES SUNT VARIJ VITÆ STATUS ATQUE ORDINES.

Accordingly the ἐκκλησία has two main features in it, one the *ordained unity* and the other the *calling*, which includes in itself a separating out (ἐκλέγεσθαι) from the world not yet called or rejecting the call, and which is consummated through *intellectual* means. See further under *Doctr. Note 6*.

Ver. 23. **Which is his body.** ἡ τις ἐστὶν -ὃ σῶμα αὐτοῦ.—The pronoun ὅστις has an “explanatory element,” introducing the statement of a reason, and is—the old German *als welcher*, “as which.” So Rom. ii. 15: οἵτινες= *ut qui* (BEZA), *qui quidem ostendant* (CASTALIO); LUTHER renders it quite well: *damit dass sie beweisen*, and here: *welche da ist*. [ALFORD: *which same*; EADIE, ELLICOTT: *which indeed*. MEYER: “*ut quæ*, defining the attribute as belonging to the being of the church”—is perhaps too strong—though true enough.—R.] He is the Head of the church, since it is His Body, τὸ σῶμα αὐτοῦ (il. 16; iv. 4, 12, 16; v. 23, 30; Col. i. 18, 24; ii. 19; iii. 15; Rom. xii. 5; 1 Cor. vi. 15; x. 17; xii. 13, 27). From this citation of passages, in all of which this view of the Apostle is contained, the frequency of the figure, especially in this Epistle, may be seen. The membership making up the whole, the indispensableness of Christ and the vital fellowship with Him are marked. We must also remember, that here, on account of the ἡ τις, only that is treated of, which the church is and has in Christ, and not what He has in it; this is only an inference, though a correct one, and remains in the background, should it enter at all.

[The questions, what constitutes the church? who are true members of the true church? do not enter here; but that Paul here teaches a mystical union, above and beyond any federal or representative union, or ethical union of thought and feeling, seems perfectly clear. We call this a figure, but is it not the reality, and the organic unity of the body the figure? Really and truly the church is the body of Christ, and out of this truth spring many lessons respecting our personal union with Christ. ALFORD: “It is veritably His body: not that which in our glorified humanity He personally bears, but that in which He, as the Christ of God, is manifested and glorified by spiritual organization. He is its Head; from Him comes its life; in Him, it is exalted; in it, He is lived forth and witnessed to; He possesses nothing for Himself,—neither His communion with the Father, nor His fulness of the Spirit, nor His glorified humanity,—but all for His Church, which is in the innermost reality, HIMSELF.” Comp. Col. i. 24, which admits of no satisfactory explanation, unless we accept the fact that the Apostle was conscious of such a union as this.—R.]

The fulness of him who filleth all in all [τὸ πλήρωμα τοῦ τὰ πάντα ἐν πάσιν πληρομένου].—As respects syntax, this is the intrusion of an apposition, forming a parallel clause, in order to express without a figure, what has just been figuratively explained: “fulness” corresponds to “body,” “of Him filling all in all” to “His.”

On πλήρωμα, comp. ver. 10 and Passow *sub voce*. Words ending in —μός as a rule represent the abstract action of the verb, those in —μα the concrete effect, so “that they are for the most part equivalent to the perfect participle passive” (BUTTMANN), like πράγμα, σπέρμα, κήρυγμα, especially here σῶμα (*id quod sēctetur*). The word is not=πληρώσις, the act of filling, but is to be taken in the passive sense: all that, or with which any thing is filled, the

fulness. So here. [This simple passive sense is adopted by FRITZSCHE, DE WETTE, OLSHAUSEN, STIER, MEYER, and by ALFORD, EADIE, ELLICOTT (“that which is filled, the filled-up receptacle.”) As the word was a favorite among the Gnostics (in after times however), so it has been a favorite plaything with commentators since, who have thrown not a little confusion upon its meaning. The simple passive sense is the most natural one; though perhaps not the most usual one, it is certainly allowable. The active sense, the filling up is adopted by HARLESS, who says there is no other sense used in the New Testament, in which view HODGE seems to acquiesce. But what is meant by the active sense: *implendi actionem*, or *id quod res impletur*? ELLICOTT speaks of the latter as passive, while HODGE evidently regards it as active (so BRAUNE apparently under 2 below). ALFORD deems it a transition from the abstract sense, denying any active sense to such nouns, but saying that what is thus termed is “a logical transference from the effect to that which exemplifies the effect.” From this it is evident how impossible it is to speak intelligibly about the word in its active and passive senses, until this meaning: *that by which any thing is filled*, is properly labelled. That is the work of the grammarian, yet it is evident that it is active or passive, according to the point of view: “whether one thinks first of the container, and then of the contained, or the reverse.” HARLESS and HODGE are not justified in saying that the word is always used actively in the New Testament, though this sense is a common one.* It would give here the meaning *complement*, or *supplement*, which seems appropriate in view of the figure of Head and Body. But, on the other hand, this gives a sense which is so remarkable as to raise doubts; for how can Christ be filled by the church? Then again, we are almost forced by this interpretation to take the following participle in a passive sense, which is objectionable grammatically and logically. These reasons are strong enough to lead us to adopt the passive sense, which may be done without any fear of running counter to the *usus loquendi* of the New Testament.—R.]

Nor does the difficulty lie in the genitive: τοῦ πληρομένου, which refers to Christ. The participle is middle, and, as usage requires in the case of such correlated words, is used in the same sense as the preceding noun: of Him who fills from out Himself, through Himself (WINER, p. 242), or fills for Himself (FRITZSCHE: *qui sibi complet*). [The latter sense is adopted by MEYER (in 4th edition, BRAUNE quotes him as accepting a deponent sense), ELLICOTT, EADIE. This reciprocal sense seems to have escaped the notice of Dr. HODGE, who agrees with ALFORD in accepting the active sense, though he admits it is favored only by classical usage. Certainly the active meaning of the participle is not so justifi-

* [In many of the instances specified by HODGE, the passive sense is equally allowable. For example, chap. i. 10, “the fulness of the times” may as well be taken as meaning the state of being full on the part of the appointed periods of time, as that which fills up those periods, and so in Gal. iv. 4; Eph. iii. 19: “the fulness of God” affords a much better sense if taken passively (see in *loco*), while Mark vii. 20: “the fulnesses of how many baskets,” refers not to what fills up the baskets, but “the state of fulness as respects the baskets.”—R.]

fiable as the passive sense of the noun πλήρωμα.—R.] The present tense must also be taken into the account: He is conceived of in the process of filling; whether He succeeds, the result will show; the process is now going on.

The real difficulty lies in τὰ πάντα ἐν πᾶσιν, "all in all." The object τὰ πάντα, is of course, in accordance with what precedes, to be referred to the entire world of creatures, which Christ fills, naturally as a soul the body, the former however working out beyond the latter, not exclusively in and upon it, and not only working, but being actively present, hence not as blood fills the heart, or water a vessel. "All" is filled by Christ, as is the Church, His Body, hence not mechanically, chemically, or the like. The most difficult point still remains: ἐν πᾶσιν, "in all." The preposition ἐν joined with πληροῦσθαι and πλήρωμα must designate that in which He fills; if this is inconceivable, then the Apostle must and would have expressed himself otherwise. Accordingly the neuter cannot be accepted here, since then *idem per idem* would be asserted, or an exaggeration occur: *Alles in Allem* [all things in all things, see below under (7).]—R.] Following the rule, that those cases which belong to both genders (πάντων, πᾶσι) are to be taken as masculine, unless the context absolutely requires the neuter, we render: in *Allen*, "in all persons" (so LUTHER originally, but "in *Allem*" afterwards crept in); it thus marks His filling efficiency in persons, in heavenly spirits and human souls, of which also His relation as Head of the Church obliges us to think. He is the central Personality, working through all things, working in all. Such a Head has the Church, the central sphere of the world which is to be perfected (STIER).^{*} This explanation is in no particular without supporters, but there is also no incorrect explanation possible which has not been made here.

(1.) The connection is viewed incorrectly, by joining the parallel clause "the fulness," etc., with "him" (ver. 22), and taking "which is his body" as parenthetical (ERASMUS), when it is too important to admit of this. BENGE, too, following SEMLER, is incorrect: "*Hoc neque de ecclesia prædicatur, ut plerique censent, neque, ut aliis visum, cum DEBIT construitur, sed absolute ponitur accusativo casu, uti τὸ μαρτύριον, 1 Tim. ii. 6. Est enim epiphonema eorum, quæ a ver. 20 dicuntur, inuitus apostolus, in Christo esse PLENITUDINEM patris omnia impletis in omnibus.*"

(2.) Η πληρωμα is taken in the active sense as supplementum. So the GREEK FATHERS, ESTIUS,

^{*} [This interpretation is very plausible, and commends itself especially on account of the view it takes of the preposition ἐν. As τὰ πάντα immediately precedes, too much stress should not be laid on the rule mentioned above respecting the choice of the masculine. But I fully share in Dr. Braune's dislike for the instrumental sense of ἐν (taking it as *per*). One who has been puzzled by the E. V., which accepts this as one of its most usual significations, and seen how often commentators pass over it without notice, must feel that for so small a word, it has suffered more at the hands of its friends than any other in the Greek Testament. It is a good rule: never render ἐν, by if any other possible meaning accords with the context. ALFORD and ELLICOTT refer to chap. v. 18, in support of the instrumental sense, but it is very doubtful even there. If we take ἐν—in here, then the πᾶσιν must be accepted as masculine, for the neuter would not allow of an intelligible meaning, especially in view of the well-known phrase τὰ πάντα, the universe. See under (7) however.—K.]

CALVIN, BEZA ("*ut sciamus Christum per se non indigere hoc supplemento, ut qui efficiat omnia in omnibus revera,*" even HARLESS, who holds with BAEHR as the undoubted result of investigation, that πλήρωμα is used in the New Testament only in its active sense, says: "She is the fulness of Christ, not as though she were the glory which dwells in Him, but because He permits His glory, as in all, so to dwell in her; she is the glory, not of one who would be in want without her, but of Him who fills all in all parts," so HORMANN (*Schriftbeweis*, II. 2, p. 118-120). Even STIER points to this, bringing it over out of the middle form: yet this is not *se implere, se supplere*, but *sibi*. It is quite as incorrect to take it as= πλήθος (HESYCHIUS, WAHL: *copia cultorum Dei sive Christi*, SCHÜTZGEN: *multitudo, cui Christus præest*).—RUECKERT, too, who is helpless here, is in error, in taking the Church, πληρωμα, as the means of filling for Christ's executive efficiency, since the Church can do nothing without Him.—The explanation of CAMERON is a curiosity: full bodily mass.*

(3.) The participle τοῦ πληρουμένου is taken as passive (CHRYSTOSTOM, *Vulgate*); ἀντὶ τοῦ πληροῦντος (THEODORET, EKKUMENIUS, OLSHAUSEN, HARLESS); as deponent (MEYER). BENGE remarks: "i. e., πληροῦντος; sed major vis medie vocis, in denotanda relatione ejus, qui implet et eorum, qui impleuntur"—quite correct!

(4.) The meaning of the verb is certainly not: to make complete (*Vulgate*, ESTIUS: *adimpletur*).

(5.) As regards the subject of the verb, HARLESS, referring to THEODORET: τον μὲν Χριστοῦ σῶμα, τὸν δὲ πα πρὸς πλήρωμα—οὐκ ἐν αὐτῇ τῇ (ἐκκλησίᾳ) καὶ ἐμπεριπατεῖ κατὰ τὴν προφητικὴν ὁσάνην says: it must be referred to Christ, while STIER, who founds his proofless on the passage in question than on the organism of the Epistle, says: God must be considered the subject. [So ALFORD, but the great majority of commentators adopt the other reference.—R.]

(6.) Τὰ πάντα has been limited to the members of the Church, to members of the body of Christ (ESTIUS, STIER), to the spiritual results wrought by Christ, or the Christian's faculties of soul (GROTIUS: *Christus in omnibus (credentibus) implet omnia, mentem luce, voluntatem piis affectibus, corpus ipsum obsequendi facultate*), to different peoples, nations (FLATT, MORUS).

(7.) The preposition ἐν is taken as instrumental (MEYER). [ALFORD: "The thing with, or by, or in which as an element, the filling takes place. So that the expression will mean, *with all*, not only gifts, not only blessings, but things." So ELLICOTT, who thus explains the whole verse: "The Church is the veritable mystical Body of Christ, yea the recipient of the plenitudes of Him who filleth all things, whether in heaven or in earth, with all the things, elements, and entities, of which they are composed." This view accepts πᾶσιν as neuter, and is on the whole preferable to every other interpretation, unless that of Braune be an exception. See above.—R.]

^{*} [HARLESS takes πλήρωμα as expressing the Divine glory—Shekinah, but that is objectionable for reasons both lexical and logical.—EADIE refers to the view of MICHAELIS and BRETSCHNEIDER—(quasi templum in quo habitat, quod occupat et regit, ut anima corpus), but this and kindred interpretations are all either too limited or too specific. Just here it becomes us to be cautious.—R.]

(8) *Πᾶσιν* is taken as neuter and rendered: in all parts (HARLESS and others), or in all places, everywhere (FLATT). BENDEL (neutrum, masculini potestatem) does not belong here, nor does he waver; he refers it to μέλει τοῦ σώματος αὐτοῦ, to persons. It is also taken adverbially: ἐν παντί (JEROME: sicut adimpletur imperator, si quoties ejus augeatur exercitus—ita et—Christus—sic tamen, ut omnia adimpleantur in omnibus, i. e., ut qui in eum credunt, cunctis virtutibus pleni sint). Indeed, πάντα ἐν πᾶσιν has been taken adverbially (SCHÖTTGEN: omnia omnino), or referred to the eternal (HOLZHAUSEN).

(9.) It is entirely groundless to find a polemic purpose here, especially an account of the word *πλήρωμα* used afterwards by the Gnostics also (MEIER, BAEHR).

(10.) Quite as groundless is the assumption that the ubiquity of the glorified Body is taught here (CALOVIVS).

DOCTRINAL AND ETHICAL.

1. God, whose power and glory is so exceeding great (ver. 19), at whose command and disposal are all things, even Christ, whom He raised and exalted above all heavenly and earthly, personal and unpersonal powers (vers. 20-22), works freely, but without arbitrariness, conditioning Himself, upon men—not without faith (ver. 19), not without Christ (vers. 22, 23), so that the prayer also (vers. 16, 17: *ἡμεῖς*), which is offered believingly in the name of Christ, has a prospect of being granted. Precisely in the work of Redemption is manifested the worshipful glory of God, who in self-conditioning love moderates Himself, lowers and limits Himself, in order to employ and to show His unbounded love, to impart of His nature and to make blessed. His whole power, strength, might and efficacy stand in the service of His love.

2. Christ, who as to His human nature has in His Father His God (ver. 17), is our Lord, the Head of His Church, at the right hand of God in glory, of unlimited power over angels and men, ministering and hostile spirits, as well as over the economy of the creation and of salvation. He cannot be put down to the level of Divine humanity and God likeness. Yet our section says nothing of His state of humiliation, speaks only of His state of exaltation, beginning with the resurrection from the dead, refers to the humanity, which He assumed, appropriated, and did not afterwards relinquish,* only that in what the Father did in Him, we might have a standard for what the Almighty God, who through Him is our Father, will and shall do and work in us (vers. 19, 20: *εἰς ἡμᾶς*—κατὰ τὴν ἐνέργειαν—ἐν τῷ Χριστῷ). He is the Head, to whom there will not be wanting a body, which He will prepare for Himself; He cannot be a "mere Head." But he has also no vicar, such as the Pope. *Sancta enim Christiana sive Catholica ecclesia consistere absque 1870 capite optime*

potest et constitisset certe rectius, ac melius cum eo ageretur, nisi diabolus illud caput in medium projecisset et exaltasset (Articles of Smalkald).

3. The connection between creation and redemption is presupposed here; the two spheres do not fall asunder; Christ, the acme in both, holds them together; the former must serve the latter (vers. 21-23).

4. Respecting the angels, who are included in ver. 21. "over above all principality, and power, and might, and lordship," it is only indicated that they are *personalities*, and affirmed that they have power and might. From the series of these designations, which can scarcely be taken as a descending climax [though this is the most plausible hypothesis—R.], nothing can be inferred as to the ranks or groups of angels.* ["On the nature of angels, consult the able treatise by TWESTEN, *Dogmatik*, Vol. II. especially § 1, 4, the essay by STUART, *Bibliotheca Sacra* for 1843, p. 88-154, EBRARD, *Dogmatik*, § 228 sq., Vol. I. p. 276, and the remarks of LANGE, *Leben Jesu*, Part II. p. 41 f." (ELLICOTT).—All that is expressed is well set forth by WESLEY: "We know that the king is above all, though we cannot name all the officers of his court. So we know that Christ is above all, though we are not able to name all His subjects."—R.]

5. The Church. On this subject our section teaches more. As regards its origin the name *ἐκκλησία* (ver. 22), "the calling of God" (ver. 18) show what is indicated by "Head" or "gave Him to be Head" (ver. 22) viz.: The Church results not from a physical or purely world-historical process without the creative power and fatherly love of God; it is His work, His gracious gift, and indeed His Word is efficient therein, Christ, also, as the Eternal Word, as the power organizing the whole (τὸ σῶμα), through the word, as the intellectual means of the ingathering. The extent of the Church is also pointed out in two directions:

a) On earth: "the faith which is among you in the Lord Jesus" (ver. 15) and "to us—ward who believe" (ver. 19)—the faith in Jesus, wrought in men through the word, describes the domain of the Church: *where* (καθ' ἡμᾶς) faith is there is the Church, the congregation, even if it is wanting in particular persons or in many. The extent is not to be limited by Donatist or Anabaptist notions of the Church; she has, according to the purity of the word, the power of the preaching, the vitality of the faith, her degrees, *quo purior et sincerior est verbi prædicatio, eo etiam purior est ecclesie status* (JOHN GERHARD, *Loc. XI. p. 195*). But it should not be said, that there is no Church where sinners are and are tolerated (*Anabaptists*, SCHWENKFELD and others).

b) On earth and in heaven: "the fulness of Him who filleth all in all" (ver. 23); she is not merely a temporal institution, within the visible world, she embraces men after as well as before death. "Of all the names which the Church can and does bear, not one is so immeasurably

* [We must hold fast, especially in view of the local reference in ver. 20 to the truth of Christ's actual bodily presence in heaven, over against the Lutheran doctrine of the ubiquity of His humanity (Form. Conc. II. 8). Comp. the implied opposition to this dogma in the Heidelberg Catechism, Q. 47, 48, 80 (apparently inserted afterwards). The Eucharistic controversies of the 16th century made of this a battle-field.—R.]

* [The so-called revelations of modern "spiritualism" do not seem to have shed much light on the few passages of Scripture which treat of angels. Nor do they attempt to do so. One might infer something from this fact, as to the question whether these revelations, granting them a supernatural origin, have the same origin as the statements of Scripture.—R.]

deep and yet so transparently clear, so sharply defined and yet so inexhaustibly rich, at once so real and spiritual, external and internal, obvious and mysterious as this one: she is the *Body of Christ*. It is this name and no other, which the New Testament Church has not in common with the Old Testament Church, and in which all her superiority over the latter is included; *time and eternity, suffering and glory, blessing and curse*, for all over whom the name of Christ is named, lie in its lap, and itself a riddle, to be first solved hereafter, yet all the riddles proposed to us by the present life find in it their solution" (DELITZSCH).

The completion of the Church is an object of the Divine government of the world, and has begun here in Christendom by the path of faith, to which the inheritance in the saints is certain (vers. 18, 19, 23).

6. Faith has its ground "in the Lord Jesus" (ver. 15), its place of manifestation in the Church (*καθ' ἑαυτήν*, ver. 15), its worth and its position before love (ver. 15), its importance and value for God, who requires it as the condition of salvation (ver. 19: "to us-ward who believe"), from which may be inferred at the same time, that it has different degrees, since the Apostle joins together himself and others, also since the participation is present, that it is not to be conceived of as an act once for all, but as "a continuing life-movement to be constantly renewed."

7. Beside faith stands love, which is germinally included in the former, since this "is an act of self-emptying and surrender to a gracious God," who is Love. But it is not to be regarded as a virtue, by means of which we become well-pleasing to the beloved Love; it comes into existence with faith, which lays hold of the righteousness of Christ, and thus attains to righteousness before God, and is the mother of all virtues.—In the phrase "unto all the saints" no limitation can be perceived, since he who loves all the members of the Church, the orthodox and the erring too, will imitate his Lord Jesus, the Good Samaritan of the world in Samaritan love (Luke, x. 37: "Go thou and do likewise"). The context leads only to this emphasizing of love.

8. The ground of hope is the calling of God and its goal the "inheritance" of God. It comes from above, points and looks upward; it lifts us out of the natural ego and above the visible world about us.*

9. Knowledge is both path (*ἐν ἐπιγνώσει*, ver. 17) and goal (*εἰς τὸ εἶδέναι*, ver. 18); it is a matter capable of growth, for it has but to ponder the thoughts of the eternal, creative God. Man's knowledge is not perfect within the domain of creation, still less can he know the things of the invisible world. Only by living in a sphere does

he gather knowledge of what is found there; knowledge comes from experience of occurrences. Without a disposition of the heart the sense of the understanding is not enlarged and sharpened. *Sensible, mental, spiritual* knowledge refers to life-spheres, in which he who knows must move. Only the believing, loving, longing one knows and grows in knowledge unto knowledge.

10. The prayer of the Apostle has its starting-point in what God has given, and its goal in what God should give. From thankful acknowledgment, he proceeds to requests, petitions; with the faith and love of the church before his eyes, he rises to supplication for the spirit of wisdom and revelation, for wider knowledge of what God is, on behalf of their inner life. This occurs daily. Thus have we all, ministers and members of the church, especially the former, to learn, in order to practise it, what furthers the Kingdom of God in general and in particular: *such prayer is a means of grace* full of blessing for those who offer it, as well as for those for whom it is offered.

11. The consummation in the case of individuals is conditioned by the church and conditions its consummation. Hence "His inheritance in the saints" (ver. 18). Outside the church we do not advance, nor salvation become ours, whatever we may be, or accrue to us, wherever we stand; it is a gift, for which we must be prepared. The fulness of the gift and our perfection finally coincide.

HOMILETICAL AND PRACTICAL.

It is a joy, when in social circles one hears from another, just as of city and state events, so especially of the kingdom of God, the church of Christ, of the faith and love of Christians.—We should not judge the faith of particular persons in a church, but rejoice in the faith within the church, though it be only among the minority; so long as there is believing preaching, supplication for all that concerns the church, order in the administration of the sacraments, grace at table and family worship, use of the best hymns, since we have so many poor ones, and many another sign of faith in the Lord Jesus Christ in the church, a stranger who does not know the individuals at all, may and ought to rejoice therein and speak thereof.—Love to all Christians! As we must pray every Sunday for love toward all men, so love to all Christians is not so easily brought about. The orthodox, pietists, and those who deal earnestly with God's word and the confessions of the church, are least likely to encounter love from those, who regard themselves as precisely the liberal Christians; such fall in much more readily with those who are against the Church of Christ than with these. Always reckon among "all Christians" those first, who are to you the most unpleasant, thus you will best perceive the weight of this injunction and your own weakness.—Who of us always begins his prayers with thanksgiving, as did the Apostle? We rather pray for what we lack, than thank for what we have received. This should not be.

Men rejoice much, if they are thought of at a distance; they part well-nigh always with the

* [MEYER: "Notice here, too, the three fundamental elements of subjective Christianity: Faith and Love and Hope (vers. 15, 18); in faith and love the illumination through the Holy Ghost should ever bring more and more to our knowledge the glory of our hope; for the Christians' *σώζοντες* is in heaven (Phil. iii. 20), whither their entire "minding" and "seeking" is directed. The centre of Christianity is still faith with its love, in connection with which, however, hope ever, encouragingly and inspiringly, holds up the constant goal." He adduces this against WEISS, who seeks to discover here special prominence given to hope "entirely after the Petrine mode," which as that author thinks makes "hope" the centre.—B.]

request: Remember me! It is something beyond this, when such remembrance rises into intercession, and one remembers the absent, not merely pleasantly or listlessly, in conversation with men, but devoutly in prayer to God.—Without knowledge we do not attain to knowledge; only in the light do we see light. The Apostle does not indeed preach the Word of learning or science, but still it is spoken against ignorance, indiscretion, narrowness. Only that the centre of man, the *heart* and temper with the will be open to the light, to knowledge!—As the fear of God is the beginning of wisdom (Ps. cxi. 10), so the starting point for this is insight into our misery and poverty: poor human beings generally swell out with their own worth, and just in this way fritter away what they have of God's gifts. We must in the end seek our worth above, if we would find it; else we get into a pitiful satisfaction.

The three most important objects of our knowledge: 1. God's *call*—in our need; 2. God's *heritage*—in our heart; 3. God's *strength*—in our longing and striving.—As the world needs revelation beside the wisdom from experience, so a man also needs besides wisdom and prudence the private revelation to teach what and how he should act and suffer and bear.—Our hope rests on Christ in God. What the Father, to whom Christ in His holy humanity prayed, praying as to His God, has done to Him, *in and upon* Him, when He exalted Him from the dead to His right hand, that shall occur to thee, since He works *upon thee*, yet only in proportion to thy faith in thy Saviour.—Be, become and remain a member of the Church which is His Body! Those are *beheaded* rather, who deny the Lord to save their heads, than those who in holy martyrdom lost their heads, to remain with their Head.

STARKE:—Faith has to do with the gospel, love with the law. Faith takes, love gives; the former has the benefits, the latter the duties.—We must not seek the saints only in heaven, for they are certainly already on the earth. The imperfection of sanctification and holiness does not deny the truth of these things.—See here, how a preacher should remember his congregation before God in prayer!—As it is one of the signs and duties of a faithful teacher, now to thank and now to pray to God for his congregation, so it is not less the characteristic of a good hearer, to give the teacher, whose intercession he will confidently expect as a blessing to himself, great cause for thanksgiving.—The possessions of our glorious inheritance are so great and excellent, that no man can understand them without the illumination of the Holy Ghost.—The mere science of the letter in Divine things, obtained by the natural powers of godless people is no real enlightenment nor proper knowledge of Jesus Christ.—The call to the kingdom of God must stand at the basis of every external calling which we have in our sphere of life, that we may master it.—Conversion is a great and almighty work of God, hence not the power of man, nor consisting in a mere thought of the brain, but is a great change of soul, since all its powers are turned away from sin and the world to heaven and God.—Lazarus was awakened by Christ with a word, but how many sermons did He use to

awaken the spiritually dead Jews, and yet they would not let themselves be awakened. God's power and grace for the conversion of man is in itself infinite, yet He will force no man, but leaves him the freedom to resist.—The Christian Church is the Body of Christ and hence closely united with Him. She receives all her fulness from Him; from Him, the Head, flows all strength into the members. Although she here finds herself surrounded with much weakness and misery, yet is she still glorious in her Head, who already reigns in glory.

A. H. FRANCKE:—This then is also wisdom, to know that we cannot be wise unless there be a God and we can receive it from Him in answer to *prayer*. The Apostle does *not* say, he wishes that a university might be established in the city of Ephesus, in which many professors would take positions, that by this means the people might be made wise,—but: that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom.

RIEGER:—Beside the glances into the distance and the hope of our calling in the invisible and eternal, beside the insight into the economy of God, without us, we must not disregard the insight into the necessary truths learned by experience of God's work of grace within us, that each do their part in making the heart steadfast and full of confidence and love. If a man thinks of the depth of his fall, the throng and deceit of his foes, the powerful hindrances to his salvation, then he may well desire to look into the greatness of the power of God, which is employed in his calling and preservation unto blessedness.—In faith we can most precisely notice, how God applies His transcendent might and yet how man is not overcome by it in a violent manner, but is so disposed, that he can maintain his convictions, his love for light, his obedience under its influence.—Believing is opposed by the love of our own life so deeply inherent in us, by so many offences occurring to us in the world's ways; therefore it requires the working of His mighty strength. This power of God and its effect is indeed still concealed in us, covered up by our weaknesses, and behind the curtain of the flesh not yet fully to be judged; but in Jesus Christ it has already attained to victory.—The Head and the Body together make a whole: in the church is seen the fulness of Him who filleth all in all; Christ applies the fulness of the Godhead dwelling in Him to the completing and perfecting of this His church; He does not leave her until He has also fulfilled all that is well-pleasing to God, and presented her, blameless, filled with all the fruits of righteousness.—He who stands in vital fellowship with Him, has all things.—All that is not yet disclosed to you, remains yours still in this fulness.

PASSAVANT:—Do you detect no result of this Divine power in you, no new life from God, or no hunger and thirst after deliverance out of the old nature into the new nature of the friends of the Lord; oh, do not trust yourself, do not trust thy best thoughts, thy most beautiful feelings, thy noblest strivings, thy best beliefs, for there is also a vain, a false, self-made, fancied faith, a faith leading to God as little as coming from God.—Are they holy and good, those powers, Jesus

is still more holy and glorious above them; and have they on God's account, as is the case, as angels of light an influence upon the worlds of God, upon the earth, upon us, they receive from Christ their power and strength, they stand under His supreme influence; He directs them, He equips them. Are they unholy and evil, those powers, even here Jesus will have power and maintain authority; will punish their evil nature, will restrain their corrupting influence and destroy their power, aye, has already, as the Dying and Crucified One, broken and destroyed their power.—*All in all:* In the angels of His power, in the glorified righteous, in His saints, and all the Blessed, their only clear and heavenly radiance, their Divine joy, their eternal peace, their blessedness, their glory. All in all: Among the angels of disobedience, about the unrighteous, the ungodly and the damned, for all the Light shining with eternal rays of anxiety and terror through their darkness; the eye, that with a flame of fire searches forever through their inmost nature; the power, that always from without and from within tends them with a rod of iron; the word, the eternal word, judging and condemning them in their own hearts, ever anew, ever more penetratingly, more irrevocably, more awfully. All in all: In all His worlds, from the lowest to the highest degrees, in all powers and glories, from the smallest to the most exalted of constellations, of suns, which excel all others in clearness and glory. He is the Divine, infinite fulness of light, of life, from out which they gladly rise in His heavens.

HEUBNER:—Thanksgiving and prayer are the inward emotions of a holy mind, the inward holy choir.—Only what proceeds from God's revelation, which is attested to man by the illumination of the Holy Ghost, is true wisdom. Every one must have his own revelation of Christianity, for he should not believe on the testimony of a stranger.—The Christian knows not only his misery, but also his blessedness, how rich and glorious is the inheritance ordained by God for the saints, and from the greatness of his blessedness he knows the greatness of Divine grace. All this can be known and valued only by an enlightened eye, because it has not the dazzling glitter of earthly things. The evil spirit blinds man, so that he does not perceive how great is the blessedness won by Christ, so that he in his blindness thinks this disturbs his happiness and lays a yoke upon him.—God's mental power shows itself in what He has made out of man, in the transformation of the single sinner as well as of the heathen world. What philosopher could have suspected this? What did Apollonius accomplish? Nothing, save that the next generation held him to be what he was, a charlatan.—The resurrection of Christ is a token of spiritual life, of the regeneration of humanity, to take place through the Risen and Exalted Christ.—Christ is the Lord of the whole world of spirits, visible and invisible; He has authority over all ruling powers in heaven and on earth. Paul's words are an amplification of Matth. xxviii. 18.—This heavenly King is given to the Church as Head; she is committed to Him *in specie*; over her He has immediate oversight and care; she is to Him the dearest of all, because He has bought

her with His own blood.—The Church is the Body of Christ, she is a communion, entirely permeated by His Spirit, the members being animated and controlled by His Spirit; she is the very centre of His efficiency.

STRER:—The most powerful and yet most humble way of exhorting is with this introduction: I pray for thee!—No thanksgiving without petition, so long as perfection and completeness are not yet there.—Our state of grace does not indeed begin with this deeper insight, but only through this does it indeed advance: may all preachers then learn from the Apostles, to work properly in their sermons and in their congregations for this end.—The Spirit of God cannot begin entirely without knowledge, nor work through dim feeling toward new will and life.—Illumination is not itself as yet sanctification, but is the immediately vital transition thereto from faith, which is at first, in and before experience, a matter of knowledge.—*To know God*—the highest aim of all wisdom of the spirit.—In the heart is all decided, faith, insight, desire, will.—The Apostle unfolds and portrays the supremacy of the Exalted One in the domain of power, especially in the kingdom of grace, of the Spirit, making alive again the dead in sin on the earth, *in the church*.—In this world there are many names before God and Christ, that we do not know or name, but hereafter we shall learn them.—Church is the assembly or unity of those called to the fellowship of salvation in Christ; it is the growing, developing body of Christ.

LEUPOLD (*Sermons for Whitsunday on vers. 15-19*): *The heavenly gifts, in which the children of God rejoice with praise to-day.* 1) The grace of God, enriching us in the knowledge of salvation; 2) The power of God, causing this knowledge to become a might; 3) The faithfulness of God, carrying forward the good work already begun to the blessed goal.—*How do we prove ourselves thankful for the outpouring of the Holy Ghost and His gifts?* 1) By our knowing His gifts better; 2) ever imploring them more faithfully for ourselves and others; 3) by letting ourselves be filled by them and their power become more perceptible and precious in us.—*What are the Christian's festival petitions?* 1) That he may grow in the knowledge of salvation; 2) that he may grow in fellowship with the Saviour and all saints; 3) that he may not forget to give thanks for the unmerited favors of God.—*The high significance of the Pentecostal gift:* 1) It comes from the Lord; prayer is its condition; 2) In it the Lord comes to us; knowledge of God and His plan of salvation, of Christ and His saving work, is its proof; 3) Through it we come to the Lord; living faith, working in love is its crown.—*The fellowship of believers, holy and glorious:* 1) The spirit of revelation endows it; 2) Faith in the Lord Jesus founds it; 3) Love to all saints strengthens it; 4) Fraternal intercession crowns it.

WINTER (vers. 20-23):—*The ascension of Christ His exaltation to the right hand of God in heaven:* 1. Let us so consider it. 2. Let us perceive the transcendent consolation therein inherent for us: a) now is He properly attested as our Saviour and Deliverer; b) now we know, not only that He still lives, but has power to defend us and His kingdom; c) now we may cheerfully go

there too. 3. The high and holy duties proceeding from this: *a*) that we obey Him in all things; *b*) commit to Him ourselves and our whole life; *c*) seek not what is below, but what is above, and have our conversation in heaven.—*Christ all in all!* 1) The Lord of all in heaven; 2) the Almighty Head of His Church on earth.

[HODGE:—In praying that the Ephesians might be enlightened with spiritual apprehensions of the truth, the Apostle prays for their sanctification. In praying that they might have just conceptions of the inheritance to which they were called, he prayed that they might be elevated above the world. And in praying that they might know the exceeding greatness of the power exercised in their conversion, he prayed that they might be at once humble and confident,—humble, in view of the death of sin from which they had been raised; and confident, in view of the omnipotence of that God who had begun their salvation.

[EADIE:—Ver. 15. Community of faith begets community of feeling, and this brother-love is an instinctive emotion, as well as an earnest obligation. In that spiritual temple which the Spirit is rearing in the sanctified bosom, faith and love are the Jachin and Boaz, the twin pillars that grace and support the structure.—Ver. 16. The Apostle, though he had visited them, does not felicitate himself on his pastoral success among them, but gives thanks on this account to God.—The Apostle gave thanks, and his thanks ended in prayer.—Ver. 17. It is only when the prayerful study of the Bible is blessed by spiritual influence that wisdom is acquired.—This knowledge of God concerns not the works of His creation, which is but the “time-vesture” of the Eternal, but the grace and the purposes of His heart, His possession and exhibition of love and power.—Ver. 18. If the spirit of wisdom and revelation in the knowledge of God be conferred, then the scales fall from the moral vision, and the cloudy haze that hovers round it melts away.—Not only had they been the objects of God’s

affection—but also, and especially, of God’s power. Infinite love prompted into operation omnipotent strength.—Ver. 19. If the resurrection of Jesus be the normal exhibition of Divine power, other similar exhibitions are pledged to Christ’s people.—Ver. 20. The specimen and pledge of that power displayed in quickening us, is Christ’s resurrection. 1. It is transcendent power. 2. It is power already experienced by believers. 3. It is resurrectionary power, displayed in restoring life. 4. The resurrection of Jesus is in this respect not merely a specimen or illustration—it is also a pledge. Present spiritual life and future resurrection are both involved.—Jesus was placed at the Father’s “right hand.” 1. It is the place of honor. 2. It is the place of power. 3. It is the place of happiness—happiness possessed, and happiness communicated.—Ver. 22. The brow once crowned with thorns now wears the diadem of universal sovereignty; and that hand, once nailed to the cross, now holds in it the sceptre of unlimited dominion. He who lay in the tomb has ascended the throne of unbounded empire. Jesus, the brother-man, is Lord of all: He has had all things put under His feet—the true apotheosis of humanity.—The history of the church is a proof extending through eighteen centuries; a proof so often tested, and by such opposite processes, as to gather irresistible strength with its age; a proof varied, ramified, prolonged, and unique, that the exalted Jesus is Head over all things to the church.—Ver. 23. Head and body are correlative, and are organically connected. There is first a connection of life—at the same time a connection of power,—and, in fine, a connection of sympathy.—The Head of the Church is at the same time Lord of the Universe. While He fills the Church fully with those blessings which have been won for it and are adapted to it, He also fills the universe with all such gifts as are appropriate to its welfare—gifts which it is now His exalted prerogative to bestow.—R.]

B. The extent and mission of the church.

CHAPTER II. 1-22.

1. *Reminder of the previous condition of death and the glorious new creation.*

(CHAP. II. 1-10.)

- 1 And you *hath he quickened*, who were dead in trespasses and sins [You also who
- 2 were dead in your¹ trespasses and your sins]; Wherein in time past ye [Wherein ye once] walked according to the course of this world, according to the prince of the power [or powers]² of the air, [of] the spirit that [which] now worketh in the
- 3 children [sons] of disobedience: Among whom also [even] we all had our conversation [way of life] in times past in the lusts of our flesh, fulfilling the desires [doing the wishes] of the flesh and of the mind [thoughts]; and [we] were by nature³
- 4 the children of wrath, even as others [the rest:—]. But God, who is [being] rich

5 in mercy, for [because of] his great love wherewith he loved us, Even when we were dead in sins [our trespasses], hath [omit hath]⁴ quickened us together with Christ, 6 [by grace ye are [have been] saved;] And hath [omit hath] raised us up together [with Him],⁵ and made us sit together [with Him] in [the] heavenly places in 7 Christ Jesus: That in the ages to come he might shew [That he might shew forth in the ages which are to come]⁶ the exceeding riches⁷ of his grace, in his [omit his] 8 kindness toward us, through [toward us in]⁸ Christ Jesus. For by grace are ye 9 [have ye been] saved through faith;⁹ it is the gift of God [the gift is God's]. Not 10 of works, lest any [that no] man should boast. For we are his workmanship [his handiwork are we]¹⁰, created in Christ Jesus unto [for] good works, which God hath before ordained [God before prepared] we should walk in them.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[The pronoun ὑμῶν is found in **N**, **B**, **D**, **F**; accepted by Lachmann, Tischendorf, Meyer, Ellicott. It is omitted in *Rec.*, **K**, **L**; bracketted by Alford, rejected by Braune, but it seems unlikely to have been inserted, since the articles are sufficiently explicit. They justify at all events the above rendering.—On also instead of and, the meaning of in, and the anacoluthon, see *Ereg. Notes*.—**R**.—**B**. reads ἐνδουίαις instead of ἀμαρτίαις.

² Ver. 2.—The word ἐξουσία is generally taken collectively. It means here either *empire* (so Ellicott renders) or *powers* (Four Aug. clergymen). The latter least disturbs the **E**, **V**., and gives an excellent sense.—Of must be inserted before "spirit," to show that it is not in apposition with "prince," as the **E**, **V**. assumes.—Sins is more literal than "children," and serves to distinguish υἱοὶ from τέκνα (ver. 2).—**R**.

³ Ver. 3.—Instead of τέκνα φύσει [*Rec.*] in **N**, **B**, and others, **A**, **D**, **E**, **F**, **G**, and others read φύσει τέκνα; an evident transposition, to take φύσει from between two words belonging together. Most modern editors retain the order of the *Rec.*—Alford accepts ἡμεῖς (**N**, **B**) instead of ἡμεν (*Rec.*, **A**, **D**, **F**, **K**, **L**, most editors).—Ellicott has been followed in the emendations of the English text.—**R**.

⁴ Ver. 5.—[The aorist should be rendered by the English past, here and ver. 6, while the peculiar and emphatic ἔστε σεσωσμένοι, ye have been and (still are) saved, seems to require the perfect here, where a series of past acts are brought in review.—We substitute our trespasses for sins, because παραπτώμασιν is usually rendered thus, the article having in this instance almost the force of our possessive pronoun.—**B**. has a number of various readings in this verse, inserting ἐν before τοῖς παραπτώμασιν, which is an evident gloss. On in see the parallel expression, ver. 1.—**R**.]

⁵ Ver. 6.—[In Him is preferable to together, bringing out more exactly the force of σὺν in the compound verbs.—**R**.]

⁶ Ver. 7.—The whole verse is wanting in **N**; yet added very early. [The order of the **E**, **V**. is unfortunate, since the emphasis rests on the verb shew forth. The fuller expression: the ages which are to come, seems to be required by the full form of the Greek.]

⁷ Ver. 7.—[The *Rec.* (with **D**³ **K**, **L**.) gives the masculine form. The neuter is found in **A**, **B**, **D**, **F**, added in **N**., accepted by nearly all modern editors.—**R**.]

⁸ Ver. 7.—[The **E**, **V**. as so often incorrectly renders ἐν, through. The comma should be omitted, as the phrase is either part of a compound modal clause, or closely joined with "toward us."—His before kindness is altogether unnecessary.—**R**.]

⁹ Ver. 8. [The article τῆς before πίστεως is found in **N**, **D**³ **K**, **L**, most cursives, *Rec.*; accepted by Tischendorf, Meyer, Eadie. Bracketted by Alford. It is omitted in **N**, **B**, **D**, **F**, **G**; rejected by Lachmann, Ellicott (not in eds. 1, 2, but in 3, 4) and Braune. The weight, though not the majority, of authorities seems to be against it.—Alford renders the last clause of the verse: God's is the gift, following the Greek order, but Ellicott's rendering: the gift is God's, better accords with the English usage respecting emphatic position.—**R**.]

¹⁰ Ver. 10.—[This transposition brings out the emphasis resting on His, required by the Greek order, and has the additional advantage of showing that the participle created agrees with we.—The changes in the latter part of the verse are demanded by the generally admitted interpretation of the passage.—See *Ereg. Notes*.—**R**.]

EXEGETICAL AND CRITICAL.

Connection and Summary.—After the Apostle has been led, by his petition for enlightenment respecting the glory purposed from eternity and already begun, to the carrying out of this purpose in the Church of Christ, the Body of which He is the Head, and in such a manner too, that i. 23, "so grand and solemn in matter and in manner," is adapted to form "a full-toned conclusion" (MEYER), his look is again turned to his readers to notice the "mighty working of the Father, through the resurrection and ascension of the Son, done once for all, and yet taking place in every one called into the Church" (STIER). First of all he is moved by "a glance at the similar condition of death in the case of the Gentiles (vers. 1, 2) and of the Jews (ver. 3)" (STIER) and then by the thought of God, who out of mercy has quickened and blessed the wretched in, with and through Christ (vers. 4-7): of grace through faith (vers. 8, 9), new-creating in Christ (ver. 10)!

[Braune, as will be seen below, arranges this section into paragraphs: Vers. 1-3, the condition

of death out of Christ; ver. 4, the Deliverer; vers. 5, 6, the deliverance; ver. 7, the purpose; vers. 8-10, the means of bringing about the deliverance.—HODGE, who is always clear in his analysis, finds three principal topics treated of in this section:—(1) The spiritual state of the Ephesians before their conversion, vers. 1-3. (2) The change which God had wrought in them, vers. 4-6. (3) The design for which that change had been effected, vers. 7-10. He then enters into details.—ALFORD: "The power of the Father in quickening us, both Gentiles and Jews, in and with Christ (1-6); His purpose in manifesting this power (7); inference respecting the method of our salvation." This follows STIER's view, who refers the preceding clause to God.—**R**.]

Hence the connection of the beginning of this chapter (καὶ ὑμᾶς συνεζωοποίησε, ver. 5) with "wrought" (i. 20, BENGE) or "gave" (i. 22, HARLESS) is inadmissible. Nor is καὶ ὅντας ὑμᾶς to be joined with εἰς ὑμᾶς τοὺς παρεόντας (i. 19, KNATCHBULL and others) or with πληροποιεῖτον (i. 23, CALOVIVS, KOPPE and others); nor is it necessary to complain here again, that a well-continued thread of discourse can scarcely be found in this Epistle (RUECKERT). Although these

grammatical connections are to be rejected, there is still an internal relation: as the petition (i. 15-19) passed over into the typical and consolatory view of the exaltation of Christ, this section by applying this to the readers in effect continues the subject.

The condition of death out of Christ (vers. 1-3). The construction is not easy at first sight, but otherwise regular: *καὶ ὑμᾶς ὄντας* (ver. 1)—*ὁ θεὸς* (ver. 4)—*συνεζωποίησεν* (ver. 5). The expansion of the object (vers. 1-3) alone occasions the beginning of a new sentence (ver. 4), as *ὁ δὲ θεὸς* shows, indicating as *do autem, inquam* the *epanalepsis* (WINER, p. 412); in consequence the object already described (vers. 1-3) is again repeated in briefer statement (ver. 5). So THEOPHYLACT and most ancient and modern expositors. [ELLICOTT thus states the same view: "Ver. 1, after having its structure interrupted by the two relational sentences, vers. 2, 3, is renewed in ver. 4 (not ver. 5, SCHOTT) by means of *δέ* resumptive (Herm. Viger, No. 544), and there further elucidated by the interpolated nominative *Θεός*, expanded in application by the more comprehensive *ὑμᾶς*, and concluded in ver. 5."—HODGE (more popularly, but less exactly): "He dwells so long, in vers. 2-4, on the natural state of the Ephesians, that he is obliged, in ver. 5, to repeat substantially the beginning of ver. 1, in order to complete the sentence there commenced." The objection to the E. V.: *hath he quickened*, aside from the wrong tense, is that "he" has no antecedent, if ii. 23 refers to Christ, within reasonable distance.—R.]

Ver. 1. **You also**, *καὶ ὑμᾶς*, applies the discourse to the readers, without opposing *ὑμᾶς* to any others, than the genus, the whole church, as members of which they here come into special consideration, since they also have experienced, what has been experienced by the whole, and are a proof of the truth before uttered. [In rendering *καὶ ὑμᾶς*, "you also," it is not implied that they are contrasted with other Christians; it is chosen rather to avoid the simple connection with what precedes which is expressed by "and you," and to give prominence to the word "you;" not thus introducing "a special exemplification of the general act of grace in ver. 23," but implying a parallelism between the physical death in the case of Christ and the spiritual death in their case, as indeed the governing verb *συνεζωποίησεν* (ver. 5) suggests.—R.]

Who were dead in your trespasses and your sins, [*ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις ὑμῶν*. See *Textual Note 1*].—*ὄντας*, depending on *συνεζωποίησεν*, in view of the *πότε* occurring in the subsequent relative clause, is evidently=*cum eratis* (BENGEL), the condition in which God found them, when He quickened them (MEYER). They were dead through sins; the dative is ablatival, marking the *causa efficiens* (GROTIUS, MEYER). Hence it is not equivalent to *νεκροὶ τῇ ἁμαρτίᾳ* (Rom. vi. 11), ye are dead for sin (CAJETAN), nor with GROTIUS—*ἐν τοῖς παραπτώμασι* (Col. ii. 13, the parallel passage, in which the state, the element is emphasized).*

* [EADIE infers from ver. 2, "in which," that these datives represent not simply the instrument, but at the same time

That Paul makes a distinction between *πάρπτωμα* and *ἁμαρτία*, and what it is, is shown in Rom. v. 12-19. There the sin of Adam is termed *τὸ τοῦ ἔνδου παράπτωμα* (vers. 15, 17, 18) or *παρακοή* (ver. 19), and through one man *ἡ ἁμαρτία* has come into the world (ver. 12). Comp. Rom. v. 20 with vii. 10-13. *Παράπτωμα* is applicable to the first sin of the seduced first man; the idea of misdeed is contained in it, of a deed not considered, *temere commisum*, i. e., a *volente facere injuriam*, while *ἁμαρτία*, with its manifestations *αἱ ἁμαρτίαι* reaches further and deeper (TITTMANN, Syn. l. p. 45 ff.).* There is here an ascent from *desertio boni* to *perpetratio mali* (AUGUSTINE). To this view approximate HARLESS [HODGE] (actual sins and manifestations of sin in word, deed or otherwise), OLSHAUSEN (actions of sin and the more internal sinful motions of the soul in desires and words), JEROME (*delicta cogitatione inchoata* and actual sins).† The distinction: the mental errors and obscurations, the moral sins and vices (MATTHIES), is unfounded; neither should we apply the former to the *Jews* and the latter to the *Gentiles* (BENGEL), nor with STRIER first think of the law of the State, of the conscience, well-known to the heathen also, and then of the outbreaks of corruption itself. We may not, however, take the two as purely synonymous (KOPPE), or deny a real distinction by affirming merely a two-fold representation, fall and transgression (MEYER).—The article points to the sins committed by the readers, Rom. v. 12: *ἐφ' ᾧ πάντες ἥμαρτον*. Hence *ὑμῶν* is an unnecessary explanatory gloss. [It is to be retained on diplomatic and critical grounds, but does not affect the sense.—R.]

Under *νεκροὶ* we should understand the dead, made dead; it recalls *ἐκ νεκρῶν* (i. 20): Christians are no longer dead. But the natural sinful condition, according to the Scripture from Gen. ii. 17 on, is really a death, because it is without life from and in God (iv. 18). It is therefore not=*miserable* (KOPPE and others), nor does it refer to physical death, as though it were equivalent to *certo morituri* (MEYER), which does not spare them now. *Spiritual* death alone is spoken of, since God is the source of life (Ps. xxxvi. 10) and without Him men are in the shadow of death (Matt. iv. 16; Luke i. 79; Matth. viii. 22; Luke xv. 24, 32; Rom. vii. 9, 10). So nearly all expositors. [No weakening of the sense is admissible; comp. *Doctr. Note 3, d.*—R.]

Ver. 2. **Wherein ye once walked** [*ἐν αἷς ποτὲ περιπατήσατε*].—*Ἐν αἷς*, which

the condition of death. The general notion of the dative, the *where-case*, is not opposed to this. HODGE ELLICOTT and ALFORD accept the *causa* sense, the latter justifying the use of *in*, to express this ("sick in a fever"). There seems to be doubt enough as to the exact force to warrant us in retaining the preposition supplied in our version.—R.]

* [ALFORD doubts the universal applicability of TITTMANN'S distinction, but accepts it as correct here, where both words are used. In Rom. v. 12-19 (see pp. 176, 182, *Romans*) there is a very marked distinction between the words, but here it is less observable. We must however attribute to *ἁμαρτία* a more generic sense than is found in the concrete *πάρπτωμα*.—R.]

† [ELLICOTT: The former, the more limited term, viz.: particular and special acts of sin; the latter, the more inclusive and abstract, embracing all forms, phases and movements of sin, whether entertained in thought or consummated in act." So EADIE, though not very decided in his preference.—R.]

connects with *διapαρία*s, the word just preceding and forming a climax, denotes the *causa* of the condition of death as a developed condition, as a desired element. *Ποτὲ περιπατήσατε* joined with *κεκρίβη*s is an *oxymoron*, like 1 Tim. v. 6: *ζῶσα τέθηκεν*. *Περιπατεῖν ἐν τῇ* (iv. 17; v. 2; Rom. vi. 4; 2 Cor. iv. 2; Col. iii. 7) has been transferred from the Hebrew (לָּחַק) and designates *walking* as to the mode of life (WINER, p. 32); in English it designates the being at home, having entrance and exit, having one's doings and movements, having one's residence (Matth. xvii. 22: they abode in Galilee"). [EADIE: "The *ἐν* marks out the sphere or walk which they usually and continually trod, for in this sleep of death there is a strange somnambulism. Col. iii. 7."—R.]

According to the course of this world [*κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*].—*Κατὰ* now defines a relation of those walking to a power. This relation qualifies the walk more closely as one directed thereby, dependent thereon, determined thereby; "according to," "by virtue of" are the two significations required here (STIER), which are combined in: corresponding to. This power is designated by *τὸν αἰῶνα τοῦ κόσμου τούτου*, "the course of this world." This combination is peculiar, the words themselves are frequent, seeming to be used indiscriminately: 1 Cor. ii. 6 (*σοφία τοῦ αἰῶνος τούτου*); iii. 18 (*σῶφρος ἐν τῷ αἰῶνι τούτῳ*); ver. 19 (*σοφία τοῦ κόσμου τούτου*); i. 20 (*σοφία τοῦ κόσμου*); John xii. 31 (*ὁ ἄρχων τοῦ κόσμου τούτου*); 1 Cor. ii. 6 (*τὸν ἄρχοντα τοῦ αἰῶνος τούτου*); 2 Cor. iv. 4 (*ὁ θεὸς τοῦ αἰῶνος τούτου*). But the distinction is clearly obvious. *Αἰὼν* (PASSOW *sub voce*, HARLESS *in loco*), from *αἰω*=*ἄημι*, *ἄω*, to breathe, is related to *ψυχή*, with which Homer joins it, referring to life and time (*ævum*); hence also *ἄπ' αἰῶνος*, *ἄπ' αἰῶνων*. In the New Testament the notion of time predominates, of periods of time, and the tendencies controlling them, their character, view and mode of life, their spirit. *Κόσμος* is the created, but fallen, apostate world, more definitely: humanity. The former may occur in the plural, the latter not. Hence BENCKE is very correct: *Ille hunc regit, et quasi informal; κόσμος est quiddam exterius: αἰὼν subtilius*. "TEMPUS dicitur non solum physice, sed etiam moraliter, connotata qualitate hominum in eo viventium; et sic αἰὼν dicit longam temporum seriem, ubi ætas mala malam ætatem excipit." Acts xiv. 16; 1 Pet. i. 18. In *αἰὼν* here the notion of the tendency of time predominates, and means more what we call the course of the world than lapse (*Verlauf*); the course includes both the time and its character, as does *αἰὼν* also. Hence: according to, corresponding to the course of this world. The *αἰὼν* is in itself ethically indefinite, hence *αἰὼν παντός* (Gal. i. 4) and the demonstrative *οὗτος* or a genitive as here *τοῦ κόσμου τούτου*. *Κόσμος* is the external appearance, the external continuance of the world of men, *αἰὼν* its course, current, impulse (STIER); the latter may change, vary, in different periods, the former remains, and as the latter is estranged from God, so is this.*

* [ELICOTT finds an ethical meaning predominant here in *αἰὼν*. "In such cases as the present the meaning seems to approach that of 'tendency, spirit, of the age' (Olsk.), yet

It is incorrect to take the two words as purely synonymous, as though it were *τὸν κόσμον τούτον* (KOPPE). We regard as arbitrary the view that they are=*τὸν αἰῶνα τούτου τοῦ κόσμου* (RUECKERT), or: *τὸν κόσμον τοῦ αἰῶνος τούτου* (BRETSCHNEIDER). It is impossible to explain this designation from the gnostic doctrine of *Æons*, and to understand the devil thereby (SEMLER). LUTHER's rendering: *Lauf* [so E. V.: "course"] is more apt than: spirit of the age (MATTHIES), tendency of the age (OLSHAUSEN), life (HARLESS), duration of time (MEYER), course of time (SCHENCKEL).

According to the prince of the powers of the air [*κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος*].—Here Paul evidently passes to what stands behind the course of this world, influencing it, working through it. *Κατὰ* places this clause as parallel to the preceding, and *τὸν ἄρχοντα* refers to the master, the prince.* The genitive *τῆς ἐξουσίας* denotes the power belonging to and at the command of this prince (Matth. ix. 34; xii. 24; Mark iii. 22; Luke xi. 15). This power, which is to be considered as collective, is further defined by the genitive *τοῦ ἀέρος*, "of the air," most closely connected with it. *Ἄηρ*, which in its etymology reminds us of *αἰὼν* and in its nature of *πνεῦμα*, is the air, the atmosphere, surrounding the earth, breathed by all, acting upon the *κόσμος*, the world of men, standing in many relations to and exerting great power and influence upon their life; hence the power which the prince controls, is brought into connection with "the air," is described by "of the air," because in this are found the place and character of the power, its medium, element, region and domain, its means and mode; the figurative and literal meanings coalesce, the air as a cosmical and pneumatic reality (STIER); we too say: it lies in the air, in the time, thus denoting a quiet, profound and powerful operation. Thus Satan with his kingdom is sharply characterized, his nature spreading widely miasmata of corrupting power, from which even those truly living can scarcely withdraw or defend themselves, miasmata from diabolical choke-damp (as in the French Revolution) even to the most refined ethereal poisons of classical, æsthetic literature (vi. 11, 12; Col. i. 13). So ECUMENIUS has described the devil's power as *ὑπὸ τὸν οὐρανόν, οὐχ ὑπὲρ τὸν οὐρανόν*, concluding thus: *ὅσις γὰρ τοῖς πνεύμασιν ἡ ἐνέκρος διατρέφῃ*.

We reject therefore those explanations, which take *ὁ ἄρχων τῆς ἐξουσίας* as *principes potentissimus* (CLARIUS), or the genitive as appositional=*ὃς ἐστὶν ἐξουσία* (FLATT), or *cui est potestas* (ERASMUS and others), or as the object=*imperium* (GREEK and LATIN FATHERS and others); those taking *τῆς ἐξουσίας τοῦ ἀέρος* as *potestatis*

still not without distinct trace of the regular *temporal* notion, which, even in those passages where *αἰὼν* seems to imply little more than our 'world' (comp. 2 Tim. iv. 10), may still be felt in the idea of the (evil) *course*, development, and progress ("ubi ætas mala malam ætatem excipit"), that is tacitly associated with the term.—R.]

* ["The world and the church are now tacitly brought into contrast as antagonistic societies; and as the church has its own exalted and glorious Head, so the world is under the control of an active and powerful master, thus characterized" (EADIE). The reference to a personality is to be found in this word, though *ἐξουσίας* as a collective noun includes the evil spirits whose prince is Satan.—R.]

airē (Syriac, BUCER and others); or those taking *τοῦ ἀέρος* only figuratively (CALVIN, BEZA), or *τοῦ σκότους* (although we find: *ἐκκοιτῆθι ὁ ἀήρ*, Rev. ix. 2), either tropically *pro obnubilatione mentis* (COCCELIUS, STORR and others), or *pro concreto* as darkened spirits, men and bad angels (FLATT), or by metonymy, *continens pro contento*, the earth surrounded by the atmosphere (HILARY, BULLINGER and others), or merely as the region—*ἐν τῷ ἀέρι* (BAUMGARTEN, not -CRUSIUS), or only as a designation of quality—*ἀέριος* (ALAPIDE, CALIXTUS and others), or referring it to the "prison," 2 Pet. ii. 4 (AUGUSTINUS); nor can we suppose here a remnant of rabbinical tradition (MEYER), or echoes of a Pythagorean view of the world (MEYER, SCIENKEL), or the influence of Alexandrian gnosis (ELSNER and others). Out of such "muddy pools" or untenable speculations Paul would not have drawn his doctrine. Comp. *Doctr. Note 3*.

[HARLESS and STIER are very full on this clause. The most extended comments easily accessible to the English reader will be found in EADIE, whose opinion approaches very nearly to that of BRAUNE. The simplest explanation is that of ALFORD, who thinks the phrase "of the air" is drawn from "the persuasion and common parlance of mankind," without conveying any teaching respecting demonology. In any case the genitive *ἀέρος* is to be regarded as a genitive, not of quality, but of *place*, either literal or figurative, or both, as BRAUNE holds. HODGE, while not definitely deciding, seems to favor the untenable view, that "of the air" is—"of darkness." EADIE: "The κόσμος of the New Testament is opposed to God, for it hates Christianity: the believer does not belong to it, for it is crucified to him and he to it. That same world may be an ideal sphere, comprehending all that is sinful in thought and pursuit—a region on the actual physical globe, but without geographical boundary—all that out-field which lies beyond the living church of Christ. And, like the material globe, this world of death-walkers has its own atmosphere, corresponding to it in character—an atmosphere in which it breathes and moves. All that animates it, gives it community of sentiment, contributes to sustain its life in death, and enables it to breathe and be, may be termed its atmosphere. Such an atmosphere belting a death-world, whose inhabitants are νεκροὶ τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις, is really Satan's seat. His chosen abode is the dark nebulous zone which canopies such a region of spiritual mortality, close upon its inhabitants, ever near and ever active, unseen and yet real, unfelt and yet mighty, giving to the κόσμος that 'form and pressure'—that αἰὼν—which the Apostle here describes as its characteristic element."—Comp. STUART, *Biblioth. Sacra*, 1843, p. 140; HAGENBACH, *Stud. u. Krit.* I. p. 479; CUDWORTH, *Intel. System*, II. p. 664.—R.]

Of the spirit, *τοῦ πνεύματος*, is in apposition to *τῆς ἐξουσίας τοῦ ἀέρος*, "of the power of the air." While the last phrase sets forth his external dominion, the parallel phrase denotes his internal efficiency. BENIGL is excellent: *principium illud internum, ex quo fluunt actiones infidelium, oppositum spiritui fidelium filiorum Dei*. It is therefore not a personality, but an influence

which has become a ruling mode of thought, disposition, a *πνεῦμα ἐνεργούν* (RUECKERT, STIER). Comp. Winer, p. 689. Hence it is not to be joined in apposition to *τὸν ἀρχοντα* and a hyppallage accepted as in iii. 2; 2 Cor. iii. 7; Luke viii. 32; xxii. 20. So CALOVIUS, KOPPE, RUECKERT; similarly FLATT. But *τοῦ πνεύματος* is also not dependent on *τοῦ ἀέρος*, as HOFMANN (*Schriftbeweis* I. p. 455) thinks, taking *ἐξουσία* in accordance with Luke xxiii. 7 as the region of dominion, so that the air of the spirit working in the disobedient is the atmosphere formed by his nature. Nor is it to be taken collectively, just as *ἐξουσία τοῦ ἀέρος* is the complex of demons (GROTIUS and others). It is the spirit, which through its ruler, the devil, exists outside of individuals, defines them, works in them, the spirit of the age [Zeitgeist].

[The apposition with *ἐξουσίας* is at all events to be accepted, with the majority of modern commentators. But here the two views present themselves: (1) the reference to the evil principle, which must be taken objectively as the article requires (MEYER, ELLICOTT), as BRAUNE holds, or (2) to the aggregate character of the individual *πνεύματα* (EADIE, ALFORD). The former is open to the objection, that it represents Satan as the prince of a principle, and the latter assumes a collective sense which is quite unusual. If we accept a tacit antithesis to the Spirit of God, and remember that this spirit is here conceived of as distinct from its influence on men, (1) will be the safer view—R.]

Which now worketh, *τοῦ νῦν ἐνεργούντος*.—This spirit is to be regarded as efficient, not as effected, *affectus mundanus* (SCHMIDT); *νῦν* being put in advance and "in the children of disobedience" appended for emphasis. "Now" expresses the fact that it has not ceased to work, after no longer working in them, the readers (*νοτέ*); it now works in the children of disobedience, subjects of its activity are not wanting; it might be explained with OLSHAUSEN by *ἐν τῷ αἰὼνι τοῦτω*. From this danger always springs for the believers. Hence it is not: now still, *ad huc* (MEYER and others), nor: *nunc maxime* (BENIGL: *qui evangelium per incredulitatem spernunt, manent mancipia spiritus illius et amplius capiuntur*; STIER: "more now, since accomplished redemption proffers itself"). RUECKERT also, with FLATT, refers to the extraordinary, specially dangerous power of the Satanic kingdom in the age of Redemption (2 Thess. ii. 2 ff.; 2 Cor. iv. 4). [So DE WETTE].

In the sons of disobedience, *ἐν τοῖς υἱοῖς τῆς ἀπειθείας*.—Thus are those designated who are *οἱ ἐξ ἀπειθείας* (comp. Rom. ii. 8: *οἱ ἐξ ἁπείλειας*), who are dependent on, springing from, nourished by disobedience, as v. 6; Col. iii. 6. It is a Hebraistic expression. [It marks "the essential and innate disobedience of the subjects, a disobedience to which they belong as children to a parent" (ELLICOTT).—R.] "Disobedience" emphasizes the immoral nature of unbelief, which is precisely disobedience, contumacy, among the heathen also, who resist the secret voice of God in their conscience (Rom. ii. 14, 15) as well as among the Jews who resist the revealed will of God in the word of the prophets, and among both, in resisting the apostolic an-

nouncement. MEYER should not be willing to refute the explanation: unbelief (LUTHER, BEN- GEL, HARLESS, STIER).^{*}—The preposition *ἐν*, "in," marks the internality of this Satanic working: in their souls (MEYER). They are the "fulness" of the devil, on whose part there is a "spirit," efficient unto destruction, which the disobedient and unbelieving mood already pre- sent in man comes to meet.

Ver. 3. Among whom even we all had our way of life in times past [*ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστρέφμεν ποτέ*].—The emphasis rests on *καὶ ἡμεῖς* "even we;" in antithesis to "you" (ver. 1), the readers, whom he describes as previously heathen, he places himself and the Jewish Christians,† and that too without exception ("all"). *Ἐν οἷς*, according to grammatical rules, refers to "the children of disobedience" (ver. 2); thus declaring that those who were formerly Jews be- longed also to the children of disobedience; *ἐν οἷς* is—*ὡν καὶ ἡμεῖς ὄντες*, in order to lay down the ethical category for the Jews (MEYER). So the same corruption and its universality are pre- dicated of the Jews, over against the Gentiles. Comp. *Doctr. Note 3*. We should not then render it *inter quos*, or explain that although the Jews were actually locally among the Gentiles, they did not live there as children of disobedience. The reference to *παρὰ τῶν*, "trespasses," ver. 1 (*Syriac*, JEROME, BEN- GEL, STIER and others), is at once impossible, if *ἡμῶν* be retained there, and in any case inadmissible on account of "in the lusts of our flesh," which denotes the element or sphere of the verb, so that this cannot be found in *ἐν οἷς*. The grammatical con- nection cannot be decided by the parallel passage, Col. iii. 7: *ἐν οἷς—περιπατήσατε*, since parallel- ism will not contravene the requirements of grammar.

In the lusts of our flesh [*ἐν ταῖς ἐπι- θυμίαις τῆς σαρκὸς ἡμῶν*].—The repeti- tion of *ἐν* in the same clause occurs also in 2 Cor. i. 12: *ἐν ἀγότητι καὶ εὐκρινείᾳ—ἐν σοφίᾳ—ἐν χά- ριτι ἀνεστρέφμεν ἐν τῷ κόσμῳ*, where the first phrase answers to the last in our verse, and the last to our first. BEN- GEL remarks on the verb: *hoc quiddam speciosius quam ambulare*. STIER finds it sharper and stronger than *περιπα- τήσατε*, used of the Gentiles. LUTHER: "ye have walked"—"we have had our walk." [So sub- stantially the E. V.] This *ἀνεστρέφσθαι* refers

more to an unquiet, refractory, quarrelsome course of conduct, *περιπατεῖν* is rather an indo- lent letting one's self go according to habit. The qualifying phrase; "in the lusts of our flesh," also sharpens the affirmative here, in comparison with that respecting the Gentiles. Among the latter the power of the evil spirit works, as re- spects the Jews prominence is given to their own disposition and will. Israel had already the proper *ἀρχὴν* in the theocracy, in its discipline another *ἐξουσία*, the moderating and helping air of a better spirit, being by no means given over in the same degree to the course of this world (STIER).—HARLESS sets forth very well the order of the significations of *σάρξ*; 1) what is material, 2) external, not mental, 3) what is ruled by matter, and in so far sinful, 4) what is sinful, opposed di- rectly to the Spirit of God, 5) *Humanity* in all these aspects. [Comp. the Excursus in *Romans*, pp. 235 ff. The word is here used in its ethical sense: the whole human nature turned away from God, in the supreme interest of self, devoted to the creature.—R.]

Doing the wishes of the flesh and of the thoughts [*ποιοῦντες τὰ θελήματα τῆς σαρ- κὸς καὶ τῶν διανοιῶν*].—*Ποιοῦντες*, placed first for emphasis, defines more closely the preceding verb. [A participle of manner.—R.] The children of disobedience to whom they belonged, do the wills, *τὰ θελήματα*,* not merely single ones, which the flesh has, and those *τῶν διανοιῶν*, as real servants, slaves in fact. The plural denotes the confused, op- posing multiplicity; a united, self-contained will is not spoken of. But these are not mere bulli- tions of the flesh. "The *διανοεῖσθαι* is the in- ternal self-activity of man, conscious of his na- ture as self-determinable, and the *διάνοια* are the manifold productions of this" (HOFFMANN, *Schriftbeweis*, I. p. 563). He appears as the slave of his inborn nature and of his selfish thought; the two are turned to various objects, and in his desires create a diversity. The un- derstanding or the reason stands in the service of the flesh, falls into subtleties, seeking reasons, excuses, ways and means for the "lusts of the flesh," helping the desire to strengthen into deter- minations and activities of the will. *Διάνο- ιαι* are "opinions of the will representing them- selves as prudent, deceitful grounds of volition." *COGITATIONES callidius peccandi studium inferunt, caro ceco ruit impetu* (BEN- GEL). The plural marks the sundering, the confusion of the *διάνοια* into the unhappy and treacherous diversity (HARLESS, STIER); the flesh makes a heap of reasonings (*Berlenburger Bible*). The context determines this view, as MEYER correctly re- marks, but the form chosen subverts the con- text, corresponding well to its purpose; but it should be noted, that *διάνοια* is used by Paul only here, and *θελήματα* only in his speech, Acts xiii. 22, there too of God's will. It is incorrect to regard *διάνοια* as loose fancies (MATTHIES),

* [The connection between "unbelief" and "disobe- dience" is undoubted, but the former does not come into any special prominence here. The word here "characterizes the world not as in direct antagonism to the gospel, but as it is by nature—hostile to the will and government of God, and daringly and wantonly violating that law which is written in their hearts" (EADIE).—R.]

† [The reference to Jewish Christians has been accepted by the vast majority of commentators, both on account of the particular antithesis (*ὑμᾶς*, ver. 1) and the general distinction which seems to attach to these pronouns in this Epistle. But DE WETTE, EADIE, ELLICOTT, ALFORD oppose this reference here, on the ground that *πάντες* will not admit of this limitation. In every case Paul refers to both, when he uses *ἡμεῖς πάντες*.—Perhaps it is safest to follow this usage here, for the doctrinal teaching remains the same, whether we suppose the Apostle is emphasizing the fact that all Christians are children of wrath by nature, or even the Jews who thought themselves children of promise by nature.—The meaning of *οἱ ἄσσω* at the close of the verse will of course be modified by the view taken of *ἡμεῖς*.—R.]

* [ELLICOTT says of this word: "It here probably denotes the various exhibitions and manifestations of the will, and is thus symmetrical with, but a fuller expansion of *ἐπιθυμίας*." So MEYER. EADIE similarly; the latter inclinations, the former the resolves into which they ripen, and which are further divided.—The use of the word seemed to justify our finding in it an element of desire, though the E. V. is too decided in its rendering.—R.]

sensuous thoughts without the basis of sensuous desire (OLSHAUSEN), or corrupt imaginations (HASE).

[The distinction between the two classes of *θελήματα* is thus expressed by EADIE: "The 'desires of the flesh' are those grosser gratifications of appetite which are palpable and easily recognized; and the 'desires of the thoughts,' those mental trespasses which may or may not be connected with sensuous indulgences." ELLICOTT: "The worldly sensual tendency of our life on the one hand, and the spiritual sins of our thoughts and intentions on the other." Both EADIE and HODGE restrict *σάρξ* (in the second clause, not in the first) to the animal part of our nature, but this scarcely seems justifiable, especially as the wider meaning gives so good a sense. Nor is the latter exact in taking *διανοία* as including "the whole thinking and sentient principle, so far as distinguished from the animal principle," still less in referring it here "more to the affections." MEYER says *διάνοιαι* bears to *σάρξ* in this case the relation of the special to the general.—The article before *σαρκός* and before *διανοίων* would justify the rendering "our flesh," "our thoughts," but the literal translation is sufficiently explicit, "thoughts" being the nearest equivalent to *διάνοια*.—R.]

And we were by nature the children of wrath [*καὶ ἡμεν τέκνα φύσει ὀργῆς*].—*Καὶ ἡμεν* is most naturally taken as i. 19-22: *ἐγείρας—καὶ καθίσας—καὶ ὑπέταξεν*, or *ἐγείρας—καὶ ἐκάθισεν*—and joined with *ποιούντες*, as a participle resolved into the finite verb. Since *ἡμεν* comes first, it is emphatic. [The change of construction gives emphasis to this verb also, marking that they "were," not that they "are," and further, as EADIE suggests, indicating unmistakably, that what they "were by nature" was not the result of what they had been doing.—The insertion of "we" in the English text will serve to indicate this emphasis.—R.] The Apostle has noted the *action* in the preceding clause, he now notices the *state* of the Jews, which is perceptible and perceived from the action, and hence put in the second place, this like the other being more sharply expressed than in the case of the heathen. This is parallel to "the children of disobedience," among whom he has already reckoned them (*ἐν οἷς*) but among whom they are now characterized as "by nature children of wrath." The phrases: "son of perdition" (2 Thess. ii. 3), "child of hell" (Matth. xxiii. 15), "Son of peace" (Luke x. 6) are similar. Paul says *τέκνα*, not *υἱοί*, not to weaken it into "little children," but to indicate the relation to birth.

The genitive *ὀργῆς* without the article must be connected as closely as possible with *τέκνα*, "children of wrath." [Not mere liable to wrath, but under it, as the figure implies.—R.]

The Hebrew phrase כְּנִים-לַיהוָה (2 Sam. xii. 5: *υἱὸς θανάτου* in the LXX., comp. Ps. lxxix. 11; cii. 21) may have occasioned the expression, but does not modify the explanation in the N. Testament, nor justify a weakening of the meaning, only marking the dependence of *ὀργῆς*, which the context (ver. 4) defines as that of God. So v. 6; Col. iii. 6; Rom. i. 18; comp. *Doctr. Note 1*

Φύσει is not so emphatic as *ἡμεν*, nor even as *τέκνα*, denoting only a closer qualification of the latter, as regards origin, by nature. *Φύσις* (from *φύω*, to become, to arise, as *natura* from *nasci*, *ingenium* from *geno*, *gigno*) refers to birth, origin, and is that which has grown as distinguished from what has been effected, has the ground of its being, as it is in its own development, not in the accessory influence of others (HARLESS, STIER). [So EADIE, ALFORD, HODGE, ELLICOTT and the vast body of commentators. The last named finds the exact meaning in Gal. ii. 25; Rom. ii. 14; Gal. iv. 8, to be respectively (a) transmitted inborn nature; (b) inherent nature; (c) essential nature. The first is the meaning here, see below.—R.] So in Gal. iv. 8; Rom. ii. 24 (comp. Acts xvii. 28) *φύσει* points to the ground and origin of the present status. The meaning of these words necessarily is: we were from birth those who were forfeited to the Divine wrath, *iræ Dei devoti atque obnoxii, quasi ad eam rem ab ipsa natura effecti* (BEZA). Indeed *ἡ φύσις* is something living, developing itself, but from its beginning, in accordance with the principle inherent in it, so that there is included here also the natural development, further determined by man in his unregenerate state.

Standing in contrast to this *φύσει* is the Divine *θέσις* of God's work of revelation and of His covenant with the people of Israel, according to which they should not be "children of wrath," and also might not have been. "As belonging to the people of God, the Jews were כְּנִים-לַיהוָה

but aside from this, consequently as belonging to the Adamite humanity, they were *τέκνα ὀργῆς*" (HOFMANN, *Schriftbeweis*, I. p. 565), hence *φύσει*. It is aptly mentioned that CHEMNITZ remarks: *Dicit, eramus et nos, Judæi scilicet. Dixerat enim Rom. xi. 16: si radix sancti, ergo rami. Ne ergo intelligatur, Judæos natura esse sanctos, dicit; eramus et nos Judæi filii iræ, sicut cæteri* (HARLESS). The position of *φύσει* between *τέκνα* and *ὀργῆς* suggests too: we were children—that is, *φύσει*, not *θέσει*, *ὀργῆς*, and yet might and should have been *διαθίκης* (*cum putaremus nos esse liberos liberos Dei*. BENDEL)! [The doctrine of original sin is here plainly implied (EADIE, HODGE, ALFORD, ELLICOTT, and others), the implication being an "even more convincing assertion of that profound truth." The opposition of BARNES and STUART, so far as it has an exegetical basis, finds some justification in the forcing of a direct theological statement on our passage. But the attitude here taken as respects this fearful fact of a universal natural state of condemnation, is precisely that which the Scriptures hold toward the question of the existence of God: it is not proved, but assumed. Comp. *Doctr. Notes 1, 3, 4*; EADIE *in loco*; ROMANS, Dr. SCHAFF's exhaustive notes on v. 12-21, especially pp. 178-180, 191-195; the last reference is to a resumé of the theories of original sin.—R.]

Accordingly "children of wrath" is not to be taken as merely a Hebraizing phrase for "worthy of wrath," *ira rei, digni* (THEODORET, RUECKERT and others), nor *proprii iræ* (STRIEGLER), objects of wrath (FLACIUS). Nor is *ὀργῆς=pæna* (GREEK FATHERS). Quite as little is *φύσει=ἀληθῶς, γνησίως* (ECUMENIUS), or: *natura, indole gentis* (CLEB-

icus), still less: *paternæ traditionis consuetudine* (PELAGIUS), since it is the very opposite of *συνήθεια*. Moreover we should not think of a relation produced by the development of a *natiua indoles* (MEYER), or of the customary actual life of sin, "a doing of the wills of the flesh and of the thoughts," which had become habitual, making them "the children of wrath" (SCHENKEL). BLEEK says more circumspectly: the reference here is *not merely* to the inborn character, but also to the natural development springing from the man himself. To explain it of the natural condition of man in ante-christian life (ERASMUS and others) leaves undecided the main question, whether or not the *φύσει* designates an inborn relation. HOLZHAUSEN'S connection of *οὐσίσει* with *ὀργῆς* (wrath springing from the ungody natural life) is entirely too inverted.

Even as others. *ὥς καὶ οἱ λοιποί*.—In 1 Thess. iv. 13, this designates the Gentiles, who have not become Christians. *Λοιποί* are passed over, without any further characteristics; according to the context the word classes together here men with and men without Christ, who have not submitted themselves to the working of Christ, resist it; such can be among Christians even. We may easily suppose, however, that Paul means the yet unbelieving Jews, over against the "we all," who have become believers in Christ; this would render prominent that while the Jewish Christians who have been rescued from the condition of death are no longer "children of wrath," these are and remain so, like the heathen, the "children of disobedience." So STIER, while nearly all expositors refer it either to the Gentiles (MEYER and others) or to all except those mentioned before (HARLESS and others); the latter is unquestionably more correct than the former, since just here the Gentiles are not in question, and to refer it to these alone, would be as if ver. 3 had been appended. The extension to other nations is, however, unnecessary, since all men are either Jews or Gentiles, and what has been said of the previous life of Christians from among the Gentiles or Jews, applies to the whole of the human race. It marks in a tender, sparing manner those Jews unconverted to Christ as "children of wrath," as the Gentiles not converted to Christ are "children of disobedience," in whom Satan works. [Those who refer *ἡμεῖς πάντες* to all Christians, of course take *οἱ λοιποί* as including all the rest of mankind, *not Christians*; but the universality of sin and guilt remains the indirect (and more convincing) assertion of the passage, whatever reference be adopted.—R.]

Ver. 4. *The Deliverer.* But God, *ὁ δὲ θεός*.—This is not antithetical, but resumes the discourse, begun with the object and then lengthened out, in order to permit the subject to follow, as we would say in German: *hat also Gott*. [We have no word so strictly resumptive as the German *also*, or the Greek *δέ*, as used here, hence the E. V. supplies both subject and verb in ver. 1, and resumes here with "but," which may bear a resumptive meaning.—R.] See on ver. 1. The *δέ* is required here by the antithesis in which the subject stands to the object; otherwise we have found *ἐν* here (MEYER and

others). [HODGE makes the antithesis too strong: "notwithstanding our guilt and misery."—R.]

Being rich in mercy [*πλούσιος ὢν ἐν ἐλέει*].—*Πλούσιος* stands first for emphasis; our Epistle frequently mentions the riches in God (i. 7; Rom. x. 12: *πλουτῶν*). [*ὢν* does not seem to be causal here (HODGE: "because He is rich in mercy"), but rather to state (in the form of a secondary predicate of time) the general principle under which the Divine compassion was exhibited (ELLICOTT, ALFORD); "being rich in mercy." The special ground follows.—R.] The connection "rich in mercy" is like Jas. ii. 5 ("rich in faith"); 1 Cor. i. 5; 2 Cor. ix. 11. So *πληθὺς τῶν οἰκτιρῶν σου*, Ps. li. 1; lxix. 16. But *ἐλεος* is somewhat more than *οἰκτιρμός* (*ὁ ἐλεῶν subvenire studeat misero et si potest, vere subvenit, sed qui intra fines doloris se tenet, is tantum oiktrei*; TITTMANN, *Syn. I.* p. 70).

Because of his great love wherewith he loved us [*διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς*].—The preposition (*διὰ*) marks the ground of His doings (vers. 5, 6), on account of this, *propter multum suum amorem*. LUTHER is therefore incorrect: *through His great love*. Prominence is given, not so much to the greatness, as to the riches, the manifold character of the love of God. The construction, *ἣν ἡγάπησεν ἡμᾶς*, is like John xvii. 26; Mark x. 38. WINER, p. 210.—The great love of God (*αὐτοῦ*) is added by Paul, after the expression respecting the riches of His mercy, which he had placed first on account of the context over against the condition of death in the case of Gentiles and Jews alike, because there was to be found in men themselves no ground at all for their salvation. Mercy was in God the movement of His love, which belongs to His Being; that men should be helped, required the entire fullness of the love of God. MISERICORDIA *removet miseriam, AMOR confert salutem* (BENGEL). CALVIN incorrectly joins *διὰ τὴν πολλὴν ἀγάπην* with *πλούσιος ὢν* [HODGE apparently]; the latter is an attribute of God, the former is an adverbial qualification of *συνεξωποιοῦσεν*. "Us" must be applied here to entire Christendom, after the necessary statements about "you" (vers. 1, 2) and "us" (ver. 3). *Aperta satis hæc verba sunt et cognitum facillima, si tantum et creditu facilia ea plerisque dominus redderet* (BUCKER)! STIER refers it to the Jews, on which view see next verse. [It is—*ἡμεῖς πάντες*, if that phrase be accepted in its wider reference.—R.]

The Deliverance; vers. 5, 6.

Ver. 5. **Even when we were dead in our trespasses** [*καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν*].—After *ἡμᾶς* (ver. 4) the object is again repeated, with a reference to what has been said in vers. 1-3, in admiration and wonder at the Divine grace, mercy and love. Now however we read *καὶ ὄντας ἡμᾶς*, while before we had *καὶ ἡμᾶς ὄντας* (ver. 1), *καὶ ἡμεῖς* (ver. 3): the emphasis therefore rests on *ὄντας*, and *καὶ* puts this state of death with another *ὢν* in a certain relation to *πλούσιος ὢν ἐν ἐλέει*. Accordingly the distinction between those dead, between "you" and "us" falls into the background behind the existence, the reality of this condition.

[Against MEYER, who takes *καί* as the simple copula, and RUECKERT, who deems it resumptive, we are fully justified in taking it as *intensive*, retaining *even* (E. V.) therefore; so ALFORD, ELLICOTT and most.—The dative is precisely as in ver. 1.—R.] What he has said in ver. 1 of the heathen: “dead in trespasses,” is true of both therefore: it is the briefest expression, and quite sufficient after the previous explication of the object, especially as he mentions *παραπτώματα*, in which the reality of the condition of death is perceptible. The article denotes that the sins are the sins of the “dead” themselves (MEYER). [Hence *our* trespasses.]

This statement cannot indeed be referred to entire humanity; though it be done for all men, yet it is only done in Christians; and that is what is spoken of here. But it is just as little to be limited to Jewish Christians (STIER); the interchange of *ἡμεῖς* and *υμεῖς* (vers. 5, 7, 8) springs from the liveliness of the discourse, the interest in the readers and the purpose of the Apostle. *Καί* is of course not—*καίτεπ*, *quamvis* (CALVIN, SCHENKEL). [For a making alive could only be from a state of death, not in spite of it.—R.]

Quickened us together with Christ, *συνεζωοποίησεν τῷ Χριστῷ*.—The construction is clear; the dative is governed by the *σύν* in composition. A fact in the past is clearly denoted as having taken place upon Christ and upon us. The meaning is also indicated by the antithesis or object: the dead He has made alive; were these not physically, but spiritually dead, then a spiritual life is meant. The preposition *σύν* does not denote contemporaneity, but only fellowship: in the fellowship with the Risen One God quickened us also: Him hath He raised from the dead, us from our death, but not without Him, the Risen One. The verb itself does not determine any thing more definite regarding the life; the tense marks only the act of God as having taken place. Nothing further is added. Accordingly this fact is to be taken altogether objectively, without a subjective reference, altogether generally, without further qualification, as Col. ii. 12, 13, 20; iii. 1, 3; Rom. vi. 4-6; it is simply: He quickened us together with Christ. THEODORET: *κεφαλὴ ἡμῶν ὁ συνεδρεῖων, ἀπαρχὴ ἡμῶν ὁ συμβασιλεύων τὴν γὰρ ἡμετέραν ἐνδέδωκε φίσιν*. Comp. i. 7, 22, 23. Though the life of Christ the Risen One is completed, and ours just begun, beginning in the Spirit, yet the two stand in an internal connection (2 Cor. v. 15), the latter, like the former, is the Father's act, in which the whole, the full life is implied and granted.

Accordingly it is first of all incorrect to apply *σύν* to the re-animation of the Jews and Gentiles together (BEZA), or: *sicut ad exemplum* (ANSELM, GROTIUS). Then the reference is not to physical death and the actual resurrection life (MEYER), or to the forgiveness of sins (RUECKERT), or only to the first degree of life, from which the subsequent ones advance (OLSHAUSEN), or to justification and regeneration (BOEDUS); nor are the aorists to be justified by recalling God's prescience (JEROME), or by introduced hope (AUGUSTINE, ERASMUS), or by a prophetic view, as if it had already taken place, were as good as certain (MEYER), nor is the fact

of the actual accomplishment of this act of love in the readers, the Christians to be set aside by an emphasizing of the objective act in Christ (HARLESS).*

By grace ye have been saved [*χάριτι ἐστε σωσμένοι*].—In lively discourse, with a direct application to the readers, this is joined parenthetically to the general, objective fact of new life in Christ. The emphasis rests on *χάριτι*, which comes first; it refers to “His great love,” is God's grace, thus dismissing all thought of claim and merit on the part of man. The clause emphasizes the fact of the deliverance from death into life, from wrath into love. Ye are (*ἐστε*)! This means more than the simple *ἴδωθετε*. [“Ye have been and are saved,” the perfect of permanent state, implying that God's grace abides.—R.] *Videmus, ut nunquam sibi in predicanda gratiae amplitudine rite expendat, non fastidit hanc parenthesin quasi supervacaneam* (CALVIN).† It is not interpolated from what follows (GROTIUS), nor is the grace of Christ (BEZA) referred to.

Ver. 6. And raised us up with him and made us sit with him in the heavenly places in Christ Jesus [*καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ*].—After thus specializing, Paul expands what was expressed in *συνεζωοποίησεν*. Here the first verb gives prominence to the negative side, and the second, with “in heavenly places,” to the positive side of the quickening; the former marks the disappearance of the condition of death, the latter the permanent participation in what is heavenly. The liveliness of the discourse causes the introduction and repetition of *καί, καί*; they are not to be rendered: both—and. “In heavenly places” (comp. on i. 3) sets forth the antithesis to “the power of the air”; “at His right hand” (i. 20) could be predicated only of Christ (BENGEL:

* [EADIE emphasizes the subjective side: “The object of the Apostle, however, is not merely to affirm that spiritual life and resurrection have been secured by such a connection with Jesus, but that having been so provided, they are really possessed.” This makes the “life” here referred to strictly spiritual. But a reference to physical resurrection seems to be involved (ALFORD, ELLICOTT). The aorist, retaining its proper force, has occasioned some difficulty. While the reading *ἐν* (B.) is to be rejected, and “in Christ” is not the exact sense, we must still hold that this thought underlies our verse. “What God wrought in Christ He wrought *ipso facto* in all who are united with Him” (ELLICOTT); not to the exclusion of a reference to the actual quickening in the case of believers. “When He was raised physically, all His people were *ideally* raised in Him; and in consequence of this connection with Him, they are, through faith, actually quickened and raised” (EADIE).—Dr. HOBBS finds in the last fact that two other aorists follow a reason for limiting this verb to the beginning of the work of restoration, and yet says, ver. 6: “In its widest sense the life, which in ver. 5 is said to be given to us, includes the exaltation expressed in this verse. It is, therefore, only by way of amplification that the Apostle, after saying we are made partakers of the life of Christ, adds that we are raised up and enthroned with Him in heaven.” If the latter position be correct, the verb is not to be limited here.—R.]

† [ELLICOTT: “This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt,—the real and vital truth, that they have present, and actual fellowship with Christ in the quickening, yea, and even in the resurrection and glorifying power of God.”—R.]

Christo sua manet excellentia), but "in heavenly places" of Christians also. "In Christ Jesus," following "with Christ" (ver. 5), introduces the mediation in the fellowship with Him; with this Col. ii. 12, 13 should be compared. [EADIE takes "in Christ Jesus" as qualifying "in the heavenly places," but this is scarcely allowable.—R.]

Accordingly, "raised with him," is not an advance from "quickened" toward "made us sit" (OLSHAUSEN) [EADIE], the first two expressions occur Col. ii. 12, 13 in inverted order. We should not interpolate *spe* (GROTIUS) or *jure et virtute spirituali* (BENGEL), nor are the aorists to be taken as futures from a prophetic view (A-LA-PIDE), nor should we refer them to *summa et universa felicitas* (KOPPE), or to something spiritual, which is not yet objectively and really given. Comp. Col. iii. 1-3; Phil. iii. 20; Rom. vi. 6-10. Though ἐν Χριστῷ Ἰησοῦ is not=per et propter Christum, yet it cannot be denied that fellowship with Him is indicated (HARLESS), in accordance with the συν in the verbs.* But it may not be affirmed that on account of this "wonderful union" of the redeemed with the Redeemer, all the occurrences, through which the Redeemer passed after His death until His glorification, are spiritually and morally, hence in this life, consummated in the converted (SCIENKEL). Comp. Doctr. Note 2.

[EADIE also takes the three aorists as referring to what takes place in this life, and as marking successive steps: "The dead, on being quickened, do not lie in their graves." ELLICOTT is very cautious here: "As συνεζωοποιήσεν, though primarily spiritual and present, may have a physical and future reference,—so here conversely, a present spiritual resurrection and enthronement may also be attended to," the primary reference being, as he thinks, to what is future and objective. ALFORD seems most correct: "God vivified us together with Christ: in the one act and fact of His resurrection He raised all His people—to spiritual life, and in that to victory over death, both spiritual and therefore necessarily physical also. To dispute therefore whether such an expression as this is past (spiritual), or future (physical), is to forget that the whole includes its parts.—The three aorists are proleptical as regards the actualization in each man, but equally describe a past and accomplished act on God's part.—The disputes as to whether these are to be taken as present or future, actual or potential, literal or spiritual, will be easily disposed of by those who have apprehended the truth of the believer's union in and with Christ." This last statement finds a striking confirmation in the fact, that many a commentator begins by limiting the sense, and ends by including the entire meaning.—R.]

Ver. 7. *The purpose.*—That he might show forth, ἵνα ἐνδείξῃται.—The verb stands emphatically first. Ἐνδείκνυσθαι (Rom. ii. 15; ix. 17, 22; 1 Tim. i. 16; 2 Tim. iv. 14; Tit. ii. 10; iii. 2) has, like ἐνδείξας (2 Cor. viii. 24) the

signification of an efficient, active showing, a making known through communicating, giving, causing to experience. It is not a mere φανεροῦν, γνωρίζειν, *declarare* (OLSHAUSEN, MEYER and others. [EADIE inclines to the singular meaning: give a specimen of, which is not in accordance with the emphasis resting on the word.—R.]

In the ages which are to come, ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις.—The plural marks a series, the word αἰῶνες, periods of time, stretching over "generations" (iii. 21), standing over against "the course (αἰὼν) of this world (ver. 2), not mere καιροί, occasions, moments of time (i. 10); ἐπερχόμενοι points to coming periods, i. e., according to the context, those periods (temporibus instantibus) following each other with the fact of Redemption in the resurrection of Christ as the starting-point; lastly the preposition ἐν marks these as the spaces of time in which the showing takes place, in which there is really an advance. BENGEL: *Plurale, contra unum seculum malum, cui secula beata superveniunt potenter. Congruit hæc locutio menti Pauli de die novissimo non prozime instante.* Even in the earliest Epistles there is not wanting the thought of the long development of Christianity, whose blossoming in the Apostolic Church and in the first Christians as first fruits and representatives, lets us perceive the fulness of their Lord (1 Thess. iv. 15-17; comp. v. 1; 2 Thess. i. 7; comp. ii. 3 ff.). It is neither the age succeeding the resurrection, the age of the *parousia* (GROTIUS, MEYER), nor αἰὼν μέλλων (HARLESS). [These limitations are rejected by EADIE, ALFORD and ELLICOTT, HODGE who agree with BRAINE in referring the phrase to the successive periods of time between the resurrection and the Second Advent of Christ. The plural forbids the limitation to any one age, the present participle renders any remote future reference improbable. The Second Advent is rarely alluded to in this Epistle (ALFORD), though as usual MEYER finds it here also.—R.]

The exceeding riches of his grace, τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ.—The neuter form τὸ πλοῦτος is well established here, as in iii. 16, and occurs several times (iii. 8; Phil. iv. 19; Col. ii. 2). On ὑπερβάλλον, see notes on i. 19. It denotes, over against the wrath of God (ver. 3) and the power of Satan (ver. 2) the triumphant superior power, hence it is not=περισσεύειν (i. 8). Comp. Rom. v. 20. Evidently as in the case of those realities, so is the power of this grace efficient, already imparted. Rom. ix. 23.

In kindness toward us in Christ Jesus [ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ].—"In kindness" designates the mode of showing the grace, "the friendly, condescending kindness" (HEUBNER), which expressed itself in Christ's Incarnation and in Himself. TITTMANN (Syn. I. p. 195): *Est benignitas Dei ad benefaciendum hominibus potius parata, quam ad puniendum; differt a voce χάρις; in hac enim certe in N. T. imperat notio benevolentie et gratiæ, quæ nihil merentibus bene facit.* It is therefore not here (as TITTMANN thinks, p. 142): *ipsum beneficium in nos Dei benignitate per Jesum Christum*; it is not χάρισμα, but χάρις is active "in kindness," the condescending love scatters out of the fulness of its

* The force of συν in the two verbs is brought out in our rendering of this verse. A neuter version would probably be: "And with Him raised us up, and made us sit in the heavenly places in Christ Jesus."—R.]

possessions; that is, its "kindness." [EADIE says of the four terms here used respecting the source of salvation: *ἔλεος, ἀγάπη, χάρις, χρηστότης*, "the first respects our misery; the second defines the co-essential form of this—*ἔλεος*; the third characterizes its free outgoing, and the last points to its palpable and experienced embodiment." He finds an evident alteration in *χάρις, χρηστότης, Χριστός*.—R.]

'Εφ' ἡμῶς is connected with "in kindness," as *χαρὰ ἐν πνεύματι ἀγίῳ* (Rom. xiv. 17) and similar cases. See WINER, p. 126. This occurs with anarthrous substantives, which receive further definition; *ἐπὶ* denotes the object of the kindness, as Luke vi. 35. The phrase: *ἐν Χριστῷ Ἰησοῦ* without *τοῖς* or *οὖτως* is therefore not to be referred to *ἡμᾶς*. Were it grammatically admissible, the thought would not be against it, since it corresponds with "to us-ward who believe" (i. 19). As, however, it stands here without any word to connect it with *ἡμῶς*, it must be taken as qualifying the verb *ἐνδείκνυται*.^{*} *Notanda repetitio nominis Christi, quia nihil gratie neque amoris a Deo sperari vult, nisi ipso intercedente* (CALVIN). Comp. *Doctr.* Note 2.

The means of the deliverance. Vers. 8-10.

Ver. 8. For by grace have ye been saved through faith, *τῇ γὰρ χάριτι ἔστε σεσωσμένοι διὰ πίστεως*.—This is a completed, more closely defined, repetition of the parenthetical clause (ver. 5). *Γὰρ* is connective. *Non igitur ait, sed enim, quia ab effectu ad causam concludit* (BENGEL); because He in the course of time brings into manifestation nothing else than the exceeding riches of His grace. Ye are saved by grace. *τῇ χάριτι*, not merely *χάριτι* (ver. 5), to denote the category; the article referring to the grace mentioned in ver. 7, the wealth of which is so exceeding, marking thus the grace in question (MEYER). The dative expresses, as Rom. iii. 24 (*αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως*), the motive, *διὰ* with the genitive here states the subjective means,† in the passage just referred to, the objective. Comp. WINER, p. 204 f. The emphasis rests on "by grace," which is placed first, being the *causa efficiens*; the *causa apprehendens* follows, as a modal qualification. On the nature of "faith," see *Doctr.* Note 5.

And that not of yourselves: The gift is God's [*καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ*

^{*} [It is joined by some to *χορηστῶντι*, but this seems a strange collocation. ELLICOTT takes the whole expression as "a single compound modal clause," "in kindness toward us" defining accurately the manner in which God displays "the riches of His grace," while "in Christ Jesus" specifies as it were, the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. The same author very properly remarks on DE WETTE's "melancholy want of appreciation" of the repeated mention of the name of Christ.—R.]

† [The variation in the reading does not affect this statement, since *διὰ πίστεως* would mean, through faith, taken abstractly, while *τῆς πίστεως* would mean *your* faith. As regards the meaning of "grace," it preserves the same wide sense as in ver. 5 and is "not to be regarded specially and technically as in the scholastic theology, and divided into *gratia præveniens, operans, co-operans*, the first having for its object *homo convertendus*; the second, *homo qui convertitur*; and the third, *homo conversus sed sanctificandus*" (EADIE). The force of the perfect as expressing both a terminated action and a present state should not be overlooked: Ye have been saved, and ye are actually now in a state of salvation.—R.]

δῶρον].—"And that" refers back to the idea of the preceding verb: "ye are saved," in the sense of *et quidem* (PASSOW, sub *οὗτος*, 12); and *this* in addition I say, or *and this*, being saved through faith, comes not out of yourselves. Thus the value of *διὰ πίστεως* is put below that of *τῇ χάριτι*; salvation has not its origin in faith or the believing one (*οὐκ ἐξ ὑμῶν*); he has indeed only to accept it. Hence there is at once added to the negative the positive (not parenthetical, HARLESS) expression: *θεοῦ τὸ δῶρον*, God's is the gift, i. e., the salvation; the genitive being—*ἐκ θεοῦ* (Phil. iii. 9) or *ἀπὸ θεοῦ* (Phil. i. 29), and *τὸ δῶρον*=*δωρεάν* (Rom. iii. 24; v. 15, 17), *gratis*, as a present of grace.

[The reference to salvation is adopted by CALVIN, RUECKERT, HARLESS, OLSHAUSEN, MEYER, DE WETTE, STIER, EADIE, ALFORD, ELLICOTT, and every commentator of note since the days of BENGEL, except HODGE.* Of course on doctrinal grounds there is no objection to the reference to faith, for, as ELLICOTT remarks, "it may be said that the clause *καὶ τοῦτο κ. τ. λ.* was suggested by the mention of the subjective medium *πίστις*, which might be thought to imply some independent action on the part of the subject." But since the next verse: "not of works," cannot be referred to faith, and an unnecessary parenthesis, creating some confusion and destroying the obvious parallelism between *ἐξ ὑμῶν* and *ἐξ ἔργων*, is the result of this view, it seems far better to accept the other reference. The gender of *τοῦτο* is not decisive in favor of this; but when it stands so near to *πίστεως*, it does seem strange that it should not be feminine, were the latter its antecedent.—R.]

Ver. 9 takes up the negative side again: **not of works**, *οὐκ ἐξ ἔργων*, used by Paul repeatedly (Rom. iii. 20; iv. 2; xi. 6; Gal. ii. 16; iii. 2; v. 4; Tit. iii. 5). Without the article, because in this respect there are no saving, meritorious works; it is God who rescues, and He is determined thereto by no works or virtues of men. There is not here, nor should there be, any thought of the works of the Mosaic law (BLEEK). Thus the phrase "not of yourselves" is more closely and sharply defined. Accordingly we should not accept a parenthesis from *καὶ τοῦτο ἐξ ἔργων* (GRIESBACH) or *καὶ τοῦτο—τὸ δῶρον* (BEZA), or *θεοῦ τὸ δῶρον* (LACHMANN, HARLESS), nor refer *καὶ τοῦτο* to *διὰ τῆς πίστεως* and then to infer *τὸ πιστεῖν* on this account (FATHERS, ERASMUS and others).

That no man should boast, *ἵνα μὴ τις καυχῆσθαι*.—This is the manifest end (*ἵνα*) of this ordering of grace, established and desired by God Himself. Comp. 1 Cor. i. 29 ff.; iv. 7;

^{*} [Dr. HODGE presents four reasons for preferring the reference to faith. 1. "It best suits the design of the passage." Grant it, but that is of little weight when the other reference accords better with grammar and syntax. 2. "The other interpretation makes the passage tautological." Paul uses a great deal of such tautology. 3. "The antithesis between faith and works is preserved." But regard for an antithesis found in the Epistles to the Galatians and Romans does not outweigh regard for the parallelism of our own passage. 4. "The analogy of Scripture is in favor of this view." Very true, but as it represents elsewhere faith as the gift of God, so it represents everywhere that salvation is the gift of God.—It is to be regretted that so judicious an author had not stated the difficulties attending his view as well as these arguments in its favor.—R.]

2 Cor. x. 17 f.; Rom. iii. 27; iv. 2. *ἵνα* is not to be taken as *ὥστε* or as imperative (KOPPE). [MACKNIGHT objects that this is not a worthy end, therefore *ἵνα* is not telic. But it is only one enj., and then it implies a great deal more than the mere stopping of man's boasts. The implied antithesis is: that God should have the glory, as ver. 10 indicates.—R.]

Ver. 10. **For his handiwork are we**, *αὐτοῦ γὰρ ἔσμεν ποίημα*.—The genitive stands first with special emphasis; if there should be any boasting, He should be boasted of by us, His work.* Hence the connection by means of *γὰρ*, for the reason is given why no one should boast. *Gratia tollit naturam*. What we are to understand by *ποίημα*, the Apostle sets forth in the following participial clause belonging to *ἐσμέν*:

Created in Christ Jesus for good works.—*Κτισθέντες ἐν Χριστῷ Ἰησοῦ*, "created in Christ Jesus," is like 2 Cor. v. 17: *εἰ τις ἐν Χριστῷ, καινὴ κτίσις*. Comp. Gal. vi. 15. The fellowship with Christ is the mediation conditioning the creative efficiency of God. "God's work" is a creation in Christ, by means of which there becomes a "new man" (ver. 15). A double creation is therefore not spoken of, the physical, that of the protoplast, in "His handiwork" (TERTULLIAN, GREGORY NAZ. and others), and the spiritual, that of the new birth in "created," nor are both creations to be regarded as united here (PELAGIUS, ERASMUS, MATTHIES, RUECKERT), so that we both as Christians and as men are God's work. Salvation alone is in question. Thus much only is true, that the expressions respecting the physical first creation are transferred to this ethical one, which is a new birth (Tit. iii. 5), a real creation (ver. 15; iv. 21, 22).

The preposition *ἐν* with the dative marks both the end and the result; Gal. v. 13: *ἐπ' ἡλευθερίᾳ ἐκλήθητε*; 1 Thess. iv. 7; 2 Tim. ii. 14; WINER, p. 368. It is not *ἐν* *ἔργα ἀγαθὰ*, hence not merely the end and aim of salvation [HODGE], (SCHENKEL). [ALFORD: "Just as a tree may be said to be created for its fruit."—R.] *Ἐπὶ ἐργοῖς ἀγαθοῖς* is in antithesis to *ἐξ ἔργων*, denoting that those created in Christ Jesus do perform good works, as "a peculiar people, zealous of good works" (Tit. ii. 14); such works are therefore not the cause but the consequence of being delivered.† Hence we read here not *ἐργοῖς* or *ἐργοῖς νόμων*, but, what is much more significant, *ἐργοῖς ἀγαθοῖς*: good works are performed only by the regenerate.

Which God before prepared that we should walk in them, *οἷς προητοιμάσεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν*.—As regards the construction it should first be remarked that the difficulty lies in *οἷς* and in

the meaning of the verb *προητοίμασεν*, which requires an object in the accusative, as well as in the reference of the preposition *προ*. The relative *οἷς* can belong only to *ἐργοῖς ἀγαθοῖς*, and since *προητοιμάζειν* cannot be taken as neuter (BENGEL) and there is no *ἡμῖς* added, it must be explained by attraction (*Vulgate*, *Syriac*, down to BLEEK); *ἐν αὐτοῖς* follows, as in John v. 36. [That is, the relative is the object of the verb, which would be in the accusative (*ᾧ*) were it not attracted into the case of its antecedent *ἐργοῖς ἀγαθοῖς*; so E. V. and the vast majority of commentators.—R.] *Προητοιμάζειν* (Rom. ix. 23) is to prepare beforehand, here of things, as *προορίζειν* of persons (i. 11). [See below however.] The *προ* *totam rem Deo tribuit* (BENGEL), implying that they should be performed. It should be borne in mind that we do not find: *ἐπὶ τοῖς ἐργοῖς ἀγαθοῖς, οἷς* —; the individual good works are not regarded as prepared before, but only *ἔργα ἀγαθὰ* in general. Christians are new-created for these; they are performed by the Christians not according to arbitrary choice; they are determined, as by the law, so by the Holy Ghost (GROTIUS: *quasi in mari aliquis et viam præsignaret et simul ventos daret ferentes*); they are given, to them is the Christian directed, equipped therefor with strength and desire.

God Himself has thus prepared before "good works," and that too with the design, to the end: "that we should walk in them," as prepared beforehand by God, as in the element in which the Christians' walk moves, in which the regenerate should prove themselves alive. This final clause is in antithesis to: "lest any man should boast" (ver. 9). HOFMANN, who (*Schriftbeweis*, II. 1, p. 365) rejects rightly the explanations, ordained before, predisposed in God's counsel, and accepts the proper conduct of humanity to God as once for all present in Christ, says excellently in further exposition (*ibid.* II. 2, p. 294): Our walk in Him is a walk in them (good works), so that *ἐν αὐτοῖς* has the emphasis, and *ἡμῖς* is not missed in the first clause.

Accordingly, *οἷς* cannot be referred to *κτισθέντες* and explained as masculine: for whom, to whom He has before ordained (ERASMUS, and necessarily RUECKERT also). It is altogether impossible to accept a Hebraism and construct thus: *ἐν οἷς ἵνα περιπατήσωμεν προητοιμάσεν ὁ θεός* (BENGEL, KOPPE); but *προητοιμάζειν* is not *velle, jubere*. Nor should *ἡμῖς* be supplied from the context and the clause rendered: to which, or: for which He has prepared us before (LUTHER, RUECKERT but doubtfully, SCHENKEL). Nor should the verb be taken as neuter (BENGEL): for which He has already prepared, so that nothing is wanting (STIER). Nor should we say that God has prepared the circumstances for them (*bonos socios, præceptores, confessionarios, concionatores, sancta exempla aliisque incitamenta et occasiones*), as do MICHAELIS and OLSHAUSEN, following Catholic expositors. Nor does *προ* stand related to "created unto good works," as though the preparation of the works preceded the new creation of the man, and the men were redeemed for the works and for their sake, and the walk in good works were the final and supreme aim of the Divine revelation of grace and saving dealings with man (MEYER, SCHENKEL)

* [ALFORD: "The English reader is likely to imagine a contrast between 'not of works' and 'for we are His workmanship,' which can hardly have been in the mind of the Apostle." The word *ποίημα* becomes in Latin and English *poema, poem*; the same notion of poetry being the truest, highest work or creation, is found in other languages.—R.]

† [EADIE well sums up the argument of the Apostle, that salvation is not of works: 1. The statement that salvation is of works involves an anachronism; 2. Involves the fallacy of mistaking the effect for the cause. 3. Even such good works can have in them no saving merit, for we are His workmanship.—R.]

[The view of Braune is open to serious doubt in one point alone. The attraction from the accusative is by far the best solution of the grammatical question. The verb, which is not neuter, does not mean "predestinated," but "prepared before." Comp. *Romans*, p. 321. That notion is a fair inference, but does not necessarily belong to the word, as even HODGE admits. It may be allowed too that "good works" without the article does not of necessity refer to definite, particular actions, which God has appointed for the several believers. But the force of *προ* is not sufficiently taken into the account in the view advocated above, while HOFMANN's explanation seems to be an attempt to avoid a theological difficulty rather than a fair exegesis. Προρρίξεν is distinguished from προετοιμάζειν, not by a difference of objects (as Braune holds, following HARLESS), but as follows: The end comes more into view in the former, the means more in the latter (so FRITZSCHE, LANGE, *Romans*, p. 320, EADIE, ELLICOTT). As the temporal relation to "created" seems to be the only proper reference in the preposition *προ*, we should accept this explanation: God, *before* we were created in Christ, *made ready* for us a sphere of moral action, a road, with the intent that we should walk in it, and not leave it: this sphere, this road, was "good works" (ELLICOTT).—Or yet more definitely, with ALFORD: As trees are created for fruits which God before prepared that they should bear them: *i. e.*, defined and assigned to each tree its own, in form, and flavor, and time of bearing. So in the course of God's providence, our good works are marked out for and assigned to each one of us. This does not seem to be open to the objection that it makes the works the supreme end of God's saving dealings.—EADIE: "These good works, though they do not secure salvation, are by God's eternal purpose essentially connected with it, and are not a mere offshoot accidentally united to it."—R.] BENGEI says aptly: *Ambularemus, non salvaremur aut viveremus*.

DOCTRINAL AND ETHICAL.

1. THEOLOGICALLY: *God's nature* is designated by: "who is rich in mercy, for His great love" (ver. 4). Precisely as in 1 John iv. 16: "God is love" (comp. my notes, *Biblework in loco*, p. 146 f.). What He will ever more and more manifest and prove, is "the exceeding riches of His grace in kindness" (ver. 7). All salvation is traced back to "grace" (vers. 5-8), to "love" (ἀγάπη) now condescending in its entire fullness to the deepest misery, the lost condition of sinners (ἁμαρτία), in order to help (ἐλεος) as a master and to minister (χρηστότης) as a servant. How then can there be room for "wrath?" Ὁργή (from ὀργίζω, allied with reach, rack, stretch, and ὀργάνω, to swell, to be full) designates first of all, appetite, emotion, then passion, anger. God is indeed holy love, hence precisely not an apathetic personality, not an epicurean *natura divom semota ab rebus nostris sejunctaque longa*, not a pagan or Turkish *eliuarmehi*, nor a modern moral order of the world, or mere "Providence," "Heaven," or the philosophical Absolute, or the common numb Deity. He loves, He must

also be angry with what is unholy, evil; He has wrath, not as a man, *active et initiative*, but *passive et consecutive*. His wrath is the zeal of love against corrupting evil, the energy in the conduct of God against that relation to Him, established with the fall of the creature from Him; in the creature's sin God's wrath brings forth itself (STIER).—One thing besides should be especially considered. By "we," described in ver. 3, the Israelites are meant: precisely these, though chosen, are called on account of the apostasy of the human race, "children of wrath." Accordingly all, the entire fallen race, are the object of the wrath of God, even the elect, just as all are the object of His grace, as even these have been, who, because they will not let themselves be saved, are cast away. In mercy and anger is He the same God, and has before Him the human race in like manner undivided, in order to save it as the object of His love. Comp. FRANK, *Theologie der Form. Conc.*, IV. p. 194 ff.

2. CHRISTOLOGICALLY: The Mediator, in whom alone the fallen race, now a prey to the corruption of sin, is and can be an object of love to God, and through whom alone, yet certainly, the purpose of salvation conceived in Him, is consummated, is Jesus Christ, the Risen One, who, as the Sinless One, was not forfeit to death, but overcame it. The text only indicates this latter thought; but it distinctly asserts: *only in Him* is life, renewal, power, blessedness, without Him there is none of this (vers. 10, 5-7). In this entirely unique Person, including in Himself all that man needs for a renewal well-pleasing to God, presenting in His resurrection and exaltation, not merely a type, but the dynamic principle for the elevation of humanity to sonship with God—in this Person is set forth all that is specifically Christian in Christianity.

3. HAMARTOLOGICALLY: *a) The essence of sin is disobedience* ("sons of disobedience") to the will of God, and *obedience to the flesh* ("doing the wishes of the flesh and of the thoughts").

b) The universality of sin. It extends itself over the whole human race without exception. Gentiles (vers. 1, 2) and Jews (ver. 3), and among these (ἡμῖς πάντες) to those also who like the Apostle were "taught according to the perfect manner of the law of the fathers, and zealous toward God" (Acts xxii. 3); for fleshly self-will and obstinacy mingles itself as a ruling power, even in the most refined forms, with human virtue and honorableness.

c) The variety of sin does not condition a variety in the extent of guilt. To the Apostle the heathen world was a wrestling place of demons: Satan ruled it; there all goes according to his will; and the Apostle calls the Gentiles "sons of disobedience." The people of Israel, notwithstanding its theocracy, consists in his esteem of "children of wrath," as he designates them much more sharply. The guilt increases with the less considerable sins, if the favors received, which have been despised or neglected, are greater: so there may be less guilt with greater sins, and a far greater guilt with sins less great externally, because there is a greater sinful corruption.

d) The corruption of sin. Although some may hold for truth in Eph. v. 14 ("Awake thou that

sleepest and arise from the dead"), only "thou that sleepest," together with Rom. v. 6: "when we were yet without strength," the phrase "were dead" (vers. 1, 5) here may not be overlooked. The Romanists indeed say (*Cone. Trid. Sess. VI. cap. 1*): *liberum arbitrium minime extinctum esse, viribus licet attenuatum et inclinatum*, and MÖHLER speaks only of the *sleep* of sin (*Symbolik*, p. 100), but Paul says, in accordance with his Lord in the parable of him left "half-dead" (*ἡμιθνήψ*, Luke x. 30), that we are dead to what is good, robbed of the "life," which includes strength and activity in connection with entire satisfaction, i. e. happiness, and hence are powerless, inactive, cramped in our life-movement, troubled, dissatisfied and unhappy; it is therefore not merely a feeling of unhappiness, not merely the corruption of the intellectual, but also of the moral, in fact of all the powers of life, so that physical death cannot fail, nor yet the *ἀπώλεια*, eternal destruction. Indeed the physical life is so affected, that sin is the heritage of every child of man from birth, it is forfeit to death as well as to sin.

[EADIE: "While admitting the scriptural account of the introduction of sin, many have shaped their views of it from the connection in which they place it in reference to Divine foreknowledge, and so have sprung up the Supralapsarian and Sub-lapsarian hypotheses. Attempts to form a perfect scheme of Theodicy, or a full vindication of the Divinity, have occupied many other minds than that of Leibnitz. The relation of the race to its Progenitor has been viewed in various lights, and analogies physical, political and metaphysical, with theories of Creationism and Traducianism, have been employed in illustration, from the days of Augustine and Pelagius to those of Erasmus and Luther, Calvin and Arminius, Taylor and President Edwards. Questions about the origin of evil, transmission of depravity, imputation of guilt, federal or representative position on the part of Adam, and physical and spiritual death as elements of the curse, have given rise to long and labored argumentation, because men have looked at them from very different stand-points, and have been influenced in their treatment of the problem by their philosophical conceptions of the Divine character, the nature of sin, and that moral freedom and power which belong to responsible humanity. The *modus* may be and is among the deep things of God; but the *res* is palpable: for experience confirms the Divine testimony that we are by nature 'children of wrath,' *per generationem*, not *per imitationem*." Comp. the history of the Doctrine, *Romans*, pp. 191 ff.—R.]

These *walking* dead ones (vers. 2, 3) stand in the relation of slaves in Satan's kingdom, and so long as they are without help from above, they wallow ever deeper and deeper into misery and death. They have in Satan an *ἀρχοντα*, "prince," who works and rules in opposition to Christ, the Head of the Church. He has his personal, wicked will as ruler, according to which (*κατά*) unconverted sinners walk; he has in the existing tendencies of the age in the world, urging themselves as a norm, an assistant of his power, which surrounds all men, penetrates all, unper-

ceived and unregarded (*ἐξουσία τοῦ ἀέρος*), which works as a spirit in the sons of disobedience (ver. 2). The lusts of the flesh also and its glory, of the "thoughts," the selfish thought, are channels of his influence, of the flow of his spirit into the children of wrath, to which he is himself forfeit and to which all are exposed, who do not permit themselves to be converted and redeemed. This truth is as startling as it is humbling. In and with the world-historical progress under God's gracious guidance Satan as the prince of darkness carries on his activity to the destruction of men.*

4. ANTHROPOLOGICALLY: Man appears here:

a. As the *creature of God* (*αὐτοῦ ποίημα*), in which however there is but a side reference to the fact of man's creation. Paul uses this (ver. 10) only as a substratum for his remarks respecting man's renewal and regeneration in Christ, holding this truth firmly however, just here, where man's ruin in sin is spoken of. This must never be forgotten: Every man, not merely Adam and Eve, those too who are born, are God's creatures. Even though the substance is given, out of which man is begotten and born, it exists only as the creative inworking of God. And although man is to be regarded continually as the creature of God, this does not exclude the second causes by means of which God since the close of the Hexaëmeron continues the work of creation (see FRANK, *Theol.*, F. c., I. p. 52), so that the Apostle can say: "by nature children of wrath." There is a two-fold nature, the original, created by God, the degenerated, corrupted by sin. So far as we are God's work and creation, is the nature of the body and the soul in organism and powers, good; but intruded sin has corrupted their nature which was in itself good. This leads to the second point.

b. As a *member of his race* (*φύσει*) and that from the point of time when his "nature," a production within humanity, begins, hence from his birth. As respects this he is "flesh," doing the wishes of the flesh and of the thoughts, is "dead in trespasses and sins." For humanity is a living whole and in it every individual partakes of the character of the whole. This permits no one to be a non-participant in the consequences of the first sin, and each individual has his natural share in the corruption thereof. There is however, notwithstanding, in him a capacity for being converted, redeemed, saved, which distinguishes him from the fallen angels, who do not possess this, and also from *lapis* or *truncus*, negatively, in that he holds himself not passively, but aggressively against God, and positively, in that he has been created by God for renewal in Christ, and has from the creation on such an *aptitudo* (see FRANK, p. 140 ff.). To his doings

* [In our section, immediately following I. 22, 23, the world is marked in distinct and telling contrast to the Church. "The Church has its head—κεφαλή; the world has its—ἀρχων. That Head is a man, allied by blood to the community over which He presides; that other prince is an unembodied spirit—an alien as well as a usurper. The one so blesses the church, that it becomes His 'fulness,' the other sheds darkness and distress all around him. The one has His Spirit dwelling in the church, leading it to holiness; the other, himself the darkest, most malignant, and unlovely being in the universe, exercises a subtle and debasing influence over the minds of his vassals, who are 'children of disobedience,' Matt. xiii. 38; John viii. 44; Acts xxvi. 18; 2 Cor. iv. 4." EADIE.—R.]

and his character there belongs however no activity or relation to the salvation given in Christ, although he can and will have a consciousness of his unhappiness as a "child of wrath," and has accordingly a certain knowledge (*obscura scintillula ejus notitia quid sit Deus*), or a *memoriter* knowledge of God and a longing for the removal of his need, and hence too will try in his conduct and plans many a way to help himself, without ever finding the right way and the effective means. He will rather be deceived by the lusts and be oftener and more powerfully moved by the wills of his flesh and of his selfish thought under the evil influences of his surroundings.

c. *As a child of his age* ("according to the course of this world") and his *nation*, breathing in the atmosphere of his time and his tribe, determined and swept on by the stream of the present, to which he belongs.

d. *As member of a world*, in which outside the Divine power the power of the kingdom of darkness secretly, noiselessly exercises its force all about and in the individual men, who are unbelieving and unconverted. Man has an individual, moral, national position, but stands related also to the cosmical power of the evil one as well as to the eternal power of God working above and within the world.

5. **SOTERIOLOGICALLY:** a) The essence of salvation ("ye have been and are saved") out of the condition of death, wrought and strengthened by sin, is "life:" hence "quickened together" (ver. 5). Life is a gift, a gratuity of grace (*δωρον*, ver. 8), but not so complete at once, that it only needs to be offered and taken into possession; it is a new creation (ver. 10), a creative renewal. Salvation is also conceived of as deliverance from the power and dominion of this world and its prince, as exaltation and redemption into the kingdom of God; hence "raised us up with Him, and made us sit with Him in heavenly places."

b) *The cause of salvation is God*, who quickens, raises and exalts, and especially His grace (vers. 5, 8). Comp. 1. This salvation is so little a life developing itself out of the natural character, that it is called a "gift of God," which is only to be received.

c) *The Mediator is Christ*. See 2.

d) *The condition is faith*: "through faith." The context shows that the object of faith is the Person of Christ (vers. 5, 6, 7, 10), in whom God and God's grace are known and grasped, grasped and known. The nature of faith is evidently thus defined, that it is no work, since in this salvation works are denied as antecedent ("not of works," ver. 9), and good works are designated only as subsequent thereto (ver. 10), but also, that it does not spring of itself on the soil of our heart or spirit, since salvation comes "not of yourselves:" faith is not from the natural man. But since salvation is the impartation of life, and that too in creative manner, faith itself must be conceived of as an accepting activity, an ethical act, or an ethical course of action, having its corresponding development. Still nothing further is predicated on this point.

[*It is the uniform doctrine of the New Testament, that no man is saved against his will; and his desire to be saved is proved by his belief of*

the Divine testimony. Salvation by grace is not arbitrarily attached to faith by the mere sovereign dictate of the Most High, for man's willing acceptance of salvation is essential to his possession of it, and the operation of faith is just the sinner's appreciation of the Divine mercy, and his acquiescence in the goodness and wisdom of the plan of recovery, followed by a cordial appropriation of its needed and adapted blessings, or, as Augustine tersely and quaintly phrases it—*Qui creavit te sine te, non salvabit te sine te*. Justification by faith alone is simply pardon enjoyed on the condition of taking it." EADIE.—R.]

e) *The course of salvation*, according to vers. 5, 6: "quickened us together with Christ," "and raised us up with Him and made us sit with Him" "in Christ," as well as ver. 10: "created in Christ Jesus," is to be thus understood: that the salvation, given personally and actually in Christ, begins in man with a reviving, which is a "dying to sin" (Rom. vi. 1 f.), beginning first of all in the individual and having in him first its growth and development, but then extending itself over whole races and unfolding itself ever more gloriously in them, not indeed as a natural life left to itself, but as continually evoked and furthered by the supernatural grace in its riches (ver. 7), always in Christ, out from Christ, never away from Christ, beyond Christ, but on toward and up to Him.

6. **ETHICALLY:** a. *The worth of morality* transcends all intellectual power. If ever a people was great in the latter respect, it was the Greeks, and yet to them applies what is said in vers. 1, 2: despite all science and art, despite all progress in the department of human mental culture and the earthly life, so that they have been for centuries the masters of the leading civilized nations, they have fallen and persisted in moral corruption.

b. *The nature of morality* is "good works," which God prepared before; they have been given since the beginning of the creation: in the written law the unwritten laws have been rendered, fixed and secured against alteration. The new creation in Christ has resumed and continued the first, not obsolete creation, not however as supplementing a defective one, but as renewing one disfigured and destroyed in man. God's dealings ordered from the beginning by Him are alone spoken of.

c. *The basis of morality*, which is the proper bearing of man towards the will of God, rests in the proper relation of man to God, into which he is transferred as a new creature in Christ. Since this is brought to pass through faith, faith itself is the basis of true Christian morality. From what is said respecting the people of Israel, it is manifest that even the law of God and many other salutary institutions can be in force, without helping or furthering this, if faith be lacking. But works cannot and may not be lacking to faith, if it is genuine: they are essential in the life of faith; even though not necessary for the sake of justification and to the attainment of eternal life, they are still necessary proofs of faith, and necessary on account of the *mandatum, ordinatio et voluntas Dei*. Since good works are not created by God, but Christians created for

them, and since Christians should perform them of their own free will under the impulse of the Spirit, faith must be the basis for these, the same faith by means of which the man becomes a new man. [The Gospel says "Live and do this," not "Do this and live," and the old maxim: *bona opera non præcedunt justificandum, sed sequuntur justificatum*, is here again proven Scriptural, as experience proves it the only possible order. The many battles on this point, the ever-recurring tendency in theology and in the heart of the Christian, to mix, confuse, contrast and oppose faith and works, find in the plain, pellucid statement of the Apostle their proper rebuke. Alas, such simple words have too often been tortured by expositors to support their theories.*—R.]

HOMILETICAL AND PRACTICAL.

Despite the amiable qualities and social virtues in the character, lovely mental gifts in the life of those who are not born of God, not born of His Spirit; they are still walking dead men, dead in the living body, in which the outer man is nobly upheld while the inward man perishes day by day.—Through trespasses and sins, through many, but little sins, little meannesses, trifling impurities, petty jealousies, which creep in secretly, lightly, unnoticed, and work so successfully for the death of man's soul,—it occurs that one otherwise honorable can be inwardly more corrupt, more thoroughly ruined, than one who has committed some great crime. Among the twelve disciples of Jesus, one was Judas the traitor!—Consider the experience of all Christians: only after conversion do they perceive the abomination of sin, its origin and its end, destruction. Here can man only *reflect*.—Most men appear well, but if they had at one time the thoughts and feelings which so often steal in upon them, in externally manifest and accomplished deeds before their eyes, their body would seem to them like a shroud, and their heart like a corpse, of a beloved one indeed, yet full of stench.—The spirit of the age of this world is never a good spirit. It does indeed occasionally appear to be so here and there, as in the time of the Reformation. This was born of God's Spirit and Word, and yet it was furthered by carnal hostility to the Pope, evil desires after the ecclesiastical possessions, after the treasures of the monasteries; godless movements against godless oppression; if God the Lord had not helped it by special events and circumstances, it would have been repressed or polluted—by the spirit of the age!—In evil there is system, progress, growth, development; a prince too and rulers, spirit and law; evil, darkness is a kingdom also, and at its head is a prince, the chief of the devils; from frivolous, temperate sinners to premeditated villains, and from sinful men to fallen angels, and among these there is gradation and connection, a kingdom, without peace and happiness, it is true.

* [As a specimen of the mode by which human inferences and hypotheses can be added to Scripture to pervert it, take the declaration of the Council of Trent. *Sess. VI. cap. 16*: "The Lord's goodness to all men is so great that He will have the things which are His own gifts to be their merits"—*ut eorum vellet esse merita quæ sunt ipsius donæ* (from EADIE).—R.]

Selfishness is a destructive pervading disease of one's own Ego, which dies of it. To live for self and only for self is a poor, pitiable life. What kind of a wife is that who will not live for her husband? what kind of a man is he who will not live for his calling? what kind of a human being is that who will not live for his God, but only for his lusts, capable of no sacrifice, except petty alms if he is rich; noble before men, before God a tatter, honored before men and yet the object of Divine wrath and of His sentence to perdition?—It is a sad contradiction among men, that they speak of the "dear God" [the common German phrase: *der liebe Gott*] and say, He is love, while no one is to them more uncomfortable and obnoxious than the Church, which makes this a matter of earnest, preaching of the love of the Father in Christ the Crucified and Risen One; they are tolerant toward sins in themselves and others, aye, toward vile sins, fornication, suicide, if there is any respectability about it, but tolerant toward the living and active members of the church they are certainly not, that is impossible for them. What then do they think of the love of God?—You may as little undervalue faith as the rudder, however small it is in a large ship. All labor in the rigging, in the masts and sails, at stem or stern, helps nothing even in the best of weather, much less in swell and storm, if the rudder is not in order and rightly used; so without faith you toss about in life, aimless, helpless, hopeless.—God did not first make the members and then out of them the body; man was at once entire. So too man is not born piecemeal, though small and weak, he is yet an entire human being. It is so with the new birth also. Conversion affects the whole man, is however only the first step, not perfection, is a beginning pointing and impelling toward advance and completion.

LUTHER:—That for which each thing is created, it does without law and compulsion. The sun shines by nature, unbidden; the pear-tree bears of itself, voluntarily; three and seven ought not to be ten, they are ten already. There is no need that one should say to God, He should do good, for He does all the time willingly and gladly of Himself. So too one should not command the righteous man, that he should do good works, for he does it without this, without command and compulsion, because he is a new creature and a good tree.—He should not be driven thereto, if his faith be not fancied and feigned.

STARKE:—He who does not walk in God's way, following the guiding star of God's will, gets other blind guides, and is induced to cut such capers, that he is plunged into extreme corruption.—The saints are free confessors of their sins, having no desire for hypocrisy to justify themselves.—All men are equally corrupted by original sin, although the corruption breaks out in various ways.—Evil lust is the root of all sins, even of sin itself.—Reason is a glorious gift of God, as the deprival of the same, madness, is a great misery and judgment. But it is much weakened and darkened through the fall, and hence inclined to many errors and prejudices, permitting itself to be abused.—Art thou poor in soul, here thou mayest find an inexhaustible

treasure of God's mercy, making us rich in Him.—Our salvation comes from God's compassionate love alone.—We are really quickened in Christ, by Christ and with Christ. Therefore we have a real not a fancied life, and there is as great a difference between a natural and a regenerated man as between those physically dead and alive.—Believers not only become blessed in the future, but they are really blessed, although their blessedness is still imperfect.—Without grace no one can believe, and without believing no one can partake of grace.—We are God's work as regards creation; but if we do not become so as regards sanctification and the application of redemption, we remain outside the fellowship with God.—Regeneration is a real creation and the source of all spiritual life.

RIEGER:—Living men cannot exactly understand that they are to regard themselves as *dead* through trespasses and sins. Weak they prefer admitting as applicable to them; and indeed the word of God does occasionally describe us as weak, as sick. But the Spirit of God does not mean this, as men gladly explain it. They confess themselves weak with the persuasion that they can make themselves better and become strong by self-improvement. The word of God, however, means a weakness, in which self-help is no longer possible, where the hope of recovery rests solely on the presence and power of the physician. As certainly as the body without the soul is dead, so certainly is the soul without the Spirit dead.—The walk and the occupation with which man commonly conceals this death, do not make the harm less, but rather the more dangerous.—That the time, the existing course of the world, the principles, opinions and habits arising therein, can operate largely in man, bearing him into much which he would not reach by himself, making his exit and freedom very difficult, should a longing for something better actually arise within him; this is quite readily perceived. But that a prince, a ruler of darkness, an expert power, extending as far as the air and clouds, lurks therein, that we do not know of ourselves, nor do we want to believe it, though it is proven by the word of God. The devil himself has the best interest in the fact that so little of his business is suspected among the dealings of men.—At first flesh and Reason can be for a while in conflict. Reason accuses the lusts of the flesh of being vile and unbecoming to man; but there is no power to free itself from them; and the flesh reproaches the reason with this inability and the consequent falsity of its assumed virtues, and so the two prefer to make peace with each other. The reason is reconciled with the flesh, helps to justify and excuse its lusts, paints a better external appearance for them, while the flesh for the sake of the praise occasionally crawls into a form not too coarse.—What will God yet do in future ages, that the riches of the grace of Christ may be yet more confidently proven, more gladly believed, and more uninterruptedly enjoyed!

PASSAVANT:—Our whole nature desires life, life is our thirst, we hate death! So often and so long as we trespass against the law of our conscience or God's law, is all holiness and righteousness dead within us; there lives then no love

of God, no Spirit of the Lord, no joy in Him, no heavenly peace, no Divine life in us, that is, no real life.—If God's breath does not breathe afresh upon us with the power of the Divine nature, then education however careful, culture however refined, is mere patchwork and tinsel, no pure truth, no pure power from God, no new birth, no heavenly life.—We can learn from the reports of the gospel messengers, in what forms, in what follies and enormities the kingdom of superstition and unbelief has down to our days, multiplied and established itself. Every recollection of the holy and eternal, every trace, every presage of the unknown God in the human soul, has been degraded and distorted into the silliest and most infamous fictions and lies, into the most miserable and sinful abortions of idolatrous forms and worship.—Notice the language of Scripture. One and the same word in the text signifies unbelief and disobedience, for both these poisonous plants proceed from one and the same bitter root of the heart. You do not look with pleasure on Him, whom you will not obey; you do not keep Him in mind, nor inquire after Him.—Is thy obedience poor, then thy faith is not earnest; is thy faith not vital and genuine, then there is no child-like, earnest obedience.

HEUBNER:—Those are dead, who have died to all that is good and godly, in whom the spirit is benumbed and the flesh alone is active. There are grades of death as well as of life. Spiritual death manifests itself in the entire lack of knowledge respecting spiritual things, of desire, love, power for good; all taste for the Divine, all longing for God is wanting. This death is the result of sin. Christianity found the world dead and reanimated it. To be without God, without Christ, is death. The first stirring of life is anxiety about ourselves, the consciousness of misery and sin.—Fearful is the power, which the course, the spirit of the world, maintains over man. It distorts all his ideas. We must agree with it, if we would have peace, honor, respect and power; those who oppose it, are regarded with wrath. The *origin* of this spirit is in the prince of darkness. He who stands outside of Christ, stands in fellowship with Satan; for he thinks and lives in accordance with the maxims of the evil spirit.—“Prince of the power of the air!” This description is apt, because the evil spirit is not a visible member of human society, and yet is *about us*, in our circle, in the sublunary world.—Satan was therefore the ruling power in heathenism, and accordingly this cannot be regarded as a healthful and normal development of religion. His influence still continues.—To deny this activity of Satan is to bring water to his mill.—The bodily resurrection of Christ has as a consequence a spiritual resurrection of men.—It is contrary to the proud consciousness of man, to live by the grace of God, and yet he cannot live by any thing else than grace. All is of grace: that we may hear the gospel, God opens our understanding, and makes our hearts willing to believe.—What would have occurred had Christ not come? Socrates, Plato, Pythagoras appeared 4-500 years before Him—what had they helped the world? He who thinks that others would have come after them, who would have helped, will wait in vain for—

ever.—On the one side Paul excludes works, on the other he requires them.

STIER:—God not only raised Him from the dead, but the dead in Him.—The air which exhales from earth the old villain who hides therein and uses it, thoroughly knows how to turn and pour in opposition to the gales from heaven.—*Mercy* removes misery and death, Love appears instead of wrath, blessing, delivering, saving.—First life, the new creature, then we may speak of walk and good works.—Life, as just begun, is not complete, does not stand still, but grows, develops, forms and employs itself. It proceeds from the Risen One continually as the Spirit of sanctification.

SPURGEON:—*Spiritual quickening*: Jairus's daughter, the young man at Nain, Lazarus, 1) Illustrations of the different circumstances in which those who are really dead are to be found; 2) Illustrations of the various means of grace through which they are quickened by the power of the same Spirit; 3) Illustrations of experiences through which those who have been made alive pass after their quickening.

LANGBEIN:—The glorification of Christ, the glorification of Redeemed ones: 1) God has quickened us together with Him, 2) raised us together with Him, 3) transferred us into heavenly places in Him.—*Gesetz und Zeugnis*: Bow thy knees and rejoice over the great gracious plan of God: 1) that we fully survey it in Christ, 2) that each of us has his place in it, 3) that it has become actual in many respects through the word and faith and in the Holy Ghost.

[SCHENKEL:—Sin a fountain of death in apparent life.—The kingdom of Satan in its dreadfulness and nothingness.—The blessedness of the Christian: 1) It has a firm basis, that of grace; 2) It leads them to a certain way, that of faith.—Our hope that in the course of ages God will manifest Himself yet more gloriously by means of the grace and truth made known in Christ. "Faith opens our eyes, ears, mind and heart; giving us (1) the heavenly desire, (2) the Divine knowledge, (3) the Divine taste, (4) the truth of life" (from PASSAVANT).—R.]

[EADIE:—Ver. 1. The epithet "dead" here

implies: 1. Previous life; 2. Insensibility; 3. Inability. He cannot because he will not, and therefore he is justly responsible.—Ver. 2. They did not pursue indulgences fashionable at a former epoch, but now obsolete and forgotten. Theirs were not the idolatries and impurities of other centuries. No; they lived as the age on all sides of them lived—in its popular and universal errors and delusions; they walked in entire conformity to the reigning sins of the times.—Ver. 3. *Si Deus non irascitur impiis et injustis, nec piis justosque diligit* (LACTANTIUS).—Ver. 4. Though mercy has been expended by God for six milleniums, and myriads of myriads have been partakers of it, it is still an unexhausted mine of wealth.—The love is great—a great God is its possessor and great sinners are its objects.—Ver. 5. Life may be feeble at first, but the sincere milk of the word is imbibed and the expected maturity is at length reached. Its first moment may not indeed be registered in the consciousness, as it may be awakened within us by a varying process.—Ver. 6. The quickened soul is not merely made aware that in Christ, as containing it and all similar souls, it is enlivened, and raised, and elevated, but along with this it enjoys individually a conscious life, resurrection and session with Jesus.—Ver. 7. All the grace in this kindness shown in the first century is a lesson even to the nineteenth century. What God did then, He can do now and will do now; and one reason why He did it then was, to teach the men of the present age His ability and desire to repeat in them the same blessed process of salvation and life.—Ver. 8. Look at salvation in its origin—it is "by grace;" in its reception—it is "through faith;" in its manner of conferment—it is a "gift."—Ver. 9. If man be guilty, and being unable to win a pardon, simply receives it; if, being dead, he gets life only as a Divine endowment; if favor, and nothing but favor, has originated his safety, and the only possible act on his part be that of reception; if what he has be but a gift to him in his weak and meritless state—then surely nothing can be further from him than boasting, for he will glorify God for all.—R.]

2. Extolling comparison of their previous and their present condition.

- 11 Wherefore remember, that ye *being* in time past Gentiles, [that once¹ ye, Gentiles] in the flesh, who are called [the] Uncircumcision by that which is called the
- 12 [or by the so-called] Circumcision in the flesh made [wrought] by hands; That at that time² ye were [ye were at that time] without Christ, being aliens [alienated] from the commonwealth of Israel, and strangers from the covenants of [the] promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometime [once] were far off are made [were brought]³ nigh by [in] the
- 14 blood of Christ. For he is our peace, who hath [omit hath] made both one, and hath broken down the middle wall of partition *between us* [and broke down the

15 middle wall of the partition,]; Having abolished [or done away]⁴ in his flesh the enmity, *even* the law of [the] commandments *contained* [expressed] in ordinances; for to make in himself of twain [that he might create the two in himself⁵ into] one
16 new man, *so* making peace; And that he might reconcile both [And might reconcile them both]⁶ unto God in one body by [in one body to God through] the cross,
17 having slain the enmity thereby [on it]: And [he] came and preached peace to you which [who] were afar off, and [peace]⁷ to them that [those who] were nigh.
18 For through him we both have [our]⁸ access by [in] one Spirit unto the Father.
19 Now therefore [So then] ye are no more [longer] strangers and foreigners [sojourners], but [ye are]⁹ fellow-citizens with the saints, and of the household of God;
20 And are built [Built up] upon the foundation of the apostles and prophets, Jesus
21 Christ [Christ Jesus]¹⁰ himself being the chief corner *stone*; In whom all the building¹¹ fitly framed together groweth [is growing] unto a holy temple in the
22 Lord: In whom ye also are [being] builded together for a habitation of God through [in] the Spirit.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 11.—[**N**.³ **D**.³ **K**. **L**, and a number of versions and fathers support the order of the *Rec.* (*ὁὐκ ἐστὶν*), which Braune seems to prefer, but Lachmann, Tischendorf, Meyer and English editors accept the reading of **N**.¹ **A**. **B**. **D**.¹ (*οὐκ ἔστιν*). The former arose from a regard for euphony in all probability. The pointing adopted above accepts *τὰ ἐνθὺ ἐν σαρκί* as in simple apposition to *ἡμεῖς*, a view strengthened by the correct reading (see Ellicott).—The usage respecting the article in English differs from that in Greek, as the alterations in this verse indicate.—**R**.]

² Ver. 12.—[The *Rec.* inserts *ἐν* before *τῷ* *καὶ τῷ*, with **D**.³ **K**. **L**, and some versions, but it is omitted in **N**. **A**. **B**. **D**.¹ **F**, by most fathers; rejected by nearly all modern editors (Hodge retains it without remark) as an explanatory gloss, the preposition being more usual and perhaps more correct in such cases.—The same gloss occurs in the *Rec.* again (iii. 5).—**R**.]

³ Ver. 13.—[The *Rec.* reads *ἐγγὺς ἐγγενῆς ἡμεῖς*, on the authority of **D**. **F**. **K**. **L**, Greek fathers; accepted by Meyer, Ellicott and others, on the ground of the contrast with *μακρὰν*. Lachmann, Alford, Braune, and others accept the order of **N**. **A**. **B**, versions, which is quite as well supported.—On the emendations see *Exeg. Notes*.—**R**.]

⁴ Ver. 15.—[As Braune adopts the construction favored by the *E. V.*, only verbal changes have been made in the first half of this verse. But it is doubtful whether this is correct. The other prominent opinions require the following renderings: "Broke down the middle wall of the partition—to wit, the enmity—in His flesh, having made void the law of the commandments *expressed* in decrees" (Ellicott). This joins *ἐχθρὰν* in apposition to *μερόστροχον*, and *ἐν τῇ σαρκὶ αὐτοῦ* to *ἀσάρκα*. The other view, that of Meyer, De Wette, Hodge (and preferred in the additional notes), accepts the apposition, but joins "in His flesh" to "abolished:" "Broke down the middle wall of partition, to wit, the enmity, having in His flesh done away the law," etc. In any case we ought to put a comma instead of a colon at the close of ver. 14.—**R**.]

⁵ Ver. 15.—[The *Rec.*, **N**.³ **D**. **K**. **L**, most cursives and fathers read: *ἐαυτοῦ*, accepted by Meyer and most commentators. **N**.¹ **A**. **B**. **F**, 10 mss.: *αὐτοῦ*, accepted by Lachmann, Alford. The authorities are about equally divided, the latter being the more difficult reading, too difficult in fact, since the pronoun must be referred to Christ, and that would be intolerably harsh with this reading. Besides the Greek *ε* might easily be dropped, either from the interchange of forms, or after *ἐν*, as Meyer suggests.—The *E. V.* is very unfortunate in the structure of its clauses here, making two co-ordinate final clauses differ as widely as possible in form.—**R**.]

⁶ Ver. 16.—[We may render here: *both of us with equal correctness.—Reconcile again* may be the true meaning, but I hesitate in adopting it.—*In one body* is to be closely connected with *both*. To instead of *unto* (*E. V.*) for the simple dative.—*Through* best expresses the sense of *διὰ*.—*On it* is more exact than *thereby*, the reference being to the cross.—We might put a period at the close of this verse, but the insertion of the subject in verse 17, indicates the want of close connection.—**R**.]

⁷ Ver. 17.—**N**. **A**. **B**. **D**. **E**. **F**. **G**, and others: *εἰρήνην τοῖς ἐγγύς*. The emphatic repetition is well attested, and an omission by the transcribers is more probable than an insertion. [So all modern editors and commentators, even the most conservative as regards the *Recepta*.—**R**.]

⁸ Ver. 18.—[The article here is almost equivalent to the possessive.—The *E. V.* again renders *ἐν*, *by*.—**R**.]

⁹ Ver. 19.—[The *Rec.* omits *ἐαυτοῖς*, with **D**.³ **K**. **L**, versions and fathers; but it was probably deemed superfluous, instead of emphatic; it is found in **N**. **B**, (both *ἀλλὰ ἐαυτοῖς*), **A**. **C**. **D**.¹ **F**, accepted by modern editors.—**R**.]

¹⁰ Ver. 20.—[The *Rec.* reads *Ἰησοῦ Χριστοῦ* on the authority of **C**. **D**. **E**. **F**. **G**. **K**. **L**, several versions and a number of fathers; accepted by Scholz, De Wette, Meyer, Ellicott. **N**.² **A**. **B**, the Vulgate and other versions, some fathers, support the order: *Χριστοῦ Ἰησοῦ*; adopted by Tischendorf, Lachmann, Alford and others. **N**.¹ has only *τοῦ Χριστοῦ*, which Braune seems to favor. On the whole the order of the *Rec.* should be given up.—**R**.]

¹¹ Ver. 21.—[The *Rec.* inserts *ἡ* between *πᾶσα* and *οἰκοδομή* (**N**.² **A**. **C**, some cursives), but it is omitted in **N**.¹ **B**. **D**. **E**. **F**. **G**. **K**. **L**, most cursives, and is rejected by nearly all modern editors. The briefer reading is difficult, and the change was an easy way of avoiding it, just as following the *Rec.* now-a-days saves a little trouble to the commentator.—**R**.]

EXEGETICAL AND CRITICAL.

Detailed description of their previous condition.

Vers. 11, 12.*

*[Dr. Hodge gives the following analysis of this paragraph: I. Their former relation.—1. To the Church as foreigners and aliens. 2. To God as those who were far off, without any saving knowledge of Him, or interest in His promise—vers. 11, 12.—II. The means by which this alienation from God and the Church has been removed, viz., by the blood of Christ. 1. Satisfying the demands of justice it secured reconciliation with God. 2. Abolishing the law in the form of Mosaic institutions, it removed the wall of partition between the Jews and Gentiles—both are united in one body and reconciled to God—vers. 13-18.—III. The Ephesians are therefore united with God and His people. 1. They are represented as fellow-citizens of the saints. 2. They are members of the family of God. 3. They are constituent portions of that temple in which God dwells by His Spirit—vers. 19-22.—**R**.]

Ver. 11. **Wherefore remember.**—*Διὰ τοῦτο*, "wherefore," refers, like i. 15: *διὰ τοῦτο*, to the preceding section (STIER, BLEEK), since the object of "remember" is their previous quite as well as their present condition, or the "creating" of those who were "dead." *Talis recordatio gratum animum acuit et fidem roborat* (BENGEL), taking into view not merely the obtained riches, but also the poverty and misery from which they were released. The reference to vers. 5-10 (MEYER) is not correct, since ver. 5 resumes the object of vers. 1-3, and ver. 4 contains the subject, nor that to the last thought only (CHRYSOSTOM), since this sums up the whole. [ELICOTT suggests the reference "to the declaratory portion of the foregoing paragraph, vers. 1-7; vers. 8-10 being an argumentative and explanatory addition.—**R**.]

That once ye, Gentiles in the flesh, *ὅτι ὑμεῖς ποτὲ [ποτὲ ὑμεῖς] τὰ ἔθνη ἐν σαρκί.*—(See *Textual Note 1.*) The *ἦτε* (ver. 12), introduced by the resumptive *ὅτε* after the apposition, belongs here, so that it need not be supplied. "Ye" means those who are now Christians (*σῳσμένοι*), and that they have been "Gentiles in the flesh" is marked by *ποτὲ*. Accordingly *τὰ ἔθνη ἐν σαρκί* is a predication appositional phrase. The article marks the designation as one well-known, the substantive, which in itself has no dishonorable meaning, being used with a reference to *ὁ* 11, and thus with the additional notion of a fault. Accordingly, Paul adds, "in the flesh." This is not *κατὰ σάρκα* (vi. 5; Rom. ix. 3, 5; 1 Cor. x. 18), which denotes a relation, while here a status is spoken of, one which has been, but is no longer existing (*ποτὲ*). Joined without the article it forms with "Gentiles" one conception: *Gōim* in the flesh, denoting what is external: Ye former heathen in the flesh, in the natural condition, uncircumcised, without a sign of the covenant, not even externally, in the flesh, endowed with the known sign of the people of God. [*Σάρξ* is taken in this its simple meaning by nearly all later commentators (MEYER, ELLICOTT, ALFORD, HODGE, EADIE, for the very good reason that the context plainly points to it, especially *ἐν σαρκί* just below. Braune's view of the construction is also the usual one.—R.) Otherwise we must take *τὰ ἔθνη* without any reference to heathenism and the therewith connected deficiencies, as the nations excepting Israel, and find its quality denoted in the added phrase, as designating what was defective in them. BENGE: *hoc considerate Paulus conjungit cum GENTIBUS; nam Judæi gentes simpliciter dicebunt præputium, non præputium in carne*—Gentiles, not Gentiles in the flesh. Hence it is incorrect to take *ἐν σαρκί* = *natalibus, origine carnati* (GROTIUS); for this they would continue to be. Nor does it designate the carnal mind, the unholy life (AMBROSE, ANSELM, CALOVIVS), nor has it a typical reference (STIER) for which Heb. vii. 16; ix. 10, give no occasion.

Who are called the Uncircumcision by that which is called [the so-called] Circumcision in the flesh wrought by hands [*οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκί χειροποίητοι.*].—*Ἀκροβυστία*, "uncircumcision," is evidently in apposition to "Gentiles in the flesh," and *οἱ λεγόμενοι*, already prepared for by *τὰ* before *ἔθνη*, is placed first for emphasis. The nations are called "Uncircumcision" on account of heathenism, the absence of the sign of the covenant in the flesh. The abstract noun, denoting here the essential point, is here a name also; hence it stands for the concrete = the uncircumcised. Col. iii. 11; Gal. ii. 7; 1 Cor. vii. 19, and *περιτομή* = the circumcised. In the phrase "who are called the Uncircumcision," the fact that they were (LUTHER) and are so termed, is stated here objectively, while in *ὁ πὸ τῆς λεγομένης περιτομῆς*, instead of *τῶν λεγόμενων*, which is called, instead of *are* called, it is indicated that the thing and the name do not coincide in the same way, i. e., by the so-called

circumcision, the so called 'circumcised.* Accordingly the added phrase "in the flesh," corresponding precisely with "in the flesh" in the last clause, marks the externalness, in the flesh where it takes place.

Χειροποίητοι, "wrought by hands," is added with special emphasis, forming the antithesis to *ἀχειροποίητοι*, Col. ii. 11, and to what is perfect, wrought by God (Heb. ix. 11, 24; Acts vii. 48; xvii. 24). It has a typical reference, as the passages in Hebrews plainly affirm, so that this reference is not contained in *ἐν σαρκί*, which is not opposed to *ἐν πνεύματι*, either here or in the previous clause (STIER). Hence we should connect closely "circumcision in the flesh," and explain: which is made by hands in the flesh (MEYER, BLEEK). There is indeed a special significance in circumcision, which is mentioned by Moses (Deut. x. 16; xxx. 6), and the prophets (Jer. iv. 4; ix. 24, 25; Ezek. xlv. 7, 9). This the Apostle does not wish to undervalue; he only does not permit it to pass for something merely external, over against that of the heart, wrought by God (Phil. iii. 3; Rom. ii. 29; Col. ii. 11), to which that wrought in the flesh points.† He marks here the Jew in the people of Israel; the Jew, who remains satisfied with this external mark of the covenant with Israel, is a so-called circumcised one, and exalts himself without reason arrogantly above the uncircumcised and unclean nations. How miserable must be the condition of the heathen, who are despised by the Jew! So much the more glorious is it that they as Christians are now exalted above the latter. Hence we should not accept here a repugnance toward the Jews (RUECKERT), or an advantage of the Gentiles (CHRYSOSTOM), or the opinion, that uncircumcision was no detriment to the Gentiles, and circumcision no advantage to the Jews (CLARIUS). *In ea æqualitate, quam antea commemorat apostolus, nunc latente inæqualitate profert, ut Gentes, quo longius a Deo abstant, eo plura se gratiæ Dei debere fateantur* (BEZA).

Ver. 12. That ye were at that time [*ὅτε ἦτε τῷ καιρῷ ἐκείνῳ*].—*ὅτε*, "that," is a resumption of the first *ὅτι* (ver. 11), and connects with "remember," adding to the *status miserabilior* of the heathen, already defined, the inner side. The verb placed first for emphasis marks the past, and *τῷ καιρῷ ἐκείνῳ*, the dative of time (Luke xii. 20: *ταύτη τῇ νυκτί*; WINER, p. 205) renders it even more prominent than *ποτὲ* (ver. 11).

Without Christ, χωρὶς Χριστοῦ.—*Χωρὶς* ad subjectum, quod ab objecto sejunctum est, refertur, *aveu, ad objectum, quod a subjecto abesse cogitandum est* (TITTMANN, *Syn.*, I. 93 ff.). Thus *χωρὶς Χριστοῦ* affirms: the heathen are in a condition, where they are deprived of Him: *vos eratis*

* [The Gentiles were called and really were the *ἀκροβυστία*; the Jews were called the *περιτομή*, but were not truly so" (ELLICOTT).—R.]

† [Here again ELLICOTT is excellent. He renders: *performed by hand in the flesh*, to bring out the connection more accurately, and calls the phrase "a tertiary predication added by the Apostle reflectively rather than descriptively; 'the circumcision,—yes, hand-wrought in the flesh; only a visible manual operation on the flesh, when it ought to be a secret spiritual process in the heart; only *κατατομή*, not *περιτομή*.'"—R.]

*procul a Christo; ἀνευ Χριστοῦ esset; Christus non aderat vobis.** "Christ" refers to the promised One, the eternal Son of God; since a time is spoken of when He had not appeared in the form of a servant. Hence the name "Jesus" is not inserted. Christ, by means of ἐπιδήμια νοστή (OLSHAUSEN), as the Angel of the Covenant (RUECKERT), dwelt already in the people of Israel (see 1 Cor. x. 4), and the people of God stood in an attitude of longing, hope, trust and faith, towards the coming One. The antithesis is in ver. 13: "in Christ Jesus." Hence we have here the summary which is expanded in the succeeding clause; this is not then a first point followed by a second and third (SCHENKEL), but a κεφάλαιον. [HODGE takes the following clause as a confirmation of this phrase, but ELLICOTT, more correctly, as an elucidation of its significance.—R.] It is incorrect also to explain it as = *sine Christi fide vel notitia* (ANSELM, CALOVIUS).

Being alienated from the commonwealth of Israel, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ.—This is the first of two co-ordinate members of one thought; it describes the external relation, the other the internal. We have marked here, a separation from the πολιτεία of the people of Israel, which has become and will become ever greater, and at the same time an internal estrangement (comp. iv. 18; Col. i. 21). The word indicates, if not an original fellowship, still an earlier nearness and equality. BENGE: *Abalienati, non: alieni; participia præsupponunt, gentes ante defectionem suam a fide patrum, imo potius ante lapsum Adami, fuisse participes lucis et vite.* So RUECKERT, OLSHAUSEN, STIER. [MEYER does not think this notion of a previous fellowship is here implied. ALFORD: "Gentiles and Jews were once united in the hope of redemption—this was constituted, on the apostasy of the nations, into a definite πολιτεία for the Jews, from which and its blessings the Gentiles were alienated." To which ELLICOTT adds: "The Gentile lapsed from it, the Jew made it invalid (Matt. xv. 6, comp. Chrysostom); and they parted, only to unite again (ἔθνη καὶ λαοὶ Ἰσραήλ, Acts iv. 27) in one act of uttermost rebellion, and yet, through the mystery of redeeming love, to remain thereby (vers. 15, 16) united in Christ forever."—R.]

By πολιτεία (ARISTOTLE: τῶν τῆν πόλιν οἰκοῦντων τὰς τις) we necessarily understand here according to the context the constitution of the State, the external polity, from which the Gentiles were ever further removed; a reference to

the theocracy also is of course included. Hence too the theocratic name of honor, of "Israel" (Gen. xxxii. 28), not "of the Jews." *Tota respublica Israelis spectabat Christum* (BENGE). Comp. John i. 48; Rom. ix. 4, 6; 2 Cor. xi. 22; Gal. vi. 16. The genitive τοῦ Ἰσραήλ denotes the possessor, the usufructuary, of the πολιτεία. [So ELLICOTT, who rightly insists that the word marks their religious and spiritual, rather than their national or political distinctions. HODGE and ALFORD accept as more simple the view of HARLESS, that the genitive is that of the identical nation: "the commonwealth which is Israel." ALFORD notices that the word "alienated" requires an objective reality as its reference, hence the meaning mentioned next is to be rejected.—R.] Certainly we should not refer this to the civil constitution (ANSELM, GROTIUS), for which a Roman or Greek could have no desire; what the Gentiles, who became Christians, lacked previously and now possessed, was certainly not "places of honor" or "citizenship in the Jewish State" (HARLESS). We should not then think of citizenship (BULLINGER, CALVIN).

And strangers from the covenants of the promise, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας.—This clause is closely connected with the preceding (καὶ), as a formula. So too the words correspond: "strangers" to "alienated," "covenants" to "polity," "promise" to "Israel." "Strangers" respects what has come to pass in the course of development or the internal position, which that development furthers (BULLINGER: *eandem rem significat utraque, nisi quod posterius prius*); "covenants" designates the repeated renewal of the covenant from Abraham to Moses (Gen. xii. 2 f.; xiii. 15; xv. 18; xvii. 20; xxii. 16 ff.; xxvi. 2 ff.; xxviii. 13 ff.), to the prophets; the context speaks merely of the time before Christ. All these repeated agreements, however, serve the one promise given to Abraham referring to all nations as well as characterizing the covenants, and echoing again and again. So in Rom. ix. 4: "the covenants" and "the giving of the law" are placed side by side. Hence this is not to be referred to the two covenants, the old and the new (CALOVIUS and others), or to the two tables of the law (BEZA and others).

Having no hope, etc.—Here again we have two clauses connected and belonging together. Ἐλπίδα μὴ ἔχοντες, "having no hope," owing to the absence of the article, denotes that they have no hope of any kind; not merely a definite hope, but all hope is denied in their case. Hence we should not understand it of the resurrection and eternal life (BULLINGER, GROTIUS), or of the promised possessions (ESTIUS, BENGE), as the object of the hope, nor indefinitely of deliverance (HARLESS). At most we might join to it from the following ἀθεοί, in accordance with Acts xxiv. 15: "toward God." πρὸς (εἰς) τὸν θεόν. In 1 Thess. iv. 13 we find the expression used as absolutely as here. The negative μὴ is used with the participle in this

* [On this distinction EADIE remarks: "Not to contradict this refinement, we might add, that ἀνευ, allied to *in, un, ohne*, might, in a general sense, signify privation; but χωρίς marks that privation as caused by separation. The Gentiles are viewed as being not merely without Him, but far away from Him. Their relation to Him is marked by a great interval—χωρίς. But, as ELLICOTT says, 'this distinction must be applied with caution, when it is remembered that χωρίς is used forty times in the New Testament, and ἀνευ only three times.'"—The connection of this phrase with ἀπηλλοτριωμένοι: "that at that time, being without Christ, ye were excluded from theocratic privileges" (DE WETTE, following the punctuation of LACHMANY, EADIE, though not decidedly in his second edition), is properly deemed harsh by ELLICOTT and ALFORD, though it ought not to be termed "clumsy beyond precedent" by the latter, since there are no clumsy tricks possible in interpretation that have not found a field for their exhibition in Biblical Exegesis (!)—R.]

* [The genitive seems to be one of privation, or inverted possession. Bernhardy, *Syn.* iii. 49, p. 171; Kühner, ii. 163. Comp. WINER, p. 185, who takes the genitive here as one of separation, properly following the noun ξένος. ELLICOTT: genitive of the point of view.—R.]

clause, which is dependent on *μνημονεύετε*, "remember," as a subjective negative. WINER, p. 444. Accordingly this clause is not to be put in dependence upon the preceding "strangers," etc. (BENGEL: *si promissionem habuissent, spem habuissent illi respondentem*; HARLESS); the clause would thus also be loosened from its close connection with the following one: *καὶ ἄθεοι ἐν τῷ κόσμῳ*.

Without God.—*ἄθεος* is stronger than *χωρὶς θεοῦ*, corresponding to *θεὸν οὐκ ἔχει* (2 John 9; 1 John ii. 23), = "not having God." The essence of heathenism is Atheism (Rom. i. 21 ff.); the worship of devils and *εἰδωλά* (1 Cor. x. 20; xii. 2) does not take the place of God; "for polytheism is atheistic," and that philosophy is first correct, which throws this off in its thoughts respecting God. BENGEL: *non statuerant, nullos esse deos* (Acts xix. 35): *sed verum Deum ignorabant; tantum aberat, ut haberent* (1 Thess. iv. 5). He who is *ἄθεος* is, not merely as respects religion, but also as respects morality, God-less, and heathen immorality is different from Jewish immorality. Hence HARLESS should not wish to exclude this as if it were true enough but not pertinent here, where the distinction from the people of Israel is set forth, they being however included also under sin. MEYER, against the context, weakens the idea, by taking it as passive: *God-forsaken*. [Of the three senses of *ἄθεος*: active opposed to God), *neuter* (ignorant of God, without the subordinate notion of impiety, which BRAUNE prefers), and *passive* (forsaken of God, without God's help), the latter seems most prominent here, and is accepted by HODGE, EDIE, ELLICOTT, ALFORD, mainly on the ground that the whole passage is passive in its character. This is the gloomiest view, and hence the most probable one, though the others stand so close; related to it, that it is hardly correct to term this a weakening of the idea.—R.] The connection with the preceding clause is evident, God is the God of hope (Rom. xv. 13; 2 Thess. ii. 16). Comp. *Doctr. Note*, 2.

In the world *ἐν τῷ κόσμῳ*, sets forth the antithesis to "th commonwealth of Israel," denoting the "unodly where" (MEYER), and marking in any case the fearful element of *ἄθεος*, the place, where "sure hope, a firm hold" is so urgently needed (OLSHAUSEN), the place without the Creator n the service of nature and the creature, without a Redeemer in need and sin, without constation and salvation in vanity and nothingness. Hence it is not=*inter ceteros homines, in his terri* (KOPPE), in profane humanity, the heathen world (MEYER), or in the world created and ruled y God (GROTIUS, RUECKERT).

Finally it must e remarked in regard to the structure of this sentence, that the two pair of clauses which unfold the meaning of "without Christ," each contain two related connected thoughts, and the two in the first pair stand in such a relation to the two in the second pair, that the first corresponds to the fourth and the second to the third. [The various correspondences as well as the relation to the leading clause of the verse are aptly expressed by EDIE: "Being Christless, they are described in regular gradation as being *churchless, hopeless, godless and homeless*."—R.]

Ver. 13. *Fundamental trait of their present condition.*—**But now, in Christ Jesus** *[νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ]*.—The thought of this verse is still in dependence on "remember" (ver. 11); the Apostle however breaks off into the independent, antithetical form. "But now" is in contrast with "once" (ver. 11), "at that time" (ver. 12), and as there the past was described by "without Christ," so here the present by "in Christ Jesus;" the latter form being fuller than the former, because the Promised One has come, the eternal Son of God has become man.* The Apostle does not refer to "the 'now' of the present 'simply,' but to the present in their fellowship with Christ" (HARLESS). Still we need not supply either *ἐστε* (BAUMGARTEN-CRUSIUS) or *ὄντες* (CALVIN), nor connect the phrase exclusively with "now" (HARLESS); both belong to *ἐγενήθητε* below, in fact to the whole sentence.

Ye who once were far off were brought nigh in the blood of Christ, *ὅτι οἱ ποτὲ ὄντες μακρὰν ἐγενήθητε ἕγγυς ἐν τῷ αἵματι τοῦ Χριστοῦ*.—The position of the words obliges us to regard *ἐν Χριστῷ Ἰησοῦ* as rendered specially prominent, as a general definition of modality, and *ἐν τῷ αἵματι τοῦ Χριστοῦ*, "in the blood of Christ," as a special one, so that the latter is to be taken as a more precise explanation of the former; it is not then in apposition with it; both belong to the verbal notion "were brought nigh." Then again "ye" has now another qualification than before: "who were once far off," as corresponding to ver. 12 ("alienated"—"strangers"). Comp. i. 17; Acts iii. 39; xvii. 27 ("though He be not far from every one of us"); Mark xii. 34 ("Thou art not far from the kingdom of heaven"). These words have a reference figuratively to our relation to God; the heathen are thus spoken of in prophecy (Isa. xlix. 1; lx. 3, 4; lxvi. 19; lv. 5; lvii. 19) in their relation to both God Himself and His people. BUCER: *qui hactenus non fuisti populus domini, jam esis populus domini*. The distance and nearness include both the relation to God and that to His people; hence should not be referred either to the former alone (MATTHIES), or to the latter alone (RUECKERT, OLSHAUSEN, BLEEK). BENGEL: *procul a populo Dei et a Deo*. It is not sufficient to say: *longe erat a cognitione Dei veri et a spe vite celestis* (GROTIUS), still less: *μακρὰν homines miserimi, ἕγγυς, felicissimi* (KOPPE). The approach is something which develops (*ἐγενήθητε*), has a history; † the means rest in and proceed from what is expressed by: "in the blood of Christ." This is almost—"through his blood," *διὰ τοῦ αἵματος αὐτοῦ* (i. 7); the prepositions *ἐν* and *διὰ* are, however, both used in Col. i. 16: *ἐν αὐτῷ—δι' αὐτοῦ*. The latter denotes the cause, through which any thing takes place, comes into position or existence, the former the permanent ground,

* [The reference to the personal Messiah, to Jesus of Nazareth, who is the Christ, seems to be quite certain (comp. ELLICOTT and EDIE).—R.]

† [The verb is the aorist passive, expressing the effect of a definite event in the past, though the idea of *becoming* or *being* gradually brought is not to be forgotten. They were brought nigh, they became nigh through the instrumentality of another.—R.]

on which it has its continuance.* (WINER, p. 362. The word "Christ" here has special significance: it marks the Son of God beside the word "blood," which marks "the form of a servant.")

Closer explanation respecting the nature and genesis of their present condition. Vers. 14-18.

Ver. 14. **For he is our peace** [αὐτὸς γὰρ ἡ εἰρήνη ἡμῶν].—The position is emphatic, "He," not the unemphatic subject, but He Himself (WINER, p. 142). [He and none other; so most commentators.—R.] His Person is "our peace." The article marks the peace as well-known, more closely defined. BENDEL aptly says: *pax, non modo PACIFICATOR; nam sui impensa pacem peperit et ipsi vinculum est UTROMQUE*. The allusion to passages in prophecy (Mic. v. 4; Isa. ix. 5, 6; lili. 7; lili. 5; Zech. ix. 10, etc.; also Ps. lxxii.) is unmistakable. This is denied by BAUMGARTEN-CRUSIUS. The Messiah is indeed called **ΠΡ**, not merely Prince of Peace, *εἰρηνοποιός*. The genitive ἡμῶν, "our," merely denotes that the peace belongs to them, does not say whether the peace is among themselves or between them and God. This is determined by the context. On the nature of this peace, see Doctr. Note 3b.

Who made both one, ὁ ποιήσας τὰ ἀμφοτέρα ἓν.—He is therefore "the peace" through an act (ὁ ποιήσας with αὐτός, *quippe qui fecit*), which is set forth here only generally: made one, *ἐν ποιεῖν*. Here we find a closer definition of the idea "peace," not of "our," as the neuter requires. Τὰ ἀμφοτέρα, like τὰ μόρφα, ἀσθενή, κ. τ. λ., 1 Cor. i. 27 f., designates the general: what is of two kinds, "what opposes because sundered" (MATTHIES). The annulling of an existent variance is thereby noted as the nature of the peace. Hence we may not say that the neuter is=τοῦ ἀμφοτέρου (vers. 16, 18), τοῖς δύο (ver. 15), as KOPPE, MEYER and others think, nor does the neuter ἐν define the neuter τὰ ἀμφοτέρα (BENDEL). ["Both" is usually referred to "Jews and Gentiles." This is a legitimate inference, but BRAUNE holds that the statement here does not require any specific reference.—R.]

And broke down the middle wall of the partition [καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας].—The indefinite notion of "making one" is now more closely defined; καὶ adds in a figure the main point; hence it is not expegetical (MEYER). [The explanatory or expegetical force of καὶ is accepted by EADIE, ALFORD, ELLICOTT. It is correct, if the previous clause has a distinct reference to the Jews and Gentiles: who made both Jews and Gentiles one, viz., in that He broke down, etc. There seems to be nothing gained by adopting BRAUNE's view, while the other most obviously suggests itself.—R.]

* [The strictly instrumental sense does not belong to ἐν, even here, where it seems so natural. At all events the idea of immanent instrumentality is as much as can be conceded in that direction. ALFORD rightly prefers "in" as more comprehensive: "The symbol of a fact in which—the seal of a covenant in which—your nearness to God consists." HODGE accepts "by" as the proper rendering without question.—R.]

† [This particle introduces a confirmatory explanation of the preceding verse (so most commentators).—R.]

Τὸ μεσότοιχον τοῦ φραγμοῦ (like ἔρκος ὁδόντων)=the partition wall of the fence, that is, the partition wall which is in the fence, denoting in the figure of an independent object a quality and effect of the hedge. [So HARLESS]. The leading idea is found in the first noun, the wall set up between the two, the Gentiles without the promise and covenant of God, and the Jews, the people of promise, which contains in itself the notion of separation; the participle applies to it. Therefore τοῦ φραγμοῦ is not the genitive of apposition (MEYER) or to be resolved into τὸν φραγμὸν τὸ μεσότοιχον ὄντα (GUMM, *Clavis, sub voce*); in that case we would have found here τὸν φραγμὸν τοῦ μεσοταίχου. LUTHER too is incorrect: and has broken down the hedge, which was between. Nor is it=μεσότοιχον διαφράσσον (GROTIUS and others). Unserviceable here also is the distinction of BENDEL: *paries disjungit domos, sepes regiones*. From Matth. xxi. 33; Isa. v. 2, we are shown that φραγμός (in agreement with ver. 15) refers to the law, that is, to its quality or effect in separating the people of God, which permits it to be regarded as a partition wall. We may also refer it to the temple in which a type of the spiritual is presented, and to which the expressions here selected point; there was there a court of the Gentiles (Acts xxi. 28), though only in latter times, in the last temple; a veil, which separated like a wall, rent first at the death of the Redeemer. Hence the word λύσας is aptly chosen (John ii. 19; Matth. v. 17; Gal. ii. 18; 1 John iii. 8; 2 Pet. iii. 10).*—All reference to be separated residence of Jews in cities, as in Frankfurt, Rome and elsewhere (GRONOW and others) and the like is to be rejected.

Ver. 15. **Having abolished (done away) in his flesh the enmity, even the law of the commandments expressed in ordinances** [τὴν ἐχθραν, ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγματι καταργήσας. See Textual Note 4]. The Apostle now adds, without a connecting particle, the meaning of the figure: he construes it thus: τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ καταργήσας, but during the dictation inserts after αὐτοῦ the phrase τὸν νόμον τῶν ἐντολῶν ἐν δόγματι, the banner of this unity; these two objects in the accusative representing two sides of one object, hence very well allowing the dependence on καταργήσας. Τοῦ μεσότοιχου corresponds τὴν ἐχθραν, denoting simply the literal reality, the division the hostile separation and antagonism of Jews and Gentiles, and, since there is nothing to indicate any limitation, but as the context rather points to enmity of man towards God which is active behind this hostility of the Jews and Gentiles, including this latter at the same time (ver. 16). [SALFORD and ELLI-

* [EADIE, ALFORD, ELLICOTT follow DE WETTE in taking τοῦ φραγμοῦ as the genitive of possession: the wall which pertained to, or belonged to, the fence. This view has the advantage of giving a wide reference to φραγμός. ALFORD finds a primary allusion to the ending of the wall of the temple, a view which is supported by the complex idea of peace running through our passage. He takes φραγμός of which μεσότοιχος is the instrument—the whole legal system, ceremonial and moral, which made the whole separation—of Jew from Gentile,—and the background of both from God. (So ELLICOTT).—R.]

COTT: "The enmity due not only to Judaical limitations and antagonisms, but also and, as the widening context shows, more especially to the alienation of both Jew and Gentile from God."—R.] BUCKER: *Vera tamen inter Judæos et ethnicoſ inimicitia, i. e., diversitas erat, quod illi verum Deum colerent, hi minime.* It is incorrect to refer it exclusively to the enmity against God (GREEK FATHERS, HARLESS and others) or to the enmity between the Jews and the Gentiles (AMBROSIAS-TER, ERASMUS, BLEEK [EADIE, HODGE] and others), or to understand only the cause of division that is the law (LUTHER, CALVIN and others). It is correct however to understand that the Apostle places by the side of the existing fact, τὴν ἐχθράν, the cause of the same, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι.

The law has its contents in "commandments." ἐντολαί, the injunctions to be regarded and executed, are both the purely moral and the ceremonial commandments of God (Matth. xv. 3; xxii. 36, 38; Rom. vii. 8-13), called also "of men" (Tit. i. 14); the plural marks plurality, and points also to divisions. This is rendered prominent by the phrase ἐν δόγμασιν, joined closely without the article to ἐντολῶν, and defining its quality. Similarly: πιστις ἐν τῷ κυρίῳ (i. 13), ἀγάπην ἐν πνεύματι (Col. i. 8), σοφία ἐν μυστηρίῳ (1 Cor. ii. 7). Comp. WINER, pp. 129, 206. Δόγμα, used of regal orders (Luke ii. 1; Acts xvii. 7), of apostolic determinations (Acts xvi. 4), means here as in Col. ii. 14 the statutes of the law; δογματίζεισθαι, in Col. ii. 20, is to be ordered or to order one's self. The idea of a mandate is always contained in it. ERASMUS: *Ostendens legem imperiosam appellat illam τῶν ἐντολῶν (ἐντέλλουσαν)—quomodo? non persuasione et lenitate aut promissis, sed preceptis que vocat dogmata.* Every ἐντολή appears then in a special, mandatory precept. [This view of the phrase is now the common one. ALFORD: "The law of decretory commandments." For the other interpretations, see HARLESS and EADIE *in loco*.—R.]

Of this there is predicated καταργήσας (ἀργόν=ἄργον ποιεῖν, Rom. iii. 31; 1 Cor. xiii. 11): to make unavailing, to do away, to deprive of power. The ideal worth remains intact, so also the theocratic obligation; but in so far as the law imperiously binds the heart and will with casuistic ordinances for all cases, it is done away. In this too lies the cause of the enmity against God and men. [EADIE takes "law," *etc.* to mean the ceremonial law. HODGE more correctly: "The idea probably is that the law in all its compass, and in all its forms, so far as it was a covenant prescribing the conditions of salvation, is abolished." He extends it to all the law of God, written in the heart as well, while admitting a special reference to the Mosaic law.—R.]

This doing away took place "in his flesh." As the decisive, main qualification it stands in an emphatic position. It means more than "in Himself," denoting the real "likeness" to our "flesh," in which He began His sanctifying, expiating sorrows, which slew what was opposed, which helped the right to full right, in active obedience to the law even to the acme, of the death on the cross, the passive obedience, thus, though without sin, bearing, feeling, overcoming

the "enmity" with the "law," thus "by virtue of His fleshly life under the law, which He gave to death, in order to receive it back from death living, glorious, free in spirit for us all" (DE-LITZSCH), putting the law with its ordinances into inactivity, at the same time in His bodily life burying it. BENDEL construes incorrectly: *Est quasi stilo lapidari scriptum: Christus carne sua inimicitiam, dogmatibus evangelicis in totum orbem deditis legem preceptorum sustulit;* this is simply untrue historically, impossible logically, unnecessary grammatically, and too artificial. [It seems scarcely correct to render "by His flesh" (HODGE: "i. e., by His death"), since this leaves out of view the life of Christ as a satisfaction of the law. Besides ἐν rarely means simply *by*. ALFORD and ELLICOTT however thus limit it: "in His crucified flesh."—The question of connection is more disputed. The article would precede, if it should be joined to ἐχθράν. HARLESS, DE WETTE, MEYER, EADIE, HODGE agree with BRAUNE in joining it with καταργήσας, in emphatic position. To this ALFORD, who, with ELLICOTT and many of the earlier commentators, joins it with λείας, objects, because it makes the instrumental predication precede the verb. If ἐχθράν is governed by καταργήσας, the question is decided at once, while in any case this view seems preferable; the general sense remaining the same, although the allusion to the veil of the temple becomes more prominent, if ALFORD's view be accepted.—R.]

MEYER and others take τὴν ἐχθράν by itself as in apposition to μεσότητον, detaching it from what follows; in that case τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν would stand before ἐν τῇ σαρκὶ αὐτοῦ. [This is also the view of EADIE, HODGE, ALFORD, ELLICOTT. While it does not introduce any material difference into the interpretation of the passage, it modifies its form very considerably. And it seems the preferable view. The objection BRAUNE raises is met at once by saying that his own interpretation assumes an afterthought influencing the order (see beginning of this verse). The emphatic phrase: "in His flesh" thus takes an emphatic position, whatever be its connection. The emphasis is altogether lost in the E. V., as any reader may perceive. This view allows of a nicer discrimination between the accusatives, introduces a needed explanation of the figurative expression: "middle wall," while ἐχθράν is more usual after the verb λείν than after καταργεῖν. HODGE thus paraphrases: "He is our peace, because He has made the two one, by removing the enmity or middle wall which divided the Jews and Gentiles, and this was done by abolishing the law." This is correct, but omits the important description of the law and the emphatic: in His flesh." Comp. *Textual Note 4*.—R.]

STIER incorrectly joins ἐν δόγμασιν to νόμον; but then the article τὸν would necessarily have been prefixed (1 Thess. i. 8) or ἐντολῶν have preceded νόμον (Col. i. 8). Nor is "in his flesh" to be joined with "enmity" (CHRYSOSTOM), as though only a natural hatred among his people, among his kindred, were referred to. It is incorrect to understand νόμος τῶν ἐντολῶν as referring only to *adiaphora* (GRIOTIUS), to the ceremonial law (BENDEL) [EADIE], or to the moral law

alone (CALOVIUS), or *dóγματα* as referring to *philosophorum doctrinas* (GROTIUS), since the readers are not *homines triti in philosophorum Scriptis*; quite as little can the doctrine of Christ be denoted thereby (BENGEL and others), or *nova præcepta* (FRITZSCHE). Finally *καταργήσας* does not point to the removal of the theocratic obligation (SCHENKEL).

That he might create the two in himself into one new man [*ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον*].—*Ἰνα* introduces a final clause, giving here the purpose of *καταργήσας*, which defines *ἕως* more closely, and with this explains *ποιήσας*. He has done away the law in its commandments; destroyed the separating elements clinging to it, that He might *κτίσῃ*. Thus the *ποιήσας* is further defined as creating. The objects of this creation, *τοὺς δύο*, are the two great masses of people regarded as two individualities, as two, not a greater number of separate individuals beside each other, each of whom stands or falls for himself (OLSHAUSEN); still less is there involved a series of various specimens of the different races. The masculine denotes the persons, in distinction from the more general idea of the neuter (*τὰ ἀμφοτέρα*, ver. 14); the choice of words corresponds. That *ἀνθρώπους* is not inserted, is not to be explained by the wider scope, as BENGEL thinks: *elegantior omittit homines, antea enim vix humanum nomen tuiti erant*. *Ἐν ἑαυτῷ* places the Person of Christ again in the foreground: *Ne alibi quam in Christo unitatem querant* (CALVIN). [HODGE: "In virtue of union with Him,—union with Christ being the condition at once of their unity and of their holiness." In His Person, at all events.—R.] The ground of the existence and permanence is in Him; He is the Author (*κτίσῃ*) and foundation, and at the same time the life-sphere, Creator and Second Adam, Progenitor of the new race, which stands in original peace with God. It is therefore not *=δι' ἑαυτοῦ* (GREEK FATHERS), in order to exclude angels or other powers, as those through whom what is asserted was effected. But still less is it *=per suam doctrinam* (GROTIUS).

In this creation (*κτίσῃ*, vers. 1, 10) there is a purpose *εἰς ἓνα καινὸν ἄνθρωπον*. *Ἐν ἑαυτῷ* conditions *ἄνθρωπος* in the singular. Comp. Gal. iii. 28: *πάντες γὰρ ὑμεῖς εἰς ἓσδ' ἐν Χριστῷ Ἰησοῦ*; John x. 16. By *εἰς καινὸς ἄνθρωπος* is indicated: *ὁράς οὐχὶ τὸν Ἑλλήνα γινόμενον Ἰουδαίου, ἀλλὰ καὶ τοῦτον κακέϊνον εἰς ἐτέραν κατάστασιν ἥκοντα, οὐχ ἵνα τοῦτον ἑτερον ἐργάσθαι, τὸν νόμον κατήργησεν, ἀλλ' ἵνα τοὺς δύο κτίσῃ*. It is very superficial and perverted to take "one new man" as a third, which is neither heathenism nor Judaism, without thinking of the moral renewal of persons (BAUMGARTEN-CRUSIUS). The preposition marks the purpose or tendency, and thus the creation as one not yet concluded; humanity, consisting of personally free individuals, is potentially renewed in Christ, but not yet actually.

[ALFORD: "Observe, not that He might reconcile the two to each other only, nor is the Apostle speaking merely of any such reconciliation: but that He might incorporate the two, reconciled in Him to God, into one new man,—the old man to which both belonged, the enemy of God, having

been slain in His flesh on the cross. Observe, too, one new man: we are all in God's sight, but one in Christ, as we are but one in Adam."—R.]

Hence: So making peace, *ποιῶν εἰρήνην*.—The present participle stands first for emphasis, marking a continued activity of Christ. The act of union does not therefore coincide with the act of creation. Hence BUCER is incorrect: *pace facta*. Since *εἰρήνη* has no limitation joined with it, that peace (between Jews and Gentiles) which the context indicates as the most immediate reference, is to be meant, but that which is implied also in "new man" (toward God) is not to be excluded (SCHENKEL [EADIE, HODGE], and others). HARLESS should not term the note of CHRYSTOSTOM (*πρὸς τὸν θεὸν καὶ πρὸς ἀλλήλους*) correct only in the first half.

Ver. 16. And might reconcile them both [*Καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους*].—*Καὶ* connects this clause with *ἵνα*, on which the verb depends; so that this too belongs to the purpose of *καταργήσας*. The emphasis is on the verb which comes first. This compound occurs only here and in Col. i. 20, 21, and is a strengthened *καταλλάσσειν*, as *ἀπεκδέχεσθαι* and *ἀποκαρδοκεῖν*, not merely to expect, but to await, to expect with perseverance. The preposition *ἀπό* has the meaning "again" in composition (see Passow *sub voce*), but only when the notion of the verb itself includes this in some measure, as *ἀποκαθίστημι* of what is healed, restored (Matth. xii. 13; Mark iii. 5; viii. 25; Luke vi. 10; Acts i. 6); certainly the notion "again" is near at hand in that of reconciliation, because separation and enmity are not original, and the reconciliation leads away from the present status back to the original one. Hence the strengthened notion is "reconcile again." [So CALVIN, ALFORD, ELLICOTT; but EADIE and MEYER object.—R.] *Qui ita deposuerunt inimicitiam, ut amicitia successerit, neque quidquam reliquum sit, quin concordēs vivant ἐν ἐνὶ σώματι, cuius est unum caput Christus* (TITTMANN, *Syn.* I. p. 105).—The object of the reconciliation: *τοῖς ἀμφοτέροις*. [The article renders the object definite: *them both or both of us*.—R.] Since Paul does not say *δύο*, which is a mere numeral, but *ἀμφοτέροις*, which denotes diversity, he renders prominent the difficulty and importance of the reconciliation.

In one body to God through the cross [*ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ*].—"In one body" denotes the sphere in which the reconciliation is consummated: over against "both" there is now only "one body," in which they are; each does not need a separate one. To supply "being," *ὄντας*, in thought is the simplest interpretation. The phrase refers,

* [Against TITTMANN'S distinction, according to which *κατάλασσω* refers to the cessation of mutual enmity, and *καταλλάσσω* is employed in cases where the enmity has existed only on one side, see EADIE; comp. USTERI, *Lehrbegriff*, p. 102; FRITZSCHE, *Romans*, I. p. 276; THOLUCK, *Begriffsgl.*, p. 192; TRENCHE, *Syn. N. T.*, 2d part, p. 137; and especially the notes of Drs. LANGE and SCHAFF, *Romans*, p. 166 f., and 2 *Corinthians*, p. 98 f. We must hold fast here: That the reconciliation is with God, that the ground of it is what Christ did on and through His cross, viz., removed from us the Divine wrath against sin, of which we were the objects in consequence of sin.—R.]

like ἐν αὐτῷ, ἐν τῇ σαρκὶ αὐτοῦ, αὐτὸς γάρ (ver. 14), to His Person, as the only one in which both are redeemed, to an organism (σῶμα, not σάρξ) in its outward appearance, thus to the body of Christ, the Church. [So HODGE, ALFORD, ELLICOTT.] It is not, *sicut Latinis collegia vocantur corpora*, corporation=Society (GROTIUS).

The end of the reconciliation is τῷ θεῷ. It is not God that is reconciled with men,* but men with God. What has all along been implied, conceived of in general, left indefinite in the words "peace" (vers. 14, 15), "the enmity" (ver. 15), "new man" (ver. 15), is now definitely expressed as the other side. The added qualification of the reconciliation: "through the [or His] cross" refers to the death on the cross, in which the ἱλασμός, the atonement, is marked as the act, which is the condition of the at-onement. Comp. *Doctr. Note 3*.

Hence it is not justifiable to take ἐν ἐνὶ σώματι as=εἰς ἐν σῶμα (DELITZSCH), or to refer it to the body of Christ on the cross (CHRYSTOSTOM, BENIGL: *cruci affixo*, HARLESS, HOFMANN and others), since then διὰ τοῦ σταυροῦ would be altogether unnecessary or should be joined with the following ἀποκτείνας (HOFMANN, *Schriftbeweis*, II. 1, p. 381): nor is the thought to be completed thus: Christ has reconciled in one single body, or made one single body (His own) to a unity, including them in the same fellowship with God; there is no reference to the antithesis of many sacrifices before and outside of Christ. GROTIUS interprets διὰ τοῦ σταυροῦ incorrectly: *Simul intelligit doctrinam cruce sanctam; sed crucem dicere maluit, ut intelligamus, quanto res ista Christo steterit*; STIER too misinterprets: the power and fear of the cross which is to be preached. Nor can we accept a reconciliation of "both" with each other, taking "to God" as dative *commodi*: *ut Deo serviant* (GROTIUS).

Having slain the enmity on it (ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ).—The aorist participle defines the mode of consummating the reconciliation, explaining τοῦ σταυροῦ, on which account ἐν αὐτῷ can refer only to this: the Crucified One, who was slain, the Dying One, slays and has slain "the enmity," which includes here as in ver. 15 both the enmity between "both" and against God, the latter being more prominent here, the former in ver. 15. On the cross the chief matter was, that He who had been rejected by both Jews and Gentiles should through a propitiation in Himself reconcile both to God. It is incorrect to exclude from τὴν ἐχθρὰν enmity toward God (SCHENKEL, MEYER) or of the Jews and Gentiles against each other (RUECKERT, HARLESS, HOFMANN), for the peace of these with each other does not condition their peace with God, indeed enmity against God participates in the hate these have toward each other, which the law occasions and furthers. [ALFORD and EL-

LICOTT adopt this wide or complex reference. HODGE however says: "The enmity is that which subsisted between God and man." Many doubt the propriety of predicating ἐχθρὰν of God, who certainly has ὀργήν. Comp. *Romans*, p. 165. In the passage there commented on, the active sense of the adjective must be accepted, I think, but that does not seem so bold and harsh as to say that ἐχθρὰν is "God's enmity." The wider reference is better sustained by the context, and of itself tones down the objectionable form without at all interfering with the implied truth respecting God's anger against sin and the satisfaction rendered on the cross.—The view of MEYER is accepted by EADIE, though there seems to be a confusion in his language. But this limited meaning does not "at all satisfy the solemnity of the sentence, or of the next two verses." Enmity here is "that between man and God, which Christ did slay on the cross, and which being brought to an end, the separation between Jew and Gentile, which was the result of it, was done away" (ALFORD). The fact that our participle is aorist, and in all probability denotes an antecedent act, is no objection to this view, as EADIE seems to think, since what Christ did on the cross (here spoken of) necessarily precedes what He designs doing through His cross ("reconcile them both in one body to God"), and the enmity of man against God was as fully and effectually destroyed in that act as that between Jew and Gentile. MEYER'S position takes this distinction of enmity as the basis of the "one body," in which both are reconciled to God, but this seems to condition the latter on the former.—R.] It is a perversion to understand τὴν ἐχθρὰν as the law (KOPPE and others). Comp. on ver. 14. 'Εν αὐτῷ cannot be referred to ἐν ἐνὶ σώματι (BENIGL, HOFMANN).

Ver. 17. And he came and preached peace (καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην).—Since the verb is not dependent upon ἡ, but independent, it cannot be joined with ver. 16. Καὶ connects rather with ver. 14: He Himself is our Peace and announces that Himself (HARLESS). What intervenes explains the former statement, by showing its meaning and truth in His doings even unto death: He has established peace, therefore He is our Peace. This is to be regarded as pre-supposed in ἐλθὼν. Accordingly His coming is after His resurrection. BENIGL is excellent: *Veniens a morte, profectione ad inferos, resurrectione, victor lætus ipse ultro nuntiavit*. To this the verb εὐηγγελίσατο, "preached," refers, which is not a predicting of the future, but a message from one who is present, who has come. 'Ελθὼν is added descriptively, and is in accordance with the promise (John xiv. 18): "I come to you," denoting there His continued presence, *insigne verbum* (BENIGL). CHRYSTOSTOM well says: οὐ δὲ ἕτερον ἐπεμψεν, οὐδὲ δὲ ἄλλου τι νῦν ταῦτα ἐμήνησεν, ἀλλ' αὐτὸς δὲ ἑαυτοῦ. The Risen One is Himself an actual announcement of the attained victory and peace; He is present in the coming of the Holy Ghost, and also with His messengers and their gospel. So in 2 Tim. i. 10, where the ἐπιφάνεια of the Risen One and His gospel are spoken of.

Thus the proffering and appropriating of the

* [Inasmuch as "the cross" is here spoken of, we must admit a secondary reference to the propitiatory sacrifice of Christ as the condition or ground of the reconciliation. If then we ask respecting the nexus between this ground and the result, there must enter a thought of God's wrath (ver. 3) against sin. One thing remains clear—whatever was objectively necessary that men might be at peace with God and with each other was effected by the death of Christ, and what is necessary in the subject is, to take hold of Christ by faith, as to be "in Him" (ver. 15) a member of the "one body" (ver. 16).—R.]

established peace is emphasized, and "preaching peace" is distinguished from "being peace." Evidently we should understand both peace with one another and with God. Accordingly it is incorrect to regard *ἐλθών* as redundant (GROTIUS and others), or to refer it to the Incarnation (CHRYSOSTOM, ANSELM, HARLESS); the expression can by no means be referred merely to the resurrection and the salutation of peace (BENGEL), or to the coming in the Holy Spirit (OLSHAUSEN, SCHENKEL), or in the Apostles (AMBROSE, CALVIN and others); nor can it be caused to be proclaimed (GROTIUS), since *ἐλθών* is found here and is not redundant. "Peace" should not be limited to the relation to God (CHRYSOSTOM, HARLESS [HODGE]) or of the Jews and Gentiles toward each other (BLEEK, MEYER). [The repetition and emphasis are against this.] As regards the matters here treated of, we should not compare here John x. 16; xii. 20-23; Matth. 11; xxiv. 14, as though this were that which He "came and preached." We should rather be reminded of the renewal of the Apostles, the conversion of Paul, and of Rom. viii. 9, 10; 14-17; xv. 18; 2 Cor. xiii. 3, 5; Gal. ii. 20; Eph. i. 13. [So EADIE, ALFORD, ELLICOTT and HODGE, except as regards the comprehensive sense of "peace".]—R.] The tense of the verb *ἐψηγγέλισατο* defines the point of time of the conversion of individuals; then Christ brought it to them.

To you who were afar off and peace to those who were nigh, *ἐμὴν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς*.—This is to be taken in accordance with ver. 13. The readers as originally Gentiles are those "afar off," and on this account they come first, as indeed historically were converted to the Church, the Jews, "those nigh," falling into the background. The repetition of *εἰρήνην* before this last term marks their need of this, notwithstanding their nearness; *ἐμὴν* however comprises both, since both (Jews and Gentiles) were in the Church, though the latter constituted the main element.* Comp. Acts xvi. 23. The double *εἰρήνην* is derived from Isa. lvii. 19. There *שָׁלוֹם שָׁלוֹם* refers not inaptly but emphatically, like the double *vai vai*, *οὐδὲν* (Matth. v. 37; Jas. v. 12), to Gentiles and Jews, and hence the repetition. The dative depends on the verb, not on *εἰρήνην* as dative *commodi*; the interpretation of HARLESS compelling him to accept this view of it: the purport of His message was a peace which respected all, Jews as well as Gentiles. [So HODGE, but the other is far simpler, and accepted by MEYER, EADIE, ALFORD, and most.—R.]

Ver. 18. For through him [ὅτι δι' αὐτοῦ].—"Οτι is here evidently—*quia*; it is *pro-*

* [This seems doubtful in view of the repeated *εἰρήνην*, which interposes between *ἐμὴν* and *τοῖς ἐγγύς*. ALFORD is better: "Not 'to us' (i. e., in the second category), for fear of still upholding the distinction where he wishes to merge it altogether."—"Though those 'who were nigh' were the first who heard the proclamation based on the commission—"beginning at Jerusalem," yet those 'who were afar off' are mentioned first, as they had so deep an interest in the tidings, and as the invitation of Gentiles into the Church—a theme the Apostle delighted in, proving, as it did, the abolition of class privileges, and the commencement of an unrestricted economy—was the result and proof of the truths illustrated in this paragraph."—R.]

batio ab effectu (CALVIN).* The purport of the *ἐψηγγέλισατο* cannot be thus introduced (KOPPE); this is set forth in "peace," and it cannot be preached, that (ὅτι) we have, but only: because we have, or: that we may have. The nature of the "peace" is not to be explained by this clause (RUECKERT); this has been already defined. The truth of the assertion: "came and preached" is shown in a reality (*ἐχομεν*), the reality of the result of this preaching (*τὴν προσαγωγήν*); because the preaching of Christ is spoken of, *δι' αὐτοῦ* stands first. Were the proclamation the main matter, then *ἐχομεν* would have taken the first place. "Through Him" denotes the mediation by means of the entire Divine-human Person; it is not—"through his blood" (OLSHAUSEN). [HODGE suggests this, but not to the exclusion of other thoughts.—R.]

We both have our access in one Spirit unto the Father [*ἐχομεν τὴν προσαγωγήν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πτέρα*].—*Προσαγωγή* here, iii. 12 and Rom. v. 2 (*εἰς χάριν*) is the presupposition to the entrance into the holiest (Heb. x. 19) and "into the everlasting kingdom of our Lord" (2 Pet. i. 11) and the occasion of the drawing near (Heb. x. 22); it is not merely the right and permission to do so, but a fact in which we rejoice as a reality (1 Pet. iii. 18) that has become ours (*ἐχομεν*); the drawing near should not be wanting; *ἐσχήκαμεν* (Rom. v. 2) gives prominence to the appropriation as a continuing fact, *ἐχομεν* denotes only the present possession, the acceptance which has taken place. The underlying figure is according to Heb. x. 19-22 the entrance into the most holy place. In *προσαγωγή* STIER finds indicated a free approach and an ever closer approach. [The active, transitive sense: *admission, introduction*, is preferred by ELLICOTT, EADIE, and HODGE apparently, following THOLUCK (Romans v. 2), while ALFORD prefers the intransitive sense, *access*, which does not differ greatly from the other, certainly does mean merely liberty of approach, and leave the actual enjoyment of the privilege out of view. "Introduction" certainly does not bring out the idea of "repetition, present liberty of approach," as "access" does.—MEYER and EADIE remark that it means more than "door." John x. 9. Comp. Romans, pp. 160, 161.—R.] We need not with CHRYSOSTOM (*οὐκ εἶπεν πρόσθεν οὐ γὰρ ἀφ' ἑαυτοῦ προσήλθμεν, ἀλλ' ὑπ' αὐτοῦ προσήλθμεν*) and MEYER think of a *προσαγωγήν* to the king. [This thought need not be peremptorily rejected, however, though the other is on the whole preferable (ELLICOTT, EADIE, ALFORD).—R.] The notion of "leading into" [MEYER] does not suit the other passages, iii. 12; Rom. v. 2.

The words: *οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι* placed in juxtaposition, mark strongly the removed division, the unity, that too in the follow-

* [ELLICOTT says correctly that the particle is not merely explanatory, nor yet strongly causal, "because we have," but with more of a demonstrative or confirmatory force, "as it is a fact that we have."—ALFORD finds in this verse a proof of the wide reference of the words "peace" and "reconcile" in the previous verses. "Here clearly the union (or reconciliation, nor is enmity predicted of them) of Jew and Gentile is subordinated to the blessed fact of an access to God having been provided for both through Christ by the Spirit."—R.]

ship of the Holy Spirit. They are not merely within the body of Christ, members of the Church, but are animated and impelled by the Spirit ruling there, which He has sent. "In one Spirit" refers to "in one body;" the two expressions being parallel. It is certainly not = *unanimis voluntate, ὁμοθυμαδόν* (ANSELM). [The reference to the Holy Spirit scarcely admits of a reasonable doubt. But the preposition is not instrumental. To take as such destroys the parallelism with "in one body," and confuses the relations of this clause. It is greatly to be regretted that this verse, so explicit and discriminating in its designations of the work of the Trinity in our salvation, should be thus confused. Dr. HODGE, whose notes on this verse are otherwise so excellent, does not bring out fully the correct interpretation of this preposition. "The Holy Spirit is, as it were, the vital sphere or element in which both parties have their common *πρωταγωγὴ* to the Father" (ELLCOTT).—R.] "Unto the Father," *ad Patrem ut ad Patrem. Hoc versu fit mentio Christi, Spiritus, Patris, eodem ordine, quo ver. 12, 1 Cor. i. 3, 5; aliter Acts i. 4, 5* (BENGEL). The choice of prepositions is remarkably apt: *πρὸς τὸν πατέρα διὰ Χριστοῦ ἐν πνεύματι*, Unto the Father through Christ in the Spirit.

Sketch of their present condition. Vers. 19-22.

Ver. 19. **So then ye are no longer** (*ἄρα οὖν οὐκέτι ἐστέ*).—*Ἄρα οὖν* is very often used by Paul (Rom. v. 18; vii. 3; viii. 12, etc. WINER, pp. 414, 519); it is = *hinc ergo* [accordingly then, comp. on Gal. vi. 10.—R.]; *ἄρα* draws a conclusion from vers. 14-18; *οὖν* continues the discourse. *Οὐκέτι*, "no longer," is placed immediately after *ἄρα οὖν*, for the sake of emphasis.

Strangers and sojourners, ξένοι καὶ πάροικοι.—LUTHER's rendering: *Gäste und Freuudlinge*, unnecessarily transposes the words. The expression proceeds from the more remote, *ξένοι*, to the less remote, *πάροικοι*. The former is the antithesis of *ἐπιχώριος*, and thus of the following *συνπολιταί*. So "brethren" are termed (3 John 5*) "strangers;" it is = *רֵעִים*. The latter word, *πάροικοι* = *פָּרוֹכִים*, which is often joined with the former (Lev. xxv. 35, 40). Lev. xxii. 10, 11, where the LXX oppose *πάροικος* *ἱερέως* and *οἰκονομείας αὐτοῦ*, forbidding the former and permitting the latter to eat of the holy things, seems to have been in the Apostle's mind. *Πάροικοι* is then here the opposite of *οἰκεῖοι*, and means *inquilini* (from *incolo, incolinus*), *qui domicilium in aliquo loco habent sine iure civitatis, hospites in urbe aliqua* (GROTIUS). The frequent figurative descriptions of the kingdom of God as the city or house of God (1 Tim. iii. 15: Gal. iv. 26 and Heb. iii. 6; xii. 22) here evidently pass over into each other (*συνπολιταί*—*οἰκεῖοι*); there is not however a union or a mixing of these figures, but the *πολιτεία* is regarded as a more extended household. It inheres in the matter itself, that the citizens of the kingdom of God, have now filial and household privileges with Him, His whole people become themselves the

holy house, the temple in which His Spirit dwells (HARLESS, STIER). The figure of the house and building predominates (vers. 20-22). We should not think of proselytes (STIER), nor take *ξένοι καὶ πάροικοι* as the antithesis to *συνπολιταί τῶν ἁγίων*, which is enhanced in meaning by *οἰκεῖοι τοῦ θεοῦ* (MEYER). [The plausible parallelism of HARLESS and BENGEL, adopted by Braune, is doubted by ALFORD and ELLICOTT, but accepted by EADIE.—R.]

But ye are.—The repetition of *ἐστέ*, in accordance with the best authorities (see *Textual Note 9*), is emphatic, like Rom. viii. 15; 1 Cor. ii. 6, 7; Heb. xii. 18, 22.

Fellow-citizens with the saints [*συνπολιταὶ* τῶν ἁγίων*].—Among "the saints" we can include only those who have been thus termed from the beginning of the Epistle, Christians. BENGEL (*Israelis cfr. iii. 18*), STIER, BLEEK, and others, have taken occasion from ver. 12 to refer it to the spiritual Israel; but this word being without closer qualification scarcely admits of this. RUECKERT understands the Jewish Christians alone under the term. Still less are we to think of the patriarchs (CHRYSOSTOM), or the angels (CALVIN, and others), or to include them here. Still the notion should be extended as it has been by ZANCHIUS: *omnium vere sanctorum, qui unquam fuerunt future sunt*. [So EADIE. ALFORD: "Not angels, nor Jews, nor Christians then alive merely, but the saints of God in the widest sense, all the members of the mystical body of Christ, the commonwealth of the spiritual Israel." ELLICOTT: "The members of that spiritual community in which Jew and Gentile Christians were now united and incorporated, and to which the external theocracy formed a typical and preparatory institution." This view, which is that of MEYER, HODGE and many others, is preferable, notwithstanding the objection of Braune, since ver. 13 could not fail to remain in the Apostle's mind.—R.]

And of the household of God, οἰκεῖοι τοῦ θεοῦ.—This means those who belong to the house, to the family, whose Head and Father is God. To the right of citizen is added that of the house, of the child, of the heir, ye are not merely menials, servants, but members of the family, children. They have a relation of fellowship not merely to "the saints," but to "God" also. *Οἰκεῖος* by itself would mean only *domesticus*, one who dwelt in the same house, as 1 Tim. v. 8, and as *οἰκαλός*, Matt. x. 36, so that it would remain undecided in what precise relation he stood. The genitive *τοῦ θεοῦ*, "of God," in accordance with *συνπολιταί τῶν ἁγίων*, obliges us to apply it to the most intimate relation, that of a child. It is incorrect to understand, according to Gal. vi. 10: *οἰκεῖος τῆς πίστεως, religionis socii* (WINER, who compares *οἰκεῖοι φιλοσοφίας, philosophiæ addicti*), here *familiares*,

* [The E. V. makes an antithesis in this passage which the original does not at all warrant; "to brethren, and that strangers," is the literal rendering.—R.]

intimate friends (THEODORET: προσοικειωθέντες, relatives); quite as little should we take the family here as the stones of the house in which God dwells (HARLESS), even though the next verse passes to that figure.

Ver. 20. **Built up upon the foundation,** ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ.—The participle characterizes the οἰκεῖοι as members, who are themselves first wrought, and inserted in the whole as “living stones” (1 Pet. ii. 5), and that too upon the foundation which is laid. *Vulgate* and *BENGL*: *superedificate*. [We have the noun *super-structure*, but not a corresponding verb. The phrase “built up” is the nearest equivalent. “Having been built up” has perhaps too strict a reference to the past act.—R.] The aorist denotes the act of *being* built upon, and the context refers only to what has already been attained, not to the further building, which is emphasized in 1 Cor. iii. 10, but first mentioned here in ver. 22. Hence we have here ἐπὶ τῷ θεμελίῳ, not: ἐπὶ τὸν θεμελίον (Rom. xv. 20), nor yet: ἐπὶ τοῦ θεμελίου (= from the foundation, over the foundation; see *WINE*, p. 350), which would point to the further building. The dative here is not then “accidental” (MEYER). [ELLICOTT remarks on the assertion of Meyer, that the dative of rest, instead of the genitive of rest, is accidental: “the former denotes absolute and less separable, the latter partial and more separable superposition.” The apparent exception (i. 10: ἐπὶ τοῖς οὐρανοῖς) is a reading of doubtful authority.—R.]

There is here no leap from one figure (that of the family) to another (that of a building); it is only on the other side of the same figure, which has in the temple its deeper or higher unity. Comp. Numb. xii. 7; Heb. iii. 2-6; 1 Tim. iii. 15; 2 Tim. ii. 19-21; 1 Cor. iii. 9, 10; Col. ii. 7; Jude 20; Acts xx. 32. [If there be a transition it is quite easy and natural, “the employment of a term in a double meaning. ‘House’ has a similar twofold signification with us, as the ‘house of Bourbon,’ or ‘house of Stuart,’—phrases in which the word is employed in a secondary and emphatic signification. We speak too of such houses being ‘built up’ by the wisdom or valor of their founders. In such cases, as *Alford* says, there is a transition from a political and social to a material image” (EADIE).—R.] Whether θεμελίος is masculine, as in 1 Cor. iii. 10, 11, 12; 2 Tim. ii. 19; Heb. xi. 10; Acts xxi. 14, 19, or neuter, as in Acts xvi. 26, can be determined as little from the text as Rom. xv. 20; 1 Tim. vi. 19; nor can it be decided on the ground that the neuter is used only metaphorically, which would be inadmissible here (HARLESS), but rather from the fact that the masculine seems to be the prevalent usage with Paul.

Of the apostles and prophets, τῶν ἀποστόλων καὶ προφητῶν.—These genitives set forth who has laid the foundation; 1 Cor. iii. 10: θεμελίον ἐθηκα; Rom. xv. 20: ἐπ’ ἀλλότριον θεμελίον οἰκοδομῶ. For: *testimonium apostolorum et prophetarum substructum est fidei credentium omnium; per illos jactum est fundamentum* (BENGL). Comp. iii. 5, 6, 7. It is not then a genitive of apposition, which would designate the

Apostles and Prophets as the foundation (CHRYSTOSTOM, A-LAPIDE, ESTIUS, [BAUMGARTEN-CRUSIUS, OLSHAUSEN, DE WETTE, HODGE], and others), for Christ is not *primus inter pares* (1 Cor. i. 12, 13; iii. 11) and Rev. xxi. 14 is a vision, in which the name of Christ is not mentioned, and the names of the Apostles are only inscribed on the foundations. Nor is it a possessive genitive (ANSELM, BEZA, [BUCER, COCCIEIUS, ALFORD], and others), for Christ can at least not be the foundation, where He is represented as the corner-stone.

[This view may be now considered the usual one. It is adopted by BULLINGER, CALVIN, CALIXTUS, GROTIUS, BENGE, KOPPE, FLATT, RUECKERT, HARLESS, HOLZHAUSEN, BLEEK, MEYER, EADIE, ELLICOTT, SCHENKEL. This takes the genitive as that of “originating cause.” The only possible objection to it is that urged by ALFORD against the introduction of those who form parts of the building as agents; but on this very foundation they rested even if they laid it. To take the genitive as *appositional* is grammatical enough, and does not necessarily involve doctrinal difficulties, while it avoids confusing the foundation and the corner-stone, as the possessive sense does; but the whole analogy of Scripture figures seems to be against it. The simplest, least embarrassed view is then: “The doctrine of the Apostles, i. e. Christ preached, is the θεμελίος; Christ *personal* the ἀκρογωνιαίος; Christ *mystical* the πλῆρωμα” (ELLICOTT). This view elevates evangelical preaching, while it sends us back of councils and creeds to Christ for our doctrine.—R.]

The context, which admits only of the preaching of the Christ already come, the order of the words and the omission of the article before προφητῶν, thus denoting a single category, compel us to think chiefly of the Apostles alone (HARLESS, STIER, HOFMANN, II. 2, p. 103),—who are prophets also (iii. 11): the first term referring more to their personal testimony respecting what they have seen and heard, the latter more to the testimony communicated through the Spirit,—and not to the Old Testament prophets (GREEK FATHERS, JEROME, ERASMUS, CALVIN, CALOVIUS, RUECKERT, [BARNES], and others), or to the New Testament prophets, subordinate to the Apostles (PELAGIUS, BENGE: *qui apostolis sunt proximi*, KOPPE, MEYER, SCHENKEL, BLEEK). [The reasons for a reference to New Testament prophets seem far more decisive than those which support the identity of Apostles and prophets in this passage. The absence of the article is not conclusive. So EADIE, HODGE, ALFORD, ELLICOTT. The reference to the Old Testament prophets is untenable; comp. EADIE and ALFORD *in loco*.—R.] Of Montanism with its continuation of the Apostolate by means of prophets, ZELLER and his teacher BAUR alone can think. On the significance of the view here set forth, see *Doctr. Note* 6.

Christ Jesus himself being the chief corner-stone [ὁντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ. See *Textual Note* 10].—Participium ὄντος initio commatis hujus, valde demonstrat in presenti tempore (BENGE), and marks the *being so*. Ἀκρογωνιαίου, to which some codices add λίθον, occurs only here and 1 Pet.

ii. 6: λίθον ἀκρογωνιαίον, from Isa. xxviii. 16; comp. Matt. xxi. 42: λίθος—ἐγενήθη εἰς κεφαλὴν γωνίας. *Lapis angularis, ut duos parietes ipse medius contineret* (JEROME) καὶ τοὺς τοίχους συνέχει καὶ τοὺς θεμελίους (CHRYSTOSTOM), is the stone, which upholds the connection of the single ones with the whole, gives support to the whole edifice, is the most important stone, designating here the importance and indispensableness of Christ above the Apostles, just as in 1 Cor. iii. 11 Christ is termed the foundation, and the Apostles those who have in preaching laid this foundation and built others upon it. The foundation on which the Ephesians have been built is the preaching of the Apostles, but Christ is the corner-stone, who gives support to the whole and to the parts, Christ Himself, the living historical Christ. It must not be supposed that the Apostles personally are a foundation; they themselves need the corner-stone and are also built upon it. The various readings (see *Textual Note* ¹⁰) do not alter the sense, only αὐτοῦ marks somewhat more strongly the Person of Christ, and τοῦ in N., or Ἰησοῦ in the others the historical Christ. Αὐτοῦ is not to be referred to θεμελίω (BENGEL and others). The article is naturally wanting after αὐτοῦ, since no reference to what precedes is intended; the “corner-stone” is not for the “foundation;” that would be the support of the foundation; the support of the edifice is spoken of. A reference to the union of Jewish and Gentile Christians (THEOPHORET, ESTIUS and others) is too remote according to the context, ver. 19: “ye no longer are.”

Ver. 21. In whom, ἐν ᾧ.—This is to be referred then to the Person of Christ, not to “corner-stone” (ESTIUS, KOPPE and others), or “foundation” (HOLZHAUSEN), ἐφ’ ᾧ or ἐφ’ οὗ the building might be raised. It is not then: above which (BEZA: *Super*), nor: on which (LUTHER), nor yet: through whom (FLATT: *per*), but like i. 10: ἐν τῷ Χριστῷ, who is the point of union and support of the framing together and growing, without which the building falls, dissolves, and does not grow (RUECKERT, HARLESS, STIER), [ALFORD, HODGE, EADIE and most.—R.]

All the building, πᾶσα οἰκοδομή.—Although πᾶσα ἡ οἰκοδομή is the least sustained reading, and the article should be rejected, and the use of πᾶς with and without the article according to Rom. iii. 9 (πᾶν σῶμα—πᾶς ὁ κόσμος) is such that the former would mean; the whole building and the latter: every building, yet here we must in accordance with the context interpret: the whole building, as πᾶς οἶκος Ἰσραὴλ (Acts ii. 36), which however can be regarded as a proper name not requiring the article see WINER, p. 106. (EKUMENIUS reads πᾶσα οἰκοδομή and explains: ἡ καθόλου ἐκκλησία. IGNAZIUS uses πᾶσα ἐπιστολή, πᾶσα ἐκκλησία in the sense of the whole letter, the whole church. The later Greek usage justifies this explanation and the omission of the article.

[Those commentators who are unwilling to accept the poorly supported reading of the *Rec.*, as a rule take refuge from the incongruous interpretation; every building, which usage favors, in some such explanation as BRAUNE gives. MEYER, whose grammatical accuracy rarely leads him as-

tray, in this case insists on a strict interpretation. ALFORD: “Are we then to render ungrammatically, and force words to that which they cannot mean? Certainly not.”—“the account to be given of such later usages is, that gradually other words besides proper names became regarded as able to dispense with the article after πᾶς, so that as they said first πᾶσα Ἱεροσόλυμα (Matth. ii. 23), and then πᾶς οἶκος Ἰσραὴλ (Acts ii. 36), so they came at length to say πᾶσα κτίσις (as we ourselves, ‘all creation’ for ‘all the creation’) and πᾶσα οἰκοδομή, when speaking of one universal and notorious building.” ELLICOTT accepts this view, but doubts the existence of another distinct instance in the New Testament. EADIE thinks the passages cited above and Luke iv. 13; Acts vii. 22; Col. i. 15, at least show a transition to a larger usage. MEYER’s grammatical haste leads him into an unwarranted exegesis, for what warrant is there for calling separate congregations οἰκοδομή.—R.]

Οἰκοδομή is like 1 Cor. iii. 9, building, the edifice in the process of erection, which grows into a temple, especially as ver. 22: συνοικοδομήσατε εἰς κατοικητήριον, marks decidedly the process, requiring the substantive idea of this verse to be that of a building going up. [Hence our word is chosen, not οἶκος.—R.] Our verse then contains an entirely general thought, which ver. 22 applies to the Ephesian church, in the figure of a temple, of the Church as one whole on one foundation; the view that every Christian is a temple of the Holy Ghost (2 Cor. vi. 16), and every congregation also such an one, being quite remote. Hence it does not mean: every building (MEYER), nor “every part of the building,” walls, roof, etc. (CHRYSTOSTOM), since it is not these parts, but the building as a whole that grows into a temple. [Comp. however EADIE *in loco*.—R.]

Fitly framed together is growing [συναρμολογουμένην αὐξεῖ].—The present αὐξεῖ, instead of αἰζάνεται, like αἰξή (Col. ii. 19), is rare but classical, denoting together with the present participle the process, which the Apostle considers merely as a spectator; the participle sets forth the form of the growth. Συναρμολογεῖν from ἄρμος, groove, joint, member (armus, artus), as Heb. iv. 12, occurs only here and in iv. 16, and according to this and the parallel passage Col. ii. 19 is = framed together, incorporated together. The figure is derived from the organism of the body.—Αἰζάνειν (sometimes transitive = *augere*, as in 1 Cor. iii. 6, 7; 2 Cor. ix. 10, but usually intransitive) is used most exactly of plants (Matth. vi. 28; xiii. 32), but of men also (Luke i. 80; ii. 40; 1 Pet. ii. 2), of a nation (Acts vii. 17), of the word of God (Acts vi. 7; xix. 20), of faith (2 Cor. x. 15), of growth in grace (2 Pet. iii. 18; comp. Col. i. 10); John the Baptist uses it in a purely external sense of Christ (Jno. iii. 30: δεῖ αἰζάνειν). The growth is not then merely an outward extension, but respects the number of the called and their progress toward perfection (NITZSCH). Hence GROTIUS is incorrect: *quorum jam mania surgunt*; the citizens themselves are largely involved. BENGEL: *crescit coagmentata*, *Vulgate*: *constructa*, but these renderings are insufficient.

[ALFORD: “Both participle and verb imply

that the fitting together and the growing are still going on: and the only way which we in English have to mark this so as to avoid the chance of mistake, is by the auxiliary verb substantive, and the participle. The bare present, 'growth,' is in danger of being mistaken for the abstract quality, and the temporal development is thus lost sight of: whereas the other, in giving prominence to that temporal development, also necessarily implies the 'normal, perpetual unconditioned nature of the organic increase' (ELLCOTT).—R.]

Unto a holy temple, εἰς ναὸν ἁγίον.—The goal of the growth is set forth in the figure of the temple in Zion. It is mere playing with the text to refer it to the temple of Diana, which *cedere debet* (BENGEL) to this. [MEYER remarks: "This is not to be translated: unto a holy temple; for the notion of several temples was foreign to the Apostle in consequence of the Jewish national peculiarity, but: unto the holy temple, which does not require the article." This accords with the extensive reference advocated above.—R.]

In the Lord, ἐν κυρίῳ.—This phrase is to be joined with "holy," characterizing the sacredness of their temple as inward, vital, proceeding from, effected and nourished by Him.—[So HARLESS, USTERI, DE WETTE, HOFMANN, BLEEK.—R.] Unquestionably Christ is meant, as the Apostolic *usus loquendi* (WINER, p. 118) and the context which refers back to ἐν ᾧ, demand; He is the Mediator, in whom the members become οἰκτιροί τοῦ Θεοῦ. Hence ἐν κυρίῳ is not to be taken as the simple dative (BEZA, KOPPE [MACKNIGHT] and others), or joined with ναὸν = κυρίον, i. e., *Dei* (BENGEL). Others rightly refer it to Christ, but incorrectly join it with ναὸν ἁγίον as one notion (STIER), or with αἰζει (MEYER), in spite of ἐν ᾧ. [The construction last named is rendered still more objectionable by taking ἐν = "through" (GROTIUS, WOLF, and SCHENKEL, who has a fondness for this instrumental sense of the preposition). HODGE suggests the same view, but prefers that of MEYER, which is tautological. ELLICOTT objects to the connection with ἁγίον, that it "gives perhaps a greater prominence to the special nature of the holiness than the context requires." He therefore prefers the view of STIER, taking the phrase as a kind of tertiary predicate, almost = "and it is a holy temple in the Lord, and in Him alone." ALFORD thinks this more in accordance with the Apostle's style, and it is favored by ἐν πνεύματι, ver. 22. So EADIE.—R.]

Ver. 22. In whom ye also [ἐν ᾧ καὶ ὑμεῖς].—*Per anaphoram iteratur ἐν ᾧ* (BENGEL), which is to be joined to "Christ Jesus Himself," as i. 13. It is not to be connected with κυρίῳ (HARLESS, MEYER, SCHENKEL) because the whole clause is parallel to the preceding one; still less however to "holy temple" (CALIXTUS, MATTHIES [EADIE] and others), since they are not built in a temple for a habitation. "Ye also" places the readers as being Christians, without any reference to their coming out of heathenism, as BAUMGARTEN CRUSIUS and BLEEK suppose, in connection with the whole ("the whole building"). This is in accordance with the parallel-

ism of the application in ver. 22, which is not tautological, but marks a dialectic advance. [Most commentators take "in the Lord" as the antecedent of the relative. "You also," not "even you," "καὶ with its ascensive and slightly contrasting force marking the exalted nature of the association in which the Ephesians shared" (ELLCOTT).—R.]

Are being built together, συννοικοδομεῖσθε.—This is indicative, not imperative (CALVIN and others), according to the context, which says what the readers, and the church in general, are, not what they ought to be. The preposition *συν*, as in *συναρμολογούμενη*, makes the connection with each other and with the whole; hence not merely with each other (MEYER), nor only with "the whole building" (HARLESS). The verb points to internal edification more strongly than αἰζει, denotes the process of becoming built, *magis magisque coaptari* (BUCER); hence with LUTHER we should retain: *miterbaut* WERDET, not *seid* (PASSAVANT). ["Are being built together" is the nearest English equivalent. The preposition refers to the close and compact union of the component parts of the building (ELLCOTT).—R.]

For an habitation of God, εἰς κατοικητήριον τοῦ Θεοῦ.—This sets forth the goal, as in ver. 21. The word here chosen in the stead of ναὸν occurs only here and in Rev. xviii. 2, marking the place of dwelling (LUTHER: *Behausung*), while ναὸν marks the place of worship. In this there is implied a significant advance, which explains the idea of the church. *Comp. Doct. Note 5.* The genitive τοῦ Θεοῦ designates the Master of the house, who goes in and out, doing, regulating, taking care of everything, even to the smallest and most external matters. Hence this is not the same idea as in the previous verse with only a change of expression (MEYER, SCHENKEL), though it is not to be referred to individual Christians (HARLESS) and quite as little to be taken as dependent on αἰζει, ἐν ᾧ καὶ ὑμεῖς συννοικοδομεῖσθε being regarded as a parenthesis (GRIESBACH, KNAPP), so that the sense would be: that a dwelling of God might arise (KOPPE, RUECKERT).

In the Spirit, ἐν πνεύματι.—This, being parallel to "in the Lord," which qualifies "holy," defines more closely the phrase, "of God," His relation to the "habitation": It is God, who dwells in you, in His church, in the Spirit as the element of His presence, hence in the Holy Spirit. The comparison with χαρὰ ἐν πνεύματι ἁγίῳ (Rom. xiv. 17), ἀγάπη ἐν πνεύματι (Col. i. 8) should not be so decidedly rejected as inappropriate by MEYER, as though this were possible only by abstract terms. Eph. iv. 1: δέσμιος ἐν Χριστῷ or κυρίῳ, 1 Thess. iv. 16: νεκροὶ ἐν Χριστῷ are by no means abstract. *Comp.* on the idea of this verse, 1 Cor. iii. 16: ναὸς Θεοῦ ἐστὶ καὶ τὸ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν; 2 Cor. vi. 16; Rom. viii. 11. As the Church is a temple, which is holy not merely outwardly, but "in the Lord," so it is also a dwelling of God, where He does not dwell as the Shekinah in the temple, but in the Spirit, in His, the Holy Spirit, who is the Regent in this edifice, as He is efficient in its growth and occupation. So RIEGER, HARLESS, STIER. It is not then = πνευματικόν (*Greek Fathers, RUECKERT*

and others), in accordance with 1 Pet. ii. 5: οἱ κὸς πνευματικός; nor is ἐν = διὰ (THEOPHYLACT [E. V.] and others), nor is the connection with the verb admissible: by virtue of, by means of the Holy Ghost ye are built together (MEYER, SCHENKEL, BLEEK). [HODGE also prefers this view, which disturbs the parallelism, giving the phrase an unwarranted emphasis. The view of RUECKERT is against the whole sense of the passage (ALFORD). Against MEYER's objection to the interpretation of Braune, see ELLICOTT *in loco*. Comp. EADIE, and *Galatians*, v. 5, against the distinction of HARLESS respecting the use of the article with πνεῦμα. The reference to the Holy Spirit is undoubtedly the correct one and thus the verse brings the Trinity into view.—R.]

DOCTRINAL AND ETHICAL.

1. *The Trinity.* Ver. 18 points to the Trinity: To the Father through Christ in the Spirit. But the allusion in ver. 22 is more obscure. [Yet ALFORD correctly says of the latter part of this section: "Thus we have the true temple of the Father, built in the Son, inhabited in the Spirit; the offices of the three blessed Persons being distinctly pointed out; God THE FATHER, in all His fulness, dwells in, fills the church: that church is constituted an holy temple to Him in THE SON, —is inhabited by Him in the ever-present indwelling of the HOLY SPIRIT."—R.]

2. *THE ANTHROPOLOGY* of this section.

a. *Heathenism in distinction from Judaism.* The heathen are termed those "*afar off*," the Jews those "*nigh*." The latter had the theocracy and a covenant of God with them, repeated in many ways, and containing a glorious promise; the former were without hope and without God. For neither in the idol deities of the people, nor in the fancied deities of the philosophers and the educated, did they have the living God; neither nature (Rom. i. 19, 20; Acts xiv. 17; xvii. 27), nor conscience could reveal to them the mercy, and the holy and sanctifying love of God, as this had become evident to the Jews in theocratic training and guidance. The heathen with their natural gifts wallowed ever more deeply in the creature, the Jews with their *gracious* gifts relied more and more on God's election, proudly exalting themselves, as did the former. Such distinctions, defining the relation of God to the nations and of the nations to God, define at the same time differences in the moral conduct of the Gentiles and the Jews. The former, left to themselves, did not see the arm of God shown to be so strong in nature, or the finger of God warning in the conscience, but fell into the mire, into the starless night of vile immorality; heathenism becomes ever worse and worse (Rom. i. 18-32); modern heathenism, which not only struggles to be free from the arm of God's power, but tears itself away from the heart of God with its thoughts of peace, is even more loathsome. Judaism falls away into externality ("the so-called circumcision in the flesh," ver. 11; Rom. ii. 14-29) throwing the *theocratic* feature into the background and out of practice, but giving prominence and power to the *national* element; modern Judaism has lapsed into the most frivolous emptiness.

b. *Heathenism and Judaism are alike* in this, that external position, neither in natural endowments nor in the gifts of revelation, decides as to the *personal* state of salvation. Whether one is a "stranger," as a heathen, or a "sojourner" as a Jew, amounts to nothing; he ought and must still be and become "of the household of God." Let him who enjoys the gifts of grace, think rather how to use them, to make them efficient in himself, than in false delight to despise others who lack them. In natural endowments there are indeed ways and means to the knowledge of God, which He can carry further unto eternal salvation, through Christ in the Holy Ghost however. We may not with philosophers, such as Hegel, place upon an equal footing the Jews with their theocracy, or the mission of preserving salvation, and the heathen, with their cosmocracy, or anthropocracy, the mission of moulding in its naturalness the subject attaining salvation, and regard both as united in the Theanthropos Christ, thinking then that they shall all become Christ's, God-men, instead of new men, God's men. Still less should we with Abelard, Zwingli and others, make exceptions arbitrarily, placing Socrates, Plato, Cicero and others, among the patriarchs and prophets, Apostles and believers, in heaven, as though we could act as judges in such a matter. Here it is best to keep within bounds, as did Paul, who sticks to what is evident, making no final judgment respecting individuals and their personal state of safety, nor overlooking the distinctions in what is similar.

c. *The continued validity* of these two forms. This antithesis is perceptible, not merely before Christ, but also in the Church which He established. They are not forms historically concluded, but active categories of human error, showing themselves constantly anew. Man suffers from a defect, though in the rich possession and masterly use of the most important natural endowments, if he is estranged from his Creator, and even in the possession, use and enjoyment of noble gifts of grace, if he has not attained to personal fellowship of life and heart with the Giver. Such a defect does not remain quiescent, but impels to restless opposition and enmity towards God and Man. The oneness urges ever deeper into discord, as the abuse of the gifts of nature or of grace is changed into the destruction of the same, coming home upon him who has enjoyed them.

d. *Natural and gracious endowments* do not exclude each other. The latter direct, purify, elevate the former, making them more productive. Human nature loses nothing, but gains much by means of the latter, if they are but rightly used: the Divine in the human, the Divinity in humanity is thus nurtured. It is thus that the state of things will be brought about when neither the individual, nor nations as a whole, will stand in hostile antagonism to one another, but will complement each other in peaceful contact, furthering each other's interests through the fulfilment of their calling in life or history, of their ministry with the gifts entrusted to them.

3. *CHRISTOLOGY.*

a. *Without Christ* the distance from God in the case of the Gentiles is not overcome, nor does

the nearness to God in the case of the Jews become fellowship with God. Without Him a man or a people is either "stranger" or "sojourner," and the advance from "stranger" to "of the household of God" is not through the "sojourner." As little as sonship of itself develops itself from slavery, so little avail circumcision, Mosaic law, theocracy, promise; only creative renewal (ver. 15) is of avail among Jews as well as Gentiles, and this is accomplished only through Him and in Him.

b. *He is our Peace*, He, in His Person; and this peace is here defined by its antithesis, "enmity" (ver. 15), by the hostility of Gentiles and Jews (ver. 11), by the estrangement of the Gentiles from God and His law, as well as the distance and separation from God the Father (vers. 12, 18) and the externality of the Jews (ver. 11)—as concord, as unity concluded and secured in agreement, in friendly intercourse. This peace is not a sensation, but a possession. HOFMANN (*Schriftbeweis*, II. 1, pp. 374) refers to the etymology, deriving the word from *εἰρη* and *ἰσος*, the circle, the place of assembly, or it may be traced to *εἰπω*, to speak, quiet, friendly, independent intercourse in speech. STRIER (*Reden Jesu*, V., p. 224 on Jno. xiv. 27) compares it with *שלום*, and reaches thus the notion of prosperity, welfare. In this concord with its intercourse is found welfare, complete and symmetrical development. Hence the possession of this peace is at the same time a *status*. The first and main thing is peace with God; on this is based and depends necessarily the peace with our neighbor. Where the latter appears, the former is certainly efficient; hence Paul can here give special prominence to it in accordance with the context. He who has Christ, can speak of *His* peace (Jno. xiv. 27), has peace.*

c. *The work of Christ culminates in the death of the cross* (ver. 13: "made nigh in the blood of Christ"; ver. 16: "might reconcile them both to God through the cross"), having for its end the reconciliation with God and among each other (ver. 14: "who made both one"; ver. 16: "having slain the enmity"; ver. 17: "came and preached peace"; ver. 18: "we both have our access in one Spirit unto the Father"), comp. Col. i. 20-22; Rom. v. 10; 2 Cor. v. 18-20. Enmity is to be overcome only on the side of man, on the part of God "wrath" (ii. 3). We have only the popular expression: *ἰλάσθητι μοι* (Luke xviii. 13) and 2 Macc. i. 5; vii. 33; viii. 29: *καταλάσσεσθαι ἑαυτοὺς*.—*Non Deus inimicus erat hominibus, sed homines inimici erant Deo. Non cepit homines amare, qui cum eo reconciliati essent, sed quia ab æterno homines amavit, idcirco decrevit homines sibi inimicos per Christiani secum reconciliare. Reconciliatio, morte Christi effecta, non est duplex seu mutua, sed simplex, h. e., Christus morte sua non Deum, hominum amantissimum, cum hominibus, sed homines, Deo inimicos, cum Deo reconciliavit* (WEBER). The

enmity against God was extirpated by, through and in Christ; the attracting power of His Person, especially of His cross is so great, that man is won by Him for God. Thus the Father of Christ becomes the Father of men and the contending nations and creatures become peaceful children in one church and one Spirit. This is the reconciliation. It rests upon the *propitiation*, removing the wrath of God, which is however only the energy of His holy love for sinners against sin. But this is not treated of in this section. By this reconciliation of men resting on the atonement their relation not merely to God but also to the law is changed. In that He fulfilled the law in deed and in truth, performed God's will and suffered in obedience, He rendered it powerless in its single ordinances, dissolving its separative features; it thus gained through Him internal validity and importance, so that it no longer burdens men, but they stand and walk in and on the same as a common soil within salutary bounds. Here too all depends on His Person and our relation to Him (ver. 15: "in His flesh"; ver. 16: "in Him"; ver. 18: "through Him"; ver. 21: "in whom"—"in the Lord"); in Him and through Him that takes place which ought to take place both for us and in us. *Ipsa natura suscipienda erat, quæ liberanda* (AUGUSTINE). *Neque Christo imputari potuissent peccata nostra, nisi tum naturæ ejusdem vinculo tum voluntaria sponione nobiscum unitus esset, neque justitia Christi nobis imputaretur; nisi in unum cum Ipso corpus coaluissimus* (TURRETINE).—He guards against that humanitarianism, which is only the glory of the flesh, as well as against a godless cosmopolitanism ["without God, in the world"]; He creates new, real men, who as the children become the possessors and rulers of the world.

4. *The law* here is the Mosaic law. This follows from the description: *τῶν ἐντολῶν ἐν δόγμασιν* (ver. 15), from the figure: *τὸ μεσότοιχον τοῦ ὄραγµοῦ* (ver. 14), and also from the statement that Christ has abolished this "in His flesh"; for it was precisely to this law that He was subject in the flesh; this was the "hedge" of the vineyard of God, the people of Israel; it was this which split the will of God into ordinances difficult to be grasped, and multiplied by casuistry most enormously. But here where the subject is not merely the enmity of the Jews against the Gentiles and against God, an enmity denoted by and connected with the law, but quite as much the enmity of the Gentiles against the Jews and against God, this too being joined with the law, we must admit a secondary reference to the law in the conscience. Rom. ii. 14, 15 permits such a reference, the connection requires it and the nature of the case explains it: the *bad* conscience is the still active conscience, so far as it is still *good*. The bad conscience is the justly judging conscience, is enmity, not as it should be with sin and the sinful subject, but with God, before whom it puts to shame, with our neighbor, from whom it divides us; the sinner against the law excuses himself and accuses God and men, by always finding the circumstances, relations, surroundings more to blame than himself. The voices of a bad conscience became for the heathen Furies, but not so easily Eumenides.

* [There is little necessity for seeking to sunder the two ideas, peace with God, peace among men, in this paragraph, since the complex notion alone meets the requirements of a fair exegesis. The doctrine to be deduced is one eminently Biblical: Right relations to God are the basis of right relations with man; the former involve the latter of necessity, while the latter constitute the evidence and indicator of the former. The complex notion of peace becomes a simple one, when thus regarded as simple because "He is our peace."—R.]

Nititur in vetitum. He too, who holds to the law and to conscience, is an object of enmity for the frivolous world; where the law appears powerful, there is in the world discord, opposition—within the heart, in individuals and in the whole, and externally also. Thus enmity toward God and men clings to the law. We do not wish to have the will of God about us, above us, before us, and to know and feel ourselves under the law with its single decrees; it is impossible for us to have the law in us and peace at the same time, unless we have God Himself. Only fellowship of life with God in Christ removes the enmity which attaches to the law, as it appears in its commandments and ordinances over against the natural man.

5. *The church is essentially a fellowship*, closely united and organic. Her support is in Christ, her beginning in the pure and powerful Word of God, in His Apostles and prophets, her design respects every man and every nation, her task is not merely the worship of God, but abiding fellowship with God, and accordingly each individual must be prepared in the work of the Holy Ghost, freed from his singularity and framed into the whole (vers. 19-22). She is "the assured residence and abiding working-place" of God, from which He will and does work further into His world. In the world He indeed already has His real, immanent, continued presence, but in the church He is present in an extraordinary manner; she is His palace, His immediate surroundings, His family, while the world is His broad kingdom on which He operates from this, and which is subservient to it. Certain as the permanence of the church is, she is still in process of growth, not yet complete. But she is real, not merely ideal.

6. *The Holy Scriptures* are referred to in the expression: "the foundation of the Apostles and prophets" (ver. 20). There is here evidently a reminiscence of the words of Christ (Matt. xvi. 18: "Thou art Peter," etc.), in which He promises to build His church, not upon the person of Peter, but upon Peter's confession of the Person of Christ. The foundation of the church, the beginning of this building is not the persons of the Apostles, but their witness of Him, the preaching of the Apostles. *Scripture* is not the producer, but the product, not before the church, but within and for her. The word of God springing up in the Apostles, as prophets of God, as men to whom revelation was imparted by the Holy Ghost, and preached by them, is the foundation, but what is given in fixed form in the Scriptures is the norm for the church. She has her support and deepest ground in Christ, her beginning in the preaching of the Apostles, but her rule in the standard of truth contained in the Apostolic and prophetic Scriptures, the sufficiency of which is such, that no tradition is needed in addition. ["And no other foundation can suffice. When philosophical speculation or critical erudition, political affinity or human enactment supplants it, the structure topples and is about to fall. The opinions of Luther, Calvin, Cranmer, Wesley, Knox, or Erskine (and these were all "pillars"), are not the foundation; nor are the edicts and creeds of Trent, Augsburg, Dort, or Westminster. Such writings

may originate sectional distinctions, and give peculiar shape to column or portico, shaft or capital, on the great edifice, but they can never be substituted for the one foundation" (EADIE).—R.]

HOMILETICAL AND PRACTICAL.

Ponder this: What thou wast and wouldst have been without Him? what thou wast and hast become through Him? what thou wast and shouldst and shalt become, if thou abide with Him?—God is near thee, nearest of all, yet hast thou at first not noticed or known this at all, and still dost thou forget it and fail to feel it; many a one does not learn it and perishes, but he who learns it gains what is most glorious, the everlasting salvation of the soul, God's gifts, God Himself, as joint-heir with Christ. The moon is by no means so valuable to thee as the sun; it is nearer to the earth with its powerful influence notwithstanding its distance, than the near moon with its borrowed light. So is Christ nearer than Luther; He makes for thee spring with fruit abiding eternally.—See now, what it has cost Him, to bring thee near to God, who is so nigh, to win thee for Him! He must die, that thou mightest live in God and God in thee.—Do not deny it, underneath all hast thou enmity to God; in order not to be obliged to acknowledge His wrath, thou feignest friendship and love to Him, and still wilt not allow Him to rule in thee.—The foundation of religion is not a doctrine but a life, not the Apostles' life, but Christ and He alone, in His Person and in His life and death, His work and suffering. He disturbs the peace, the false one, in order to establish one which is real and eternal.

The Church of Christ is God's house and our own home, in which we should be children and become heirs. Here we are not only instructed, as in a school, but educated, in order to go out into the world and do what is good and useful; here not only is religion protected from the world, but we ourselves from irreligion.—In the church each one should feel, that the might of the whole is at his command, to be used for himself, to be efficient in him, quite as much as that he must serve with assiduity the whole; thus he himself will grow and thrive. The temple becomes a home: First worship Him, then live with Him. Is the home but a hovel at first, a hovel is still home. Do not take offence at the outward appearance of the church, but look at the internal loveliness!—Builded together on the one cornerstone, Christ, so that we are changed from servants or slaves into children and heirs. We are to become free! God hates the slavery of the world, or hireling service no less than we do tyranny. See to it that with thy hatred of tyrants and raving about freedom thou dost not still remain a slave.—In the Church of Christ we first really become men, the grace of God in Christ leads us directly to nature and to true humanity.

STARKE:—Where a soul will have hope toward God, it must have a testament or promise of God as its foundation.—Our life must properly be nothing else than a continued going out of ourselves and going to God. The great glory of Christians

as citizens of the city of God and members of His household. What was Roman citizenship in comparison? Acts xxii. 28. Thus we are assured of all possessions, liberties, privileges and protection. Ps. lxxiv. 5.—What glorious and wonderful thing does not attach to the Church of God? Nothing is more majestic, because it is His temple; nothing more worthy of veneration, for He dwells therein; nothing more ancient, for the patriarchs and prophets labored thereon, nothing more solid, for Jesus Christ is its foundation, nothing firmer and stronger, for He is its corner-stone, nothing more exalted, for it reaches into eternity and the bosom of God, nothing more well-ordered and arranged, for the Holy Ghost is the architect; nothing more beautiful and agreeable in its variety, for stones come from all quarters, Jews and Gentiles, from every age, land, race and condition, nothing more roomy, for all the elect and righteous of all generations have a place therein, nothing more sacred, for it is consecrated to the Lord, nothing more divine, for it is a living edifice animated by the Holy Spirit.

PASSAVANT:—God was not far off, but they were far from Him,—with heart and life far from Him in their darkness. How often are we— notwithstanding revelation and the knowledge of the Lord—far from God in our hearts and lives, while we are “in the world!” And that is the beginning and end of all heathenism. We are of a heathen race and always bring again into all our worldly—yes, Christian concerns, undertakings, plans and labors—something, much, that is Pagan.—Instead of making the holy law of their God serve as a sacred and salutary safeguard from the Gentiles, their customs, sins and enormities, the Israelites turned their hearts toward hate and bitter enmity against all the nations about them.—Though both Greek and Roman occupied the most beautiful isles, the loveliest home; yet were they still on an earth foreign to them and not yet confirmed as their property; above them was a heaven, though so glad and beautiful—still—unknown and strange; under them unknown depths and abysses full of night and horror. As really homeless they walked the earth, not knowing whence they were or whither their living and dying would lead them! The holiest and sweetest of the Here and the Hereafter remained closed and strange to them. With all their advantages of form, of culture and customs,—with all the beauty and brilliancy, in which many of them are to-day still patterns for us in earthly things,—they were, over against the Israelites, at most like guests, suffered to remain or kindly received beside the children and members of the household.—Ask thy heart, thou who art called, and mayhap art, a Christian; hast thou really given thyself to thy God? Hast thou transferred every hall, chamber, nook and corner, all the heights and depths of thine inner man to Him for a living, pure, spiritual indwelling? Art thou His temple?—[Christ our peace; 1) In time and in eternity; 2) Before God, in His Judgment; 3) In all sufferings, in all anxieties of life; 4) In need, in death; 5) In God’s rest, in His love.—Jesus Christ: 1) The cause, 2) Ground, 3) Strength of all peace.—It is Christ’s Cross, that atones for Christians; His blood

sanctifies them; His Spirit impels them; His love permeates them; His name unites them in one and the same grace.—R.]—

RIEGER:—The wretchedness of Paganism is not represented now-a-days in its full extent.—The matter is now inverted; first the heathen are granted a fortunate fate in eternity, that thus afterwards the difference between nature and grace, faith in the gospel and walking by the feeble light of conscience may be altogether ignored.—The distinction between Jews and Gentiles was brought about by man, but fixed by God Himself, and guarded by the entire ecclesiastical polity of the Jews as by a hedge. Then indeed the human heart took occasion from this for much pride and mutual enmity. This too must then be interrupted and removed by another Divine interposition, which took place in the sending of His Son.—He who thoroughly believes the word of the Apostle, accepting Christ as the Alpha and Omega, the beginning and the end, in the matter of our salvation, is not only in connection with the foundation, but is in love built in with all the living stones beside Him; abides too for the further work of the good Spirit, who is the master-builder of this edifice, but also the future Possessor and Ruler of every well-erected habitation.

HEUBNER:—Quesnel distinguishes three kinds of looking back at former sins: a longing, faithless one, destructive of grace, a distrustful, disquieting one, hindering the course of grace, a penitent, thankful one, increasing grace.—Without Christ we can be alive in no church; without Him there is no holy kingdom of God on earth. Christ transfers us into the state of the pious, into the congregation of the saints; with Him we are in a state, embracing all true Israelites, in the kingdom of the just and blessed. Heavenly citizenship is a favor from Christ. Without Him man has no part in the covenant of promise, in the covenant with God, which gives salvation. Christianity is the eternal covenant with God. Without Christ we are without hope.—Without Christ we are without God, because the true God has not yet become ours. First with Christ is God rightly known and revealed; we know that He is *our* God, who cares for us sinners and desires our salvation. Outside of Christianity God remains as it were only a general idea.—The Personality of God is illustrated by nothing so well as by the Personality of His Son. Losing Christ is losing God, denying Him leads to Atheism. Who can read this description of the heathen condition without horror? Yet that is the picture of many baptized people; they live without Christ, they have fallen away from Christ and that leads to apostasy from God. An unhappy withdrawing of the heart from God continues, unless we are brought nigh through Christ.

Christ’s death is the nations’ peace! Who can quarrel and fight with others under the cross of Christ?—The whole of mankind should be one man, one holy body whose Head is Christ. Humanity must be held together by one Head, else unity is impossible. Who is available for this, if God had not given such an one? The highest union of men is that of becoming one in Christ; then they make one family, one household.—Since the establishment of Christianity, God no longer

knows any distinction of nations; all have the same access to the Father, because Christianity gives one Spirit to all. That is the business of Christ, the Only-Begotten, to bring the wandering children to the Father, and to reconcile those divided. He is the only and the indispensable Guide. He, who imagines that he will go alone to the Father, will be rejected, because he comes as a self-righteous one. But he, who clings to Christ, will not be rejected.—Men lost through sin the heavenly family-right or the fellowship with angels, through Christ they obtain it again. Without Him eternal banishment were our fate. Now we belong again to the house and family of God.—The Christian Church is the only edifice, that will last. What others, the free-masons for example, boast of as their building amounts to nothing; it will perish.

STIER:—There was a little light even in the midst of heathenish darkness, just as on the other hand *Israel* with all the light of the law and the promise sat for the most part in the shadow of death.—The enmity between *Israel* and the Gentiles was at bottom only the prominent manifestation of the enmity of the flesh against God's truth and love, against the Spirit already in the law itself. The same hate and antagonism to the Living One manifested itself in the scorn and hatred of *Israel* on the part of the Gentiles, led to false glorying in their pre-eminence on the part of the Jews. Something analogous continues to exist everywhere, where Christ has not made all new and free.—Christ is humanity, on that account He can represent it.—Let us hold fast to the words of the Apostles and prophets as the foundation of the Church, but recognize the words respecting Christ as the pith and marrow of the teaching.

[EADIE:—Ver. 11. The exercise of memory would deepen their humility, elevate their ideas of Divine grace, and incite them to ardent and continued thankfulness.—Ver. 12. The Jewish nation—had the Messiah—not Jesus indeed—but the Christ in promise. He was the great subject—the one, glowing, pervading promise of their inspired oracles. But the Gentiles were “without Christ.”—“The commonwealth of *Israel*” is that government framed by God, in which religion and polity were so conjoined, that piety and loyalty were synonymous, to fear God and honor the king were the same obligation.—They had hope of nothing a sinner should hope for; their future was a night without a star. They were godless, having no one to cry to, to trust in, to love, praise, and serve. “In the world,” dark, hostile and under Satan's dominion.—Ver. 15. Deep hostility lay in their bosoms; the Jew looked down with supercilious contempt upon the Gentile, and the Gentile reciprocated and scowled upon the Jew as a haughty and heathenish bigot.—One new man—the Gentile is not elevated to the position of the Jew; but Jew and Gentile together are both raised to a higher platform than the circumcision ever enjoyed. Spiritual blessing in itself, and

not merely pictured in type, is possessed by the Jew as well as the Gentile.—Ver. 16. Jesus reconciles us to God by turning away the Divine anger from us. God has shown infinite love to the sinner, and infinite hatred to his sin, in the sufferings of the cross, so that we tremble at His severity, while we are in the arms of His mercy.—Ver. 18. Christians do not approach some dark and spectral phantom, nor a grim and terrible avenger. It is not Jehovah in the awful attitude of Judge and governor, but Jehovah as a Father.—Ver. 20. That man, “Jesus,” who was the “Christ,” the Divinely appointed, qualified, and accepted Saviour, unites and sustains the Church. Is He not in His truth, His blood, His power, His legislation, and His presence to His Church, Himself “the chief corner-stone?”—Ver. 21. Every stone is in its place, and fits its place. One's ingenuity devises what another's activity works out. As Fergusson says—“By taking bond with Christ the foundation, they are fastened one to another.”—Jehovah dwelt in His temple: 1. To instruct His people; 2. To accept the services of His people. God inhabits this spiritual fane for spiritual ends—spiritual sacrifices are still laid on the altar to God.—The Church is one, holy and Divine; it rests on Christ—is possessed by God—filled with the Spirit—and is ever increasing.—R.]

[The so-called Circumcision occasionally finds a parallel in the externalness of a so-called church.—Hand-wrought ordinances are a fruitful source of pride.—In discovering the condition of men out of Christ we must reverse the order of the Apostle: we see that they are “in the world,” learn that they are “without God,” and despite their stout denials conclude with certainty that they have “no hope.”—Near the cross, near each other.—Christ came to destroy the works of the devil; He destroys partition-walls, which we are slow to class with these works. Christ came to abolish Jewish casuistry and hair-splitting distinctions and ordinances, but how much of this remains in His church. Such things have not tended to make peace.—The peace Christ preaches is no armed neutrality. As disbanded armies give laborers for a country's prosperity, so the activities once employed in hostility against God and man, are turned to edification.—We have our access, do we really enjoy it?—Let men sneer at the “saints”—it is a term of privilege, not of presumption, implying here the highest citizenship, the most exalted adoption, while in itself it means that God is making us sinful ones holy like Himself, that we may the more enjoy the blessings of His household.—Let us hold to that church, whose foundation and corner-stone are here set forth, and then despite all the mistakes of the past and imperfection of the present, we shall see in her the reality described in the figures of verse 21, and find in our own experience that we, together with this corner-stone, “are being builded together for a habitation in the Spirit.”—R.]

C. The office and service of the church.

CHAP. III. 1-21.

1. The office in and for this church.

(CHAP. III. 1-13.)

- 1 For this cause I Paul, the prisoner of Jesus Christ [Christ Jesus]¹ for [in behalf
2 of] you Gentiles, If [indeed] ye have heard of the dispensation of the grace of God
3 which is given me to you-ward: How that [That] by revelation he made known
4 unto me the mystery [the mystery was made known² to me]; ([omit parenthesis]
5 as I wrote [have written] afore in few words; Whereby, when ye read, ye may un-
6 derstand my knowledge [In accordance with which, while reading, ye can perceive
7 my understanding]³ in the mystery of Christ,) [omit] Which in other ages [ge-
8 nerations]⁴ was not made known unto [to] the sons of men, as it is [has been]⁵ now
9 revealed unto [to] his holy apostles and prophets by [in] the Spirit; That the Gen-
10 tiles should be [are] fellow heirs, and of the same body [fellow members], and par-
11 takers [fellow-partakers] of his [the]⁶ promise in Christ [Christ Jesus]⁷ by [through]
12 the gospel: Whereof I was made [became]⁸ a minister, according to the gift of the
13 grace of God given unto [which was given⁹ to] me by the effectual working [ac-
14 cording to the working] of his power. Unto me, who am less than the least of all
15 saints, is [was] this grace given, that I should preach among [to preach to]¹⁰ the
16 Gentiles the unsearchable riches of Christ; And to make all *men* see what is the
17 fellowship [dispensation]¹¹ of the mystery, which from the beginning of the world
18 [lit., from the ages] hath been hid in God, who created all things by Jesus Christ
19 [omit by Jesus Christ]:¹² To the intent that now unto the principalities and pow-
20 ers in [the] heavenly *places* might be [made] known by [through] the church the
21 manifold wisdom of God, According to the eternal purpose which he purposed
22 [wrought] in Christ Jesus our Lord: In whom we have [our] boldness and [our]¹³
23 access with [in] confidence by the faith of [through our faith on]¹⁴ him. Where-
24 fore I desire that ye faint not [I beseech you not to faint]¹⁵ at my tribulations for
25 you, which is [are] your glory.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[Ἰησοῦ is omitted in \aleph^1 D¹ F.; it is bracketed by Alford. The order in A. B. C. D³ K. L. is Χριστοῦ Ἰησοῦ, so the corrector in \aleph^1 . For the inverted order of the E. V., there is no authority.—R.]

² Ver. 3.— \aleph^1 A. B. C. D. and others [many cursives, most versions, including the *Syriac* and *Vulgate*] read ἐννομισθη; the internal grounds (Stier notices the agreement with i. 9, the distinct reference to the Trinity, the great probability of an alteration from ver. 5) are not stronger than the external. [The reading of the *Rec.* (ἐννομισσε) supported by D³ K. L., and some minor authorities, is considered an explanatory gloss by most modern editors.—R.]

³ Ver. 4.—[This verse must be thus recast to conform to the exegesis of Dr. Braune, which agrees exactly with that of Ellicott, Alford and others.—R.]

⁴ Ver. 5.—[The preposition ἐν is an explanatory interpolation, having no uncial support, rejected by all modern editors.—R.]

⁵ Ver. 5.—[The Greek aorist is joined with πῦν, but in English we cannot say: as it was now revealed. Since *now* is emphatic, we must adopt the English perfect, as indeed is frequently necessary.—R.]

⁶ Ver. 6.—[The *Rec.* inserts αὐτῶν. It is rejected by most modern editors, since the more important MSS. (\aleph^1 A. B. C. D.) with a number of minor authorities are against it.—On *are* instead of *should be*, see *Exeg. Notes*. The words: *fellow-heirs, fellow-members, fellow-partakers*, are analogous to the unusual Greek compounds, seemingly coined by the Apostle. Tischendorf (on the authority of some of the best MSS., (\aleph^1 A. B.) and others in the various instances) adopts the forms: συνκληρ., σύνσω., συνμετ., instead of the more euphonic and usual forms. So Ellicott.—R.]

⁷ Ver. 6.—[Modern editors generally accept Χριστοῦ Ἰησοῦ (\aleph^1 A. B. C., cursives and versions) instead of τοῦ Χριστοῦ (*Rec.*, D. E. F. G. K. L.; most cursives)—R.]

⁸ Ver. 7.—The reading ἐγενήθην is found in \aleph^1 A. B. D¹ F. G. and others; ἐγενώμην [*Rec.*, C. D³ K. L.] being the more usual form, was likely to creep in.

⁹ Ver. 7.—[The *Rec.* has: τὴν δοθεῖσαν, on the authority of D³ K. L., most cursives, many versions and fathers; adopted by Tischendorf, Meyer, Braune. The genitive: τῆς δοθείσης is found in \aleph^1 A. B. C. D¹ F. G., 10 cursives and a few versions; adopted by Lachmann, Rückert, Alford, Ellicott and most later critics. The latter is better sustained; the presence of the genitive in ver. 2 casts a doubt on it, but to my mind not sufficient to warrant adopting the accusative.—The longer form substituted above brings out better the connection between *given* and what follows.—R.]

¹⁰ Ver. 8.—*Rec.* inserts ἐν before τοῖς ἔθνεσιν, on the authority of D. F. K. L., most cursives, versions and fathers; retained by Ellicott and Eadie. The suspicion of an alteration from Gal. i. 16 (a parallel passage) is very great, and as its omission, supported by \aleph^1 A. B. C., presents a *lectio difficilior*, it is rejected by Lachmann, Tischendorf, Meyer, Alford, Braune and others.—The *Rec.* also inserts τῶν after πάντων against all our manuscript authority.—The rendering: *to preach*

is more literal, conforms better with the sense of the aorist: *was given*, as well as with the infinitive construction retained in ver. 9.—R.]

¹¹ Ver. 9.—[The reading *καρπία* (*Rec.*) instead of *οικονομία* (N. A. B. C. D. F. K. L.) is an explanatory gloss, supported by no important authority and rejected by all critical editors.—H. A. R. is omitted in A. R. (afterwards added). *Mm* need not be supplied, since the *personal* reference is not marked.—N. (with a few minor authorities) omits *ἐν* after *τῷ θεῷ*.—R.]

¹² Ver. 9.—[The longer reading of the *Rec.* is supported by D. K. L., a number of cursives, and a few fathers; *ἐκ τῆς ἰσχύος Χριστοῦ* is omitted in N. A. B. C. D. F. G., a few cursives, the best versions and many fathers. It is therefore rightly rejected by critical editors.—R.]

¹³ Ver. 12.—[The second *τὸν* is omitted in N. A. B. (rejected by Lachmann, Rückert, bracketted by Alford); but nearly all cursives and fathers support it, together with N. C. D. F. G. K. L. (though with some variations in position); accepted by Tischendorf, Meyer, Ellicott and most.—R.]

¹⁴ Ver. 12.—[This emendation gives the correct sense better than the literal but harsh and equivocal rendering of the E. V.—R.]

¹⁵ Ver. 13.—[Dr. Braune's exegesis requires the following rendering: Wherefore I pray (God) that (I) faint not." etc. See *Exeg. Notes*.—The *Rec.* has *ἐκκακεῖν*, with C. D. F. K. L. Ellicott (with A. B.) D. E. *ἐκκακεῖν*, while most editors accept the form *ἐγκακεῖν* (N. B.²). Comp. my *Textual Notes* on Gal. vi. 9. Meyer does not accept the view that the first named is a doubtful word, but thinks it was in oral use and first introduced into writing by Paul; the other reading being an attempt at improvement. He is almost alone in this opinion.—R.]

EXEGETICAL AND CRITICAL.

Connection and Summary. With *τούτου χάριν* the Apostle refers to what precedes (ii. 19-22), not exclusively to ver. 22 (BLEEK, also MEYER), which is only a conclusion, although a comprehensive one. The reference to vers. 11-22 (STIER) is preferable to that of BLEEK, yet the first part of that section contains merely an antithesis which has been overcome and is past. Without any fear of a relapse he now looks forward and points to the end and aim.—From the fact that the church, "of the family of God," is built together in Christ "unto an habitation of God in the Spirit," there proceeds as a result: *the Apostle's intercession and exhortation* (vers. 14-19)* the weight and indispensable consideration of which rest upon the *office*, not the *person*, although person and office do and must include each other; if the former rightly regards and administers the latter, the latter makes its importance felt chiefly in its bearer. Hence vers. 1-12 treat of the apostolic office as the appointed *subject* of the intercession and exhortation. Ver. 1 describes the present efficient *bearer* of this office in general; ver. 2 defines the office as a *gift of God's grace*, which according to vers. 3, 4 has been imparted in a *special manner* and according to ver. 5 *now for the first time*, having as its task the *reception of all nations through the proclamation of the gospel* (ver. 6). Vers. 7, 8 a mark the *service* and the *unworthiness* of its recipient, ver. 8 b, 9, the *extent* of the task allotted to this gift; ver. 10 points to the *aim*; ver. 11, back to the *beginning* and foundation; ver. 12, to the *carrying out* of the task already begun. So STIER in the main.

Ver. 1. *The person holding the office. For this cause.* *Τούτου χάριν* is an emphatic expression, occurring elsewhere only in iii. 14; Tit. i. 5. It is stronger than *ὁ, διὰ τοῦτο*, introducing something special. [It means *for this reason* and is aptly rendered in the E. V.]—To this strong expression corresponds: I Paul, *ἐγὼ Παῦλος*.—The phrase is found also in 2 Cor. x. 1; Gal. v. 2; Col. i. 23; 1 Thess. ii. 18; Philemon 19 (and ver. 9). Similarly *ἐγὼ Ἰωάννης*, Rev. i. 9; xxii. 8; xxi. 2 (*Rec.*). He men-

tions his name, not on account of his person (ver. 8), but because of his office and the importance of what he is doing.

The prisoner of Christ Jesus (*ὁ δέσμιος Χριστοῦ Ἰησοῦ*).—In iv. 1 alone do we find *ἐν κυρίῳ*, elsewhere always (2 Tim. i. 8; Philemon i. 9) as here, with the genitive. It is undoubtedly the genitive *auctoris, causae*.* WINKER, p. 178. So *δεσμοὶ τοῦ εὐαγγελίου*, "bonds of the gospel" (Philemon 13) are bonds which belong to the service of the gospel, *ὀνειδισμὸν Χριστοῦ* (Heb. xiii. 13) is reproach which Christ bore, *παθήματα τοῦ Χριστοῦ* (2 Cor. i. 3). Our phrase is not= for Christ's sake, *propter Christum*. A special emphasis rests on the expression. In the Epistle to Philemon written at the same time (ver. 1), it even stands in the place where "Apostle" is usually found, and in ver. 9 ("as Paul the aged, and now also a prisoner of Christ Jesus") it is similarly used. Here it is not a predicate, but in apposition to the subject already so emphatically named, not an adjective, but a substantive added for the sake of description. BENGL aptly remarks: *legatus, isque vinculus*. As if he would say: I Paul, the prisoner, not of the emperor, nor of the soldier, but of Christ Jesus, whose Apostle I am. So, following RIEGER, PASSAVANT and STIER, MEYER approaches this view (= *δούλος Χριστοῦ*).

[The phrase is taken as a predicate (*εἰμί* being supplied) by very many from CHRYSOSTOM to BEZA, KOPPE, MEYER. The Syriac version sustains this view, which simplifies the construction very greatly, but is open to great objection: (1) It makes "for this cause" and "on behalf of you" tautological; (2) disconnects vers. 2 ff. from ver. 1, since they then do not explain it; (3) the article could only occur in the predicate with special emphasis; this emphasis is unaplanine and inconsistent with "if indeed ye have heard" (ALFORD).—Other verbs are supplied in some codices. MEYER formerly accepted a *brachyology*: I Paul, the prisoner of Christ Jesus. (am a prisoner) for you Gentiles, but gave it up as untenable in his 2d ed. See further below.—R.]

In behalf of you Gentiles, *ὑπὲρ ὑμῶν τῶν ἐθνῶν*.—This added phrase justifies the above interpretation. Paul is imprisoned for the Gentiles, suffers to their benefit, as is said also in Phil. i. 7, 12 ff.; Col. iv. 3. Although Paul had to suffer on account of his proclamation

* [According to the usual view, ver. 14 is a resumption of ver. 1, all that intervenes being a digression. Dr. Braune takes another view of the construction (see his note at the close of ver. 1), but is forced to accept a connection of thought which amounts to the same thing.—R.]

* [Χριστοῦ standing first perhaps implies that it was the Messiahship of Jesus which caused his imprisonment (ALFORD).—R.]

of the gospel among the Gentiles (Acts xxi. 21, 28 f.; xxii. 21 ff.), yet *ὅτι* is not *propter* (GROTIUS).^{*} It refers to *ἐν* (ver. 2) and is rather *ad evangelium gentibus annuntiandum than annuntiatum* (FLATT). BENDEL: "*Pauli studio erga gentes incensi sunt persecutores, ut vincerent illum; et vincula ipsa profuere gentibus*, ver. 13; 2 Tim. ii. 10." Here then everything "odious" is to be rejected from the term, differing thus from the expression: "once Gentiles in the flesh" (ii. 10). OLSHAUSEN is excellent: "He here makes mention of his bonds, in order to bring into stronger prominence the glory just described in contrast with the present condition of the church." HARLESS also remarks: "Paul would have the Gentiles led to none other than Him, whose chains he wore, and would thus give a proof of the glory of such fellowship, exalted above suffering and shame." STRIER: "The bonds should especially show that proof of the office which proceeds from *internal efficacy*; the bonds themselves also *preach* to the Gentiles, and themselves *reveal* to the Apostle something new."

At this point the sentence breaks off, and is resumed again in ver. 8, since it is peculiar to the *naïve* style of the Greeks, to place the name in the nominative in a sentence, the end of which is not immediately contemplated, and since *ἐμοί* (ver. 8) is in a strikingly emphatic position, so that it refers back to *ἐγώ* (ver. 1) and thus indicates the resumption of the interrupted construction. So ECUMENIUS, GROTIUS.

[Notwithstanding Dr. Braune's preference for this view of the construction, it seems to be untenable. (1) Though examples of such a change of case may be found, Origen affirms that it is a solecism. (2) There is no natural connection of thought afforded by this view, while "for this cause" loses its meaning; the grace was not given for this cause, *i. e.*, because they were built in. (3) Ver. 8 has another obvious connection, *viz.*, with vers. 6, 7, so that according to this view "the leading thought of the antapodosis in ver. 8 is clumsily forestalled in vers. 6, 7" (ALFORD).—R.]

Most however (from LUTHER to WINER, p. 526 f., BLEEK) find in ver. 13 a return to the thought of our verse, and in ver. 14 a resumption and continuation. [This view is supported, among others by THEODORET, BENDEL, FLATT, LACHMANN, RUECKERT, HARLESS, DE WETTE (who however regards the construction as "scarcely Pauline"), OLSHAUSEN, EADIE, HODGE, ALFORD, ELLICOTT. It is the simplest view, except that of MEYER, and not open to any grave objection. (1.) It makes the *τοῦτον χάρις* of ver. 14 take up the same emphatic phrase from ver. 1. (2.) It gives to that phrase as well as to the whole chapter an appropriate meaning, while a long digression or parenthetical statement is not unapostolic. In view of the truth he has just ut-

tered (ii. 19-22), he is about to pray for them, but other thoughts come in. He is a prisoner (ver. 1), that too in behalf of the Gentiles; the thought of his office leads him away (vers. 2-12), when at length he comes back to the thought of imprisonment (ver. 13) with a request that they would not despond on account of his sufferings—then he resumes (ver. 14). The whole seems Pauline, and need occasion no difficulty.—R.]

BAUMGARTEN-CRUSIUS accepts an anacolouthon without any subsequent continuation. CALVIN [*legatione fungor*] and others supply *πρεσβέω* (from vi. 20); others *κεκαυχῆται* (from Phil. ii. 16); while such supplements as *postulo, hoc scribo* [CAMERARIUS], *cognovi mysterium* [JEROME], *sum captivus adhuc, etc.*, are quite ancient, and occur in some copies. A prevalent view (from the *Syriac* to MEYER and SCHENKEL) accepts *ἐμὶ* as the proper supplement; but it can scarcely be asserted, that Paul, *τοῦτον χάρις*, just on this account, is the Apostle to the Gentiles, the prisoner of the Lord, and that too *κατ' ἐξοχήν*. [See above.]

[Among other untenable views there should be mentioned that of ZANCHIUS, CRAMER and HOLZHAUSEN, who suppose the resumption to take place in ver. 13. Against this may be urged the simple *διό*, the want of connection thus given to ver. 14 with its strong *τοῦτον χάρις*, and "the insufficiency of such a secondary sentiment as that in ver. 13 to justify the long parenthesis full of such solemn matter, as that of vers. 2-12" (ALFORD).—To take the whole chapter as parenthetical is still more objectionable. In that case the digression were too long, and the parts of the chapter would not find their proper connection; besides chap. iv. does not resume the thought begun in our verse.—R.]

Ver. 2. *The apostolic office is a gift of grace.*

If indeed ye have^{*} heard, *εἰ γὰρ ἠκούσατε*.—It is evident, first of all, that *εἰ* cannot be regarded as purely hypothetical, since it is written by the prisoner "in behalf of you," and also since the object they have learned: "the dispensation of the grace of God," will not admit of such a view. It is not necessary, however, to take it as *ἐπεὶ*, since, Acts iv. 9; Rom. xi. 21; 1 John iv. 11; see WINER, p. 417. The same is true of *εἰ γὰρ* in iv. 21; for there, immediately after ver. 20 ("but ye did not so learn Christ"), expressing accurate knowledge of the church, we find: *εἰ γὰρ αὐτὸν ἠκούσατε*, "if indeed ye have heard him." The particle occurs elsewhere only in Col. i. 23; Gal. iii. 4 (2 Cor. v. 3, we have in various readings both *εἰ γὰρ* and *ἐπεὶ*). It does not necessarily indicate a doubt, as does *εἴπερ* (HERMANN, *ad Viger.*, p. 833), and hence is more like *ἐπεὶ*, though it must not be regarded as precisely equivalent. In the form there is expressed an uncertainty, an assumption, which challenges a self-scrutiny in the case of every reader or hearer. ["Assuming that;" ALFORD, ELLICOTT, not in itself implying the rectitude of the assumption made, which depends on the context.—R.] The context, however, confirms the truth of the assumption, that they have heard. This turn of expression is therefore a rhetorical,

^{*} [It was indeed the fact that he was a prisoner on account of the Gentiles, but this is not the prominent thought here. Hence EADIE may or may not be correct in saying: "In writing to the Ephesians he could not forget that the suspicion of his having taken an Ephesian named Trophimus into the temple with him, created the popular disturbance that led to his capture and his final appeal to Cæsar, his journey to Rome, and his imprisonment in the imperial city."—R.]

^{*} [This seems to be one of those cases where the Greek aorist is properly rendered by the English perfect.—R.]

"a more elegant and suggestive reminder" (MEYER) of the preaching of Paul, as if he had written: "for ye have heard," or "since ye have heard." ESTIUS: "*εἶπε non est dubitantis, sed potius affirmantis.*" Or we may say with STIER, that it is pre-supposition, not without a slight touch of irony, in case it were otherwise; or still more correctly: in case they would not consider the Apostle as the Apostle of the Lord for them; not to have recognized Paul, not to have received his teaching would be equivalent to not having heard. Hence it is not correct to conclude from these words, that the Epistle was not written to Ephesus (see *Introd.* § 5, 2). Nor does this phraseology render it necessary to accept a wider, presently unknown, circle of readers (HARLESS, STIER, BLEEK and others). The assumption of CALVIN is inadmissible: "It is credible, that when he labored in Ephesus, he was silent on these topics." Nor is it at all necessary to do violence to the verb, and render it: *firmiter retinetis* (PELAGIUS), *intellexistis* (ANSELM, GROTIUS and others). The reference is simply to preaching, especially that of Paul; hence this is termed *ἀκοή* (Rom. x. 16 f.). [See *Romans*, in *loco*, p. 349.—R.]

Of the dispensation of the grace of God [τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ].—Οἰκονομία here follows the close of chap. ii. with its οἰκοδομή. There the building of "an habitation" is treated of, here the establishment of a household, a *νῦμεν* (STIER). See on i. 10. This is a matter belonging to God, or still more closely to "the grace of God." Hence it is to be regarded not as an apostolic function (PELAGIUS, ANSELM, LUTHER: *office*. [HODGE] and others), but as a Divine arrangement. It must also be remembered that we find here, not *χάρισμα*, but *χάρις*. This *χάρις* is then more closely defined:

Which is given me to you-ward.—Τῇ δόθεισιν μοι, as in Rom. xii. 3; xv. 15; 1 Cor. iii. 10; Gal. ii. 9, with ὑμῖν 1 Cor. i. 4. Hence it is not to be understood of the Apostolic office exclusively; although the context here points to that (*εἰς ὑμᾶς*, as in Gal. ii. 8, *εἰς τὰ ἔθνη*). *Εἰς ὑμᾶς* marks the readers as the object about which the Apostle's position and activity was concerned, and is neither=*ἐπὶ ὑμῶν*, *vestra causa* (MORUS), nor=*ἐν ὑμῖν*, *in vobis* (*Vulgate*) or *inter vos*, but upon, towards you: as *εἰς ὑμᾶς*, i. 19: hence it is not merely: with respect to you (RUECKERT). ["To you-ward," though now unusual, expresses very well the precise shade of meaning.—R.]

Thus the apostolic office is described as a gift of God's grace, yet not so imparted and conferred that a "dispensation" is not necessary in addition, but so that the person himself (*αὐτός*) is especially prepared for it. Here we must include all that God had done for and in Paul, from childhood on (Gal. i. 15), near and in Damascus (Acts ix. 1 ff.; xxii. 3 ff.; xxvi. 12 ff.); in Jerusalem (Acts xxii. 21) and elsewhere (Gal. ii. 8; 1 Cor. xv. 8-10; 2 Cor. xii. 1-10). So RUECKERT especially. To regard this as merely *munus apostolicum gratiose, imerito beneficio Divino creditum* is too superficial. Nor can we in accordance with Col. i. 25: "the dispensation of God which was given to me for you," explain it thus, that the

administrative office of the Divine grace was committed to him (ANSELM, GROTIUS and others); here τῇ δόθεισιν belongs to χάριτος, here the matter is regarded under a different aspect, and the context is different, since "heard" is the governing verb, and the office is not heard.

[This view of οἰκονομία is defended by EADIE, ALFORD, ELLICOTT (HODGE mentions it, though he thinks it differs from his own merely in form). The only remaining question is respecting the genitive. It is obviously not that of the subject, but either that of the object, "the material with respect to which the dispensation was to be exercised" (ALFORD) or that of "the point of view" (ELLICOTT). These scarcely differ here, but some such sense is favored by the passive verb ἐγνώρισθη (ver. 3 where the *Rec.* has ἐγγνώρισε).—R.]

The method of communication. Vers. 3, 4.

Ver. 3. That, *ὅτι*, gives prominence to a particular part of what they have heard, the essential part of the dispensation of the grace of God. [ALFORD: "Exegesis of the fact implied in ἠκούσατε τὴν οἰκ., viz., of the fact that: as we say 'how that.' That is the literal rendering, 'how that' is a rather inelegant exegesis.—R.]

By revelation was made known to me [κατὰ ἀποκάλυψιν ἐγνώρισθη μοι].—The emphasis here rests on "by revelation," since it comes first. As neither *τινα* nor *τὴν* is added, the reference is not to some particular event, definite in itself, but not more closely indicated (Acts ix. 1 ff., as OLSHAUSEN thinks, or Acts xxii. 21), nor to some occurrence definitely designated, but rather to the mode of making known. It is an adverbial qualification of ἐγνώρισθη=ἀπεκαλύφθη (ver. 5), or like Gal. i. 15, 16. Κατὰ denotes, as in κατ' ἄνθρωπον (Rom. iii. 5 and frequently), κατὰ χάριν (Rom. iv. 4), a mode which obtains or prevails (WINER, p. 375). [So MEYER, ALFORD, ELLICOTT, HODGE apparently.—R.] Even *ὅτι ἀποκαλύψης* (Gal. i. 12) does not point to a single revelation (STIER). [Comp. in *loco*. ELLICOTT says the allusion in the phrase as it occurs Gal. ii. 2 "is rather to the *norma* or *rule*, here to the *manner*."—R.] It might be interpreted (according to Passow, *sub voce*, II. 3, p. 1598 b) like ἐρχεσθαι κατὰ θήραν, to go hunting, or 2 Tim. i. 1: ἀπόστολος κατ' ἐπαγγελίαν, apostle for the proclamation; indeed G. HERMANN explains Gal. ii. 2: for the explanation, proclamation, presentation. But ἀποκάλυψις is only what occurs to man from God, not what men have to impart to one another. The word μοι, placed last, indicates that he treats of something which does not distinguish him personally, but which belongs to his office: "Revelation" and "apostles and prophets" are correlatives; γνωρίζειν is the general making known, but ἀποκάλυψις denotes that by means of which the official personages thus endowed are immediately distinguished, by means of which the Apostles become prophets. See ver. 5 and *Doctr. Notes* on ii. 20.

The mystery, τὸ μυστήριον, altogether indefinite, is, like i. 9, the decree of salvation and grace in Christ (STIER), the renewing of humanity through Christ, especially moreover the

calling of the Gentiles (ALLIOLI). To refer it to the latter exclusively (most commentators from CHRYSOSTOM to HARLESS, MEYER, SCHENKEL, BLEEK) is not admissible, even though ver. 6 follows.

[On the *precise reference* of the word "mystery" in this chapter. The great majority of commentators, including HODGE, EADIE, ALFORD, ELLICOTT, accept the more restricted view just mentioned, but admit the wider reference in ver. 4 (and many in ver. 9). The reasons for so doing are quite strong: the *purport* of the mystery is set forth in ver. 6, the dispensation of grace spoken of is "to you-ward," a leading thought of the Epistle has been this calling of the Gentiles to fellowship with the Jews. Nor can it be urged against this, that it presents a matter unworthy of this designation and not at all mysterious. THOLUCK (Rom. xi. 25) thus classifies the meanings of our term: (1) "Such matters of fact, as are inaccessible to reason, and can only be known through revelation: (2) such matters as are patent facts, but the process of which cannot be entirely taken in by the reason." In the latter sense, the calling of the Gentiles was a "mystery," is so still in view of the separatism, which to the Gentile mind is in some aspects yet stronger. Evidently the indefinite reference, which leaves this special fact out of view, is inadmissible, while ver. 4 seems to require the wider meaning. Accordingly the alternating reference has been accepted to meet these requirements. To my mind it is unsatisfactory: (1.) It seems unlikely that a word should thus vary so speedily, when there is so little to mark a difference. (2.) The difficulty in construction is thus increased: the E. V. accepts a parenthesis so as to connect vers. 5, 6 with "mystery" in our verse, and thus leave the wider reference of ver. 4, undisturbed; but this is altogether arbitrary, since the relative clause (ver. 5) is to be joined directly with "mystery" (ver. 4) in accordance with the common structural usages of the Apostle. (3.) Since then the grammatical connection is such, the purport of "the mystery of Christ" is set forth in ver. 6, and the alternating reference has lost its one great object, *viz.*, the extension of the meaning in ver. 4.

It seems best then to accept BRAUNE's view, but with somewhat more definiteness in statement. "The mystery" throughout is one mystery, but in view of the universalism of the Epistle and the current of thought in this section, it here appears as complex, precisely as the notions of "enmity" and "peace" in the preceding section: the mystery of redemption, whose centre is the Person of Christ, whose object and purport is Christ, taking that term as including the Body of which He is the Head, which He has redeemed, and in which the Gentiles are "fellow-members" (*σώσωμα*, ver. 6); the latter thought being the special reference throughout, though never to the exclusion of the wider thought, since ver. 6 itself with its compounds of *συν* compels us to think of the one inheritance, body and promise which the gospel presents. VAN OESTERZEE well remarks (LANGE'S *Comm.* 1 Tim. iii. 16, p. 47): "Paul knows one only great mystery," the chief truth of which as revealed to us is the Person

of Christ in its connection with the Body of Christ, as the passage in the Epistle to Timothy itself teaches, and as is not obscurely hinted in v. 32 of our Epistle. With this thought of union as the ruling one, no wonder the special reference to the union of Jews and Gentiles comes in without in the least disturbing or excluding the more general one.—R.]

As I have written afore in few words [καθὼς προέγραψα ἐν ὀλίγῳ.—The English perfect brings out the force of the verb best, though it is not a literal rendering. The parenthesis of the E. V. is altogether unnecessary, the linking of clauses by relatives being common in this Epistle.—R.] Καθὼς indicates that Paul has written only as "it has been made known to him by revelation," of course, from God. This the context demands (vers. 2, 4). This writing has therefore great importance. The verb refers to what is written already. The phrase ἐν ὀλίγῳ, in *brief*=διὰ βραχείων (CHRYSOSTOM, Heb. xiii. 22); in Plato: δι' ὀλίγων, as in 1 Pet. v. 12. The preposition is, at all events, local: in little space=συντόμῳ, Acts xxiv. 4; xxvi. 28 (ἐν ὀλίγῳ sc. χρόνῳ). *Pauca tantum attingi, cum multa dici possent* (WETSTEIN). Accordingly we must apply it to the whole Epistle up to this point; in comparison with the wealth of the truth revealed, its fulness, its wide-reaching, deep-moving efficiency, what he writes is to him always little and brief. He thus speaks in modesty respecting his writings, not as though the time for a more thorough treatise failed him (SCHENKEL). The reference is to such passages as i. 9 ff.; 17 ff.; ii. 4 ff.; 11 ff., not to one passage especially,* as those expositors must hold, who limit "mystery." Since he is speaking of local precedence alone, not of temporal, "written before" cannot be referred to a *previous* Epistle (CHRYSOSTOM, CALVIN: *ferre omnium consensum* as προετίκμεν (Gal. i. 9), προέλεγῳ, προείπον (Gal. v. 21), point to something spoken at a previous time; so 2 Cor. xiii. 2; 1 Thess. iii. 4; προεγράψῃ Rom. xv. 4 must be understood of a prophetic writing with respect to the future. But Rom. iii. 9: προηγουμένα, as in the present instance, relates to what precedes, in the same Epistle. The explanation: *paulo ante* (THEODORET, CALVIN, ESTIUS and others) is incorrect.

Ver. 4. In accordance with which, while reading, ye can perceive.—ἵπρος ὃ δύνασθε —ν ᾧ ἂν must at all events be joined together. Προς with the accusative denotes the measure (Rom. viii. 18) as well as the norm (2 Cor. v. 10; Gal. ii. 14). Comp. WIKER, p. 378. The relative ὃ refers to what was written briefly before, as the measure by which to reckon, on which to measure; *hoc non refertur præcise ad PAUCIS, sed ad totum νοῦμα et πρὸς notat analogiam ex ungue leonem* (BENGL). Accordingly it is not to be applied merely to what was written before (MEYER: προέγραψα), or to ἐν ὀλίγῳ (STIER): nor is it = *prout* (JEROME), nor = ἐν ᾧ (KOPPE), nor = ἐξ οὗ (FLATT), since what precedes is neither the source or ground, but can only be

* [ALFORD refers it to i. 9 ff., EADIE to ii. 13-22; HODGE and ELLICOTT accept the wider reference. The last author refers καθὼς to the fact that the mystery was made known to the Apostle, not to the manner in which it was made known, but BRAUNE's view seems preferable.—R.]

the measure. [EADIE prefers the sense "in reference to which," but "in accordance with" is adopted by ALFORD, ELLICOTT (whose note *in loco* on this preposition is a marvel of neatness and exactness) and others, favored by HODGE, who adds: "what he had written might be taken as the standard or evidence of his knowledge."—R.]

With *δύνασθε* (BENGEL: *moderate et liberaliter positum verbum*) Paul refers cautiously to the ability which can be affirmed of every one; of the willingness he says nothing, that must come in afterwards. Modestly he points to what they can do, leaving to them the doing, neither commanding nor demanding it. The subject is each and all in the Church. *Δύνασθε* stands first very properly, since it is the emphatic word. The *conditio sine qua non* is indeed *ἀναγινώσκοντες*, reading, while ye read; not *attendentes* (CALVIN). Nor does he say: *ἀκούοντες*, hearing; he conceives of each one reading for himself. The present tense suggests repeated reading (GROTIUS). To the Greek reading [as the word indicates] was a second perception following the first perception of the author; to the Roman and German the immediate thought is of connecting the letters and joining the words (*legere, lesen*). [The present participle here indicates an act contemporary with that of the perception: *while reading*.—R.] *Νοῦσαι* is not exactly equivalent to *συνιέναι*; they differ as do our "perceive" and "understand." Comp. Mark viii. 17; TITTMANN, *Syn.*, I. p. 191. The readers perceive that which Paul understands. It is not a knowledge possible through reflection (RUECKERT), but a kind of immediate perception (iii. 20; Rom. i. 20; Heb. xi. 3; Matt. xv. 17)*

My understanding in the mystery of Christ.—*Τὴν συνέσιν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ*.—These words are to be taken together as the object of *νοῦσαι* (MEYER). *Συνέσις* used with *σοφία* (Col. i. 9), has a *πληροφορία* (Col. ii. 2; 2 Tim. ii. 7), is *vox media* (1 Cor. i. 19), and marks an especial knowing, that penetrates and commands its subject, as in the case of a master of the science (Jno. iii. 11). "The mystery of Christ" (Col. iv. 3) is the mystery, which has Christ for its object and purport; Christ Himself is the concrete Divine mystery. Col. i. 27 (MEYER, STIER).† It is evident that *μυστήριον* is not an absolute secret, since there is an "understanding" with respect to it. See i. 9. BEZA: "*Optimo vero jure de se ista predicare apostolum, re ipsa cognoscat, quisquis perspexerit, quam sublimiter et prorsus divine totum illud argumentum ab initio epistolæ pertractavit.*" In the connection in which Paul writes, in virtue

of his office and by writing labors in and for the Church two things are evident and properly placed together; that he urgently directs the Church to what is written as a standard for their judgment respecting him, as the Apostle, by whom it is said to them, and ascribes to them unconstrained ability and freedom for examination.

Hence the inferences drawn from this passage against the genuineness of the Epistle are inadmissible. It is not necessary that he should refer to his labors among them, since his *συνέσις* is under discussion, and both the subject-matter itself and his mode of treating it in this Epistle are well adapted to make them aware of this. 1 Cor. xiv. 37; 1 Jno. iv. 6. Comp. Introd. § 5, 2. [See EADIE on the reasons for professing such a knowledge of the mystery. MEYER properly intimates that this verse is worthy of the Apostle (against DE WETTE, SCHWEGLER), and that an imitator would never have written it. In fact an imitator would have probably thought of it as DE WETTE does!—R.]

Ver. 5. The period and persons concerned in the communication.—Which, *δ*, refers to "the mystery of Christ" (ver. 4), not to "the mystery" (ver. 3); in which case we should have to regard what follows *καθώς* as a parenthesis (WETSTEIN, [E. V.], and others). [Dr. HODGE seems disposed to regard ver. 4 as a parenthesis, but the relative forms a direct connection. The other construction is an attempt to avoid the difficulty which arises in taking ver. 6 as the purport of the "mystery of Christ."—R.]

In other generations.—The dative *ἐτέραις γενεαῖς*, is a temporal qualification, which is of very common occurrence; see WINER, p. 205. So ii. 12; Matt. xii. 1: *τοῖς σαββάτοις*; Luke xiii. 14: *τῷ σαββάτῳ*. The word *γενεά* designates the lineage, the family, Matt. i. 1, 17; also in a spiritual sense, Matt. xvii. 17; Mark ix. 19. Then a generation, Matt. xxiv. 34; Luke i. 48; xxi. 32; Phil. ii. 15; and also an age, Acts xiv. 16; xv. 21; Luke i. 50; Col. i. 26 (*ἀπὸ τῶν αἰώνων καὶ τῶν γενεῶν*); here the temporal idea is the prominent one, only a shorter period of about 33 years is meant. There is no ground for taking it as = time, era (SCHENKEL); and still greater objection to retaining the meaning: lineage, and taking it as an ordinary dative, so that "the sons of men" is an exegesis, which sets forth in *concreto* what is meant by the "generations" (MEYER). The antithesis "now" demands a temporal definition here. Yet it must be noticed, that the word "generations" is chosen on account of the various stages of revelation to the patriarchs, Moses, David and the prophets.

[MEYER, in his 4th edition, gives up his former opinion, adopting the usual view of our word, mainly on the ground that *νῦν* requires an antithetical temporal qualification here. Still he correctly insists on the meaning "generations," over against "times" or "periods." HODGE apparently inclines to the earlier view of MEYER.—The word is used in the LXX. to translate the Hebrew word *דור*, which admits of the temporal signification, now generally attached to *γενεαῖς* in this passage. ELLICOTT remarks

* [The aorist infinitive, according to DONALDSON (*Grammar*, § 427, 8) "describes a single act either as the completion or as the commencement of a continuity." Hence ALFORD says that here "the act is regarded as one of a series, each of which, when it occurs, is sudden and transitory." Comp. ELLICOTT *in loco*, who does not press the aorist here; and WINER, p. 313, where the idiomatic use of the aorist infinitive after *δύναμαι* is mentioned. The view of Braune is in any case allowable.—R.]

† [So ALFORD, ELLICOTT and others. EADIE prefers to take the genitive as one of the object, but Braune does so, and yet reaches MEYER's explanation. In any case "the mystery" here refers to the whole wonderful scheme or purpose of Redemption in Christ, of which He is Himself the centre. See note on ver. 3.—R.]

that in one case (Isa. xxiv. 22) even ד'ב' is thus rendered.—R.]

Was not made known. οὐκ ἐγνωρίσθη .—This in distinction from ἀποκαλύβηθαι is something more general and indefinite. BENGE: *Notificatio per REVELATIONEM* (ver. 3) *est fons notificationis per praeconium*. REVELATIO est quiddam specialius; NOTIFICATIO fit ad reliquos etiam auditores, REVELATIO tantum ad prophetas.

To the sons of men, $\text{τοῖς υἱοῖς τῶν ἀνθρώπων}$.—Only here and in Mark iii. 28, *Latissimu appellatio, causam exprimens ignorantiae, ortum naturarum* (BENGEL, who adds with overnicely: *de statu vetere loquitur idiotismo linguae hebraicae*). The antithesis is found in "His holy apostles and prophets," which moreover compels us to give prominence to the "need of men born of men" (HABLESS), while ἐν πνεύματι suggests the lack of the regeneration, correlated to revelation (STIER); so that under the term ד'ב' we must include also the Old Testament men of God, such as Abraham (Gal. iii. 8), and even the prophets (Rom. ix. 24-29; xv. 9-12), whom JEROME would exclude. BENGE, however, is incorrect, when he says: *denotari praecipue PROPHETAS antiquos, v. g. Ezechielem, qui saepe dicitur ד'ב' ;* thus he is described not as a prophet, but as a man born of men. [EADIE thinks the phrase was suggested by the word *γενεά*. "Sons succeeded fathers, and their sons succeeded them; so that by 'sons of men' is signified the successive band of contemporaries whose lives measured these fleeting *γενεαί*."—R.]

As it has been now revealed.— Ὡς contrasts now (νῦν) and formerly. On account of this ὥς , we must take οὐκ ἐγνωρίσθη as $\text{οὐχ οὕτως ἐγνωρίσθη}$, "not thus made known," and supply here in thought: "through their words and works" (CHRYSOSTOM). Comp. *Doctr. Notes*. It is only asserted that the knowledge of the mystery in former times is not to be regarded as at all equal to the knowledge which now exists; the latter is immeasurably deeper, richer, clearer than the former. It is incorrect to interpret ὥς as=while, and to infer that the mystery was not all known before (BLEEK); that cannot be asserted.

His holy apostles and prophets.—The Apostles are ἅγιοι , because they are Christians; Paul can have no hesitation in affirming of the Apostles, what he had already said of the whole Church (i. 1); of course a higher degree is involved here, especially since they, as well as the Old Testament prophets, who are called "holy," Luke i. 70; Acts iii. 21; 2 Pet. i. 21 (various reading), are termed "prophets." The Apostles also were of themselves naturally only "the sons of men," but like the Christians a holy ἐκλογή . "His," according to the context (ver. 2), must be understood of God, and "apostles and prophets," especially on account of the word "now," must be interpreted as in ii. 20. It is incorrect to regard τοῖς ἁγίοις as qualified by what follows as an appositional phrase. [So LACHMANN, BISPING].

In the Spirit, ἐν πνεύματι , is to be joined with the verb, and defines the modality of the revelation and its communication. It cannot be

joined either with "prophets" (CHRYSOSTOM)* or with "holy" (MEIER), still less with what follows (ERASMUS). It is not however = διὰ τοῦ πνεύματος , 1 Cor. ii. 10 (LUTHER: *durch den Geist*), [E. V., HODGE, ELLICOTT, MEYER], but denotes the life-sphere, within which the revelation is accomplished: one must live in the Spirit to be a partaker in the revelation. BENGE: *cujus donum Novo Testamento reservatum ad Christum glorificandum*. The glory of the revelation and the importance of the Apostolic office so overpower Paul here, that he forgets himself altogether.

[OLSHAUSEN: "It is certainly peculiar, that Paul here calls the Apostles, and consequently himself among them, 'holy Apostles.' It is going too far when De Wette finds in this a sign of an unapostolic origin of the Epistle; but still the expression remains an unusual one. I account for it to myself thus—that Paul here conceives of the Apostles and Prophets, as a corporation (comp. iv. 11), and as such, in their official character, he gives them the predicate ἅγιοι , as he names believers, conceived as a whole, $\text{ἅγιοι ἢ ἡγιασμένοι}$, but never an individual."—R.]

Ver. 6. The purport of the mystery. **That the Gentiles are** (εἶναι τὰ ἔθνη).—The infinitive, standing here in emphatic position, is exegetical of μυστήριον , "mystery," hence not to be joined with "revealed" (FLATT), or with "made known," nor is εἰς τοῦ to be supplied; and it should not be taken as γίνεσθαι . ["A mystery is not a secret design, but a secret fact" (ALFORD); hence "are," not "should be." So most commentators.—R.]

Fellow-heirs.— Συγκληρονόμα , not as in Rom. viii. 17 (Χριστοῦ), but "of the saints" (ii. 19), the believing Israel. Comp. i. 14, 18; Gal. iii. 29. *With the saints they are heirs of God* (Rom. viii. 17), as His children. That is the highest privilege.—**Fellow-members** [of the same body].— καὶ σύσσωμα denotes, by means of a peculiarly formed word, the membership in that body, the Head of which is Christ (i. 23; ii. 12, 16).—**Fellow-partakers of the promise,** $\text{καὶ συμμετοχα τῆς ἐπαγγελίας}$. [See *Textual Note 6*.] This denotes participation in the promise (i. 13; ii. 12; Gal. iii. 14), the fulfilment of which is already begun, but by no means completed as yet; $\text{βασιλεία γὰρ ἐπιγγέλλται παρὰ τοῦ πατρὸς}$ (EUCUMEN.). It refers neither in general to *res* or *bona promissa*, nor in particular to the Holy Ghost alone, as BENGE, [EADIE] and STIER think, who find a reference to the Head, Christ, in "fellow-members," and to the Father in "fellow-heirs," and thus to the Trinity as in iv. 4-6, 18, 21, 30; v. 1, 2, 18; 2 Cor. xiii. 13. There is as little ground for this as there is indication of a climax (JEROME, PELAGIUS, SCHENKEL: heir, possessor, partaker). For "fellow-heir" comprises the whole, on the ground of the relation to God as a Father, who

* [This is a mistake borrowed from DE WETTE. See ALFORD *in loco*. This view of the connection is that of KOPPE and HOLZHAUSEN. It is admissible enough grammatically, but why define "prophets" by so self-evident a qualification, or distinguish them thus from "apostles;" for the adjective "holy" must then be limited to the latter term.—That the two terms "apostles" and "prophets" refer to the same persons can scarcely be accepted; see on ii. 20.—R.]

has prepared an inheritance for His children; the two added terms respect their relation among each other: the first arising from the relation of the community to which dependence attaches, the other springing directly from the personality regarded as self-inclusive; the first marks the membership in the Church, the relation to it, the second the independence of the individuals, their relation in and of itself. Hence it cannot be said, that what is already sufficiently expressed by the term "fellow-heir," is repeated twice afterwards, once figuratively and the second time literally (MEYER), or that Paul creatively rummaged in the language (KAHNIS), or that the first term contains a personal and substantive reference (HARLESS), which is further indicated by the other two. [ELLICOTT's view resembles that of Braune, but is more clearly expressed: "The general fact of the *συνκληρονουσία* is re-asserted, both in its outward and inward relations. The Gentiles were fellow-heirs with the believing Jews in the most unrestricted sense: they belonged to the same corporate body, the faithful; they shared to the full in the same spiritual blessings: the *ἐπαγγελία*."—R.]

In Christ Jesus through the Gospel.—"In Christ Jesus," defines "are" more closely and, like this, relates to all three of the preceding words. It cannot be joined with "promise" (KOPPE, BAUMGARTEN-CRUSIUS). Thus Paul indicates that all is communicated only in Him, the God-man. Hence "through the Gospel" is added, in order to point to the means by which that objectively given in Christ, already proffered and prepared, is brought to the individual, is presented for his subjective appropriation. Because Paul is speaking of his office and calling, he must add this also.

The ministry and unworthiness of the recipient; vers. 7, 8 a.

Ver. 7. Whereof I became a minister [οὗ ἐγενήθην διάκονος].—"Whereof" refers to "Gospel" (Col. i. 23, 25).—*Διάκονος* (Col. i. 7) is a synonym of *ὑπηρετής* (1 Cor. iv. 1; Matt. xxvi. 58; Mark xiv. 54, 65; Jno. vii. 32, 45 f., etc.); and according to its etymology (*διὰ*—*κόνις*, *dust), like the latter (*ὑπὸ*—*ἐρέτης*, rower), designates a servant of a lower order, while *οἰκόννομος* (1 Cor. iv. 1; Tit. i. 7; 1 Pet. iv. 16) denotes one as related to the property, *συνεργός* (1 Cor. iii. 9; 1 Thess. iii. 2), as related to the works of his Master, *δούλος* (vi. 6; Col. iv. 12; Rom. i. 1; vi. 16; 1 Cor. vii. 21; Gal. i. 10; Phil. i. 1), in his dependence on his Master, *λατουνργός* (Rom. xiii. 6; xv. 16) in his devotion. It is incorrect to assert that *διάκονος* describes the servant in his activity for the service, *ὑπηρετής* in that for his Master (HARLESS). [See MEYER and ELLICOTT against HARLESS].—"Εγενήθην" marks more strongly than *ἐγενόμην* [Rec.] his becoming a servant, refers to a development, even if not as ECUMENIUS (*οὐδὲν γὰρ ἐγὼ ἔργον ἐμὸν συνεισένεγκα τῇ χάριτι ταύτῃ*), RUCKERT and others think; that thought is found in the context, not in the word.

* [According to BUTTMANN (*Lexic.* under the word *διάκονος*) this word is derived from *διάκω*, or *διῶκα*, to hasten. The Ionic form is *διῶκωνος*, and the *a* is long, hence it is not a compound with *διὰ*. ELLICOTT refers to Benfey, *Wurzelsyntax* for remoter difficulties.—R.]

According to the gift of the grace of God [κατὰ τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ].—KARÄ marks the fact that Paul's becoming a minister of the Gospel had for its norm the grace of God. *Δωρεά* (iv. 7; Rom. v. 17), the single gift, like *δῶρον* (ii. 8), marks the free present. "The grace of God" sets forth the nature, purport of the gift. [The genitive is one of apposition or identity; the grace *was* the gift.—R.] LUTHER accordingly is incorrect: according to the gift out of grace, as if this were the source, the dispenser, while the gift itself was something else, such as the gift of tongues (GROTIUS), the Holy Ghost (A-LAPIDE, FLATT). It is in accordance with the context to think of the Apostolic office [HODGE, EADIE]; but the grace of God, which Paul had received, prepared him for this; He cannot use for His service persons as they are. He must convert and transform them for this end (ii. 10).

Which was given to me.—TISCHENDORF retains *τὴν δοθεῖσαν* in spite of the *Cod. Sin.* [See *Textual Note* 9. The received reading makes "given" agree with "gift;" the other with "grace," the sense being the same in either case.—R.]

According to the working of his power [κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ].—"According to the working" (i. 19) marks that the gift has been bestowed, not according to the receptivity of the recipient, but according to the efficiency of the Giver. [This prepositional clause depends on *τῆς δοθείσας μοι*, defining the mode of giving. This justifies the seeming tautology: "the gift given to me." MEYER, whom ELLICOTT cites in favor of connecting the phrase with the leading verb, now adopts this simpler view. Dr. HODGE accepts without remark the incorrect rendering of the E. V., which, not content with the instrumental sense it imposes so frequently on *ἐν*, here gives *κατὰ* the same sense: *by*.—R.] "Of His power" gives prominence to God's power, and throws Paul's person into the back-ground; yet recalls the fact, as he himself does in ver. 8, that it is precisely the persecutor who has become an Apostle, the narrow-minded, proud Pharisee who has been transformed into the most large-hearted and humble servant of the Gospel to the Gentiles (STIER). CALVIN: *In hoc dono prædicat Dei potentiam, ac si diceret: nolite respicere, quid sim meritis, quia dominus ultro mihi sua liberalitate hoc contulit, ut sim apostolus gentium, non mea dignitate, sed ejus gratia. Nolite etiam respicere qualis fuerim; nam domini est, homines nihili extollere. Hæc est potentie ejus efficacia, ex nihilo grande aliquid efficere*

Ver. 8. To me, who am less than the least, *ἐμοὶ τῷ ἐλαχιστοτέρῳ*.—The pronoun in the dative stands first, somewhat remarkably; we might rather expect: *αὐτῇ ἡ χάρις ἐδόθη τῷ ἐλαχιστοτέρῳ πάντων*, this very grace is grace to less than the least of all. But the pronoun refers to ver. 1, and must be joined with it. It is scarcely possible that after the grammatical and logical conclusion of the sentence begun in ver. 1 (ver. 7: *τῆς δυνάμεως αὐτοῦ*) another entirely new sentence should begin in ver. 8, only to introduce a parenthetical thought, es-

pecially as the sentence closes with ver. 12, beyond which the supposed parenthesis must be continued. [The objections to this view of the connection will be found in my note at the close of ver. 1. Dr. Braune's difficulty suggested above is not so singular in a writer like Paul as the resumption by means of a dative. As regards the logical connection, ELLICOTT remarks: "No addition was required to the former period; the great Apostle however so truly, so earnestly felt his own weakness and nothingness (2 Cor. xii. 11), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, not only the remembrance of his former persecutions of the Church (1 Cor. xv. 9, 10), but of his own sinful nature (1 Tim. i. 15) and unworthiness for so high an office." The transition always seems natural to one who is familiar with Paul's modes of thought.—R.]

STIER attempts to transfer the double comparative into the German: *dem Gerinsteren*. BEN-GEL: *Notio nominis PAULUS cumulat per comparativum superlativo superiorem; quo se sanctis vix accenset; elegantissima modestia*. A similar double comparative is found in 3 Jno. 4: *μειζότερον*. Comp WINTER, p. 67, where he compares the Latin *minimissimus, pessimissimus*. [To this we may add *excelsior*, now almost naturalized in English; a word constructed precisely like Paul's double comparative. The rendering of the E. V. cannot be improved.—R.] Comp. 1 Cor. xv. 9: *ἐλάχιστος τῶν ἀποστόλων*. Here he cannot sufficiently express himself; here he speaks of the service of the Gospel in general. Accordingly he adds:

Of all saints, πάντων ἁγίων, i. e. Christians; he does not say of "Apostles," nor yet "of men," two interpretations, the latter of which is designed to exclude angels, without any ground. According to Phil. iii. 6; 1 Tim. i. 13, Paul's persecution of the Church of Christ is the strongest expression of sin in him, so that, according to the context, compared with all Christians, he regards himself as the most unworthy, because he is conscious of his sin and guilt, feeling that since God's grace has helped him, there is no one whom it cannot and may not help.

Was this grace given, ἐδόθη ἡ χάρις αὐτῇ.—This is the grace which lies at the foundation of his vocation as Apostle (STIER), not the Apostolic office itself (RUECKERT).—Αὐτῇ, "this," points forward to what follows, which sets forth wherein this grace consists. What he has set forth in ver. 6 as the purport of the mystery, as the mission of the Apostles in general, he now represents as that which is committed to him. There is not therefore here a parenthesis and exclamation of joy: "to me less than the least, is this grace given!" so that what follows is to be joined with "gift," ver. 7 (HARLESS); for vers. 2-12 do not form an interpolation, but the sentence begun in ver. 1 is entirely broken off, and αὐτῇ does not refer to what precedes, nor is ii. 6 to be compared with this construction.

The magnitude of the mission; vers. 8 b, 9.

Ver. 8 b. To preach to the Gentiles [τοῖς ἔθνεσιν ἐναγγελίσασθαι.—"An explana-

tory and partly appositional clause," ELLICOTT.—R.] The infinitive here sets forth the mission of the gift of grace, as in ver. 6 it indicated the purport of the mystery. See WINTER, p. 298. The dative, which in accordance with the context stands first for emphasis, is a more difficult reading than if ἐν were inserted, as in Gal. i. 16. [See *Textual Note* ¹⁰.] Yet to Paul was committed the task of preaching to the Gentiles (Gal. i. 16; ii. 8; 1 Tim. ii. 7; Acts ix. 15; xxii. 21; xxvi. 17), not merely among the Gentiles; he should do what he could, the completed solution of the problem belongs to God.

The unsearchable riches of Christ, τὸ ἀνεξίχνιαστον πλοῦτος τοῦ Χριστοῦ.—THEODORET is excellent: καὶ πῶς κηρύττει, εἴπερ ὁ πλοῦτος ἀνεξίχνιαστος; Τοῦτο γὰρ αὐτοῖ, φησί, κηρύττω, ὅτι ἀνεξίχνιαστος. Rom. xi. 32. "Of Christ" is not an abbreviated form for the grace, the goodness of Christ, but refers rather to the fulness of the glory (HARLESS). [ALFORD: "The fulness of wisdom, righteousness, sanctification and redemption—all centred and summed up in Him."—R.] BUCER: *Jam evangelium exponit investigabiles divitias Christi, non illas quidem, quas nemo nostrum percipere potest, sic enim frustra prædicaretur nobis evangelium; sed quod quisque pro modulo dono suo tantum percipiat opum celestium, quantum ad salutem, consequendam satis est*. There is ever indeed an immeasurable remainder, and poor needy souls seek in vain to exhaust it (*Berlenburger Bible*). Comp. ver. 19; 1 Cor. xiii. 9-12. [Exhaustless "both in its nature, extent and application" (ELLICOTT).—R.]

Ver. 9. And to make all see, καὶ φωτίσαι πάντας.—This adds to "preach," a further task of the Apostle, which is accomplished by means of the preaching of the gospel; what the gospel can do (2 Cor. iv. 4: τὸν φωτισμὸν τοῦ εὐαγγελίου) this the evangelizing Apostle effects, whose word enlightens as a "word of prophecy," which is a "light shining in a dark place" (2 Pet. i. 19). He is bidden "to open their eyes, and to turn them from darkness to light" (Acts xxvi. 18). See i. 18; Heb. vi. 4; x. 32; Ps. cxix. 130. The object is "all," which according to the context, means the Gentiles hearing him; there is no reference to the Jews (PRELAGIUS, HARLESS, STIER), since πάντας, "all," following the emphatic τοῖς ἔθνεσιν (ver. 8) cannot receive any emphasis. Since, however, no such accusative as "eyes" is added, the verb "enlighten" refers to the whole man, spirit, heart, conscience, not merely to the perceptive faculty (SCHENKEL), nor is it = *docere* (BENGEL). It is more than "make known," almost equivalent to ἀποκάλυψις, revelation (STIER).* As to what he enlightens the Gentiles then follows:

What is the dispensation of the mystery, τίς ἡ οἰκονομία τοῦ μυστηρίου.—See on i. 9, 10. The "mystery" here is not merely the calling of the Gentiles (ver. 6), but as in ii. 8; here "the actual accomplishment of the plan hitherto formed in secret" (STIER) is treated of. [HODGE favors the same view. ELLICOTT:

* [ALFORD: "Not merely externally to teach, referred to his work—but internally to enlighten the hearers, referred to their apprehension." HODGE takes the verb as equivalent to "teach;" EADIE is much better.—R.]

"The dispensation (arrangement, regulation) of the mystery (the union of Jews and Gentiles in Christ, ver. 6), which was to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been revealed to the heavenly powers by means of the Church." So MEYER, ALFORD and most. See on ver. 3, however.—R.]

Which from the beginning of the world hath been hid in God who created all things [τοῦ ἀποκεκρυμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ πάντα κτίσαντι].—Τοῦ ἀποκεκρυμένου is like σσιγημένου, Rom. xvi. 25; comp. 1 Cor. ii. 7; Col. i. 26. It has been hid ἀπὸ τῶν αἰώνων (Col. i. 26; = ἀπ' αἰῶνος, Luke i. 70; Acts iii. 21; ἐκ τοῦ αἰῶνος, Jno. ix. 32), since the ages, from the beginning of the same; since there were men and angels, it has been revealed to none of them; before that there was no one, from whom it could be hid (MEYER). It was concealed "in God who created all things." Thus God is marked as the Creator of the universe with all that therein is, of heaven and earth. BENDEL: *Antitheton ad creaturas, etiam excellentissimas*, ver. 10. There is no ground for limiting "all things," and referring it either to the moral creation* (CALVIN, GROTIUS, MORUS, and others), which is forbidden both by the meaning of the word and by the aorist (κτίσας), or to the moral world (HOLSHAUSEN). Evidently, however, Redemption and creation are thus placed in relation and connection with each other; BENDEL takes the latter as *fundamentum omnis reliquæ æconomix, pro protestate Dei universali liberrimæ dispensatæ*; STIER regards the former as *fundamentum creationis rerum omnium*, even of angels. We can and must join together Creation and Redemption, as decrees, dare not separate them, even though the act of creation self-evidently precedes the act of Redemption and the acts of revelation, and is ordered with a view to these.

[The only question that arises in regard to this passage is this, Why is the creation introduced in this connection? HODGE deems it a mere expression of reverence, but this is unsatisfactory. ALFORD thinks the fact here expressed "involves His perfect right to adjust all things as He will," thus the concealment is justified (so RUECKERT). To this MEYER properly objects, that there is no logical connection of this kind, and ELLICOTT says: "A reference to God's omniscience would more suitably have justified the concealment." OLSHAUSEN's view, that Redemption is itself a creative act seems equally irrelevant. It is either added to enhance the idea of God's omnipotence (ELLICOTT), or better with MEYER, EADIE, and others, to indicate that God in creating the world included in His purpose and arrangement that development which forms the purport of the mystery.—R.]

The end with a glance at the final cause and also at the present; vers. 10-12.

Ver. 10. To the intent that now, etc.—Upon what *ἵνα* depends will be best determined after the whole verse has been explained. Γνω-

* [The correct reading takes away the only support which this view could have from text or context.—R.]

πισθῇ νῦν is the order in the Greek, hence the former word is emphatic and corresponds with "hath been hid," just as "now" does with "from the beginning." Comp. WINER, p. 269. [We might render: "In order that there might be made known now," (the last word having a secondary emphasis).—R.]

Unto the principalities and powers, ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις.—Thus the objects, to which it is made known, are marked as of importance. See i. 21. [The repetition of the article adds solemnity without distinguishing two classes.—R.]

In the heavenly places, ἐν τοῖς ἐπουρανίοις, describes them more closely as to locality (comp. i. 3); hence they are not earthly and human, either heathen priests, Jewish rulers or Christian church authorities, but angels, and good angels, who desire to look into these things (1 Pet. i. 12). CALVIN: *Quid enim egregium de evangelio prædicaret apostolus aut de gentium vocatione, si nunc primum diabolus innotuisse diceret?* The context does not permit us to apply the terms to bad angels (AMBROSIASTER), nor even to consider them as included (BENDEL, OLSHAUSEN, HOFMANN, *Schriftbeweis*, I. p. 361 f., BLEEK), since it treats of a designed making known of the wisdom of God to His praise.* That Paul did not concisely say "angels," arises from the fact that here, as in i. 21, he wishes to give prominence to their power and elevation, here to glorify the Church, as there to glorify Christ, hence the agency of angels in the world of nations is not indicated (HOFMANN). In order to mark that a cosmical relation is under discussion here as in i. 10, the "powers" are termed ἐν τοῖς ἐπουρανίοις. This added phrase is so joined with "principalities and powers" as to form a single conception; hence does not indicate the modality of the verb "made known" (MATTHIES). This is done by the next phrase.

Through the church, διὰ τῆς ἐκκλησίας.—This is the theatre of the glory of God, of the Divine works (BENDEL), see 1 Cor. iv. 9. It is a communion in heaven and on earth, the militant and triumphant church, and as such an object of interest to the good angels (Matth. xviii. 10; Luke xv. 7, 10; 1 Cor. xi. 10; Heb. i. 14). LUTHER renders: *an die Gemeinde*, on the church, which does not accurately present the means employed, as it makes of the church only an object of observation or a place of instruction, while the preposition διὰ presents it as an instructress, who makes known, not in words indeed, but by acts, conduct and character.

The manifold wisdom of God, ἡ πολυποικίλος σοφία τοῦ θεοῦ.—Ποικίλος occurs with νόσος, Matth. iv. 24; Mark i. 34; Luke iv. 40, with ἐπιθυμίας 2 Tim. iii. 6, with ῥόναϊς Tit. iii. 3, with δυνάμει Heb. ii. 4, with διδάχαῖς Heb. xiii. 9, with περὶ αἰσῶν Jas. i. 2; 1 Pet. i. 6, with χάριτος 1 Pet. iv. 10; iii. 7 (various reading) and means "various;" so that the special word πολυποικίλος, occurring only here means multifarious, strengthening the idea of "manifold." Accordingly it cannot be = very wise (KOPPE),

* [A reference to both classes is excluded "not so much by ἐν τοῖς ἐπουρανίοις, as by the general tenor of the passage: evil angels never naturally recognize the power, good angels the wisdom of God"—(ELLICOTT).—R.]

nor mean merely the wisdom which adjusts the antagonism between law and grace (HARLESS), but it refers "to those wondrous ways operating on the Church" of that God "who imparts reconciliation and actually edifies the church" (SO STIER, who incorrectly limits it to the Holy Ghost), to the different treatment of different men, the various means He employs, so that He is "to each eternally another and yet to each eternally the same" (LAVATER). Rom. xi. 33, 34. The "wisdom" is indeed one, it is only its manifestation that is so manifold (ANSELM); certainly it is not that of Gnosticism (BAUR). What is said of the Old Testament in Heb. i. 1 ("sundry times and divers manners") is true in the highest degree of the New Testament economy.

[ALFORD: "It is all *one* in sublime unity of truth and purpose: but cannot be apprehended by finite minds in this its unity, and therefore is by Him variously portioned out to each finite race and finite capacity of individuals—so that the Church is a mirror of God's wisdom—chromatic, so to speak, with the rainbow colors of that light which in itself is one and undivided." ELLICOTT: "The variety of the Divine counsels, which nevertheless all mysteriously co-operated toward a single end—the call of the Gentiles, and salvation of mankind by faith in Jesus Christ." "That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible."—R.]

It is evident then that this clause of design depends with its *iva* on the clause: "What is the dispensation of the mystery." The arrangement, management and guidance of this edifice (*oikon oikoumen*) is of precisely that kind (*τῆς*), so planned, that (*iva*) through the church as a collection of believing saints out of every land and condition the wisdom of God should in continued acts become perceptible and manifest to the participant and active angelic world in the most multifarious manner; that is the purpose of the "dispensation of the mystery, which from the beginning hath been hid in God who created all things." The mystery has not been hid from the ages, in order that God's wisdom might be revealed later (MEYER, SCHENKEL, [EADIE] BLEEK), nor has God created all things, that this might be made known through the Church (HARLESS); this purpose and design does not form a closer definition of "mystery" nor of "God," but of His "economy." Nor is the ground of this purpose found in the task set before the Apostle Paul (STIER), his preaching and enlightening, but in that which he has to preach and about which he has to enlighten, which remains after him and his labor, upon which he entered as fellow-laborer; hence in the economy of God itself.

[This view of Braune is certainly plausible, but it is not preferable to that which he mentions last, *viz.*, that this verse is joined with the "preaching" and "enlightening" of vers. 8, 9 (so OLSHAUSEN, DE WETTE, HOFMANN, HODGE, ELLICOTT, ALFORD, who however thinks the reference is to *ἐδόθη*, if one word must be singled out). The objection that this ascribes too much to Paul's own preaching (MEYER) is scarcely

valid in view of the current of thought and the fact that the "manifold wisdom" did manifest itself through the preaching of the Apostle to the Gentiles. OLSHAUSEN: "Paul contrasts the greatness of his vocation with his personal nothingness, and he therefore traces the design of his mission through different steps. First, he says, he had to preach to the heathen; then to enlighten all concerning the mystery; and both, in order to manifest even to angels the infinite wisdom of God."—To take *iva* as *ecbatic* is altogether inadmissible. The connection with "created" is accepted by some who adopt the longer reading and refer this then to the moral creation. HARLESS however adopts the same connection in a supralapsarian sense. As this is the only passage in the New Testament which can be made to assert this view, it may be here remarked: (1.) This is singular and involves a theory of creation which, however logical, becomes too terrific to be admitted on the strength of a doubtful exegesis. (2.) It joins a marked final clause to a participle which depends on another participle which depends on an infinitive which depends on a leading verb. (3.) The present manifestation is the end of a present operation, *viz.*, the preaching and making known. (4.) The end of creation is distinctly stated in Col. i. 16 to be the personal Christ: *εἰς αὐτόν*, "unto Him," as *causa finalis*, "all things were created."—R.]

Ver. 11. According to the eternal purpose, *κατὰ πρόθεσιν τῶν αἰώνων*, evidently defines "might be made known," not "manifold" (ANSELM), nor "wisdom" (KOPPE), certainly not vers. 3 and 5 (FLATT). The making known takes place according to the purpose "before the foundation of the world" (i. 3). The genitive marks the relation to the ages, that this purpose will be retained during these, will remain in force and regulate them. Col. i. 20: *αἶμα τοῦ σταυροῦ*, 2 Cor. xi. 26: *κίνδυνοι ποταμῶν* are similar; see WINER, p. 176. [ALFORD: "The genitive is apparently one of time, as when we say it has been an opinion of years": "The duration all that time giving the *αἰῶνες* a kind of possession. If so, the sense is best given in English by 'eternal,' as in E. V." ELLICOTT: "The purpose which pertained to, existed in, was determined on in the ages." Two things we may hold fast to: (1.) The general correctness of the rendering "eternal." (2.) The utter groundlessness of any Gnostic reference.—R.]

Which he wrought in Christ Jesus.—

Ἦν ἐποίησεν refers of course to *πρόθεσιν*, not to *σοφία* (LUTHER: which He has shown), nor to *ἐκκλησία* (ERASMUS): *Πρόθεσιν ποιεῖν* means either to form a purpose (Rev. xvii. 17; *γνώμην ποιεῖν*, Mark xv. 1: *συμβούλιον ποιεῖν*), or to execute one. The context points to the carrying out, which is however just begun: the mystery has already become clear in the gospel, it is no longer as before, and ver. 12, with its emphatic "we have," gives prominence to the present time. Hence it is incorrect to render: "which He purposed" (CALVIN, RUECKERT, HARLESS, HOFMANN, *Schriftbeweis*, 1, p. 230); in that case we would find the verb in the middle voice (*ἐποίησατο*), which is

used in a periphrasis like this (WINER, p. 240).^{*} To combine the two (STIER) is altogether improper; we must choose one or the other.—“In” denotes, that *outside* of Him who existed before all (Χριστῶ) and has now become incarnate (Ἰησοῦ) and *without* Him God’s purpose is not accomplished.

The added: **Our Lord**, τῷ κυρίῳ ἡμῶν, pointing to the time of His appearing, is added on account of the ἐκκλησία, the ἡμῶν, whose Head and Lord is Jesus the Christ. [ALFORD is forced by his view of the verb to apply the whole to Christ in His pre-existence, which is very unusual.—R.] It is now explicable why the angels through such a church obtain wider knowledge of God’s wisdom. At the same time the phrase introduces what follows.

Ver. 12. In whom we have, ἐν ᾧ ἔχομεν.—[The relative has here a slightly demonstrative and explanatory force (MEYER, ELLICOTT).—R.] Here “we” evidently means those who are really in Him; our fellowship with Him is the fundamental thought. For the gifts which are afterwards mentioned, do not inhere in Him, as do Truth, Love, Life, but are states of mind resulting from fellowship with Him or ripened relations.

Our boldness and our access in confidence [τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει. See Textual Note¹³.]—On the first term see my remarks on Jno. ii. 28, LANGE’S Comm., p. 82.† It is used by Paul besides in vi. 19; Col. ii. 15; Phil. i. 20; 2 Cor. iii. 12; vii. 4; 1 Tim. iii. 13; Philem. 8; and is found in Heb. iii. 6; iv. 16; x. 19, 35. Here it means the free, joyous spirit of the redeemed, and must not be limited either to *libertas dicendi* (VATABLE), or to prayer (BENGEL). Καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, “our access in confidence,” forms a single conception; the last term is not to be joined with “boldness;” for that does not require as a closer definition what it has essentially in itself. “Access” (ii. 18) however requires it, since this may be feeble, timid, anxious, uncertain of acceptance.‡

^{*}[ALFORD supports the sense: “constituted,” urging that Paul would have used a more definite verb to express the idea of executing the purpose, and further that the aorist seems to point back to a definite act of origination, while the perfect would better express the continued execution. The latter remark has some force, but does not outweigh the arguments supporting the other sense: (1) That the name of “Jesus,” the historical Saviour, follows immediately; (2) that the next verse is an explanatory confirmation of the accomplished, not the purposed design (MEYER). It may be added that this meaning is more common in the New Testament (ii. 3; Matth. xxi. 31; John vi. 35; 1 Thess. v. 24 and elsewhere) than the other, which occurs only in Mark xv. 1; Rev. xvii. 17 (not Acts xvii. 37, as Braune has it in the German, repeating a typographical error, which has been allowed to remain in several editions of MEYER). Notwithstanding WINER’S distinction, in neither case do we find the middle. ELLICOTT properly renders the verb: wrought, instead of using the too definite “fulfilled.” In support of Braune’s view, the following names may be mentioned: THEOPHRET, GROTIUS, OLSHAUSEN, DE WETTE, MEYER, CONYBEARE, ELLICOTT, HODGE, EADIE.—R.]

† [Dr. Braune there refers to the mistaken conception of the term arising from one of those etymological jumbles so common in all languages. The sense is *Freimüthigkeit*; Luther however rendered it *Freydigkeit*, *Freudigkeit* (derived from *frei*, free). This was soon confounded with *Freudigkeit*, *Freudig*, joyful; a sense which has influenced English commentators as well. The joyous element is present indeed, but not so prominent as this mistake has made it.—R.]

‡ [ELLICOTT clings to the transitive meaning here also,

The “confidence” (πεποιθῆαι, only in Phil. iii. 4; 2 Cor. i. 15; iii. 4; viii. 22; x. 2), which expresses itself after the boldness (comp. Rom. viii. 38, 39 with 31-37), is the childlike confidence in which the subject of grace approaches God. The phrase, therefore, is not to be joined with “we have” (MEYER, SCHENKEL). [The latter view of the connection is adopted by ELLICOTT and ALFORD. While the other is admissible, there seems to be a gain in thought from joining it with the verb; see below.—R.]

Through our faith in Him [διὰ τῆς πίστεως αὐτοῦ].—The preposition marks that by means of which the fellowship we have with Him is brought about, and is a closer definition of ἐχομεν, “we have.” Τῆς πίστεως αὐτοῦ (only in iv. 13) like Rom. iii. 22, Gal. iii. 22, means faith on Him, viz., on Him, in whom “we have,” etc., on “Christ Jesus our Lord” (ver. 11). This faith is the subjective means of the union and the continued fellowship (Rom. v. 1, 2). [ELLICOTT taking “in confidence” as a predication of manner defining the tone and frame of mind in which the “access” is enjoyed and realized, makes the following distinctions between the three qualifying phrases: “in whom” makes the objective ground of the possession, “through our faith in Him” the subjective medium by which, and “in confidence” the subjective state in which it is apprehended. EADIE: “That faith whose object is Jesus is the means to all who are Christ’s, first, of ‘boldness,’ for their belief in the Divine Mediator gives them courage; secondly of ‘access,’ for their realization of His glorified humanity warrants and enables them to approach the throne of grace; and thirdly these blessings are possessed ‘in confidence,’ for they feel that for Christ’s sake their persons and services will be accepted by the Father.”—R.]

Ver. 13. Conclusion. Wherefore I beseech διὸ αἰτούμαι.—This refers to ver. 12 (“we have our boldness and our access”); he prays this in petition, of course, to God. [See below however.] The middle voice, upon which however too great stress must not be laid (Col. i. 9; Jas. i. 6), denotes the praying for himself

[The reference seems rather to be to the whole paragraph: “Since I am the appointed minister of so great a matter” (ALFORD; so EADIE, ELLICOTT and now MEYER). The other view is perfectly grammatical, but joins this verse to a secondary thought, while the wider reference brings us back, as if the steps were being retraced, to ver. 1: “the prisoner of Jesus Christ in behalf of you Gentiles,” the next verse passing further back to “for this cause.”—R.]

Not to faint, μὴ ἐγκκεῖν.—[Dr. Braune’s rendering is: I pray (God) not to become dispirited, i. e., that I become not dispirited; others I pray (God) that you faint not; while most accept the view which supplies ὑμᾶς as the object of the verb and the subject of the infinitive:

though admitting some uncertainty in regard to it. The union with “boldness” requires the transitive sense. “We may confidently say, that so important an objective truth as our introduction to God by Christ would never have been thus coupled to a mere subjective quality in ourselves” (ALFORD). Still it is not so purely subjective as “boldness.”—R.]

"I beseech you not to faint." See below.—R.] The subject according to the context, especially "in my tribulations," is the Apostle. It is precisely the result of his prayer to God and his intercourse with Him that he is courageous and in high-hearted joy even in tribulations.—**In my tribulations** for you [ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν].—The word θλίψις definitely shows that the subject is the Apostle; so does the expression ὑπὲρ ὑμῶν, which is to be closely joined with θλίψεσιν μου. Accordingly Paul does not ask the readers not to faint (*Vulgate*, LUTHER, MEYER, BLEEK, and many others), but prays to God for himself.

[This view of the verse is supported by such able commentators as BENGEL, RUECKERT, HARLESS (who however altogether unwarrantably joins ὑπὲρ ὑμῶν with αἰτοῦμαι) OLSHAUSEN, TURNER, BAUMGARTEN-CRUSIUS, and is favored by the *Syriac* version, THEODORET and JEROME. Still the majority of commentators from CHRYSOSTOM to the latest English expositors, reject it. With good reason too, for (1.) it seems unpauline to insert such a prayer here; he rejoiced in suffering (*Col.* i. 29) and gloried in infirmity (*2 Cor.* xi. 30), and was speaking of high privilege little likely to suggest faint-heartedness in himself. (2.) The next clause presents, a motive (MEYER), which is irrelevant if the prayer is for himself. (3.) Notwithstanding Braune's remark, μου would be superfluous in that case. (4.) Grammatically it is far simpler to supply ὑμᾶς as the object of the finite verb and the subject of the infinitive, than to supply θεόν as the object and then ἐμέ as subject-accusative; two words necessary to define the thought would scarcely be omitted, and the view we oppose necessarily requires two different words. If, as is natural, only one is to be supplied, that one must be ὑμᾶς.—Ἐν therefore denotes the sphere in which the faint-heartedness of the Ephesians might possibly be shown (ELICOTT); the article is not necessary before ὑπὲρ, since the close connection of thought is similar to that in ver. 1: "prisoner for you Gentiles."—R.]

Which are your glory [ἧτις ἐστὶ δόξα ὑμῶν].—Ἢ τις put for αἰτινες by the attraction δόξα ὑμῶν (WINER, pp. 157, 505). The tribulations of the Apostle for the church are the honor, fame and glory of the same; it would be a detriment, distress and disgrace to the church, to have a founder and leader, who in tribulations became discouraged and despondent; but they confess a faith, for the proclamation of which the Apostles must bear heavy sorrow, yet compared with which sorrows are not to be dreaded, and they have a leader, whom they may joyously and confidently follow. This clause is not to be referred to "faint not" (HARLESS, SCHENKEL and others), nor is it to be left indefinite in an oratorical sense (RUECKERT). It is thus that he prays first for himself (*ver.* 13) and then (*ver.* 14) for the Ephesians (RHENFELD). Thus he closes the section concerning himself and his office, in order to pass to a supplication for the church.

[The reference of this clause to "tribulations" is to be maintained and is best indicated by restoring the plural form in English: which are (seeing that they are) your glory. The view of

Braune stands or falls with that taken of the former part of the verse. It must be apparent that the other explanation is more satisfactory here. ELICOTT well remarks too: "Glory accrued to the Ephesians from the official dignity, not the personal dignity of the sufferer." Both because God so loved them as to give His Son first, and then to send His servants to suffering, (CHRYSOSTOM) and because these tribulations were the tokens of the freedom of the gospel (EADIE), are these "your glory." He has now returned to his starting-point (*ver.* 1), and resumes the thought there broken off in *ver.* 14.—R.]

DOCTRINAL AND ETHICAL.

1. *The idea of substitution* is more ethical than doctrinal, and finds a sphere in the whole human life, in its narrowest and widest circles. The Apostle suffers for his Church; his suffering is for her advantage. So the child lives at the expense of its parents; the child for whom no one suffers is a miserable creature, and the parents who do not suffer for their child, nor take sorrow on themselves to avert them from their offspring, are no true parents. So benefactors suffer for their wards, and suffering for them, remove their pain and need. So the shepherds of the people. The suffering of human life is in its widest range vicarious. Where this really exists, without some subtle selfishness, there it is without vanity, desire to please, ambition or vain-glory, there, just as one does his duty to his neighbor, faithful in the least, does he also bear and with joy dares suffer! And it is just he who has felt the truth of the vicarious sufferings of Jesus Christ, who can thus do. The Romanists acknowledge such vicarious suffering only in the case of the saints, we find it in all departments of our social life. As Paul was a martyr, so is every teacher, every mother. But they are only martyrs, i. e., witnesses of the everlasting mercy and the everlasting redemption, Christ Jesus is the author of redemption, the mediator of mercy.

2. *The official service in the Church.* On this subject this section contains important suggestions of various kinds.

a. First of all Paul feels that he is "the prisoner of Christ Jesus:" he has orders, powers, duties, rights and authority from the Master; *quum verbum Christi—porrigunt (ministri), Christi vice et loco porrigunt* (*Apology Aug. Conf. Art. vii. viii. § 28*), *non representant suam personam* (the same, § 47).

b. The office is a gift of grace (*vers.* 2, 7); *beneficium seu gratia, non iudicium seu lex* (*Apology, vi. § 6*); it stands and falls with the church, so that "a priority attaches neither to the church before the office, nor to the office before the church; rather the office has never existed without the church, as the church has never existed without the office" (HARNACK, *Die Kirche, ihr Amt, ihr Regiment*, § 41).

c. The office must be distinguished from the general calling of Christians as a special call of the church, but not separated from it ("less than the least of all saints," *ver.* 8); there is no specific difference, and the ministers of the church remain members of the body of Christ,

just as the private Christian does; both belong together and are included in the organism of the church. Hence the communicative "we have" (ver. 12). Here however is the distinction of the New Testament office, that it is not united with a class, family, or with definite persons, like that of the Old Testament. It is filled from among the "saints."

d. In its nature the office is a *diakonia* (ver. 7: *ὁ ἐξενόησεν διάκονος*), *ministerium*, not a lordship; the free inquiry of the individual member in private must not be abridged (ver. 4). "For the Apostles did not receive a *mandatum cum liberu*, i. e., an entirely free and unlimited authority and power, but a certain [i. e., definite] authority" (*Apology*, xlv. § 18).

e. The gift of this office is God's Word, and its task is the preaching of the same: "Gospel" (ver. 6), "to preach to the Gentiles the unsearchable riches of Christ, to make all see what is the dispensation of the mystery" (vers. 8, 9); hence we must not preach our own words! So far it is *juris Divini*, belonging to the economy of salvation as a continuation of the apostolic ministry; not however of the *apostolate* * with apostolic dignity and authority, for the Apostles as persons have no successors. For this office too we must distinguish the empirical establishment of church offices, which is a matter of ecclesiastical regulation and *juris humani*. [These principles are of great importance, but the trouble has been that "ecclesiastical regulation" exalted itself to such a degree as to assert for its creatures the *jus Divinum*.—R.]

f. The equipment for and in this office is the work of the Holy Ghost, who vouchsafes the "revelation" (ver. 3), in whom the mystery is revealed (ver. 5), who furnishes the necessary "knowledge" (ver. 4).

g. Oral preaching and the Holy Scriptures belong together ("ye have heard," ver. 2; "when ye read," ver. 4) in the Apostle's method, just as the congregation should hear and read, both in public and in private.

h. This office lays claim to the person of the minister, not merely to his strength and his time; the office is not conferred upon him just as he is; it does not make demands upon him merely when an official discharge of duty is concerned. Hence the Apostle says: "I became" (ver. 7), "the grace to God which was given to me" (vers. 2, 7, 8) "according to the working of his power" (ver. 7), so that he who is "less than the least" (ver. 8) has still "boldness" and "access with confidence" (ver. 12). [Comp. here the note of EADIE, p. 231, from BAXTER'S *Reformed Pastor*.—R.]

3. As regards Revelation, Paul only declares, that it was *actually* the possession of himself and the Apostles (ver. 3, 5). We find moreover at the same time an expression of the necessity of revelation: "the mystery" would never have

become "the gospel," had the Apostles been wanting in that understanding and clearness necessary to preach and explain the mystery. Evidently the personal intercourse of the Apostles with the Lord was not sufficient for this purpose, they needed the revealing Spirit, just as Paul required the appearance of the Lord. Nothing is said respecting the mode of revelation in the Apostles, except that it did not consist in a single act, but in a continuous one, which could have its pauses and its ebbings, but never ceased entirely. In the church however, it is plainly stated (ver. 6), the revelation respecting the "mystery" is mediated "through the gospel," and is therefore joined with the words of the preached gospel.

4. Hence there results the duty of the private Christian, neither to absent himself from the common public service, so that he may hear, nor to neglect private closet worship, so as to read. Upon this is based the obligation of the church to circulate the Scriptures through the agency of Bible Societies, and the crime of the Roman pontiff in forbidding and hindering this. * "The old complaint continues still: *sed nos non habemus aures, sicut Deus linguam* (STIER).

5. The difference in the Holy Scriptures. Old and New Testament, are defined in ver. 5, very much according to the saying of Augustine; *et in vetere novum latet, et in novo vetus patet*. Both treat of the "mystery," which is the purport of the gospel, as it was the subject of prophecy. The difference is only in clearness respecting this; the former lacks it, the latter possesses it. In the former the full universal idea of the gospel lies hidden, as, in a bud, in enigmatical visions and figures. The hope of the Old Testament prophets had not that clearness of understanding which belongs to the New Testament Apostles and congregations, but the intensity of the consciousness of salvation and of the sense of God's mercy was not less then than afterwards, hence not less perfect in itself, only less distinct in form and expression; so that we may in the light of the gospel and the adult church understand the prophets of the Old Testament better than they did themselves, and yet be not more perfect than they. Hence we can only say with JEROME: *aliud est in spiritu ventura cognoscere, aliud ea cernere opera completa*, or with CALOVIVS: *distinguendum inter cognitionem generalem et specialem*. The contrast of the Old and New Testament is not under discussion, as HARLESS remarks, but that bestowal of the Holy Ghost upon the Apostles, which introduced them into the entire already existing truth of redemption, and which was accordingly something actually different from the previous inspiration.

6. Carefully as the Apostle demands the reading of what he has written (ver 4: "while reading," etc.), he yet places it before them as a measure and norm ("in accordance with which"). The preached word, when written, became yet more objective and permanent, as a

* [HODGE: "You could no more appoint a man an Apostle, than you could appoint him a saint. Neither inspiration nor holiness come by appointment. An Apostle without inspiration is as much a solocism as a saint without holiness. Rome, here as everywhere, retains the semblance without the reality, the form without the power. She has Apostles without inspiration, the office without the grace of which the office was but the expression. Thus she feeds herself and her children upon ashes."—R.]

* [BAYNE (from EADIE) on ver. 4: "Here he confuteth the papists, on account of their cursed practice in taking away the key of knowledge—the reading of the Scriptures; in which fact they are like the Philistines, putting out the eyes of Samson, and taking away the smiths, not leaving a weapon in Israel."—R.]

genuine expression of the truth, accomplished by the clarifying reflection of the collected spirit (comp. PETERSEN, *Idee der Christlichen Kirche*, 2, p. 181 ff.). The propositions: it is true, because it is in the Scriptures, and it is in the Scriptures because it is true, supplement each other.

7. *The Church* is to be conceived of as a communion rising above the limits of time and of the history of humanity on the earth; it reaches into eternity. But it is also to be regarded as a sphere of the operations of God and of the revelation of His glory, which has a significance, not merely terrestrial but cosmical: a place of the revelation of the Lord, which is the high school of angels (ver. 10); we are not indeed the professors at whose feet the angels must sit as scholars, but it is God who leads them onward in the knowledge of His wisdom; we are but the means of instruction. They attend the work of Redemption from the beginning: Matth. i. 20; ii. 13, 19; Luke i. 11, 26 ff.; ii. 9 ff. Matth. iv. 11; Luke xxii. 43; Matth. xxviii. 2 ff. 1 Tim. iii. 16.

8. Creation and Redemption stand in internal connection (ver. 9); the former was not willed by God without the latter, and is arranged and ordered with reference to it.

9. The strength of the consciousness of sin (ver. 8) is here intensified by means of the contrast with the high office; it is not conditioned by special and peculiar sin, but by his especially clear and profound self-knowledge in the light of the gospel of Jesus Christ, which it was his duty to preach. HARLESS: "Into the inmost depths of the soul each one sees only for himself; what he sees in himself, he does not see in others; what he sees there says to him, that sin dwells in him (Rom. vii. 17) and that the wrath of God is upon him, and that now when God's grace has saved him, he has nothing which he has not received (1 Cor. iv. 7); the hearts of others are searched not by him, but by God." It cannot be affirmed, then, to be a constantly recurring phenomenon, that the most powerful witnesses to Christian truth have been led there through previous and great errors and wanderings; it is however true that such must have obtained a deeper knowledge and experience of corruption in their own hearts, passing through hard and humiliating struggles. Conversion in their case is no greater act of God's grace than in that of others; they feel it as such, however, more vividly and overwhelmingly: Has the Lord helped me, then I know not whom He is unable and unwilling to help!

10. The *ground-tone* of the Christian is "boldness" (ver. 12), which has a two-fold reference: 1) backwards to the accusing guilt and forwards to the exalted goal; 2) downwards to the threatening world and upwards to the Ever-Present One. In the first aspect this "boldness" is fearless and undoubting confidence, that sin is forgiven, its power broken, and its eradication assured, according to the promise; in the other it is the joyful assurance of the favor and nearness of God, which cannot be disturbed by circumstances the most adverse.—Hence with this "boldness" is joined "the access in confidence" to the throne of the Most High, in the prayer, certain of a hearing, to be preserved in

grace and mercy, and to obtain help against the evil without us and the sin within us. [Or taking the other view of the passage, such "boldness and access" possessed "in confidence" so exalts, that he who suffers comforts those who sympathize; the sympathy of Christ not only rises above human sympathy in consoling power, but makes the sufferer able to remove in turn the reflected sorrow in the hearts of sympathizing friends.—R.]

11. Concerning *faith* it is only stated here, that it is the medium of the blessed condition of the child of God (ver. 12: "through our faith in Him"); it alone gives a courageous spirit, constancy and joyous confidence; without it "we have" none of these.

HOMILETICAL AND PRACTICAL.

That is an elevating sight—a man who has overcome sorrow and compelled it to grant him joy, strength, comfort, as a star in the night joyously twinkles for the traveller. It is sad enough, when a man, an heir of eternal life, a child of a Heavenly Father, permits himself to be overcome by sorrow and cast forth like a faded leaf from the tree, to be trodden under foot, instead of affording shade.—The cause of sorrow was to Paul a cause of joy; on account of the Gentiles, to whom he preached the gospel, he was persecuted, and this persecution turned out for their advantage.—Paul was like a sword in the contest against error and falsehood and godlessness; life was the workshop, God the Lord was the master, who formed it, but suffering was the anvil and hammer, by means of which it became solid and sharp; and that was good for the church.—That sufferer is right and sets God right before others, who is like a farmer, that knows the bright sky is ever behind the cloud of sorrow, and finds in streaming rain a blessing from above, and thus praises and thankfully accepts what city folks call "bad weather."—See to it that you know what gifts are given to you and for what. For in this is the task which you have to do; are you uncertain whether others have rightly profited by you, still be certain of this, that you have done your duty.—Joy in the ministerial office must be greater than the sorrow over the injuries which accompany it. Your calling among men is a gift of God to you and you should be a blessing of God to others.—God does not bestow His gifts of grace perfect and complete out of heaven, as one hangs up a picture in his room; but He produces them in our lives, like a harvest, for while the field is prepared, the seed sown and harrowed in, and sunshine and rain, day and night are ordained.

The Scriptures lay claim to be heard on one matter alone. God's everlasting mercy in Jesus Christ: Is that of importance to you, then the Bible is also: only there is this made clear to you.—About what is spiritual, Divine, eternal, you find no such information anywhere else, whether among the Greeks or the Germans or the English, as in the prophets and Apostles of Jesus Christ; they are greater than all the world's philosophers and poets.—It is wonderful how the mystery of Christ, the theme of the symphony of the Holy Scriptures gradually passes

from the faint twilight through the gray morning of the prophets to the bright day in the birth and death of Jesus Christ, and the church, like a Memnon-stature, give a clear note in the beams of the rising sun.—“In a few lines!” often enough a mere phrase. Not so here: the rich contents, the deep insight, the pleasure in the communication, the love to the Church—all these conspire to make what is written brief, all too brief. Here the preacher may learn: *much matter, few words!*—Hear in the congregation, read in the closet! Walk in the Spirit and search in the Scriptures! Shun not solitude, but seek God there! These are three exhortations and three rules for the growth of the inner man.—If you do not consider yourself worse than others, you have not yet known yourself or God.—You should not lose joy or power in your calling, when you recognize in humility your own insignificance, the office is ever greater than its incumbent and rather holds him than he it.—He who with the microscope of God’s word, honestly searches and knows his own heart and life, will have in the same word, a telescope to help his gaze toward the furthest heaven, the world of angels and the life eternal, in blissful gratitude.

STARKE:—Papal Rome and what belongs thereto is as cruel as heathen Rome was, since it arrests and imprisons so many real Christians.—Let no one run into the important office of the preacher, unless God has sent him there.—Reason knows nothing of the mystery of Christ; it is a revelation from God.—God did not at once make known the secrets of His will in all their extent and present distinctness, but it pleased the Divine Wisdom to proceed therein gradually.—Each book of the Bible is like a jewel in a golden crown; Paul’s Epistles, however, have this excellence, that they lead more richly, powerfully and emphatically to Christ. Hence we must use them like daily bread for the nourishment of our souls. Happy are they who in such a perusal can say: the longer, the dearer!—The calling of the Gentiles remains full of mysteries, for thus God has shown His grace, power and truth.—Why should he who is endowed with office and gifts in Christ’s Church exalt himself? He is what he is, and has what he has, not of merit, but all of grace.—The gospel has to do with the unsearchable riches of Christ: away with all else from the pulpit, such as mere human science, pleasant stories, fables, etc.—Learn a so, O my soul, with the angels the manifold wisdom of God; learn it in the church, and watch how wonderfully God has gathered, called, upheld and protected it; learn it in thyself, and notice how wondrously He has led thee through this world.—Those teachers should be ashamed who attempt to force from the flock with knocks and scoldings, what would be so much better gained by more winning ways, by requests and entreaties.—When faithful shepherds have weak and timid sheep they must strengthen them with the consolations of the word of God and thus instil courage.—The tribulations of its teachers are no disgrace to the Church, but honor and glorious strengthening. For the power of the Spirit and of the truth manifests itself most gloriously, when on this account one is willing to suffer also.

RIEGER:—The chain and the soldier, with which and to whom Paul was bound made him the prisoner of the Emperor, but the willingness of spirit with which these bonds were borne was from Jesus Christ; hence he was “the prisoner of Christ Jesus,” who also was near him and had an oversight of all that occurred to him. To know and make known God in His unsearchable love is more than to investigate all the works of His hands.—God will not give up His right as Creator, His purpose, which he had in the foundation of the world, with respect to the Kingdom of His Son, but through Redemption will save the Creation, and restore it to its original goodness.—How greatly is the manifold wisdom of God made known through the Church, in the gathering of it from all tribes and tongues, in the adorning of it with so many and varied gifts, in overruling all events for its good, in enduring so many tares, in the unfailing fulfilment of all the declarations of God.

HEUBNER:—Every one has a criterion of his Christian knowledge, in his proper perception of the purpose of God in Christ and the indispensableness of Christ. In our day this is often willingly changed. Many would make of Christianity, something local, temporal, and thus degrade it.—Christ is inexhaustible for mind and heart; we find all in Him. If we would speak of Him, the theme is never exhausted. Let us never make of this rich Christ a poor one!—What Christ has instituted must truly be something transcendent, and not so common that every intellect can discover it; else the angels would not be able to look into it and be satisfied therewith.

PASSAVANT:—Paul will not speak or teach from his own wisdom or his own inspirations; he will not give or recommend any thing, that is from his own thought or mind or will; at this he trembles, against this his whole conduct and life in the service of his Lord speaks. Nor will he speak a single word of any wise or learned one of this world, any birth or abortion of their little brain and great conceit; as little will he borrow from their idle word.—Divinely great was the light, which appeared, on so many pages of the Psalms and Prophets, respecting the calling of the Gentiles; yet even to the Old Testament seers themselves this, like many other things in the future universal economy of salvation, remained largely in the dark; much both in general and in particular was still concealed. Still less than they, did the people to whom they prophesied, perceive this mystery. Besides this, up to the times of Christ and afterwards, the view of most of them was disturbed by their inborn enmity and profound contempt for the Gentiles.—Among these “holy Apostles and prophets” none seem to have viewed the mystery of Christ with so clear, profound and quick a glance as did the Apostle Paul.—The great Apostle knows nothing save grace, will know nothing save grace.—The richer my life, my experience, my knowledge of grace, the richer the gifts, the joys, the richer my eternity, the nearer to the eternal building of God, so much the less can I understand it all, so much more deep and unfathomable are these depths.—“The highest of sciences is Christianity!” says a friend of God; “little

as Christians devote their attention and study to it! the highest, most enlightened of the angels have made it their study, and learn from it to perceive God in a manner worthy of Him; and those, for whom such a master-piece is wrought, do not know it nor deem it worth their knowledge." Others, on the contrary, search therein in an ungodly spirit alone, their wit will guess everything, their intellect explain all, even arrange all; will blame and criticise, will approve and deny, will break up and break off,—and the powers on high in eternal light wait patiently, until light and knowledge comes to them respecting these things.

STIER:—The bonds themselves preach to the Gentiles; they reveal even to the Apostle himself something new.—The *reading for one's self* is pre-supposed and recommended in the case of each individual.—Missions are the continued, God-given, gracious and spiritual life of the church, her impulse of growth. They re-act as powerfully, widely and thoroughly as the preaching of the gospel on the church of the baptized, since from them we first learned the idea of the *Inner Mission*, or as the English say still more beautifully: *Home Missions*.

ZIEL (on Eph. iii. 8-21):—The Apostle Paul was a rich man in his prison: 1. Rich in the unsearchable riches of Christ, to the proclamation of which the grace of God had called him (vers. 8-12); 2. Rich in his fervent love to the brethren, which revealed itself in his supplication for them (vers. 13-19); 3. Rich in his unswerving confidence in God, who can do exceeding abundantly above all we can ask or think, and with whose praise he is full (vers. 20, 21).

[EADIE:—Ver. 8. The riches of Christ are the true wealth of men and nations. And those riches are unsearchable. Even the value of the portion already possessed cannot be told by any symbols of numeration, for such riches can have no adequate exponent or representative. The latest periods of time shall find those riches unimpaired, and eternity shall behold the same wealth neither worn by use nor dimmed by age, nor yet diminished by the myriads of its happy participants.—Ver. 9. If we gaze upon a landscape as the rising sun strikes successive points

and brings them into view in every variety of tint and shade, both subjective and objective illumination is enjoyed. No wonder that in so many languages light is the emblem of knowledge.—At the fittest time, not prematurely, but with leisurely exactness, were created both the human materials on which redemption was to work that peculiar and varied mechanism by which its designs were to be accomplished.—Ver. 10. In the proclamation of the gospel to the Gentiles, with its strange preparations, various agencies and stupendous effects—involving the origination and extinction of Judaism, the incarnation and the atonement, the manger and the cross, the spread of the Greek language and the triumph of the Roman arms—"these principalities and powers in heavenly places" beheld with rapture other and brighter phases of a wisdom which had often dazzled them by its brilliant and profuse versatility, and surprised and entranced them by the infinite fulness of the love which prompts it, and of the power which itself directs and controls.—Ver. 11. In all this procedure, which reveals to princedoms and powers God's manifold wisdom, the Divine eternal plan is consistently and systematically developed in Christ.—R.]

[HODGE:—"Through faith of him." How may I come to God with the assurance of acceptance? The answer given by the Apostle, and confirmed by the experience of the saints of all ages, is, 'By faith in Jesus Christ.' It is because men rely on some other means of access, either bringing some worthless bribe in their hands, or trusting to some other mediator, priestly or saintly, that so many fail who seek to enter God's presence.—R.]

[SCHENKEL:—It is a grace to be able to suffer for the sake of the kingdom of God and the advantage of our brethren: for thus to suffer is a blessing 1) for one's own heart, 2) for the church.—The glory of the Apostolic office: 1. As to its ground, resting on revelation; 2. As to its end, to effect a knowledge of the mystery of God.—The preaching of the gospel: 1) As to its purport, it is about the unsearchable riches of Christ; 2) As to its end, the enlightening of a darkened world.—The Christian Church, the bond which links heaven with earth.—R.]

2. The Apostle's petition with an exhortation for the church.

(CHAP. III. 14-19.)

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ [*omit*
15 of our Lord Jesus Christ],¹ Of [From] whom the whole [every] family in heaven
16 and [on] earth is named, That he would grant² you, according to the riches³ of his
glory, to be strengthened with might by [through] his Spirit in the inner man;
17 That Christ may dwell in your hearts by [through] faith; that ye, being rooted
18 and grounded in love,⁴ May be [fully] able to comprehend with all saints what *is*
19 the breadth, and length, and depth, and height.⁵ And to know the love of Christ,
which passeth knowledge [or the knowledge-surpassing-love of Christ], that ye
might be filled with [may be filled up to] all the fulness of God.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 14.—[The phrase: τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, which follows πατὴρ in 1.3; Col. 1.3; 2 Cor. 1.3; Rom. xv. 6, should be rejected here. The weight of diplomatic authority is against it (omitted in \aleph^1 A. B. C. 17, 67; found in \aleph^3 D. F. K. L. and all other cursives). A number of fathers reject it (Jerome expressly speaks of the omission), while the best versions retain it. It is scarcely credible, as De Wette urges, that it was omitted because coming between πατέρα and πατέρα, since it really disturbs the rhythmic connection; while on the other hand no addition would be more likely than this from the common formula. If internal grounds have any weight, it must be rejected. So Lachmann, Tischendorf, Rückert, Harless, Meyer, Olshausen, Alford, Ellicott; Eadie inclines to this view. Reiche and De Wette retain it, as does Hodge, who says: "the majority of recent editions and commentators retain them," a statement surprisingly unwarranted.—R.]

² Ver. 16.—[The Rec. reads δὴν with D. K. L., and most fathers, but δὴ (\aleph A. B. C. F.) is to be preferred. Comp. I. 17.—R.]

³ Ver. 16.—[Here also as in 1.7; II.7; III.8, the Rec. gives the masculine form (D.³ K. L., cursives), but \aleph A. B. C. D.¹ F. support the neuter.—R.]

⁴ Ver. 17.—[Another view of the construction requires the following translation: "That Christ may dwell in your hearts through faith, ye having been rooted and grounded in love, in order that," etc. See *Exegetical Notes*.—R.]

⁵ Ver. 18.—[The order of the Rec. (βάθος καὶ ὕψος) is sustained by \aleph A. K. L., most cursives; adopted by Tischendorf, Ellicott, Meyer and Braune, as *lectio difficilior*. B. C. D. E. F. G., most versions, give the reverse order, which as more natural and prevalent (Rom. viii. 39) is open to suspicion. It is accepted by Lachmann, Alford and others.—R.]

EXEGETICAL AND CRITICAL.

Ver. 14. *The connection.* For this cause, τοῦτο χάριν. v.—Thus Paul connects with ver. 1, where the construction is interrupted. Still with ἔπερ ἡμῶν (ver. 13) he has already resumed what was expressed in ver. 1, and with "which are your glory," referred to the previous current of thought (II. 22: "ye are builded together"). Comp. III. 1. [EADIE: "The prayer must be regarded as immediately following that section, and its architectural terms and allusions will thus be more clearly understood." MEYER however explains: on this account that you faint not, etc.—R.]

The prayer, vers. 14, 15.

I bow my knees, κάμπτω τὰ γόνατά μου.—So Phil. II. 10. It describes τὴν κατανευμένην δέξιν (CHRYSOSTOM). BENIGL: "Si præsens adfuisse Paulus, genua flexisset, exardescens pectore." Acts xx. 36. Here the reference is to *genus mentis* (JEROME); the idea of "praying" is so prominent, that the accusative sometimes follows the verb γονυπετεῖν (Matth. xvii. 14; Mark x. 17).

Unto the Father, πρὸς τὸν πατέρα.—The phrase is found thus without any qualification in II. 18; v. 20; Col. I. 12. [On πρὸς, denoting the direction, see Winer, p. 378. The metaphorical sense of the phrase justifies the preposition; were the idea merely that of bending the knee, a dative would probably follow.—On the phrase: of our Lord Jesus Christ, see *Textual Note* 1.—R.]

From whom every family in heaven and on earth is named.*—Ἐξ οὗ πᾶσα πατριά—ὀνομάζεται is a periphrasis to πατέρα, which cannot be reproduced, except as Luther (1545) has so beautifully and correctly expressed it: *Der der rechte Vater ist über Alles, was da kinder heisst*; all editions from 1522–1541 read: *was Vater heisst*. Evidently "from whom," ἔξ οὗ, refers to "Father," from Him (ἐξ) originates the name borne (ὀνομάζεται) by him who stands at the head of a group, πατριά, which is thus termed from πατήρ. The etymology must be well considered here. While φυλαί (φύλαξ) designates the

tribes descending from the sons of Jacob, πατριά (בְּנֵי־יַעֲקֹב) denotes the families in the several tribes, descending from the sons of Jacob's sons; οἰκοί (בֵּית־הָאָבוֹת) is yet more special in its meaning. Hence the reference here is to larger groups. The word designates a lineage, family, springing from one father and bearing his name. [EADIE: "Every circle of holy and intelligent creatures having the name of πατριά takes that name from God as Πατήρ." So ALFORD, ELLICOTT.—R.] Accordingly something concrete and living is treated of, so that it is not—πατρότης, Fatherhood (THEODORET. JOHN of Damascus, ANSELM, LUTHER, 1522–41; MEYER: He is the original Father, the Father of all fathers; THOLUCK, *Sermon on the Mount*, p. 394; NITZSCH, *Prakt. Theol.* I. p. 269).

Πᾶσα without the article (WINER, p. 110) necessarily refers to the multiplicity of the families: every family. BENIGL is excellent: *omnis, angelorum, hominum ceterorum, ex ipso, ut patre, pendens*; as David's family from David (Luke II. 4) and from Abraham, so the blessing comes, like that of a father upon all the families of the earth (Acts III. 25). The phrase: "in heaven and on earth," ἐν οὐρανοῖς καὶ ἐπὶ γῆς, joined closely to πατριά without the article, points to the world of angels and of men, referring to the groups dependent on heads and chiefs. We must then understand here classes of angels (comp. on I. 21), since the angels also are called sons, children of God (Job xxxviii. 7; Luke xx. 36) and call God their Father, not merely their Creator, and races of people as national families, although "children of disobedience" (II. 2; v. 6) are not wanting. For "all angels, all Christians, aye, all children of men are God's children, for He has created them all" (LUTHER) in Christ, the Son of filiation. The word πατριά, which by the addition of πᾶσα and ἐν οὐρανοῖς καὶ ἐπὶ γῆς, has received an extension of meaning reaching far beyond bodily descent, must be understood not merely in a natural, but also in an ethical sense, as indeed the idea: "Father" is thus used. Since "fatherhood" has not a concrete meaning, it cannot be translated by this word, but STIER thus attempts to preserve the concrete force, *der rechte Vater über Alles, was nach Vätern heisst*.

It is incorrect and ungrammatical to understand by it the whole world family (MEYER, OLS-

* [ELLICOTT renders: "From whom every race in heaven and on earth is thus named," while the German text of Braune runs thus in a literal translation: "whose name every family in heaven and on earth bears."—R.]

HAUSEN and others), or only two groups, angels and men (CALVIN), or the saints in heaven and the elect on the earth (CALOV),* since in that case the article would be found before *ἐν οὐρανοῖς* and before *ἐπὶ γῆς*, as in the first case it should stand after *πάντα*. It is incorrect to ignore altogether the idea of groups, families, which Luther's version throws into the background, and to make of God an "All-father" (MEYER). LUTHER has given occasion to this mistake, but corrected it through his translation; for he says there that God is Father over all, that is called children, of course maintained, cared for, as we are, in Christ. It respects more the right Father than the right children (HARLESS). Finally all polemical reference, such as against the particularism of the Jews (CALVIN), angel-worship (MICHAEL), must be rejected. The passage is ironical rather. Comp. *Doctr. Note 2*.

Ver. 16. *The purport of the supplication.* Vers. 16, 17.—That he would grant you.—*ἵνα δῶ ἡμῖν* marks the purpose and consequently the purport of the supplication, indicating at the same time the confidence of him who prays, that He who is implored will fulfil his request. Comp. i. 17. [The subject and the purpose thus blended as so often when *ἵνα* follows a verb signifying (even metaphorically) to pray.—R.]

According to the riches of his glory.—*Κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ* defines the *ὅω* more closely, as a rich and glorious giving. He should give, not merely announce, according to, in the proportion of His riches in glory. See i. 7, 17; Col. i. 11. "Glory" here embraces the whole glorious perfection of God (MEYER); there is no ground for limiting it to power (GROTIUS) or grace (CALVIN).

To be strengthened with might.—*Δυνάμει*, "with might," placed first for emphasis, cannot anticipate either the phrase "by his spirit," or "in the inner man," nor can it be an instrumental dative (MEYER), nor does it refer to the will or moral being over against knowledge (HARLESS), which also belongs to the inner man and is given prominence in vers. 18, 19. It qualifies the verb "strengthened," *κραταιοθῆναι*,

* [So BODINUS and HODGE, both insisting upon the exclusive reference to the redeemed. The argument of the latter rests altogether on the incorrect reading he accepts. Admitting that the omission of the article favors the rendering: "every family," he adds that it may still be omitted where the sense is "the whole family," provided the context is so clear as to prevent mistake. But it is not so clear, else the great body of commentators would not have mistaken it; hence the condition is not met. Besides the context does not teach, except critical judgments are to give way to exegetical preferences, "that those who are here contemplated as children, are those who are by Jesus Christ brought into this relation to God." "Consequently" it ought not to be affirmed that "the word *πατριά* cannot include any but the subjects of redemption." Undoubtedly there is an underlying thought of redemption; "It is not in virtue of God's creative power that the Apostle here prays to Him, but in virtue of His adoptive love in Christ" (ALFORD). The thought of an "All-Father" is remote enough, but any unnecessary limitation of *πάντα πατριά* is at the same time a limitation of the wider results of Redemptive Love so frequently hinted at by Paul and not very remote here (ver. 10). ALFORD: "The Apostle seems, regarding God as the Father of us His adopted children, to go forth into the fact, that He, in this His relation to us, is in reality the great original and proto-type of the paternal relation wherever found." And in an ethical sense this relation may be readily conceived of as existing in heaven among other than those redeemed from earth.—R.]

which is antithetical to the term *ἐγκατεῖν*, "faint" (ver. 18) thus not merely excluding discouragement and weakness, but marking also the external efficiency, the influence on the world, the overcoming as well as the standing fast, like *ἀνδρίζεσθε* before *κραταιοῦσθε* (1 Cor. xvi. 13). See vi. 10; Col. i. 11; 1 Pet. v. 10. Hence the passage does not refer to mere passivity, so that *δυνάμει* is merely a strengthening of the verb (RUECKERT). LUTHER is incorrect: "That he may give you strength—to become strong." [The instrumental sense is adopted by ELLICOTT, HODGE, ALFORD, EADIE and many others. Braune's view virtually resolves the dative into an adverb. ELLICOTT: It defines "the element or influence of which the spirit is the '*causa mediana*.'" The contrast with *ἐγκατεῖν*, though plausible, must not be pressed. EADIE, who finds a reference to the figure of the temple in ver. 18, sees an architectural allusion here.—R.]

Through his Spirit [*διὰ τοῦ πνεύματος αὐτοῦ*].—The means of imparting such strength is indicated thus (*αὐτοῦ=θεοῦ*, who is implored); God's Holy Spirit makes us strong within, and thus prepares not only the actual fellowship in the kingdom of God, but also the powerful demonstration of the same; hence BENDEL well says: *δυνάμει bene congruit cum mentione spiritus*.

In the inner man.—[*Εἰς* here is not=*ἐν*, not—in regard of (MEYER, WINER, DE WETTE, HODGE: as to), but "to and into," marking "the direction and destination of the prayed for gift of infused strength" (ELLICOTT).—R.] "Ὁ ἐσω ἀνθρώπος" (so also Rom. vii. 22) is the antithesis of *ὁ ἔξω ἡμῶν ἄνθρωπος* (2 Cor. iv. 16), which "perishes," while "the inward man is renewed day by day." It is not something physical, but moral, hence too, not=*νοῦς*, which can have a "vanity" (iv. 17), of which "corrupt" can be predicated (1 Tim. vi. 5), which is impossible in the case of the inner man. It is rather—"the hidden man of the heart" (1 Pet. iii. 4) and refers to the concealed, displaced and obscured image of God within us. Accordingly the Apostle says *εἰς τὸν ἐσω*, to become strong so far as to reach within to this; the preposition thus marking the aim towards which the becoming strong should be constantly and renewedly directed. See WINER, p. 389. Accordingly "the inner man" cannot be used interchangeably with "the new man" (iv. 24); the latter is the new creature, in which the former lives again, rises anew out of the death of sin which has come upon it: "the inner man" does not stand in antithesis to the "body," but includes so much of it as God in the creation has prepared and designed for the life in glory, in the new creation for the resurrection of the body. See *Doctr. Note 3*. [Comp. LANGE, *Romans* vii. 7–25, especially my *Excursus*, pp. 232–236.—R.]

* [Dr. HODGE, very sweepingly, intimates that all those interpretations which distinguish this "inner man" from the renewed man, belong to "the theory of Semi-Pelagianism, embodied and developed in the theology of the Church of Rome." But this is based on a mere assumption, viz., that this view of "the inner man" as the seat of spiritual influences implies the actual sinlessness and unfallen status of "that inner man," an implication distinctly denied by many of the supporters of this theory, among whom are expositors,

Ver. 17. **That Christ may dwell in your hearts through faith.**—This verse forms an explanatory, further developing, parallel to the infinitive clause of ver. 16. We have here a second petition, in continuation of the first, hence Luther is not altogether incorrect in inserting an exegetical "and." [See below.] Καταικησας denotes a permanent indwelling of one taking entire possession, as Col. i. 19; ii. 9; Matth. xii. 45; Luke xi. 26; 2 Pet. iii. 13; Jas. iv. 5. The expression οικειν, Rom. vii. 20 (ver. 17: ἐνοικίσα), viii. 9; 1 Cor. iii. 16, is weaker. Here it stands first for emphasis and refers to κατοικητήριον, ii. 21, 22. Comp. John xiv. 21-23. BENGEI is excellent: *in perpetuum*. It corresponds to "strengthened with might," which precedes it; as the former is marked as an effect from without, from above, by "into the inner man," so the latter is distinguished by "in your hearts," as an internal condition.

Διὰ τῆς πίστεως [almost=through your faith] denotes in any case a power of the Spirit which has been appropriated by the Christian; accordingly the previous petition was διὰ τοῦ πνεύματος, "through the Spirit," to whom the initiative belongs, the Spirit of Christ, preparing for Him (BENGEL: *ubi spiritus Dei, ibi etiam Christus*), while πίστις, "faith," is wrought by the Spirit in the human spirit, is the power of man, awakened, directed, strengthened by the Holy Spirit, to appropriate Christ, to become Christ's. Hence it is neither *idem per idem* (MATTHIES), nor something entirely different (RUECKERT), nor yet a consequence from what precedes, independent of ὧς, but dependent on κραταιωθῆναι (BLEEK).

[The connection has been much discussed. MEYER (following CALVIN: *declarat, quale sit interioris hominis robur*) takes the clause as Braune does: parallel to the last clause of ver. 16, with an explanatory force. DE WETTE explains the infinitive as one of design, an opinion to which EADIE formerly inclined. Notwithstanding Braune's objection, the simplest explanation is that of BLEEK, adopted previously however by

ALFORD and ELLICOTT among others. This accepts the clause as one expressive of the result ("so that") of the inward strengthening. The emphasis resting on the infinitive seems to demand this (ALFORD). This is a somewhat lax construction, but clearly admissible (WINER, p. 298).—The view which connects "the inner man" with this verse (SYRIAC, AMBROSIASTES, PELAGIUS): "In order that Christ may inhabit the inner man by the faith which is in your hearts," is altogether untenable. On καρδιά, comp. i. 18; DELITZSCH, *Bib. Psychologie*, II. p. 203 f.: "the seat and centre of the moral life viewed on the side of the affections." CALVIN: "*Partem etiam designat ubi legitima est Christus sedes; nempe cor: ut sciamus, non satis esse, si in lingua versatur, aut in cerebro volitet.*—R.]"

The end of the supplication; vers. 18, 19 a.

Ver. 18. **That ye.**—*Iva*, "that," is placed after the closer definition of the subject, as *ἔως*, 2 Thess. ii. 7, and as *iva* is put after the object in 2 Cor. ii. 4; Gal. ii. 10; Acts xix. 4. Similarly 1 Cor. xi. 14, 15; xiv. 7 (*ἵνα*), 16 (*πως*). [So Rom. xi. 31, where however Dr. Lange denies the trajection. This view of the construction is accepted by BEZA, CAMERARIUS, GROTIUS, CALIXTUS, SENLER, STORR, ROSENUELLER, FLATT, MEIER, MEYER, WINER (eds. 6, 7), BUTTMANN, SCHENKEL, HODGE. It is however adopted by none of the ancient versions except the Gothic, is rejected by ORIGIN expressly. The other view joins this clause to what precedes, as a consequence of the indwelling of Christ, accepting an irregular nominative. So in the main: CHRYSOSTOM, ERASMUS, LUTHER, ESTIUS, MORUS, KOPPE, RUECKERT, MATTHIES, HARLESS, OLSHAUSEN, B-CRUSIUS, DE WETTE, BLEEK, EADIE, ELLICOTT, ALFORD. Our preference is for the former construction. See below.—R.]*

* [EADIE thus states his view: The change of syntax indicates a change of connection, and the use of the irregular nominative makes the transition easy to the form adopted with *iva*. The clause thus changed becomes a species of independent proposition, giving a marked prominence to the sense, and connected at once with the preceding context as its result, and with the following context as its starting idea. So ELLICOTT, who in his translation puts a dash before and after the clause. The course of thought then is: "Christ dwelling in their hearts—they are supposed, as the effect of this inhabitation, to have been now rooted and grounded in love; and as the design of this confirmation in love—they are then and there qualified to comprehend," etc. This construction is certainly admissible, although HARLESS is fanciful in accounting for it by the reference to both the dative and genitive which precede. MEYER presents the forcible objection that the present participles would occur were this the connection. When to this it is replied, "that the clause does express the state which must ensue upon the indwelling of Christ before what is expressed in the next clause can in any way be realized, and that therefore the perf. part. is correctly used" (ELLICOTT), I find in this but a confession of that subordinate relation of the clause to the next one, which is implied in the other view. If the ideas are so nearly similar, a trajection seems a better explanation, than to complicate the relation of the clauses further (we have already a leading clause in ver. 14, a clause of purport in ver. 16, containing a finite verb followed by an infinitive, on which infinitive a clause of result depends, ver. 17. The view under discussion would make an irregular sub-subordinate clause of result to be followed (ver. 18) by a clause of design, which the other view would append directly to the purport of the prayer). On the other hand this metathesis is open to objection. Such a trajection implies an emphasis on the words thrown in advance, and it is asserted that there is no necessity for such emphasis here, but this is no real objection, since the words can be emphatic (notwithstanding ALFORD's denial). Again, it is said that the premiss words in all such cases form the objective factor of the sentence and are not connected with

who cannot be classed among the advocates of Semi-Pelagianism. I append the statement of ELLICOTT, which agrees with my own view, referred to above: "The expression *ὅπως ἀνθρώπος* (Rom. vii. 22) is nearly identical with, but somewhat more inclusive than *ὁ κρυπτός τῆς καρδίας ἄνθρωπος* (1 Pet. iii. 4), and stands in antithesis, to *ὁ ἔξω ἄνθρωπος* (2 Cor. iv. 16); the former being practically equivalent to the *voûs* or higher nature of man (Rom. vii. 23), the latter to the *σάρξ* or *μελὴ*: see BECK, *Selenehre*, III. 21, 3, p. 68. It is within this *ἔξω ἄνθρωπος* that the powers of regeneration are exercised (HARLESS, *Christi Ethik*, § 22 a), and it is from their operation in this province that the whole man (*secunda interioris spectatus*, Bengel) becomes a *νέος ἄνθρωπος* (as opposed to a former state), or a *καὶνὸς ἄνθρωπος* (as opposed to a former corrupt state), and is either *ὁ κατὰ Θεὸν κτισθεὶς* (chap. iv. 24), or *ὁ ἀνακαινισμένος εἰς ἐνὶ γυναικὶ κατ' εἰκόνα τοῦ κτιστάτος αὐτοῦ* (Col. iii. 10), according to the point of view under which regeneration is regarded. The distinction between this and the partially synonymous terms *πνεῦμα* and *voûs* may perhaps be thus roughly stated: *πνεῦμα* is simply the highest of the three parts of which man is composed; *voûs* the *πνεῦμα* regarded more in its moral and intellectual aspects, *quatenus intelligit, cogitat, et vult*; *ὁ ἔξω ἄνθρωπος* the *πνεῦμα* or rather the whole immaterial portion, considered in its theological aspects, and as the seat of the inworking powers of grace." To which may be added that owing to the fact that *πνεῦμα* has also a second meaning (the human spirit as lawrought upon by the Divine Spirit), Paul does not use it in Rom. vii. 7-25, but rather *voûs* and *ὁ ἔξω ἄνθρωπος*. This view of the phrase is adopted by EADIE and ALFORD, and may be regarded as the prevalent one in Germany, perhaps now among English commentators.—R.]

Being rooted and grounded in love.—The perfect participles, ἐρριζωμένοι καὶ τεθεμελιωμένοι, denote a state, in which they already are and continue to be, which is the pre-supposition, in order that they may be able to know. This state is effected by what has been prayed for in vers. 15, 16; hence according to the sense and the context it is impossible to connect these participles with what precedes (CHRYSOSTOM, LUTHER: "and to become rooted and grounded through love," RUECKERT, HARLESS, BLEEK and others), even if it were grammatically admissible to join a nominative to ὧν, as in iv. 23: ὧν—ἀνεχόμενοι—σπουδάζοντες. Col. ii. 2; iii. 16. See Winer, p. 532. This position gives especial weight to the participles, which introduce two figures borrowed from a tree and a building. They mark that a profoundly penetrating life (ἐρριζωμένοι) and a well-grounded, permanent character (τεθεμελιωμένοι) are necessary. [The first may be regarded as used "without any other allusion to its primitive meaning than that of *fixedness, firmness at the base or foundation*" (ELLCOTT).—R.] Comp. 1 Cor. iii. 9; Col. ii. 7.

The double figure strengthens the notion of the relation to love; this latter (ἐν ἀγάπῃ) is made prominent by being placed first. "In" marks "love" as the soil, in which they are rooted, and as the foundation, on which they are grounded. This implies moreover that it is not their own love which is referred to, but one which corresponds with the soil afforded to the tree, the foundation given to the house; and this would undoubtedly be, in accordance with the context, the love of Christ (BENGEL), were not all closer definition wanting, even the article. Accordingly this substantive rendered general by the absence of the article corresponds with the verbal idea: in loving, i. e. in that love, which is first God's in Christ and then that of men who become Christians, who are rooted in Him and grounded on Him through faith. [The reference to the Christian grace of love (EADIE, ALFORD, ELLCOTT) is preferable, since it does not lay too much stress on the absence of the article, as is done by both MEYER (in amando) and HARLESS (subjective, because anarthrous), and does not confound two things (God's love to us and our love in response), either of which might be represented as soil and foundation, scarcely both.—R.] But it is not necessary to supply "in Christ" (HARLESS) in thought, as if "in love" could be instrumental and the preposition could be repeated with two different references and used in joining two distinct definitions. Nor should it be limited to "love of the brethren" (CALVIN, SCHENKEL, BLEEK and others), as is still further evident from what follows.

May be fully able to comprehend [ἵνα ἐξισχύσητε καταλαβέσθαι].—Καταλαβέσθαι here means more than a mere intellectual apprehension, a perception, as in Acts iv. 13; xxv. 25; x. 34, but pre-eminently an inward experience: it corresponds with γινῶναι, which is conjoined to it with τε, but differs from

it however, the first word denoting the inward experience, the latter the spiritual perception. [The tense of this verb perhaps implies the singleness of the act, and the voice the exercise of the mental power, a *dynamic* middle (KRUEGER), indicating the earnestness or spiritual energy with which the action is performed (ELLCOTT).—R.] The verb ἐξισχύσητε, placed in emphatic position, adds the idea of exertion, an energetic pressing through; BENGEL: *evaleatis*.

Something important is treated of, which cannot be comprehended in solitude, for one's self alone, but only in fellowship: **with all saints**, σὺν πᾶσι τοῖς ἁγίοις.—Like all science, the science of God's love, the study of God, is a joint labor.

What is the breadth and length and depth and height, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος.—The lively, roused spirit of the Apostle here borrows the figure of a body, a mathematical magnitude [*sacra illa Pauli mathematica*], as in Job xi. 8, 9, it is applied to God's wisdom and perfection; it is instead of and = τί τὸ μέγεθος, what is the greatness. Since the article occurs but once, the unity of the object referred to is strongly indicated. Very naturally the "breadth" comes first, to this the "length" corresponds; then the "depth" is the nearest dimension, and the "height" closes the series: what is the object then whose dimensions Paul notices here? It is not directly designated, and hence must be taken from the context. The added clause connected with this by τε points at once to "the love of Christ." The dimensions set forth here then become clear: "breadth" refers to the nations lying beside each other on the earth, over all of whom the love of Christ will extend itself; "length," to the successive ages during which it will reach; "depth," to the misery and corruption of sin, into which it will descend; "height" to the glory at God's throne and near His heart to which it would elevate all.

To return to ver. 9 and accept "the mystery" as the object (CHRYSOSTOM, CALOVIVS, RUECKERT, HARLESS and others) is as unfounded as to find a reference to "the fulness of God" (ver. 19), and with Rev. xi. 1; xxi. 15, 16, to understand the Church of Christ, the temple of God (BENGEL, STIER, [EADIE], and others), or merely to supply "of God" or "of Christ" (MATTHIES, and others); HOLZHAUSEN alone suggests "our love!" Arbitrary as many of the explanations of the four dimensions undoubtedly are, the opinion of MEYER, that every special interpretation is unpsychological, only opening the door to subjective speculations, is equally unjustifiable. *Abusus non tollit usum*. The thought of the Apostle is clear: Loved and loving thou knowest the love of Christ. Certainly it is not: In the love to the brethren thou wilt know God's love. Comp. 1 John iv. 10, 16; John xv. 9-11.

[This simple view of the object whose dimensions are here predicated is held in the main by CALVIN, CALIXTUS, MORUS, STORR, HODGE, MEYER, ELLCOTT. EADIE strangely enough opposes it because τε follows: see his notes for a good *resumé* of opinions. ELLCOTT says: "The consequent clause, without being dependent or explanatory, still practically supplies the defining

the subject as here (ELLCOTT). ELLCOTT's remark is true as regards the other cases where ἵνα is translated, but in 2 Thess. ii. 7, ἵνα is put after the subject, which if not strictly parallel, is certainly analogous.—R.]

genitive: Paul pauses on the word *ὑψος*, and then, perhaps feeling it the most appropriate characteristic of Christ's love, he appends, without finishing the construction, a parallel thought which hints at the same conception (*ὑπερβάλλουσαν*), and suggests the required genitive." ALFORD, less correctly, leaves the object indefinite: "of all that God has revealed or done in or for us," a view which results from his insisting on the subordinate character of the clause introduced by *τε*. This little word really settles the question the other way.—An allusion to the temple of Diana (MACKNIGHT, CHANDLER) is exceedingly improbable, and the reference to the Christian Church finds no support in the context, foregoing or subsequent. AUGUSTINE gives the fanciful explanation: *sacramentum crucis*, which ESTIUS elaborates. Comp. that of SEVERIANUS (in ALFORD), and the various homiletical applications given in *Hom. Notes*.—R.]

Ver. 19. **And to know the knowledge-surpassing love of Christ** [*γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Ἀριστοῦ*].—*Γινῶναι τε* adds something closely related, giving prominence to the perception of what has become a matter of internal experience. The object is "the love of Christ," obviously Christ's love, not our love to Him. To the former alone is the attribute "knowledge-surpassing" applicable. BENGE: *suavissima hæc quasi correctio est; dixerat: cognoscere, statim negat cognitionem idoneam haberi posse*. The participle, which is here placed between the article and substantive, must evidently be taken as an adjective, governing with its comparative meaning the genitive which follows, *superiorem cognitione*. See WISER, p. 324. It is = *ὑπέχουσαν πάντα νοῶν*, "which passeth all understanding" (Phil. iv. 7). Comp. Phil. iii. 8-10. It is an oxymoron, like 1 Cor. i. 21, 25; 2 Cor. viii. 2; Gal. ii. 19; 1 Tim. v. 6, and refers to an (adequate) apprehension of the love of Christ which surpasses knowledge (*i. e.*, the particular abstract knowledge, which is possible to man of himself). HARLESS: "Love fully solves the mystery of love; only love experiences love and knows love. The *γνώσις* of the reflecting understanding finds its limit here; the *γνώσις* of love understands the love of Christ, which otherwise far transcended *γνώσις*." LUTHER (1522-41): also to know the love of Christ, which yet exceeds all knowledge; in 1545 the incorrect rendering first appeared, which goes too far in the attempt to popularize the Scriptural language: and to know that to love Christ is better than all knowing. This is contrary both to the language and the context. Yet it cannot be said, that the love of Christ is the object of a knowledge, which never attains its full end (RUECKERT). Against this is the previous expression: "that ye may be able," as well as the remainder of the verse. [Nor can we accept the view of HARLESS and OLSHAUSEN: "that ye may know that the love of Christ is knowledge-surpassing," since the participle, which is properly taken as an adjective, is thus twisted into an infinitive, and since the Apostle's prayer is thus unnecessarily shorn of its fulness.—R.]

The final end of the supplication; ver. 19 b.

That ye may be filled up.—This phrase connects itself with "that ye may be able . . to know," and designates the highest, last favor which the Apostle implores for the Church. With what are they to be filled?

To all the fulness of God [*εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*].—*Εἰς* designates that toward and unto which the becoming filled proceeds, and *πᾶν τὸ πλήρωμα*, *meta est* (BENGE), to which the Church should attain, when it is filled. It is therefore in her, not without her. Hence the Apostle is treating of a fulness in them which God grants, and which is unincumbered, unabridged. They must themselves, through the experience and knowledge of the love of Christ, be prepared, expanded, strengthened and fitted to receive *πᾶν τὸ πλήρωμα*, "all the fulness," which God will impart, has determined and ordained to impart. What God imparts is indeed in Him, from His own character and glory He imparts. LUTHER: "That is according to the Hebrew mode of speech as much as to say, that we are filled in every way, by which He makes full—that He alone completely rules and works in us."

It is a bolder expression than 2 Pet. i. 4: "partakers of the Divine nature." Comp. iv. 13; Col. ii. 9, 10. CHRYSOSTOM: *πληροῦσθαι πάσης ἀρετῆς, ἥς πλήρης ἐστὶν ὁ Θεός*. THEODORET: *ἵνα τελείως αὐτὸν ἔνοικον διέχησθε*. It is not to be limited to the presence of grace (HARLESS), or to *charisms* (MEYER), nor to be pantheistically extended or applied to the universe, filling itself in God, *i. e.*, reaching the highest expression of its perfection, and reflecting itself in the Church, so that in it there is no more defect to be discovered (SCHENKEL). A fulness of God, which complements His Godhead, as though God's Being were first perfected through the Church, is as little the subject treated of as a pantheistic deification of men. See i. 23. The Apostle undoubtedly refers to the persons and personal culture of the individual members of the Church. See *Doctr. Note*. 4.

[MEYER and DE WETTE take *πλήρωμα* in the sense of *πλήθος*, and the genitive as that of origin. But the GREEK FATHERS, and OLSHAUSEN, ALFORD, ELLICOTT, HODGE, among late commentators, prefer to take *πλήρωμα* in the strict sense of *id quo res impletur*, and the genitive as a possessive, implying: "that ye may be so filled as God is filled," the reference being not to charismatic gifts, but to the spiritual perfections of God. The only objection is, that such a fulness could not be realized here in a state of imperfection, but *εἰς* shows that a standard is here set up, and none but a perfect one would be thus held before them. The other view is too tame for the climactic position and force of the clause. ALFORD: "All the fulness of the Godhead abides in Christ, Col. ii. 9. Christ then abiding in your hearts, ye, being raised up to the comprehension of God's mercy in Him and of His love, will be filled, even as God is full—each in your degree, but all to your utmost capacity, with Divine wisdom, might and love."—R.]

DOCTRINAL AND ETHICAL.

1. The fervency of the worship (*καμπῶν τι*

γόνarά μου) does not lose itself in the joyous sense of the love of God (πρὸς τὸν πατέρα), but becomes more deep and clear in love to the neighbor, in unselfish *supplication*, which in the scale of prayer rises above the lowest grade, which is a cry of need, a cry for help, above the grade of a pupil, the petition for supply of needed good and protection from threatening evil, and approaches in its best feature the master-prayer of thanksgiving, which is so often forgotten, and of praise, that so often is not understood.

2. *The Father* who is here supplicated is not the All-father of the 18th century or of the rationalists, nor the Father of the heathen. For He is not that weak father, who on account of His goodness consents to withdraw all the demands of His righteousness; nor is He merely the Creator, as if He were, like Jupiter, a father of the trees and animals, of the flowers of earth and the stars of heaven, as well as of angels and men, and as if the idea of "Father" included only that of the Creator, who calls into being. The father is more than the begetter, he is also the provider, the teacher, the guardian in preserving sacred love. Where such paternal care exists, it comes from God, it points to Him, the original Father. Even the most scanty traces of such fatherhood, i. e., of such companies with a father at their hand, point to Him, who has ordained and still sustains such relations. The children may be lost and not permit Him to work within them; still traces of Him, kindnesses from Him are so little wanting, that even among the heathen "an altar with this inscription, To the unknown God," points to them. The Church sings and speaks of a λόγος σπερματικός, and sees a great family in different groups, in different circumstances, conditions and attitudes, but at the head, over all and for all the One Father in Christ.

3. *The inner man* (ὁ ἑσω ἄνθρωπος) is the remnant of the man created in the image of God, which is found in all men, even though extremely disfigured or shrivelled up into insignificance. On this account is Redemption possible, man is capable as well as in need of redemption. Hence the inner man is to be thus distinguished from the new man (ὁ καινὸς ἄνθρωπος): the former is the remnant of the original man as created by God in His own image, the latter is the beginning of the regenerated man, new born in Christ; that is still present in all men, this not yet existing in all, though it might and should be; that is found without the Church also, this begins only within it; the former is the starting-point for the latter, the latter is the result of the reviving of the former obtained in Christ; that is the first creation, conceived in retrospect, this the "new creature," conceived as rising; the former is accordingly of *nature*, which God in holy love has created, preserved and guided, the latter of *grace*, in which He has had mercy upon the former. But universal as the need of redemption and the capacity for redemption are, man is, on account of this need and in spite of this capability, not in a condition to win the gracious right of sonship, or obligated thereto (SCHENKEL), but on account of this need notwithstanding this capability only in a state to receive the gift of renewed sonship. See *Ezeg. Notes*, ver. 16.

4. In the *economy of salvation*,—in which our passage, being addressed to believers, presupposes justification and antecedent repentance, and regards only the growing renewal, the strengthening of the inner man, his growth in the grace and truth of Christ—the Father constantly, at every stage, takes the initiative, and the recovering man takes no step forward without power received from God. Hence the supplication, that He would "grant" and that too "through His Spirit" to the inner man: thus the renewal within begins from above. Then the awakened, renewed power of the inner man appears in faith, in dependence draws Christ into himself, into his heart, as a guest into his house, for continued intercourse with Him, carefully directing himself by Him in all respects. The inner man, when once he has actually, with saving effect, become the *object* (εἰς) of the working of the *Holy Ghost*, becomes the *subject* of transforming activity in faith, which like a screw binds Christ to the soul. Though we may not, with the mystics, accept a union *essentialis et corporalis*, still we should not, with the rationalists, deny the *conjunctio substantie hominis fidelis cum substantia sanctæ trinitatis* and affirm only a dynamic or operative presence of Christ.

5. *The work of salvation* is a difficult one, and demands the power of God and man. *Of God*: hence Paul prays (ver. 16): "that he would grant you according to the riches of His glory." *Of man*: hence ver. 18: "that ye may be fully able."

6. *Knowledge and Love are not to be separated*. There is not merely an "illumination" before conversion and repentance, but also after justification through faith. In the enjoyment of the love of Christ, which we experience, our love is strengthened, forgetting itself and yet with a profound remembrance of itself it knows what it has experienced, denying itself it is thus strengthened to a clear knowledge of the love of Christ. Human things one must know, in order to love but Divine things one must love, in order to know (PASCAL). Love, hastening before, ever gains new material and light for knowledge. "The more I love, the more I find that I ought to love Thee."

7. *The connection of faith and love* is also presupposed here, and in such a way that the former is the mother's lap for the latter; the faith in that love of God in Christ, which we experience and enjoy, must impel to love, to love in return again and again.

8. *Christ's Love* surpasses all knowledge and understanding, that only toilsomely attains to seeing. HOFMANN: "There is really but one love in the world, because but one actual entering in of person into person. The eternally personal God, who is Love, who has entered into humanity as the personal Christ, who in the Holy Ghost personally flows into the personal life of men, so that we have Him and are His, He loves and is loved. Only where this archetypal fountain of love exists, can man exercise toward his fellow man a copied love." Only so far as it is felt, can it be known in our weakness.

9. *The completion of fellowship with God* points into eternity, from the militant to the triumphant church; there the children become heritors,

are taken on His throne and heart. Here many radial lines already proceed from the circumference, grace, peace and joy, truth and freedom, sonship and the sense of sonship, life-power and life-fulness, yet they come together in the center only above. Let us only hold fast to the unity of the family of God in heaven and on earth, the oneness of the Father through Christ in the Holy Ghost.

HOMILETICAL AND PRACTICAL.

Had not the Apostle said so, no one would have discovered from his tone, that he was in bonds and chains, looking death in the face. To him affliction is a clear winter night, in which the stars of promise only shine the brighter. Has he tears in his eyes, they become a telescope to carry his sight into the far distant heavens, to open heaven to him and permit him to gaze into the depth of its wonders. It does not occur to him, to pray for release; he asks only for the perfecting and ennobling of the church.—In outward woe he thinks, feels and prays about inward weal alone; in evil, that concerns himself, about the good of the church alone.—God, the true Father, is not nearer to heaven with its angels and saints than to earth with its sons of men; were we but nearer to Him!—He is the Rich One, who can and will give; we are the poor ones, who should receive and—*will not!*—It were better if thou didst not care so much how to adorn the outer man through the spirit of the world and of fashion; God can through His Spirit re-animate and strengthen the inner man.—Above all see how it stands within thee, so that what God has created after His image in thee be not stunted and starved out. Thine outer man may laugh and sing and dance, while the inner man laments and sighs and goes to destruction.

Christ wishes to dwell with thee, not as a mere passing guest; so order thy work and recreation and mode of life after His example, that it may please Him to dwell there and not to hasten away. He is willing to belong to thee; it is not enough then that thou hearest Him, hearkenest to Him, thou must also belong to Him as His possession, must submit thyself and all thou hast to His disposal.—Bind thyself in faith to Him and hold communion with those who believe in Him, that thou mayest grow in the knowledge of His love. Root thyself ever deeper in that love, ground thyself ever more firmly upon it.—Do like Ernest the Pious, who in 1636 had a medal struck in commemoration of his marriage with Elizabeth Sophia of Altenburg, with this inscription on the one side: *Christum lieben ist das beste wissen* (Loving Christ is the best knowledge), and on the other: *Gott, lehre erkennen mich und Dich* (God, teach me to know myself and Thee)!—Holy love alone lets us understand and use the Scriptures ever better and better! If we look at God's word and world without love; we see them only remotely.—Three-fold aim of Christian supplication: 1. Strengthening of the inner man; 2. Knowledge of the love of Christ; 3. Fulness of Divine glory.

STARKE:—In praying the outward posture is indeed of little importance; it is left to Christian

liberty to take this or that position with the body; yet no kind of posture seems better fitted for fervent, earnest prayer, than kneeling.—Thou hast indeed a merciful, gracious and loving Father: Thinkest thou, He can ever forsake thee? That is an idle thought. As little as He can take Love out of His heart so little can He forget thee. See, what is the best thing a teacher can ask for his flock; but also what thou too, O soul, must seek after, to be strengthened through the Spirit of God in the inner man.—It is not enough to have come into a state of grace through conversion, there must be added a strengthening and fortifying, which however is not the work of man, since Christ is the Author and Finisher of our faith. Though our sins were so broad, so long, so deep, so high, as heaven and earth, yet is the grace and mercy of God deeper, broader, higher and longer, so that it cannot be measured.—The mystery of the love of God is incomprehensible: in future perfection we will understand it. Because we still await that time, let us meanwhile imitate such love in its depth, by helping those who are in the deepest misery and least deserving; in its breadth, by showing to all men without distinction, for God's sake, kindness and affection, in its length, by never ceasing or becoming weary; in its height, by looking up to God, devoting to Him all our efforts, and having His glory as our purpose.—In Christianity more depends upon taking in faith, than upon giving and doing in love. For the more we take of the fulness of God, the more we can give.

A. MUELLER:—He who lets Christ dwell in his heart, only that he may have from Him a household blessing or a joyful consolation, *sells* Him his heart; but he who surrenders himself to Christ out of pure love, at the same time thinking himself unworthy of the least look of His grace, *gives* Him his heart.

RIGER:—God oftentimes indeed begins in a very small way in His works of grace, because He will effect nothing according to absolute power, but so as to lead men to faith and obedience.—Christ dwelling in the heart and His Spirit lay claim also to the members of the body, putting them into the service of righteousness, to bring forth fruit unto God in holiness.—Being rooted and grounded in love we obtain the ability to comprehend, not merely to know, but also with other powers of soul so to appropriate something as to be filled therewith. Faith widens the heart, so that more and more can be grasped. But with these enlarged views, which are imparted to us, we should not sunder ourselves from other saints, nor attach to anything such an immoderate value, as to sever the bond which unites us with other saints, but apply all to the edification of the body of Christ.

HEUBNER:—It is a truly proud misery of Kant's, his denying kneeling as a slavish Orientalism. He can scarcely have felt the impulse of a praying heart. Lichtenberg judges very differently, when he says: "When the body falls upon its knees, the spirit lifts itself to God."—We have too little bending of the knee; the Catholics perhaps too much, so that a Catholic may occasionally be recognized by the looks of his clothes at the knees. Spener wished that

kneeling devotion was more common among us.—What a comfort for fatherless children and widows, what hope for affectionate fathers, to know that their dear children have in heaven a better Father than themselves. Still the human relation can best teach the true “Father-theology.”—A church can be good outwardly and apparently and yet be without inward life. This inward life comes from the Spirit of God. Christianity should be learned not by heart, but in the heart.*—Christ will dwell, not in stone churches, but in living hearts; the heart should live and move in Him, His Spirit should animate our spirit in constant intercourse with Him.—When Christ dwells in the heart, every one has his Christ in his neighbor.—*Breadth*: the Church of Christ should stretch itself over the whole circle of the earth, over all lands. The *length* refers to time; she continues throughout all centuries. The *depth* points to her foundation; she has it in the unfathomable abyss of Divine mercy, and her *height* reaches into heaven, it is unassailable, for the church on earth and in the spirit world is one. This is the greatness and the origin of the spiritual temple.—Love to Christ, a simple heart full of faith and love to Him, is better than all science. This love has an unconditional value, is in itself the highest: not so with knowledge; it can give a kind of enlightenment, without at all affecting the heart. The heart excels the understanding. Science should not be over-estimated, and made an idol. Science can never conquer the enemies of the Kingdom of God, she should be a handmaid. The true science is only where the cross is. Only the *theologus crucis* is the *theologus lucis*.

PASSAVANT:—With a narrow heart we cannot pray with confidence. Hence everything demands that we should receive Divine riches, which enlightens our mind, expands our heart and makes God great in us.—How worthy of admiration, how highly exalted above man is this *inner man* of the heart! Faith is his reason and his light; love his heart and his life; the Holy Ghost his soul and strength; Jesus Christ his ego and his nature; God his Father and at the same time his heritage, his glory, his riches, his eternal dwelling-place; God makes him, His work in His own good time, and this through a power whose working corresponds with the riches and the glory of His grace.—Did Christ dwell in us, what would we become to our friends, to our enemies, to the world, to the heavens!—Only the Spirit of God in us can disclose to us what God is; only faith, through the Holy Ghost, can apprehend Christ and His life in us; only pure, holy love in us can comprehend what is transcendent and blissful, the wonders of the love of God in Jesus Christ.—There is a breadth and length and depth and height; for this no worlds are too broad, no paths too long, no space too wide, no abyss, no hell too deep, no heaven too high, that it may not reach thither, and penetrate there with might and almightiness, with light and life, with comfort and salvation and peace from eternal compassion.—“fulness of God” the destination and end of man, the aim

and end of all the decrees of God, of all the mysteries of Christ. Canst thou not satisfy man? Must he still fill himself with a thousand trifles besides, that his happiness may be complete?

STIER:—The *higher* his petition seeks to ascend above all understanding to Him, who is able to do above all, the *deeper* he bows himself.—The indwelling of Christ: Its *beginning*—through faith; *means*—Christ's love, which becomes ours; *aim*—according to the widest extension of the plan (knowledge) and inmost depths of the foundation (Christ's love).

GERLACH:—The love of Christ to us precedes all our love and knowledge.

NITZSCH:—The *essential petition*, which we, each for all and all for each, should bear in our hearts, during the varieties and vicissitudes of our life-path. 1. *Its purport*: a) To become strong in the inner man; b) To have vital fellowship with the Redeemer; c) To know His love. 2. *The effect*.

WOLTERS (*Dedication sermon at Godesberg*): The proper prayer for a young congregation: 1) that its members become strong in the inner man: 2) that Christ lives in their hearts; 3) that they understand His love in its greatness and blessedness.

GENZKEN (*Preparatory Lecture* on Eph. iii. 13–21*): St. Paul our example in prayer. 1) He bows his knees, so we under the burden of our guilt; 2) He addresses himself to the Father of our Lord Jesus Christ; so there is no other name for us; 3) He asks power for the inner man to strengthen in faith, in love, and for every good work; so we.

LÖHNE:—St. Paul's request to the Ephesians, his prayer to God, his song of praise to Him, all in relation to the great mystery of building the church on earth.

WESTERMEIER:—The *best prayer*: 1) to whom it is addressed; 2) the gifts it desires; 3) the basis on which it rests.

KLUGE:—Seek the kingdom of God, not in external things, but in the inner man—1) in judging of the contest of the gospel against the world; 2) of the blessing of the gospel in yourselves.

RABUS:—A glance into the closet of the Apostle: 1) How we should *approach* God in prayer; 2) how *supplicate* Him; 3) how *praise* Him.

RAUTENBERG:—What Paul does in his tribulations, that his disciples may not become weary in the walk of faith: 1) He is far from them—yet sends them his mighty word; 2) He suffers the contempt of the world—but endures it for their glory; 3) He cannot give them his hand, but he bows his knee for them.

DR. MEIER (*Baptismal discourse on ver. 18*): On the breadth, length, depth, height of the love of God.

PRÖHLE:—Paul's pious wish for the Church at Ephesus: 1. That they might not become weary in their Christian course (ver. 13). 2.

* [The German has a similar paranomasia: *Man soll das Christenthum nicht auswendig, sondern inwendig lernen.*—R.]

* [*Brichtrede* is literally a discourse at *confession*, but among Protestants means the service preparatory to the communion, during the previous week. The etymology confirms the view, that our preparatory lecture is borrowed from the Romanist usage of confessing before the communion, though in reality a proper mode of obeying the injunction: Let a man examine himself.—R.]

That God would give them power to become strong in the inner man (vers. 14-16). 3. That Christ may dwell in their hearts (ver. 17). 4. That they may be able to comprehend with all saints the breadth—the universality, embracing all, the length—the endlessness from eternity to eternity, the depth and height—the immeasurable and incomprehensible greatness of the love of Christ.

[HODGE:—The most beautiful object might be in the apartment of a blind man, and he not be sensible of its presence; or if by any means made aware of its nearness, he could have no delight in its beauty. Christ dwells in us by faith, because it is by faith we perceive His presence, His excellence and His glory, and because it is by faith we appropriate and reciprocate the manifestations of His love. Faith is to this spiritual communion what esteem and affection are to the fellowship of domestic life.—The love of Christ is infinite; not only because it inheres in an infinite subject, but because the condescension and sufferings to which it led, and the blessings which it secures for its objects, are beyond our comprehension.—R.]

[EADIE:—Ver. 15. They lose the cold and official name of subjects in the familiar and endearing appellation of sons, and they are united to one another not dimly and unconsciously, as different products of the same Divine workman-

ship, but they merge into one family—"all they are brethren."—Ver. 17. When Ignatius was asked, on his trial, by the Emperor, what was the meaning of his name—Theophorus—he promptly replied, "He who has Christ in his breast."—Love is the fundamental grace.—Ver. 19. As the attachment of a man, it may be gauged; but as the love of a God, who can by searching find it out? Uncaused itself, it originated salvation; unresponded to amidst the "contradiction of sinners," it neither pined nor collapsed. It led from Divine immortality to human agonies and dissolution, for the victim was bound to the cross, not by the nails of the military executioner, but by the "cords of love." It loved repulsive unloveliness, and, unnourished by reciprocated attachment, its ardor was unquenched, nay, is unquenchable, for it is changeless as the bosom in which it dwells. Thus it may be known, while yet it "passeth knowledge;" thus it may be experimentally known, while still in its origin and glory it surpasses comprehension, and presents new and newer phases to the loving and inquiring spirit. For one may drink of the spring and be refreshed, and his eye may take in at one view its extent and circuit, while he may be able neither to fathom the depth nor mete out the volume of the ocean whence it has its origin.—R.]

3. Conclusion in the form of a Doxology.

(CHAP. III. 20, 21).

- 20 Now unto [to] him that [who] is able to do [above all things], exceeding abundantly above all that [above what] we ask or think, according to the power that
21 worketh in us, Unto [to] him *be* [the] glory in the church by [in]¹ Christ Jesus throughout all ages, world without end [*lit.*, unto all the generations of the age of the ages]. Amen.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 21.—After *ἐν τῇ ἐκκλησίᾳ* **Ν**, A. B. C. insert *καὶ* before *ἐν Χριστῷ Ἰησοῦ*. A few authorities [D¹ F.] read: *ἐν Χριστῷ Ἰησοῦ καὶ (ἐν) τῇ ἐκκλησίᾳ*, evidently from doctrinal hesitation about placing the church before Christ; in single minor authorities *ἐν τῇ ἐκκλησίᾳ* is wanting. This arises from the inappropriate *καὶ*, which only disturbs, and although well supported externally, is inadmissible on internal grounds. It may be rejected, and is rejected by Tischendorf, on the authority of a number of important MSS. [These are D² K. L., besides the great majority of cursives, oldest versions, and many fathers. Rejected by Tischendorf, Meyer, and most, bracketted by Alford, accepted by Lachmann, Elliott (ed. 3, 4 only). Before the discovery of **Ν**, the internal grounds were sufficiently strong to outweigh the preponderant uncial testimony in its favor, but now the question is more doubtful. The sense is not affected materially by the variation, though the insertion precludes one interpretation. The word may have been inserted to indicate the other meaning, hence its omission presents a *lectio difficilior*.—R.]

EXEGETICAL AND CRITICAL.

In general the *doxology* is frequent, either at the *beginning* (i. 3-14; 1 Pet. i. 3-5), or at the *close* of an Epistle (Rom. xvi. 25-27; Phil. iv. 20; 2 Tim. iv. 18; 1 Pet. v. 11; Jude 25; Heb. xiii. 21), or at the close of a section, as here, Rom. xi. 33-36; Gal. i. 5; 1 Tim. i. 17.

Ver. 20. Now to him who is able to do

above all things—Τῷ ὁ δὲ* δυναμένῳ stands emphatically first, because the matter in hand is the manifestation of God's power and almightiness (ver. 16: *δυνάμει*, ver. 18: *ἐξισχύσατε*). With the infinitive *ποιῆσαι* ["to do," to effect], we must closely connect *ἐπὲρ πάντα*, "above all," under which we should understand

* [ALFORD: "δὲ brings out a slight contrast to what has just preceded—viz., *ourselves*, and our need of strength and our growth in knowledge and fulness," but the contrast is not strong enough to justify our rendering the particle: "but."—R.]

creatures, powers and events, which may act in a hindering, disturbing or destructive way.

Exceeding abundantly above what we ask or think [ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν].—In this added qualification the Apostle places God's almightiness in comparison with his prayer, and that in a most striking manner. Hence ὑπερεκπερισσοῦ, found also in 1 Thes. iii. 10, v. 13 [?]. Similar expressions, strengthening the sense, occur in Eph. i. 21; iv. 10; Rom. v. 20; 2 Cor. vii. 4, 13; xi. 5; xii. 11; 1 Tim. i. 14; Mark vii. 37; xiv. 31; vi. 51. In its comparative signification it governs, as in ver. 19: ὑπερβάλλονσαν τῆς γνώσεως, the genitive ὧν, which is = τῶν αἰτούμεθα ἢ νοοῦμεν. BENDEL: *Cogitatio latius patet quam preces; gradatio*. God is greater than our heart (1 John iii. 20). CHRYSOSTOM: ἐγὼ μὲν γὰρ εὐχομαι, αὐτὸς δὲ καὶ χωρὶς τῆς ἐμῆς εὐχῆς μεῖζονα ἐργάσεται τῶν ἡμετέρων αἰτήσεων οὐκ ἀπλῶς μεῖζονα ἢ ἐκ περισσοῦ ἀλλ' ὑπερεκπερισσοῦ, τὸ μέγος ἐμοῖαν τῆς δωρεᾶς.

[The relative does not refer to πάντα; it introduces a new but related subject. The two phrases are not in apposition, but the second member explains the first. There is no tautology therefore, since subjoined to the expression of God's super-abundant power, we have a definition of the mode in which it displays itself, viz., by conferring spiritual gifts in super-abundance (EADIE). There is no hyperbole as HARLESS thinks, though Paul has such a marked predilection for ὑπέρ and its compounds; it "occurs nearly thrice as many times in Paul's Epistles and that to the Hebrews as in the rest of the New Testament; and of the 28 words compounded with ὑπέρ, 22 are found in these Epistles, and 20 of them there alone."—R.]

According to the power that worketh [or is working] in us, κατὰ τὴν δύναμιν τὴν ἐνεργοῦμένην ἐν ἡμῖν.—This belongs to the phrase: "able to do." The present middle participle marks the continued efficiency of His power, while "in us" indicates both the object and the sphere of activity. *Paulus allegat experientiam* (BENDEL) and full of confidence turns from the beginning to the future. Comp. Col. i. 29. Miraculous gifts (MICHAEL) are not referred to, nor should ὑπέρ πάντα, "above all," be limited to *quæ hactenus visa sunt* (GROTIUS), or the preposition ὑπέρ be taken adverbially (BENDEL), as in 2 Cor. xi. 23 alone. [The power, so frequently referred to in this Epistle, is the might of the indwelling Spirit. The middle (comp. Gal. v. 6) is used mainly in non-personal references; see WINER, p. 242.—R.]

Ver. 21. **To him be the glory**, αὐτῷ ἡ δόξα.—The pronoun sums up vigorously and emphatically what is predicated in ver. 20. The dative denotes that the glory is due, will be given to Him (Luke xvii. 18; John ix. 24; Acts xii. 23; Rom. iv. 20; 1 Pet. i. 21; Acts iv. 9, xi. 13; xiv. 7; xvi. 9; xix. 7). [So most commentators]. Accordingly the article, ἡ δόξα, does not indicate the "glory," which He has (HARLESS); in that case the pronoun αὐτοῦ would occur, as in the interpolated doxology at the close of the Lord's prayer: *δοῦ σοῦ ἐστὶν ἡ βασιλεία, κ. τ. λ.* But it is the glory of the

church, which indeed she has first from God, but which as received from Him, properly His and yet appropriated by her, she returns to Him with gratitude and praise. It is not = *ἐπαινος*, praise, which consists in words, nor = *τιμὴ*, honor, which consists in the judgment of those who praise, but refers to the life, worship, and character of the church. Comp. i. 12, 14: *εἰς ἐπαινον τῆς δόξης αὐτοῦ*, "unto the praise of his glory." It is most natural to supply *ἐστω*.

In the church in Christ Jesus, [ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ].—The preposition ἐν before τῇ ἐκκλησίᾳ points to the sphere in which the glory of God is given back, defining more closely either the omitted *ἐστω* or ἡ δόξα. By ἡ ἐκκλησία, "the church," we should understand the assembly of those in whom God's power has become efficient and works (ver. 20: "in us"); it is accordingly no external region (MEYER), which is indifferent internally, and beside which an inner spiritual sphere is to be indicated (ἐν Χριστῷ); the church is indeed herself such a sphere. Hence the phrase "in Christ Jesus," defines more closely the church, its character and status, in order to explain, in what church the glory can and shall be given to God. Luther has rendered it properly as one notion: *die in Christo Jesu lebendige Gemeinde* (the church alive in Christ Jesus).

[To this interpretation, which is that of OLSHAUSEN, STIER and others, it is properly objected that such a definition of the church is altogether unnecessary. If καὶ be accepted (see *Textual Note*) this exegesis is inadmissible. Nor is the view of MEYER (with HARLESS, DE WETTE, EADIE, HODGE, ALFORD and ELLICOTT) open to the objection urged by Braune that it presents an external region internally indifferent. The sphere of the giving of glory is defined in a twofold manner: "It is offered in the church, but it is, at the same time offered 'in Christ Jesus,' or presented by the members of the sacred community in the consciousness of union with Him" (EADIE); "if any glory comes from us to God it is in Christ." The repetition of ἐν seems to point to such a meaning, even if καὶ be omitted.—R.] Hence it is not = *τὸ διὰ Χριστοῦ* (GROTIUS); comp. Col. iii. 17; Rom. i. 18; vii. 25. [CALVIN, BEZA and RUECKERT: *per Christum*; E. V.: "by Christ Jesus;" *ὄν Χριστῷ* (ECUMENIUS), all alike objectionable, for even the instrumental sense of ἐν is not exactly = *διὰ*, and the proper sense of the preposition is the more necessary because it occurs for the second time.—R.]

Unto all the generations of the age of the ages, [εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, ἀμήν].—The phrase *εἰς πάσας τὰς γενεὰς* designates the successive groups which are added to this church; *γενεαὶ* designates the groups of living persons. Now, at the time when Paul writes, the beginning has been made, the first *γενεά*, "generation," which reflects Godward the glory, the light in and from His light, is present; and thus it should and will continue, hence *εἰς*, "unto." It is = *εἰς γενεὰν καὶ γενεάν*, or *εἰς γενεὰς γενεῶν* (Luke i. 50, various reading); this repetition expressing the same idea as *πάσας*; "the iterative form of the expression indicated the extension" (HARLESS).

The phrase τοῦ αἰῶνος τῶν αἰώνων defines to what these *γενεαὶ* belong and extend, in omnes generationes, que complectitur δ αἰὼν, qui terminatur in τοῖς αἰῶσι perpetuos (BENGE). Ὁ αἰὼν marks the unity or totality of passing time, which at the same time includes eternity. We have no word which indicates both, as the Greeks had. [True in both English and German]. BENGE: αἰῶνες periodi æconomie divine ab una quasi scena ad aliam decurrentes; hic amplificatur causa utrumque vocabulum, cum metaphora in γενεαί, generatio, conjungitur, ut significetur tempus bene longum; nam in αἰῶσι non jam sunt GENERATIONES. Paul says therefore, that the church now begun shall continue through a long series of generations; begun on earth it will be developed throughout these generations, and even when generations shall cease, shall continue in *æons*, without succession of generations, and these generations and those *æons* (in which new generations are not added, but the constituent ones continue permanently) form a whole, one αἰὼν, the αἰὼν μέλλων. Instead of this full formula we find only εἰς τοὺς αἰῶνας, Rom. i. 25; ix. 5; xi. 36; xvi. 27; Luke i. 33; 2 Cor. xi. 31; or αἰῶνας τῶν αἰώνων, 1 Tim. i. 17; 1 Pet. v. 11. Rev. i. 6, 18; iv. 9, 10, etc.; εἰς πάντας τοὺς αἰῶνας, Jude 25; εἰς τὸν αἰῶνα, Matth. xxi. 19; Mark xi. 14, etc.; εἰς τὸν αἰῶνα τοῦ αἰῶνος, Heb. i. 8. Comp. *Doctr. Notes*, 5, 6.

[Only the most extravagant literalism can exclude the idea of eternity from this cumulative expression, and only the most forced exegesis can include "distinct traces of gnosticism." HARLESS makes a subtle distinction between αἰῶνες τῶν αἰώνων and αἰὼν τῶν αἰώνων, taking the former as more extensive, the latter intensive, for which there is little room here. MEYER is perhaps too literal in his view of γενεαί, which BRAUNE apparently adopts. ALFORD is satisfactory: "Probably the account of the meaning is, that the age of ages (eternity) is conceived as containing ages, just as our 'age' contains years; and then those ages are thought of as made up, like ours, of generations. It is used, by a transfer of what we know in time, to express, imperfectly and indeed improperly, the idea of Eternity."—R.]

DOCTRINAL AND ETHICAL.

1. *God's Omnipotence* is unlimited, if we leave out of view His own will: He can do what He will (Ps. cxv. 3).

2. God's power works in His people (ἐν ἡμῖν, ver. 20), not merely over them, and about them; for they do not resist Him with that will which He has given from His own will to those created in His image. He will not, with His omnipotence, force any into the Church in Christ Jesus, into salvation. Man has might to resist God's Almightyness within himself. [The limitation or extension of meaning which theologians of different schools may put upon this last sentence, need not be discussed here. Given free-will, the sacred right of personality, and it is true in some sense—awfully true, since this is the fearful price of our privilege as free men. How God's Almightyness, notwithstanding, never fails of its purpose, we do not know; that it never does,

lies at the foundation of all proper theology.—R.]

3. The *Essence of worship* is the thankful return of what God has bestowed and the recipient has accepted and appropriated; hence the approach of the recipient to the Bestower, in gratitude for the gift, praise for the Giver; the deepest ground of adoration is, however, the condescending grace and imparting love of the Almighty God. He who is blessed begins to bless the Blessor (i. 3) and ends in praise of the God of glory (iii. 20, 21).

4. The true Church, a creation of God (ver. 20), a living congregation, an assembly of sanctified persons, is *Christian*, having and needing no other Mediator than Christ Jesus, proving and defining the relation to the church according to the relation to Him.

5. The *Christian Church* has a history, a development through a long series of generations even into eternity. HOFMANN (*Schriftbeweis*, II. 2, p. 127) retains the *kai* before ἐν Χριστῷ Ἰησοῦ and thinks the glorifying of God "in the church" takes place only in time and on earth, but "in Christ" eternally, as though the church were a temporal thing and nothing more. [EADIE: "The obligation to glorify God lasts through eternity, and the glorified church will ever delight in rendering praise, 'as is most due.' Eternal perfection will sustain an eternal anthem."—R.]

6. The Church of Jesus Christ does not find her final issue in the State (ROTUE), or in a higher grade of culture;* she has a rising without a setting. Rescued through all the changes of national life, she is herself the rescuer of individuals, and of larger groups as well, unto the future of eternity.

HOMILETICAL AND PRACTICAL.

Prayer is no limit to God's working in thee, but a condition, which He Himself has appointed, without which thou canst not experience His almighty grace.—Thou art a creature of God, and shouldst become a work of His, praising the Master hand in word and deed, and above all in private character and conduct.—"Exceeding abundantly!" Hagar asked a drop and found a well (Gen. xxi. 19); Saul sought his father's asses and found a crown (1 Sam. ix. 3; x. 1); David asked bread and received a kingdom (1 Sam. xxi. 3).

STARKE: God does more than we desire. Joseph wishes only to be free from the iron chains: behold, God not only does what he desires, but gives him golden chains besides.

HEUBNER:—In the synagogues, mosques, and pagodas there is no true praise of God, nor yet in our churches, if Christ be not known.—*The prayer of Paul for the church* (vers. 13-21). 1. It was prompted by the impulse of love (ver. 13). 2. Full of confidence toward God, the Father of all churches (vers. 14, 15). 3. It was holy in its purport (vers. 16-19). 4. Hopeful,

* [When De Wette asks: "Was the Apostle warranted in expecting such a long duration for the Church?" he proves his utter want of sympathy with this Epistle, and abundantly justifies the criticism made on his commentary by ALFORD (see *Introd.* § 3, 5).—R.]

certain of hearing (vers. 20, 21).—*God the true Father.* 1. Exposition: *a)* He is not only the physical Creator and Upholder, but *b)* spiritual Father (vers. 14-16). 2. Ground of our belief in this: *a)* not mere reason and experience, but *b)* the gospel of Christ (vers. 17, 18). 3. Power of this belief: *a)* it attracts our heart to God (ver. 18), so that we understand God's heart, *b)* it strengthens unto obedience, *c)* it gives comfort and hope (vers. 19-21).—The intimate fellowship of the Apostles and their churches as an example for us.—The inner growth of a Christian church.

RIEGER: What occurs to each one at his con-

version and during his daily renewal, is as good an evidence of the "exceeding abundant" power of God, as what occurs in the creation, preservation and government of all things.

[EADIE:—The Trinity is here again brought out to view. The power within us is that of the Spirit, and glory in Christ is presented to the Father who answers prayer through the Son, and by the Spirit; and, therefore, to the Father, in the Son, and by the Spirit, is offered this glorious minstrelsy: "As it was in the beginning, is now, and ever shall be, world without end. Amen."—R.]

III. PART SECOND.

THE SPIRIT RULING IN THE CHURCH OF CHRIST.

CHAPTERS IV.-VI. 20.

1. The Theme of the Whole Part:

Walk worthy of the calling love and unity.

CHAP. IV. 1-3.

- 1 I therefore, the prisoner of the Lord, beseech you [I exhort you therefore, I the prisoner in the Lord,]¹ that ye walk worthy of the vocation [calling] wherewith ye
- 2 are [were] called, With all lowliness and meekness,² with long-suffering, forbearing
- 3 one another in love; Endeavoring [Earnestly striving] to keep the unity of the Spirit in the bond of peace.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—Nearly all MSS. have: *ἐν κυρίῳ*; *κ*: *ἐν Χριστῷ*. [The change of order is for the purpose of bringing out the emphatic force of *παρακαλῶ* (exhort rather than beseech); the second *I* being required in English. *In* is substituted for *of* as more correct, while *calling* is in itself a better word than *vocation*, serving here to preserve the correspondence between the substantive and verb (aorist: *were* called).—R.]

² Ver. 2.—[The spelling *πραῦτης* (*κ*: B. C. 17) is considered by Tischendorf, Alford, Ellicott, as the best attested form in the dialect of the New Testament. Comp. Gal. v. 23. Braune apparently prefers *πραότης* (*Rec.*, A. D. F. L., most cursives). His rendering of the three terms is very neat: *mit aller Demuth und Sanftmuth, mit Langmuth*.—R.]

EXEGETICAL AND CRITICAL.

Ver. 1 *a.* *The connection.* I exhort you therefore, I the prisoner in the Lord [*Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ*].—The verb *παρακαλῶ*, placed first for emphasis, marks what follows as the ethical part. *Οὖν*, "therefore," joins this practical, hortatory portion of the letter with the previous theoretical part, and that too as a consequence, so that the one forms a foundation for the other; the context indicating the reference more closely.—*Ὁ δέσμιος*, "the prisoner," resumes what was expressed in iii. 1 and continued further in vers. 13, 14. As Paul in his bonds prays for the Church, so he exhorts it also. Although the *paronomasia* (*παρακαλῶ—κλησεως*) recalls *ἐκκλησία*, yet the reference is not to *ἐν τῇ ἐκκλησίᾳ*, ver.

21, but to the whole of what precedes (*τῇ ἐκκλησίᾳ* has occurred already in i. 22), which is, however, summed up in the concluding doxology. Hence MEYER is incorrect in taking *οὖν* as an inference from iii. 21 merely.* The exhortation of the Apostle gives special emphasis to *ἐγὼ*, "I," even though it stands after *ὑμᾶς*, "you," in the Greek. The phrase, *ὁ δέσμιος*

* [EADIE accepts a reference to the preceding paragraph; ALFORD to all that precedes so (*Προεξ.*, but adds: "here perhaps also a resumption of *τοῦτου χάριν* of chap. iii. 1, 14, and thus carried back to the contents of chaps. i. ii." ELLICOTT: "To those passages in the preceding chapter which relate to the spiritual privileges and calling of the Ephesians, *e. g.*, vers. 6, 12, but especially to ver. 14 ff., in which the tenor of the prayer incidentally discloses how high and how great that calling really was." The objection to the more general reference in my mind is, that it assumes the Epistle to have been by the Apostle himself purposely divided into two parts, *doctrinal* and *practical*, like the divisions of a sermon. Paul's method is rather that of *concatenation*.—R.]

ἐν κυρίῳ,* "the prisoner in the Lord" (which can be taken together grammatically, and must be taken together in view of the reference to iii. 1), marks the importance of the exhortation of Paul, who as a "faithful member of Christ" bears chains in and for the cause of Christ. CALVIN: *Erant (vincula) enim veluti sigillum honorifice illius legationis, quam obtinuerat.* THEODORET: Τοῖς διὰ τὸν Χριστὸν δεσμοῖς ἐναβρίβηται μᾶλλον ἢ βασιλεὺς διαδήματι. He is a shining example, and elsewhere he refers to his own walk in agreement with his preaching (I Cor. iv. 16; xi. 1; Phil. iii. 17); he speaks accordingly *ad excitandum effectum, quo sit efficax exhortatio* (ESTIUS), but not *ut Paulum obsequio exhilararent* (BENGEL). He wishes to gain attention and efficacy for his παρακαλεῖν, by appealing, not to his imprisonment, which in itself was incapable of strengthening his exhortation, but to his willing, joyful, worthy wearing of the bonds; thus at the same time also strongly urging self-denial. The verb itself means originally *to call hither*, to invite (Acts xviii. 20); then *to address* either hortatively (Rom. xii. 1; 2 Cor. ii. 8) or *consolingly* (2 Cor. ii. 7; i. 6; v. 6, 7). Ὑμᾶς, "you," designates the Church in its individual members; he always conceives of the Church as a fellowship of particular persons.

The fundamental exhortation. Ver. 1 b.

That ye walk worthy of the calling
[ἀξίως περιπατῆσαι τῆς κλήσεως.—The
infinitive περιπατῆσαι (see ii. 2), as in Acts
xviii. 33, 34, sets forth the purport of the ex-
hortation. The emphasis, of course, rests upon
the closer qualification ἀξίως (“worthily”),
which stands first; for the kind of walk is the
important matter. The genitive (as in Phil.
i. 27; Col. i. 10; Rom. xvi. 2; 1 Thess. ii.
12) τῆς κλήσεως denotes that call of God, to
which the walk must correspond, in order to be
worthy.

Wherewith ye were called, ἡς (instead of ἡ, 1 Cor. vii. 20) ἔκ τῃ ᾧ ἡ τ. e. g.—This relative clause joined *per attractionem* (see on i. 8) indicates that the call has already taken place and been accepted. He speaks of a walk corresponding to the call already received, not as though we should walk worthily, in order to be called, but, since we are called through the grace of God without our merit or worthiness, we should not be unworthy of such grace (CALVIN).

* [The choice of this phrase here, following *iii. 1*, where the genitive occurs, is overlooked in the E. V. *it* is another instance of *it* (it is doubtful if it ever is), but denotes the sphere or element of the captivity. As distinguished from *iii. 1*, this passage gives prominence to the fellowship with Christ and devotion to His cause, while the genitive marks Christ more definitely as the author or originator of the captivity. "In the Lord" seems to be at times, *ELICOTT* remarks, little more than a qualitative definition, yet there is far more danger of abridging than extending its profound spiritual significance.—The phrase cannot be joined with the verb, as is done by *SEMLER* and *KOPPE*.—*R.*]

νέει, as is shown by the examples ἀκούειν, κλέπει, etc. The accusative νήν, though admitting that a dative might be proper here, De Wette denies the propriety of the expression *εἰλην καλὴν* (*cognate accusative*), though it is defended by WINER, p. 154, and occurs in Arrian, *Epict.*: κατασχέουεν τὴν κλήσιν ἢν κεκλήκειν. The dative gives the simpler grammatical form and through a slight violation of the law of analogy, is sustained by the analogy of 2 Tim. i. 9; 1 Cor. v. 20 is not decisive since ἐν with the dative, present, and the relative *ἥν* may be attracted into that case, though it probably is not.

Comp. vers. 17-30; ii. 10; Tit. ii. 11 ff.; Rom. viii. 4 ff.; Gal. v. 19 ff.

Closer definition of the Christian walk ; vers. 2, 3

Ver. 2. With all lowliness and meekness [$\mu\epsilon\tau\alpha$ πάσης ταπεινοφροσύνης καὶ πραότητος. See *Textual Note* 2].—This clause defines more closely “walk worthy of the calling,” joining with it two attendants which belong to the Christian walk (WINER, p. 353).* First stand “lowliness,” which has for its opposite “minding high things” (Rom. xii. 16), “thinking one’s self to be something” (Gal. vi. 3); it is $\pi\acute{\alpha}\sigma\eta\varsigma$ ἀρετῆς ὑποθέσις (CHRYSOSTOM). Comp. Phil. ii. 3; Col. ii. 18, 23; iii. 12, 13. It is belief in our poverty over against faith in Christ, so that we know we have nothing, know nothing, can do nothing, having only an empty hand, yet an open one, to receive what the Lord will give. Accordingly, as in Matt. v. 3, 4, 5, to “the poor in spirit” and “they that mourn” ($=\sigma\omicron\iota$ ταπεινοφρονοῦντες) are joined “the meek,” so here “meekness,” $\pi\rho\acute{\alpha}\upsilon\tau\eta\varsigma$, is added, that mildness which is gentle toward others, because it thinks: Have I been helped, then I do not know, who should not be helped! Comp. Gal. vi. 1; 2 Cor. x. 1; 1 Cor. iv. 21; 2 Tim. ii. 25. [See TRENCCH, *Syn. N. T.* § xlii., perhaps the most discriminating essay on these words which can be found.† —R.] The adjective $\pi\acute{\alpha}\sigma\eta\varsigma$, “all,” denotes all the various relations and situations of lowliness and meekness; the former must manifest itself in both intellectual and ethical spheres, before God and men, the latter toward friend and foe, under violations of our own rights and property as well as those of our neighbor.

With long-suffering, μετὰ μακροθυμίας, is co-ordinate in form with the other two, standing closely connected, yet taken up by itself. Long-suffering (Matt. xvii. 26, 29; 1 Cor. xiii. 4; 2 Cor. vi. 6; Gal. v. 22) is a manifestation of meekness; much depends upon it frequently in the life of a church. Hence it accords with the context to distinguish this by a second μετὰ and to conjoin it to the other terms. [The word means, not taking swift vengeance or inflicting speedy punishment, though it becomes more general in its sense=forbearance of every kind. The pointing of the E. V. is correct, making the phrase a separate clause. Besides the objection which Braune urges below against connecting it with what follows we may add, that thus the phrase would receive undue emphasis and the parallelism of the participial clauses be disturbed. —R.]

Forbearing one another in love [ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ].—We would expect the accusative here instead of the nominative: παρακαλῶ ὑμᾶς—περιπατήσαι—ἀνεχομένους. It is not however the *υἱὰς*, “you,” which

* [Σύν denotes coherence, often with the same idea of assistance; μετά refers to an accompaniment or attendant.—R.]

A. [TRENCH properly objects to CHRYSOSTOM's proud humility, which shows itself in his definition of the first term: "making ourselves small when we are great," defining it rather: "the esteeming ourselves small, inasmuch as we are so: the thinking truly, lowly of ourselves."—The second term is more than *gentleness*, to which BRAUNE and HOPES seem to limit it; it rests on the former as its foundation, accepting God's dealings in humility, and manifesting itself toward men, because they are His instruments.—R.]

is to be more closely defined, but the "walking," not the subject, who should walk, but the predicate, how the walk is to be conducted; the two participles (here and ver. 3) do not then present secondary and additional thoughts. The passage is continued as though, in accordance with the sense, *περιπατήσατε* were to be read. So i. 18; Col. iii. 16; ii. 2, 10. WINER, p. 532. Ἀνεχόμενοι are those who endure the injuries and sins of others; ἀνοχή is the action of μακροθυμία, "long-suffering," which as the disposition, virtue, is to be perceived in the former. Comp. Rom. ii. 4; 2 Cor. xi. 1; 2 Thess. i. 4. Ἀνεχέσθαι is the active forbearance, ὑπομένειν the quiet endurance. TITTMANN, *Syn.* I. p. 194. The genitive ἀλλήλων, "one another," refers to the fact, that each one, who has to endure from another, gives occasion also for endurance; "long-suffering" is well aware of this.

In love, ἐν ἀγάπῃ.—This shows at once that the forbearance should not be mere coldness, indifference, obtuseness. Love should be the element of the endurance (iii. 18). *Aliorum infirmitates æquo animo ferimus, nec ob ea, quæ nobis in proximo displicent, ab ejus amicitia recedimus, sed personam constantem amamus, etsi vitia in odio habeamus* (CALOVIVS). Hence "in love" is not to be joined with what follows (OLSHAUSEN); nor are we besides this qualification of "forbearing," to take "with long-suffering," as still another such (CALVIN, RUECKERT, HARLESS, STIER and others); for the "forbearing" is the act of the "long-suffering," and the latter is not therefore the attendant (μετά) of the former, but its ground, its cause; a forbearing without love is conceivable and actually occurs, but never without long-suffering and yet in love, since love, according to its very nature, "suffereth long" (μακροθυμεῖ, 1 Cor. xiii. 4). Still less allowable is it to join the first μετὰ with ἀνεχόμενοι (BENGEL). [MEYER properly urges against this view that it makes an abrupt, instead of an easy, transition from the general: "walk worthy," to the special: "forbearing one another."—R.]

Ver. 3. Earnestly striving to keep [σπουδάζοντες τηρεῖν].—The participle is to be regarded grammatically like the preceding one. [This clause is parallel to the preceding, and indicates not so much, as Meyer says, the inward feelings by which the ἀνεχέσθαι is to be characterized, as rather the motive to it, and the accompanying or simultaneous effort" (EADIE).—R.] It describes the zealous striving (LUTHER: be diligent), as Gal. ii. 10; 1 Thess. ii. 19. The present infinitive τηρεῖν denotes the continued maintenance which is necessary every day, since dangers constantly approach. The idea of the verb refers to retaining possession of property, which has not first to be gained. *Etiā ubi nulla fissura est, monitis opus est* (BENGEL).

The unity of the Spirit, τὴν ἐνότητα τοῦ πνεύματος, not τοῦ νοός, is the unity which the Holy Spirit effects. So CHRYSOSTOM: τὸ πνεῦμα τοὺς γένει καὶ τρόποις διαφόρους διετηκότας ἐνὸς, and most. It is not the unity peculiar to the Spirit, which needs not to be preserved by us (SCHENKEL), but the unity and concord of the Church and its members, and indeed only that which the Holy Ghost works; that accomplished

by the spirit of the age is not the object of zealous preservation (τηρεῖν), but only of purification. [The genitive is that of the originating cause (EADIE, ELLICOTT) rather than a possessive. —The reference to the human spirit is altogether inadmissible, yet is advocated by ANSELM, ERASMUS, CALVIN, ESTIUS, RUECKERT, and others.—R.]

In the bond of peace, ἐν τῷ συνδέσμῳ τῆς εἰρήνης.—This defines more closely the "keeping" which is the object of the "earnestly striving," and in the same way (ἐν) as in ver. 2 ("forbearing"—"in love"), since something depends upon the motive and mode of preserving unity. The very "unity," which is "of the Spirit," required and wrought by the Spirit, can be fostered, furthered and preserved in a carnal manner, from political and egotistical grounds. Against this our phrase is directed. Ὀσινδωσμος, with the exception of Acts viii. 23, occurs only here and in the Epistle to the Colossians (ii. 19; iii. 14); to vers. 2, 3, Col. iii. 13, 14 are evident parallels. There "love" is "the bond of perfectness," hence a bond well adapted to preserve the unity of the Spirit. "Peace" is indeed itself a condition corresponding alike with "unity" and "love;" it is in spiritual life, and for the Church, first peace with God, and then that peace of heart which is undisturbed by the assaults, temptations and ills of the world and the flesh, not even by the disquiet of the conscience; and further with respect to our neighbor, it is peace with him in love to him, out of love to the Lord of the Church, the Saviour, to the Father of our Lord Jesus Christ and our Father, and to His children through Him. Hence love is the bond which cherishes peace in the Church, and in such love should that unity be preserved, which God's Spirit will work in the Church of Christ; "love edifieth" (1 Cor. viii. 1). Accordingly "the bond of peace" is love itself (so BENGEL). The genitive is, therefore, not epeexegetical (BLEEK), nor the genitive of apposition (MEYER, SCHENKEL); else, as RUECKERT aptly remarks, the foundation of the building would be sustained by a perishable roof, the unity of the Spirit be preserved in or through peace with our neighbor, while the Apostle says, that the unity of the Spirit should be preserved in the efficient strength of the power, which fosters this very peace; that is love, which has peace through faith in love, and brings, establishes and retains peace. Where it is wanting, there is carnal nature and discord (1 Cor. iii. 3). Accordingly the preposition "in" designates love as the element in which the unity of the Spirit is to be maintained; hence ἐν is not—διὰ (BLEEK).

[Braune's view takes the genitive as *gen. objecti*. It is adopted by BENGEL, RUECKERT, HARLESS, STIER, following THEOPHYLACT. But it is open to serious objection. It is far from probable that the Apostle would express the notion "in love" by such a periphrasis, especially as the parallel clauses are not parallel in the meaning of their several parts. Certainly the Ephesians would not have the Colossian Epistle at hand to suggest to them this sense, and it is not at all obvious without that suggestion. The assumption that ἐν was instrumental may have led to this view of the phrase (MEYER). On the

other hand if the genitive be taken as one of apposition, defining the "bond" as "peace" (so FLATT, OLSHAUSEN, MEYER, EADIE, HODGE, ALFORD, ELLICOTT), we have an obvious and simple interpretation, suiting the sense of *év*. RUECKERT's objection really applies only to the instrumental sense of the proposition. ALFORD: Peace binds together the Church as a condition and symbol of that inner unity which is only wrought by the indwelling Spirit of God—Far more than the union of Jew and Gentile is meant.—R.]

DOCTRINAL AND ETHICAL.

1. *Doctrine and Exhortation.* "The distinction of doctrinal and hortatory parts must not assume the unapostolic character of that modern fiction, according to which exhortation is so severed from doctrinal discussion, as to contain no doctrine at all. As little as an apostolic Epistle is a mere doctrinal discussion, so little is an apostolic, or even a Christian, exhortation without doctrine. What the Apostle requires, are not requirements *in addition to and outside of* doctrine, but *requirements of* doctrine, if by doctrine we mean the knowledge of Christian saving truth. This is the very order, which distinguishes Christian ethics from all other." The Apostle now shows his readers, "what the gospel *requires*, after he has called to their memories what it has given them. It requires manifestations of life from those who had been quickened, not from the dead. It expects works of love and righteousness from those who believe and are justified, from him who has been new-created unto good works (comp. on ii. 10). It expects good fruit from a good tree. The opinion that men can gather grapes of thorns, see works of holiness without faith, and make man just before God without the Redeemer; the preaching of morality and the theory of good works without faith, all constitute a perversion of Christian intelligence and of the apostolic order into the futility and confusion of pseudo-Christianity," (HARLESS). [The Apostle's "therefore" rebukes both the dogmatism of dead orthodoxy, and the cry: give us something practical, none of your dry doctrine. At one time the application to the former was more necessary, but the tendency of the present day calls for special attention to the other phase of the matter. When professing Christians or churches tire of the facts respecting God's love in Christ (the real Christian doctrine on which the Apostle's "therefore" rests), they have already ceased to be in earnest about the worthy walk.—R.]

2. *Paul's right to exhort.* The exhortation of the Apostle proceeds rather from the *Christian worthiness* of "the prisoner of the Lord," than from the *apostolic dignity* of the ambassador of the Lord; the latter is more the merely *outward*, the former more the *inward* authority, both belonging together; the latter could not exist without the former and *vice versa*. The former would have neither courage nor right without the latter, but the latter would lack fervency, sincerity and emphasis without the former. The most winning exordium as well as the most powerful Amen, is still the Christianity of the servant of

Christ. *Vita clerici evangelium est populi. Non bene auditur, qui non bene diligitur* (GREGORY the Great). There should be no complaint, because at the present time so much is made to depend on the person, to this first of all men will look.

3. *The calling.* With the calling which God proffers to us, which we have experienced, the Christian life begins. At first we have only to hear (*hören*), then it comes about that we *hearken* (*zuhören*), and finally we *adhere* (*zugehören*). Many are the methods of the call: through God's word sung or spoken in the sanctuary, in the pictures of sacred art, in holy action, in the statements of pious Christians, or in the Scriptures as we read in the closet, from the mouth of a mother or a child, from events in the life of others or ourselves, in the voice of conscience and the immediate suggestion of the Spirit, suddenly, or in the way of gradual consideration, of recollection of what was previously learned and perhaps long-forgotten—thus often is the call addressed to each: every one is more than once, yes many times called by God to Himself. To this the walk should correspond, to this it should give testimony.

4. *The worthiness of the walk* is determined first and chiefly by the relation of him who is called to the revelation of grace which introduces and regulates the spiritually received, personal fellowship of grace with God. Thus the foundation of the Christian life is laid. In the received benefits and possession lies the germ of all the blessings of eternity. The great matter is constancy, fidelity, personal fidelity to the inwardly efficient word of God, to the personal fellowship with God wrought by the Holy Ghost who calls us, not to a precept, a law, rule, maxim, not even to one's own nature and soul; this comes in as a result of the first, which is the cause, the basis, the foundation work, followed by a superstructure of fidelity to the renewed soul.

5. *Lowliness* is the first attendant (*μετά*) of the Christian walk, beginning after the call of God: He who hears the call, recognizes Jesus as the Christ, feeling, He has more and is more, His heavenly and Divine fellowship is beyond all our experience, He knows and explains and presents the Father's will in overpowering clearness, strength and beauty, and thus he who is called ever feels himself to be more insignificant, sinful and needy. In listening to and looking unto Jesus, lowliness springs up within him; he became a Christian not having this, he did not need to bring it to Christianity or as a price for it, but by becoming a Christian he becomes humble, and that too in the most profound earnestness and lively sorrow over his own sin and poverty and weakness. The more the Christian knows and feels himself to be exalted as a child of God, as a member of the body whose Head is Christ, so much the more does he feel himself to be exalted without any desert or worthiness, only through the fellowship of grace with his Creator, Redeemer and Comforter. He rejoices in his peculiar gifts, but only as given, not as profitable or abused. He well knows, that he is of worth before God, but also that what he is and has is little in comparison with what he should and might be and have, that he is an unprofitable ser-

vant and yet is a child of God, a joint heir with Christ.

6. *Meekness* is joined with lowliness. This is not a soft, yielding natural disposition, nor a prudent bridling of a passionate nature, but it is humility applied to the world, not taking offence at the offences of the world, even though misunderstood, mercilessly treated, oppressed and persecuted. This does not estrange her, for she knows herself. The knowledge and experience of corruption and of salvation through Christ in our own heart, produces either no permanent feeling, or else a common feeling, a fellow-feeling, which looks upon him who gives or prepares offence, as one who is suffering under sin, as unfortunate, rather than as evil-minded and rejoicing in sin; accordingly she remains without bitterness, because she has herself experienced the rich grace of God, and perseveres in patience, because she knows God's patience. [It is also exercised toward God, in submission, which is the foundation of its manifestations toward men.—R.]

7. *Long-suffering* is added as an especial attendant of the Christian walk in social life. It is meekness towards the sins of others, whom we can punish, meekness, keeping its ground against a long series of these. She knows out of her own experience of the long-suffering of God, that sin is misery, out of which condemning and judging never helps us, but rather grace and mercy, if one will let himself be helped. Long-suffering restrains from punishment, that rejects, cuts off, expels from fellowship and friendship, having instead entreaty, exhortation, instruction, discipline in word and deed. She can lovingly hope, is lovingly spirited and brave. She bears with her neighbor, does not weakly yield, does not stand by coldly and stolidly, nor yet embittered and in carnal anger; she is not whimpering and feeble, but strong and heroic in her love, like a mother or a friend.

8. *Unity* should be the object of zealous striving, but only that unity which the Holy Ghost works. It is not first to be made, is not factitious, but unity, wrought from above, which we have only to preserve. Over against this, the Christian must keep at a distance from all party combinations, which in effect introduce discord and schism into church-life. But he must also avoid jumbling together the great variety and wealth of gifts and powers, and seeking to unite all under external form and letter. No carnal strife, but also no slothful peace, no patched-up, hypocritical or dead unity.

9. *The impulse* under which we must endeavor to keep this peace, is *peaceable love*, which can have foes, but is a foe to none, rejoicing in every gift and creature of God, embracing such and leading them into the life of the church, employing and enjoying them, as a nation in time of peace with its various classes, labors and powers, strives in every direction to perform its task, not from the motions of the flesh, but from the basis which God has given, out towards the appointed goal.

10. Paul conceives of the Church of Christ above all as a living company of Christian persons, not as an institution with all its regulations. But the sacredness does not rest upon the

individuals, but inheres in the whole organism, which the Holy Ghost animates.

HOMILETICAL AND PRACTICAL.

Suffer as a Christian, in order to be able to work in the service of the Master.—Show thyself in deed a servant of Christ, in order in such service to be able to direct aright in word, those who are directed to thee.—Loosen doctrine from the precept which it contains, but do not sever them from one another; distinguish, but do not divide them. There is no Christianity without Christ, and no religion without morality, but at the same time those ethics are of no value which have no doctrine behind them. True the conscience is the *voice* of God, but what were that, if it were without the Word of God?—He who walks unworthy of his vocation is doubly culpable, more than a heathen; do not despise the calling.—As a child of man, a son of earth, no one stands alone and solitary, but with others, as child of God also dost thou belong to a family; take heed thereto! Thou belongest not merely to the visible, but also to the invisible church.—The three chief virtues of a Christian: Lowliness, meekness, and long-suffering [*Demuth, Sanftmuth, Langmuth*].—Humility is the basis of all Christian virtue; without it all is wicked, however praiseworthy it may otherwise appear. It is nothing more than evangelical truth applied to all cases; a doctrine which does not make us humble is of no account.—Christian practice in walk and conversation is indispensable; it is more important to be skilful in this, than to have special insight respecting the theory.

STARKE:—Christians have a great and important calling, to walk worthily according to the commands of their Saviour. O that we ever had this calling before our eyes in all our doings!—Where there is much cross, there much light is. Tribulation brings experience; he preaches best who preaches out of his experience.—What God gives and how He gives should satisfy us. Bread and honor are the twin-portions of our calling.—He lives in no shame, who has an unpleasant calling, for God has set him in it. Has God ordained, our pleasure's gained!—Without lowliness, gentleness and patience the unity of the Spirit cannot be maintained. All discord, heresy and schism come from the vices which are opposed to these virtues.—A gentle spirit is the garden in which patience grows.—Unity of the Spirit, the highest ornament of Christians. How? should those live in discord, who are members of one body, of one Head, Jesus Christ? But that is the very sign of a corrupted Christianity, that there are so many sects, so much discord and strife among Christians.

RIEGER:—Paul has just prayed so heartily, now he can exhort so profitably. Have you never found that after secret intercourse with God in prayer, your neighbor's heart also inclines more to you, and is more willing to receive a word which is redolent of prayer?—The call entitles us indeed to the kingdom and glory of God, but it obligates us also to sanctification, and to adorn the doctrine of God and our Saviour.—*Humility* stands in the feeling of her own defects, and knows how slowly the growth of the

inner man proceeds; hence in *meekness* she does not exact too much of others, and in *long-suffering* does not lose patience, when an enduring love is necessary in meeting others. *Endurance* is keenly felt, but love sweetens it, as we see in the case of our children, what we can endure in them, in order in love to help them out of their infirmities. *Endeavor* overcomes all difficulties: only ever revert to confidence in God.—Unity in the Spirit we dare not make, but only keep it.—To maintain peace is better than to maintain right.

HEUBNER:—The Christian should be and remain conscious of the fellowship to which he belongs: it is a calamity in the Christian church, that this consciousness has been so greatly extinguished. This consciousness should not be maintained proudly but humbly, because the higher the aim, the greater the required perfection, so much the more should each one be conscious of his distance from it and his weakness. The principle of the Christian communion is: to humble ourselves, to become the least, to serve; out of this grows meekness, which shows itself towards those who make the fulfilment of the duty difficult for us.—*Endurance* presupposes, that every one has something that is obnoxious to others. It is necessary, because we ourselves are troublesome to others, and because we are all members of one body, and because it is God who places others by our side.—The unity in the Spirit is something very different from corporate, external, conventional, superficial unity; it dwells deep within, in the entire will and disposition, it is holy, proceeding from the Spirit, not from mere prudence, concerning itself about essentials, not about non-essentials. From this we infer what real union is; the Spirit alone can create it, that made by man is as a rule of no value.—SPANGENBERG says: "I hold that no one is a child of God merely because he belongs to this or that religion [*i. e.*, Christian confession]; to him who receives Jesus Christ, power will be given to become a son of God. In Christ Jesus nothing avails save faith, which works by love. He in whom I find this faith is my brother. Is he of another religion, that makes no difference, he is still my brother and nearer to me than my fellow-professors who have no faith. Indeed, because he is of another religion, in which the gospel does not shine so brightly, he is to me a miracle of grace."—The Moravians have been very unjustly accused of narrow-heartedness.

PASSAVANT:—*The calling of men* was from the beginning, to live innocently and holily, thankfully and obediently toward their God. *The calling of the sinner* is: to repent, to forsake the ways of sin, to seek pardon, grace and peace; to turn to the holy and living God, whom he has long forsaken. *The calling of the Christian* is this: internally and externally, with word and work, with his whole life, in all things, at all times in the church, before believers and unbelievers, to give glory to God the Father in Jesus Christ.—One may endure the faults of his neighbor from want of feeling, from mildness of temperament, from human good-nature, from earthly politeness, from temporal policy, from pharisaical hypocrisy; nothing is so common; but it is rarely done out of real Christian love.

STIER:—What is not rooted in humility does

not deserve the name of a virtue.—Always and everywhere this alone is of avail, to cherish the unity of the Spirit; thus out of every desolation a new edifice is formed, without this the most beautiful structure becomes rotten and finally breaks.

GERLACH:—Patience manifests itself in the quiet endurance of injuries, long-suffering, more in the active maintenance of others in necessities, even when criminal.

SERMONS on the Epistle for the 17th Sunday after Trinity (iv. 1-6). WESTERMEIER: *Unity in the Spirit*: 1. What is it? 2. By what means is it preserved? *a*) in general (ver. 1); *b*) in particular (vers. 2, 3); 3. On what grounds should it be maintained (vers. 4-6).

ZIEL:—Endeavor to keep the unity of the Spirit! 1. On what this admonition is based (vers. 4-6). 2. How we obey it (vers. 1-3).

AHLFELD:—*Walk worthy of your Christian calling*! 1) Your calling as children of God; 2) your calling as brethren to each other; 3) your calling, to derive the power for such a walk from the right sources.—*Our joy in the congregation of the saints*. 1) Who are these saints and how far does this fellowship extend? 2) What is the bond which encircles them? 3) What blessing and what joy do we derive from this fellowship of the saints?

RAUTENBERG:—*The unity of the children of God*. 1) How the Divine call requires it; 2) in what it consists; 3) from what it proceeds; 4) to what it obliges every one.

KAPFF:—Endeavor to keep the unity in the Spirit! 1. Let go what disturbs unity. 2. Hold fast what confirms it.

HEUBNER:—*The unity of the Christian Church*. 1. Oneness of life: *a*) Worthy walk, *b*) brotherly love, *c*) peaceableness. 2. Oneness of faith: *a*) in one Holy Ghost, *b*) in one Saviour, *c*) in one God and Father.—*The duties of Christian church-membership*. 1. A walk which is worthy of the call into the church (ver. 1). 2. Specially fraternal walk in humility and love (ver. 2). 3. A concordant, harmonious walk, not mere external but internal unity (ver. 3), for the fellowship of the Church is not merely a body, but a Spirit (ver. 4); it is founded upon one faith in Christ and one confession (ver. 3) and is perfected in God the Father.—*The communion of the saints*. 1. A description: not of a place, nor of a form, but of love and of faith. 2. How is it established: not by force, by human power or act, but by the Spirit of God. 3. Its importance. *The equality of our fellowship in Christianity*. 1. Proof: we have one calling, one Saviour, one Father. 2. Application: Thanksgiving to God, caution against pride, consolation for the lowly and poor, awakening endeavors after this fellowship.

PRÖHLE:—Endeavor to keep the unity in the Spirit! 1. Only in sorrow can we receive this exhortation now-a-days. 2. May it knock loudly upon the conscience of every one. 3. And may it bind anew in firm union our hearts and hands.—*Forbearing one another in love*. 1. *Meaning*: *a*) We should follow after peace, as husbands, wives, kinsmen, masters, servants. *b*) This is possible through lowliness, meekness, long-suffering. 2. *Motive*: *a*) The duty of brotherly love, *b*) our own defects; to-day I must bear with you, to-morrow you must bear with me.

2. Three motives to the preservation of the unity in the Spirit.

CHAP. IV. 4-16.

a. The working of the Triune God in the Church.

(CHAP. IV. 4-6.)

4 There is one body, and one Spirit, even as ye are called [as ye were also called]
5, 6 in one hope of your calling; One Lord, one faith, one baptism, One God and
Father of all, who is above [over] all, and through all, and in you all [in all].

TEXTUAL AND GRAMMATICAL.

1 Ver. 6.—[The Rec. inserts *ὁμῶν* (with very slight authority), while D. F. K. L., good versions and a few fathers, 40 cursives, read *ἡμῶν*; no pronoun occurs in *N. A. B. C.*, 10 cursives. Most fathers also sustain the omission, which is accepted by nearly all editors and commentators since Lachmann, the pronouns being regarded as exegetical glosses to confine the assertion to Christians.—R.]

EXEGETICAL AND CRITICAL.

Connection.—These three verses are joined to what precedes without any connecting particle, and, as parallel clauses, follow each other without any such particle, since the context, being quite clear, requires none. THEODORET: *πανταχοῦ τὸ ἐν καὶ εἰς τέθεικεν εἰς συμφωνίαν συνάπτων τὴν ἐκκλησίαν.* BUGENHAGEN: *omnia, unde Christiani sumus, unitate nobis commendantur.* The exhortation to maintain the unity of the Spirit has mainly occasioned these verses; they give a reason for it; *γὰρ* is wanting however, on account of the liveliness of the discourse, and for emphasis.* The *objective bases* for unity in the Spirit, to which they have been exhorted, the motives for such exhortation are stated.† Hence we should supply *ἵνα*, and not *ἐστὶ*, as though it were continued exhortation (*Syriac*, CALVIN, HOFMANN, *Schriftbeweis*, II. 2, p. 127, and others). [Braune's view is that generally received, and by far the most tenable.—R.]

Ver. 4. *The nature of the fellowship.*—There is one body and one Spirit [ἐν σῶμα καὶ ἐν πνεῦμα].—*Ἐν σῶμα* (i. 23; ii. 16; Rom. xii. 5; 1 Cor. xii. 13, 20) designates the totality of Christians as a *corpus mysticum*; it is not—*ἐκκλησία*, church, which is to be viewed as the external phenomenon, the body of Christ is hidden, but a reality, like the body of nerves, a hidden reality, which can be traced, making itself perceptible, the invisible church, the unity of which

is emphasized by the Apostle and to be held fast.—*Καὶ ἐν πνεῦμα* is added to designate the soul of this body, the Holy Ghost, which forms and moulds the body, and to show that this σῶμα of Christ is no πῶμα. He is not speaking therefore of an ideal invisible church, which does not actually exist, but of the actual, real essence of the church, which is internal, but comes into being continuously. It is foolish to explain here, we should be united *penitus, corpore et anima, non ex parte duntaxat* (CALVIN and others).

Since Christ's body and the Holy Ghost are perceptible, not in their essence, but only inwardly and in their effects and consequences, Paul refers next to their own experience:

As ye were also called in one hope of your calling [καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν].—According to the calling (καθὼς καὶ ἐκλήθητε), by means of which he who is called has obtained or can obtain knowledge and perception of the "body" and "Spirit" just mentioned! This calling points likewise (καὶ) to the unity, because it is consummated "in one hope;" as soon as a man is called of God, he is in the hope of salvation (σωτηρία, κληρονομία) and this hope is one and the same for each and all who are called, by right, in tendency and effect. This "hope" belongs so especially to the being called (ἐκλήθητε) that it can be termed all along "of your calling;" hope and calling are not to be separated from each other. BENDEL is excellent: *Spiritus est ARRHABO, atque ideo cum ejus mentione conjungitur SPES HEREDITATIS.* They belong together from the beginning; Paul here however refers to the history of the origin of church-fellowship which is to be maintained, whether one looks at the unity of the church, or of principle, or of aim. It cannot be said that the calling consists in hope (BENDEL: *ἐν exprimit indolem rei, HABLESS and others*), still less that it takes place by means of hope (MEYER), or that ἐν is=εἰς. WINKER, p. 385.

[See EADIE for a list of prepositions used with καλέω in the New Testament. He, with ALFORD

* [So EADIE with more correctness than ALFORD and ELLICOTT, for though γὰρ is not to be supplied, yet the logical connection of the assertion is argumentative. It is one of the rare cases where the grammatical nicety of the commentator last named has led him somewhat astray.—R.]

† [So MEYER: "Objective relations of unity, to which the non-observance of the precept in ver. 3 would be opposed. These are: 1. *The Church itself constituted as a unity*—one body, one Spirit, one blessed consummation, ver. 4; 2. *That by which this constitution of the same as a unity has and does come to pass*—one Lord, one faith, one baptism, ver. 5; 3. *The supreme Ruler, Administrator and Preserver of this entire unity*—one God and Father, etc., ver. 6. Notice the triple tri-partite division."—R.]

and ELLICOTT, rightly supports the usual meaning of *ἐν* here: the element in which the calling took place. ELLICOTT speaks of this sense of the preposition as being, "so to say, its theological meaning." He takes the genitive as one of originating cause, but it is rather that of possession, "the genitive of the correlative noun, suggesting what belongs to the call and characterized it, when they received it. The 'hope' is 'one,' for it has one object, and that is glory: one fountain, and that is Christ" (EADIE). *Ἐλπίς* is of course subjective.—R.]

Ver. 5. *Christ and the union with Him.—One Lord, one faith, one baptism.*—This refers to the way and the means of salvation. *Εἰς κύριος*, "one Lord," is Christ, the Lord *par excellence*. See ver. 1; i. 21. The word found in Deut. vi. 4 is now applied in the New Testament to Christ (1 Cor. viii. 4-6). His will has authority over all. Each one stands equally near to Him; for there is "one faith," which unites with Him; faith (i. 1, 15; ii. 8; iii. 12, 17) unites inwardly to the one Lord, trusts Him as Lord. Hence there is but **one faith**, and not several kinds: *fides, qua creditur*; it is not then a faith in abstracto (HARLESS), nor the doctrine of faith (GROTIUS and others); for this faith is actually and efficiently present and a living power, a believing. [A vast deal of difficulty as well as of error is avoided by bearing in mind that *πίστις*, "faith," in the New Testament, almost invariably means *subjective faith* (Gal. i. 23 is the only exception, and this perhaps an apparent one). The conception of "faith" as a universal dogma belongs to a later age, and while it has preserved Roman Catholic uniformity, has not "kept the unity of the Spirit." So the Apostle implies: Because there is one faith, keep unity, not because we need unity, lay down one objective Catholic undoubted Christian faith. Dr. HODGE defends the objective sense here, but must make limitations which are of necessity indefinite enough to cast doubt on his own view. Still the context plainly points to the "one Lord" as the object of the "one faith:" and in the nature of things one subjective recognition of this eternal truth respecting Christ, this apprehension of Him in His Person and work, necessarily involves a common objective profession of it, and thus we pass to the third term of the verse, which is to be regarded as the external sign of faith, and in one aspect as a profession objectively made.—R.]

Faith, which is one, begins with baptism, which is also only one; the former is an internal subjective medium, the latter an objective one, from without and above; these two factors make the Lord our own, and us the Lord's own. *Modo baptismus modo fides præponitur*, Mark xvi. 16; Col. ii. 12 (BENGEL). [The order of the words does not justify this view of Dr. Braune's. ALFORD takes the verse as presenting three great facts on which unity rests, the first objective, the second subjective, the third compounded of the two: "the objective seal of the subjective faith, by which, as a badge, the members of Christ are outwardly and visibly stamped with His name." To find a reference to one *mode* of baptism is unwarranted by text or context.—R.]

Why the Lord's Supper is not mentioned, is evident from the context, which contains the motives for the exhortation, to *desire* to preserve the unity of the Spirit. The Lord's Supper is rather an act of the preserved unity, than a motive for its preservation. It is celebrated by those who have been reconciled with God and hold each other to be brethren; it does not so much give an impulse to peaceableness, as it is a result of the same, as a common celebration of those who have become united together, as an attestation of the church which has become one in the Lord. DE WETTE refers to this by intimating that the Lord's Supper is not mentioned, because it is a *representation of unity*.* The reference to the fundamental conditions of the Christian communion at its beginning is an insufficient ground for the omission of this sacrament (HARLESS and others). Still less admissible is it to suppose that it is included in the one sacrament of baptism (CALOVIUS), or in the "one Lord, one faith" (OLSHAUSEN), or to explain historically, that there has been as yet no separate celebration (MEYER), or that this is prophetic foresight, since the unity of the sacred feast would be broken nevertheless (STIER), or because he did not wish to hinder the manifold form of the rite (SCHENKEL), or because a definite expression for it was wanting (BLEEK).

Ver. 6. *The deepest basis of true unity. One God and Father of all.*—Here God the Father is referred to, after the Spirit (ver. 4) and the Son (ver. 5) have been made prominent. As little as God can be disunited with Himself, so little should you who are His children be among yourselves. Hence to the phrase "one God," there is added exegetically: "and Father," the genitive "of all," under which Christ cannot be included, leading us to understand it as the Father of believers, of those who have become God's children in Christ. "Father" cannot then mean merely "creator," according to the heathen conception, nor can "of all" be neuter in this context. *Nam omnes ad unitatem rediguntur* (BENGEL), and the following "all" (*πάντων πᾶσι*) takes up the first one again, referring to persons, to the members of the Church, who should preserve the unity in the Spirit; on which account ver. 7 continues: "to every one of you." It is accordingly neither neuter (IRENÆUS and others), nor to be extended to men in general (HOLZHAUSEN).

Who is over all, *ὁ ἐπὶ πάντων*, marks the Ruler, Guardian, Guide (WINER, p. 351) governing over all (WINER, p. 390). CHRYSOSTOM: *ἐπάνω πάντων, τὴν δεσποτείαν σημαίνει*.

And through all, *καὶ διὰ πάντων*, *per omnes operans* (BENGEL); the individuals are instruments, means, as Rom. xv. 18; 1 Cor. iii. 9; Gal. i. 1: *δι' ἀνθρώπων—διὰ Ἰησοῦ*. See WINER, p. 390.

And in all, *καὶ ἐν πᾶσι*, dwelling in all

* [On this question, which seems to have occupied undue prominence from the sacramental tendencies of many commentators, ELLICOTT remarks that if a reason must be assigned, "it must be referred to the fundamental difference between the sacraments. The one is rather the symbol of union, the other, from its single celebration and marked individual reference, presents more clearly the idea of *unity*,"—the idea most in harmony with the context."—R.]

(BENGEL, WINER), filling them, perfecting them (John xiv. 23). All three qualifications refer to "God and Father," hence are not to be interpreted in a trinitarian sense, of the Father, Son and Holy Ghost, so that He who is "through all" is the Head working through all, and He who is "in all" is the indwelling Spirit, yet such a reference lies unmistakably in the background (Rom. xi. 36; 1 Cor. xii. 4-6; 2 Cor. xiii. 13), at all events was not far off, so that HARLESS can discover here a recapitulation of "one God," "one Lord," "one Spirit," which STIER and others think was intentional. Comp. HOFMANN, *Schriftbeweis*, I. p. 201 f., who doubts any reference to the Trinity, but applying it to the Father not without the Son and the Spirit, excludes no one Person. The reference to Redemption alone is clearer, hence "through all" is not to be understood of the all-pervading creative power, nor of Providence in general.

[While the mention of "one baptism," with its Trinitarian formula, suggests the great probability of a reference to the Trinity in the several expressions of this verse, which is further favored by the first and third prepositions, it is far safer not to press it. The express mention of the "Father" is against it; *διὰ* can be referred to the work or office of the Son only by departing from its proper sense or inverting its relation to the rest of the verse ("*per quem omnia facta sunt*," AQUINAS, so OLSHAUSEN), and as EADIE remarks: "In previous portions of the Epistle triune relation has been distinctly brought out; here the representation is different, for unity is the idea dwelt on, and it is the One God and Father Himself who works through all and dwells in all." ELLICOTT here confessedly allows doctrinal considerations to outweigh his exegetical convictions, and it is precisely thus, that those who defend the well-grounded doctrine of the church lose in their contests with those who impugn it. They attack our exegesis of a passage like this, and we must defend the doubtful, unimportant outpost at a disadvantage.—One thing is certain that this passage refers to believers alone, neither teaching God's Fatherhood of all men (though ALFORD thinks it is referred to as a lost possession), nor pantheism of any kind.—R.]

DOCTRINAL AND ETHICAL.

1. *The unity of the Church.* Although *ἐκκλησία* and *σῶμα* (*Χριστοῦ*) describe so nearly the same, that of the former it is said (i. 23): "which is his body," while in Col. i. 24 we read of "his body, which is the church," yet the two may be thus distinguished: the former designates the church as an assembly of believers, of saints; the latter as a living organism, the organ of Him who is the Head, thus with the *corpus Christi mysticum*, giving more prominence to the inner concealed side, the unity of the same. Hence there are indeed "churches," but no "bodies of Christ." The Nicene creed was right in adding: *UNAM et sanctam catholicam et apostolicam ecclesiam* (the Apostles' has only: *sanctam ecclesiam catholicam*); so the Augsburg Confession, Art. 7: *quod UNA sancta ecclesia perpetuo mansura sit*. Strictly there is but one Church of Christ, though in groups of congregations with different confes-

sions. No confessional church (though, strictly speaking, the term is a misnomer) is the Church of Christ, it is only a church by the side of others, through which the body of Christ extends itself.

2. *The distinction of the body of Christ from the Spirit* is indicated definitely enough by their being placed side by side, yet the latter at the same time gives prominence to the church as the working-place of the Spirit.*

3. *The call*, when accepted and effectual, begins within the called, not with a mere promise which he receives, but with a *hope* corresponding thereto, so that the objective call of God and the subjective acceptance of the man come together, and he from the very beginning knows and feels himself to be shown out of the lower sphere of life into the higher one.

4. *Christ is the One Lord*, and no faith in Him is genuine, except it be in Him as Lord. It is not sufficient to believe the Master or Teacher; it is not enough to feel and deem ourselves scholars, hearers, disciples. The Christian must be servant, subject of Christ, not merely to hear or listen to Him, but to belong to Him, to hearken to Him, to obey, to follow Him as His vassal, attendant, servant. No human dignity, in the history of our lives or of the world exceeds the dignity of Christ: He is the one only Lord; who gives Him up, must give up faith and the fellowship of the church.

5. *Baptism*, with which faith begins (*regeneratio præcedit fidem*) imparts the germ of the new life, the beginning of the gift of the Holy Ghost, the principle of faith in the subject, as at birth, upon coming to the light of the world, man is endowed with reason. It is not merely a symbolical act, nor a mere prophecy of the cleansing which begins later, but it is the incorporation into the body of Christ, animated by the Spirit, implantation into the soil of divine life. [This is the Lutheran view, approaching, in its estimate of the objective grace of this Sacrament, the position of Romanism and Anglicanism. Certainly the fact that baptism is mentioned at all, puts it into an exalted position, from which unchurchly Zwinglianism would degrade it. But it is not placed before faith, nor is there here any warrant for the assertion that faith begins with baptism. The Reformed or Calvinistic view is most in accordance with our passage. See *Heidelberg Catechism*, Questions 69-74; *Belgic Confession*, xxxiv.; *Westminster Confession*, xxviii.; comp. especially *Romans*, p. 206, *Doct. Note 3*.—While there is no reference to the one mode of baptism, there is probably an allusion to the fact that baptism is not or should not be repeated.—R.]

* [HODGE: "There are many passages to which the doctrine of the Trinity gives a sacred rhythm, though the doctrine itself is not directly asserted. It is so here. There is one Spirit, one Lord, one God and Father. The unity of the Church is founded on this doctrine. It is one, because there is to us one God the Father, one Lord, one Spirit. It is a truly mystical union; not a mere union of opinion, of interest, or of feeling; but something supernatural arising from a common principle of life. This life is not the natural life which belongs to us as creatures; nor intellectual, which belongs to us as rational beings; but it is spiritual life, called elsewhere the life of God in the soul. And as this life is common on the one hand to Christ and all His members, and on the other to Christ and God, this union of the Church is not only with Christ, but with the Triune God."—R.]

6. *God, the Father of believers*, is not far from them, over them, but near to them, disposing concerning them, working through them, yes, dwelling in them, as in a temple, furnishing His work as in a work-shop. God is a *Person*, who not only rules throughout the universe, but gives to His own a special personality.

7. The *Atheist* denies the Father, the *Deist* the Son, the *Pantheist* the Holy Ghost, because he substitutes for it the unholy "spirit of the world" (BAADER).

HOMILETICAL AND PRACTICAL.

Ever return from multiplicity to unity, and in freedom to obligation; but never let your view of the *unities* be disturbed. Do not hold faith higher than baptism, penetrate into the communion of the Church until you reach the Spirit which is its soul, and do not sunder the Lord Jesus and God the Father!

STARKE:—There is but one Church, which receives life and movement from the Holy Ghost, and hence but one ship, with which we can sail into the haven of bliss; all other vessels destroy and drown.—Christians are all equal in the fellowship of heavenly possessions, and no one has a better God, Christ, Spirit, Faith, *etc.*, but what one has, the others have also, although one may have a greater enjoyment of such possessions than another.

RIEGER:—The body of Christ is ruled by one Spirit; one Lord gave Himself for the Redemption of all; out of one Word of truth and of faith are we convinced; one baptism is the door of entrance for us into the kingdom of God. Therefore God administers such a government of love over all, that as much as possible equality is established; out of his property every one can contribute something to the common benefit: as God on the other hand so gives Himself to be enjoyed by each, that he dare not look too anxiously upon others, still less through secret envy render difficult his keeping peace with all.—HEUBNER, see *Homil. Notes* on the preceding section.

PASSAVANT:—There is one path, one goal, one

house, one family, one home to which you have been called; you all hope for one heaven, and in the same heaven to obtain a common inheritance, an identical blessedness and glory in the heavenly life.—"I do not know, how it happens, that we glory in being the children of God so confidently and yet at the same time forget brotherly love."

STRICK:—Where there is still body, there is also Spirit—that is the Apostle's great thought.—Baptism and Faith belong together: 1. As faith is the subjective appropriation, so baptism is the objective representation of the same; 2. Faith takes out of the Lord's hand, in baptism we have the firm foundation and beginning from the Lord.—I confess that I find the one faith on the Lord in many a [Roman] Catholic with the hearty joy of fraternal agreement, and in many a zealot for the pure Word and Sacrament I might look for it with pain and in vain.

[EADIE:—"One baptism" is the result and expression of the "one faith" in the "one Lord," and, at the same time, the one mode of initiation by the "one Spirit" into the "one body."—All this unity is but the impress of the great primal unity—one God.—Christ's claim for the preservation of unity is upon all the churches—a unity of present connection and actual enjoyment—not a truce, but an alliance, with one living and cognizance—not a compromise, but a veritable incorporation.—HODGE:—All sins against unity are sins against the Holy Ghost.—R.]

[Seven times does the word "one" occur in these verses, but the middle term is "one Lord," next on either side "one hope"—"one faith."—How great a unity results from "one faith," the same trust of the heart on the "one Lord;" one creed often leads and always permits us to chop logic and split hairs, but where the "faith" is "one," hearts are one, and no earnest Christian has failed to notice how quickly this manifests itself.—It is a comfort to come back from the jars of the church of to-day and the wars of the church of the past, to the simple truth: There is one body: but here too faith is required.—R.]

b. The gift of Christ to individuals.

(CHAP. IV. 7-10).

7 But unto every [to each] one of us is given grace [was the¹ grace given] according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led [a] captivity captive, and² gave gifts unto [to] men. ([omit parenthesis]) Now that he ascended, what is it but that he also descended first [omit 10 first]³ into the lower parts⁴ of the earth? He that [who] descended is the same also that [he it is also who] ascended up far [omit far] above all [the] heavens, that he might fill all things. ([omit]).

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—[The article is omitted in B. D.¹ F. G. L., a few cursives, by Lachmann; bracketted by Alford; inserted in **N**. A. C. D.³ K., accepted by Tischendorf and most recent editors. The omission was probably due to the η which precedes, and some glosses still further sustain its genuineness.—The order of the E. V. is altered for the sake of retaining the article, and was substituted for it, to bring out the force of the aorist.—R.]

² Ver. 8.—[$\kappa\alpha\iota$ is omitted in **N**. A. C.² D.¹ F., versions and fathers; rejected by Lachmann, Tischendorf (ed. 2), Elliccott. It is found in (*Rec.*) **N**.² B. C.¹² D.³ K. L., nearly all cursives, versions (*Syriac*, etc.), fathers; accepted by Tischendorf (ed. 7), Meyer, Alford, Braune. As it is wanting in the LXX., the internal evidence seems to decide in its favor; an insertion for the sake of connection is not probable.—See *Exeg. Notes* for the text of the original Hebrew and the LXX.—R.]

³ Ver. 9.—[The *Rec.* inserts $\pi\alpha\tau\epsilon\rho$, on the authority of **N**.² B. C.² K. L., cursives, versions and fathers; it is not found in **N**. A. C. D.¹ F., and is rejected by modern editors as an explanatory gloss.—R.]

⁴ Ver. 9.—[The authority for $\mu\epsilon\rho\eta$ is much stronger than for $\pi\alpha\tau\epsilon\rho$ (**N**. A. B. C. D.³ K. L., nearly all cursives, a few versions and fathers), though it is open to suspicion as an explanatory gloss, and is rejected by Tischendorf, Meyer and Elliott (omitted in D.¹ F., most fathers). It is however retained, on account of the strong uncial support, by Lachmann, Scholz, Rückert, Alford and Braune.—R.]

EXEGETICAL AND CRITICAL.

Ver. 7. *Every one is cared for by Christ.*—But to each one of us, $\epsilon\tilde{\nu}\iota\ \delta\epsilon\ \epsilon\kappa\acute{\alpha}\sigma\tau\omega\ \eta\mu\acute{\omega}\nu$.—Antithetical to “through all and in all,” in order to explain it and to give prominence to the subjective condition, which is a motive for the preservation of unity; “of us” holds fast to the circle of Christians, of believers; it recalls iii. 20: “in us.” After the seventh “one” and the fourth “all,” prominence is given to the specializing of what is common to all, to what is peculiar to the individuals. [Hence $\epsilon\tilde{\nu}\iota$ in addition to $\epsilon\kappa\acute{\alpha}\sigma\tau\omega$.—R.] It cannot be referred to teachers (PASSAVANT), or to extraordinary Christians (BAUMGARTEN-CRUSIUS), or to the relation of Jewish and Gentile Christians (OLSHAUSEN). Each has a part in salvation, and should prove it in concord; each has a part in salvation, and hence should be treated in a fraternal manner.

Was the grace given [$\epsilon\delta\acute{o}\theta\eta\ \eta\ \chi\acute{\alpha}\rho\iota\varsigma$].—The verb stands first for emphasis: Every one has received, no one has it of himself; each has to recognize that, for himself, in order not to be proud, for another, in order not to despise or avoid him. That which was given by Christ is “the grace,” God’s grace, which is active and noticeable in Christianity,* and of which he has already spoken in ver. 6 (HARLESS); or the grace imparted

According to the measure of the gift of Christ [$\kappa\alpha\tau\grave{\alpha}\ \tau\acute{o}\ \mu\acute{\epsilon}\tau\rho\omicron\nu\ \tau\eta\varsigma\ \delta\omega\rho\epsilon\acute{\alpha}\varsigma\ \tau\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon$].—One kind of grace is given, and yet very differently. It is given by Christ; hence the genitive $\chi\rho\iota\sigma\tau\omicron\upsilon$ is the genitive *subjecti*, on which account we find in ver. 8: “and gave gifts,” ver. 11: “and He gave,” accordingly that gift which He has given, not received (OEDER in Wolf). He gives to each individual, to one more, to another less, to each the entire grace, but in peculiar form, with differently manifested strength, efficacy and tendency; hence “according to the measure of the gift of Christ.” [“In proportion to the amount of the gift which Christ gives” (ELLICOTT), the first genitive being a simple possessive genitive, and the second that of the agent, or both being subjective. STIER tries to combine the ideas of giving and receiving

in the phrase: “of Christ.” “The rule is not our merit, or our previous capacity, nor our asking, but His own good pleasure” (HODGE).—R.]

Christ has power thereto; Vers. 8-10. a) The quotation (ver. 8). b) The further exposition and application (vers. 9, 10).

Ver. 8. *Wherefore he saith.*— $\Delta\acute{o}$ denotes that in the quotation there is a reference and proof, i. e., for “the gift of Christ;” as will appear. We most naturally supply $\eta\ \gamma\rho\alpha\phi\acute{\eta}$, the Scripture, with $\lambda\acute{\epsilon}\gamma\epsilon\iota$, “saith” (Jas. iv. 6; Rom. xv. 10; Gal. iii. 16; 1 Cor. vi. 16: $\phi\eta\sigma\acute{\iota}\nu$), and not $\acute{o}\ \theta\epsilon\acute{o}\varsigma$ (MEYER, SCHENKEL), or $\acute{o}\ \lambda\acute{\epsilon}\gamma\omega\nu$ (BLEEK: the writer). [The fact that Paul frequently supplies $\eta\ \gamma\rho\alpha\phi\acute{\eta}$ (Rom. iv. 3; ix. 17; x. 11; Gal. iv. 30; 1 Tim. v. 18) is against Braune’s view; for in some of these passages there is a reason for its insertion (see *Romans*, p. 314), and as the Scriptures are God’s Word (MEYER), the natural aim and obvious subject is $\acute{o}\ \theta\epsilon\acute{o}\varsigma$. So ALFORD, ELLICOTT and most.—R.] The quotation is from Psalm lxxviii. 19: $\epsilon\lambda\acute{\iota}\tau\ \lambda\acute{\epsilon}\gamma\omega\ \epsilon\tilde{\nu}\iota\ \kappa\alpha\tau\grave{\alpha}\ \mu\acute{\epsilon}\tau\rho\omicron\nu\ \tau\eta\varsigma\ \delta\omega\rho\epsilon\acute{\alpha}\varsigma\ \tau\omicron\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon$. In Paul it reads:

When he ascended upon high he led a captivity captive, and gave gifts to men, $\acute{\alpha}\nu\alpha\beta\acute{\alpha}\varsigma\ \epsilon\tilde{\nu}\iota\ \psi\upsilon\phi\omicron\varsigma\ \eta\ \chi\mu\alpha\lambda\acute{\omega}\tau\epsilon\nu\ \epsilon\nu\ \alpha\iota\chi\mu\alpha\lambda\omega\sigma\acute{\iota}\alpha\nu\ \kappa\alpha\iota\ \acute{\epsilon}\delta\omega\kappa\epsilon\ \delta\acute{o}\mu\alpha\tau\alpha\ \tau\omicron\iota\varsigma\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\iota\varsigma$.—The citation is unmistakable up to the last clause: Paul has used the third person instead of the second, because he would mark the application and not merely quote; but in the last clause he substitutes “give” for “receive,” and the dative $\tau\omicron\iota\varsigma\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\iota\varsigma$ for $\epsilon\nu\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\iota\varsigma$. The article is found in the Hebrew, in the Kameis, and in the singular, the general idea, which Paul expresses by the plural, inheres. Accordingly there remains but three variations of any consequence: $\lambda\acute{\epsilon}\gamma\omega$, $\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\nu$, to receive, what is in itself inadmissible, $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\iota\varsigma$, to give; instead of $\delta\acute{o}\mu\alpha\tau\alpha$, the dative, which is not represented by $\tau\omicron\iota\varsigma$, but by $\eta\mu\acute{\iota}\nu$, and the added $\kappa\alpha\iota$. What in the glorious Psalm is said of God, whose triumphant doings on the earth are praised, and who takes up His abode on Mount Zion, in His sanctuary, to which the people festively draw near, and whither the Gentiles also will come, this the Apostle here applies to Christ. David sang of the ark of the covenant, which, after a great victory, was transferred (STIER) or brought back (HENGSTEN-

* [The aorist points to a definite act: “by Christ, at the time of His exaltation—when He bestowed gifts on men” (Alford).—“The grace,” as the article is to be retained, has some shade of a transitive force, denoting the energizing grace which manifests itself in the peculiar gift (ELLICOTT) rather than the spiritual gift itself and the influence, function, or office flowing from it (HODGE).—R.]

BERG) to Zion. In this fact he sees the principle of the history of the Kingdom of God, appearing in ever widening circles and nobler manner; the fact is to him a type of the method and course of the Messianic kingdom. Hence the general view (vers. 2-7 and 29-36) and the reminiscence of the journey through the wilderness from Sinai to Zion (vers. 8-19). So that the Apostle is perfectly justified in finding the singer's eye directed towards Christ and thus interpreting it. The height ("on high") in the Psalm is first of all Zion (ver. 16, 17; comp. Jer. xvii. 12, 23; xxxi. 12; xxxiv. 14, where צִיּוֹן is spoken of Zion); but this is a type of heaven; of the most holy height, on which according to the Apostle has heaven in his mind (ver. 10).* By "captivity," αἰχμαλωσία, according to Judith ii. 9; Ezra vi. 5; Rev. xiii. 10, we must understand captives, a troop or group of them, and not prison, captivity (LUTHER). This the parallelism which follows in the Psalm (LXX: ἀπεθώκοντες, Vulgate: *non credentes*) teaches us; indeed the next clause (ἐλαβεῖς δόματα ἐν ἀνθρώπῳ) indicates plainly enough that the notion of αἰχμαλωσία is that of a *turba captivorum*, a crowd of captives, since the passage speaks of gifts in the man (in the human race), in men, presents consisting in men, whom He received and bore with Him into the same sanctuary.† This however the Apostle does not simply take up in his quotation, does not place it after the first clause without any connecting particle, but with καί, which denotes advance, something further, passes from the quotation over into the meaning: *and He gave*. For what God conquers, overcomes, leads with Himself, takes to Himself, makes His own, He does not wish to retain for Himself, but He transforms it, endows it, and makes it a gift: His captives become His servants, Israel's servants. He makes the enemies and antagonists of His theocracy its servants. So in a higher sense Christ; He made

Saul Paul, the enemy and destroyer of His church an Apostle. God's taking, receiving, points to a subsequent giving, Christ's giving to a previous receiving. Thus the taking of gifts in men passes over into a giving for men, and the citation from David's Psalm the Apostle interprets as referring to Christ. By "men," τοῖς ἀνθρώποις, we must understand chiefly men conquered by Him, His men, to whom He has given gifts of grace, that they themselves may and can become gifts for men in wider circles (see ver. 11; Acts ii. 33).

After all this, it cannot be said that the citation is not from Ps. lxxviii. 19, but *ex carmine, quod ab Ephesiis cantitari sciret* (STORR, FLATT), or that Paul did not know the exact words (RUECKERT), nor *non nihil a genuino sensu detorsit, de suo adjecit* (CALVIN), or to invent an exegetical tradition from the Targums (which were made not earlier than the third century, and the Syriac and Arabic versions, altered to accord with the Apostle, and to suppose the Apostle had followed this (HOLZHAUSEN, MEYER and others). Nor should we go beyond the context, and find a reference, as in Col. ii. 15, to Satanic powers, which He has led captive (CHRYSOSTOM, BEZA, CALOV., BENIGL, STIER and others), since this does not comport with the Apostle's interpretation, or to the souls released from Hades (ESTIUS, DELITZSCH, *Psychology*, p. 358, and others), since enemies are spoken of. Finally we cannot infer from this passage in the Psalms and the use Paul makes of it this difference between the Old and New Testaments, that in the former God receives gifts from or among men, but in the latter gives to men (SCHENKEL).

[The real difficulty of this verse lies in the form of the last clause. That Paul quotes from the Psalm which has a Messianic reference, that Christ is represented as returning victoriously to heaven with a crowd of captives, is evident, and occasions no difficulty. But as the point of the section is Christ's giving to men, it is singular that the words: "gave gifts to men" are not found in the Psalm, which says: "received gifts among men" (קָבַץ, lit., in the man), or as Braune takes it, "consisting in men," i. e., the captives. Dr. J. A. ALEXANDER (*Psalms, in loco*): "To receive gifts on the one hand and bestow gifts on the other are correlative ideas and expressions, so that Paul, in applying this description of a theocratic triumph to the conquests of our Saviour, substitutes one of these expressions for the other." If this be deemed satisfactory, and Braune's view, which obviates the difficulty in קָבַץ, be accepted, the solution is complete. But if the latter be rejected (see footnote on αἰχμαλωσίαν), then we can render the original passage: "has taken gifts among men" (the collective sense is clearly correct) and consider the whole phrase recast by the Apostle to express the correlative idea which is at hand, and which is contained in the further, fuller, and deeper meaning of the Psalm, here succinctly, suggestively and authoritatively unfolded (ELLICOTT). This seems to be more satisfactory than to attempt to prove that the Hebrew expresses this meaning. It may be admitted that it is often=*danda sumpsit* (as EADIE clearly proves) but that it means this in the Psalm in question is

* [The inspired and prophetic character of the Psalm, and its antiquity are undoubted (see HITZIG, HENGSTENBERG, DELITZSCH, against DE WETTE and EWALD). It was probably composed after a battle, and quite as probably (against EADIE) "at some bringing up of the ark to the hill of Zion," which took place after a victory (HENGSTENBERG: taking of Babbah, 2 Sam. xii. 26). ALFORD, with reference to the return of the ark, says: "It is therefore a Messianic Psalm. Every part of that ark, every stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the sweet singers of Israel, is but part of a chord, deep and world-wide, sounding from the golden harps of Redemption. The partial triumphs of David and Solomon only prefigured as in a prophetic mirror the universal and eternal triumph of the Incarnate Son of God. Those who do not know this, have yet their first lesson in the Old Testament to learn." Comp. *Doctr. Note 3.—R.*]

† [In the revision by Four Anglican Clergymen, *captives* is substituted for *captivity*. "A captivity" is a literal rendering which points to the concrete sense.—As regards this concrete sense, there is little difference of opinion, the only question being: Who are the captives? Obviously enemies who have been overcome, either (a) men who become His servants, those referred to in τοῖς ἀνθρώποις (BRAUNE), following some fathers, HARLESS, OLSHAUSEN and others), who were previously prisoners of Satan (though BRAUNE does not bring this out, or (b) Satan, sin, death (CHRYSOSTOM, BENIGL, MEYER, STIER, EADIE, ALFORD, HODGE, ELLICOTT); CALVIN seeks to combine the two. The former view greatly lessens the difficulty in the last clause of the quotation, helping to justify the substitution of the notion of giving for that of receiving in the original passage. But this very fact lays it open to suspicion as an exegesis for an emergency. The other view is favored by Col. ii. 15 (though not to be limited by the reference there), it preserves the analogy of the comparison, and gives a forcible meaning. Other views have been suggested, but not very probable ones.—R.]

very doubtful. The same view would render $\epsilon\lambda\theta\eta\varsigma$, for *men*, which becomes to *men*, after the bestowal of the gift. See EADIE *in loco*.—R.]

Ver. 9. Now that he ascended, $\tau\delta\delta\epsilon\alpha\nu\epsilon\beta\eta$, taken from the $\alpha\nu\alpha\beta\acute{\alpha}\varsigma$.—[Not the word, which does not occur in the passage quoted, but the predicate, which is contained in $\alpha\nu\alpha\beta\acute{\alpha}\varsigma$ (MEYER). The $\delta\epsilon$ introduces a slight explanatory transition; not strictly a proof (HODGE, ELLICOTT, following HOFMANN and MEYER) of the correctness of the Messianic application of the passage cited, but a further explanation of what it means as thus applied. MEYER now (4th ed.) gives up his former view, remarking that such a proof was unnecessary and illogical, since the subject of the Psalm in its Messianic fulfilment was self-evident, and God Himself is conceived of in the Old Testament as $\delta\kappa\alpha\tau\alpha\beta\acute{\alpha}\varsigma$.—R.]

What is it [What does it imply] but that he also descended [$\tau\acute{\iota}\epsilon\sigma\tau\iota\nu\epsilon\acute{\iota}\mu\eta\delta\tau\iota\kappa\alpha\iota\kappa\alpha\tau\epsilon\beta\eta$].— $\tau\acute{\iota}\epsilon\sigma\tau\iota\nu$ =what is thereby expressed (Matth. ix. 13; John xvi. 17 ff.; x. 6)? $\delta\tau\iota\kappa\alpha\iota\kappa\alpha\tau\epsilon\beta\eta$, He has not merely ascended, but has also previously descended; the former presupposes the latter. Thus heaven is indicated as His original dwelling-place (John iii. 13) and His Person as that glorious, helping One, who can and will give gifts. [So MEYER. It is impossible to understand the verse otherwise than as indicating heaven to be the point of departure and the place of return for Him who descends and ascends. The doubt respects only the place whither He descended and whence He ascended.—R.]

Into the lower parts of the earth, $\epsilon\iota\varsigma\tau\alpha\kappa\alpha\tau\omega\tau\epsilon\rho\alpha\mu\acute{\epsilon}\rho\eta\tau\eta\varsigma\gamma\eta\varsigma$.—This closer definition of the descending evidently indicates the depths of the lower world, the subterranean world, which is below the surface of the earth; the genitive is partitive, governed by $\mu\acute{\epsilon}\rho\eta$. The thought occurs in a variety of forms (Phil. ii. 10: $\kappa\alpha\tau\alpha\chi\theta\iota\nu\omega\nu$; Acts ii. 27, 31: $\epsilon\iota\varsigma\alpha\delta\nu$; 1 Pet. iii. 19: $\epsilon\nu\phi\upsilon\lambda\alpha\kappa\eta$). The expression here corresponds to $\kappa\alpha\tau\omega\tau\alpha\tau\alpha\tau\eta\varsigma\gamma\eta\varsigma$ (Ps. lxxiii. 10), grammatically $\tau\eta\varsigma\gamma\eta\varsigma$ might be the genitive of apposition (WINER, p. 494), like $\epsilon\iota\varsigma\tau\omega\iota\nu\delta\iota\sigma\tau\omega\iota\sigma\tau\omega\iota\sigma$ (Isa. xxxviii. 14). It is also true that the context up to this point would permit us to refer the phrase to the earth alone. But the following $\tau\alpha\pi\acute{\alpha}\nu\tau\alpha$ (ver. 10) and the design of the Apostle to show the power of Christ, require the fullest justifiable meaning of the expression, and hence the application to Hades. There is no reference to burial (CHRYSOSTOM and others), nor in accordance with Ps. cxxxix. 15 to the mother's womb (CALIXTUS and others).

[This interpretation of the phrase: "the lower parts of the earth" is the one anciently received, current among Romanist expositors, and adopted more recently by BENDEL, RUECKERT, OLSHAUSEN, STIER, TURNER, WORDSWORTH, ALFORD and ELLICOTT. The other view: the lower parts, viz., the earth, is accepted by the majority of modern commentators, such as CALVIN, GROTIUS, HARLESS, DE WETTE, HOFMANN, HODGE and EADIE (who gives a full statement of views and a good defence of this interpretation). It may be remarked that while one class of expositors may have been led to the one conclusion by a desire

to sustain the article of the Apostles' Creed: "He descended into hell," the other may have been quite as much influenced by a fear of favoring the Romanist appendages to that article. Both views are alike grammatical, for while the positive would more naturally express the latter sense and the superlative the former, we have here the indefinite comparative, which may mean either. Doctrinally either view is admissible, while the considerations mentioned by Braune perhaps make the ancient view the preferable one. On Christ's descent into Hades, see Dr. SCHAFF's note, *Matthew*, pp. 228-229, and LANGE and MOMBERT, *First Peter*, pp. 63 f., 67-72. ZANCHIUS, BARNES and others favor the notion that the phrase signifies, in general, lowliness or humiliation, a view altogether untenable, because opposed to the context, and an unnecessary departure from the literal meaning.—R.]

Ver. 10. He who descended, he it is also who ascended [$\delta\kappa\alpha\tau\alpha\beta\acute{\alpha}\varsigma\alpha\upsilon\tau\acute{o}\varsigma\epsilon\sigma\tau\iota\nu\kappa\alpha\iota\delta\alpha\nu\alpha\beta\acute{\alpha}\varsigma$].—Both thoughts are here brought together, without $\alpha\upsilon\nu$, in a lively, joyous manner, marking the identity of the Person. $\kappa\alpha\tau\alpha\beta\acute{\alpha}\varsigma$ stands first, having the emphasis, and $\alpha\upsilon\tau\acute{o}\varsigma$ [*He*, emphatic], not $\delta\alpha\upsilon\tau\acute{o}\varsigma$ [*the same*, as in E. V.], gives prominence to the Person, who ascended out of the deepest depths, above all the heavens, $\iota\pi\epsilon\rho\alpha\nu\omega\pi\acute{\alpha}\nu\tau\omega\nu\tau\omega\nu\omicron\upsilon\rho\alpha\nu\omega\nu$; the strongest antithesis to ver. 9. Under the term "heavens" there is no necessity for reckoning either three (HARLESS and others) according to 2 Cor. xii. 2, or seven (MEYER and others), according to the prevalent Jewish opinion.* Similar expressions: Heb. iv. 14; vii. 26.

That he might fill all things, $\iota\nu\alpha\pi\lambda\eta\rho\omega\sigma\eta\tau\alpha\pi\acute{\alpha}\nu\tau\alpha$.—The Apostle thus gives the motive for what he has presented [in ver. 7]. There is nothing into which He cannot penetrate. Comp. i. 23. $\tau\alpha\pi\acute{\alpha}\nu\tau\alpha$ designates all regions into which He can carry His gifts, can penetrate with His grace and glory, all regions and all persons within them.† There is no reference to a fulfilment of Old Testament prophecy (ANSELM, KOPPE and others), or to the completion of the work of Redemption (RUECKERT and others); nor is it to be limited to Christians (BEZA, GROTIUS, SCHENKEL and others), for He rules also among and in His enemies (Ps. cx. 12). CHRYSOSTOM is excellent: $\tau\omega\tau\acute{o}\epsilon\sigma\tau\iota\tau\eta\varsigma\epsilon\nu\epsilon\rho\gamma\epsilon\iota\alpha\varsigma\alpha\upsilon\tau\acute{o}\u00b2\kappa\alpha\iota\tau\eta\varsigma\delta\epsilon\sigma\pi\omicron\tau\epsilon\iota\alpha\varsigma$, that He lets none slip, gives to every one, who has permitted himself to be conquered; the gracious and efficient presence of Him, the God-man, is thus established, and ver. 7 explained.

* [ALFORD: "It is natural that one who, like St. Paul, had been brought up in the Jewish habit of thought, should still use their method of speaking." But this does not imply an acceptance of such a division of the heavens; rather this: "Whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend" (BISH. PEARSON in ELLICOTT).—R.]

† [So HODGE, EADIE, ALFORD and ELLICOTT. Even Dr. Braune does not attempt to justify the use made of this passage to defend the doctrine of the ubiquity of Christ's body (*Form. Concord.*). On which ELLICOTT aptly says: "Christ is perfect God, and perfect and glorified man; as the former He is present everywhere, as the latter He can be present anywhere."—R.]

DOCTRINAL AND ETHICAL.

1. The *idiosyncrasy* and *freedom of the individual* is as little altered by the gift of Christ's grace as the former is of itself able to replace the latter by its own self-originated development. There must be *giving*, and indeed in this there is necessary a repeated proffering, making receptive or preparing, appropriating and preserving; the Lord offers ten times before we once receive, accept, take; so little does the Lord limit the freedom of the recipient. With the *gift* (*Gabe*), however, a *task* (*Aufgabe*) is at the same time appointed to the recipient: he must use it, gain with it. The gift does not obliterate national, corporate, local, temporal, individual differences, but purifies and ennobles them. Temperament and natural mental powers, talents and inclinations are only refined, directed, moved and used for the Lord's kingdom and our own salvation. "It is self-evident that the gifts of grace are not mere developments of the natural talents of the man,—but this does not deny that they are planted in a natural talent" (KANNIS, *Lehre vom heil. Geist* I. p. 72).

2. Christ is the Lord, who gives. He has fought the fight of Redemption, and stands as a conqueror there; has overcome as the Lion of the tribe of Judah, and as the Lamb of God, who bears the sins of the world. He can give to every one and He is willing to do so. His *χρῖσμα*, by means of which He makes men Christians, is a *χάρισμα*, grace in a special manner adapted to the individual. Comp. 1 Cor. xii. 8 ff.

3. Respecting the internal connection of the Old and New Testament, as well as for *Hermeneutics* and *Homiletics*, much can be deduced from the application of this citation from the Psalms in our passage.

a. "The Apostle knows that what the Old Testament contains, the New Testament must also contain, only in a more glorious manner. Comp. 2 Cor. iii. 7-11. He knows that however different according to the different relations, which are indicated in the very character of the Old Testament revelation, it still inheres in the nature of this unity of the two revelations, to bear witness of this unity to those who can and will seek it. All that was written aforetime was written *εἰς ἡμετέραν διδασκαλίαν* (Rom. xv. 4)." HARLESS. Besides the definite prophecies, there are in the Old Testament enough types and things typical of Christ and what has taken place in and through Him. What occurred in the people of Israel and is narrated as history or sung by holy men of old, is something pointing to the future; while at the time indeed it is accomplished fact or acute sketching of a living person, yet beyond this it has a validity for the Messianic period, so that when this comes in it is related to it as *σκιά* to *σῶμα*, shadow to body. In the Old Testament the Logos is concerned, but concealed, in all; in the New Testament manifested openly in all glory, full of grace and truth. The Jehovah of the Old Testament is the Redeemer in the New. Comp. RIEM, *Lehrbegriff des Hebräerbriefts*, I. p. 131 ff.

b. *Hermeneutics* should perceive and show forth, in the acts of God narrated or sung in the Holy Scriptures, His administration, both going back

to seek the preparatory and prophetic types, and forwards to point out the advancing accomplishment. But there must be a distinction made between what the passage to be expounded expresses as the sense and meaning of the writer, and what the deed or person, so simply and transparently described, signifies in the kingdom of God, in His people, of which signification the writer may be entirely unconscious. "The knowledge which looks back to the guidance of youth is the knowledge belonging to Christianity; the guidance of youth is the history of the Old Testament theocracy; the veil which rests on the guidance of youth disappears with the knowledge of manhood in Christ (2 Cor. iii. 4-16)." HARLESS. Every important poet, every skilful artist, may first perceive in the later inspection of his work thoughts therein, of which he neither was nor became conscious in making it. So in the Scripture often enough is there more than the writer had in his consciousness. [Comp. *Exeg. and Doctr. Notes, Galatians*, iv. 19-30. Even EADIE, who is most earnest in the effort to prove that the Apostle cites from the Psalm in accordance with its original and exact sense, says: "Our position is, that the same God is revealed as Redeemer both under the Old and New Testament, that the Jehovah of the one is the Jesus of the other, that Psalm lxxviii. is filled with imagery which was naturally based on incidents in Jewish history, and that the inspired poet, while describing the interposition of Jehovah, has used language which was fully realized only in the victory and exaltation of Christ."—R.]

c. *Homiletics* may and should place the biblical history of the Old and New Testament, as a concrete manifestation of a Divine thought or of Divine guidance and ways, which enclose love and wisdom for men, besides others in the present life of the world or of individuals, in order to place these latter in that true light, which the former gives. For God and the Saviour Jesus Christ is the same in the Old and the New Testament, and at all times, ours as well, in His Church. GAUPE (*Homiletik* I. p. 174) calls this the *tropological* view. [Admitting both the usefulness of teachings drawn from analogy, since analogy, figure, type, etc., all indicate the harmony of the Divine will in Creation, Providence and Redemption, and the propriety of such extensions and applications of the Old Testament on the part of an inspired Apostle, we must remember that our *tropological* exposition is not authoritative, and that we can base no doctrine or precept upon it, but only use it to elucidate established doctrine or enforce plain precept.—R.]

4. *The Christology of this passage.* It says that Christ is originally in heaven; there is His eternal dwelling-place. But He betook Himself into lowliness and penetrated the universe even to the lower regions, in order to fill all with His glory. He works as King, dispensing victoriously, where He has wrought as champion. His pre-existence is taken for granted, while we are especially taught His eternal activity of grace in all directions and for all times and for every man.

HOMILETICAL AND PRACTICAL.

Only take what Christ gives thee; thou needst

envy no one.—Thankfully recognize what He has given to another; it benefits thee also.—Do not be satisfied with the natural endowments of your nation, your class, your family, or your intellect; let them be sanctified, purified, penetrated by grace in Christ. The most highly gifted natural man is always smaller and poorer than a living Christian (GOETHE, TERSTEEGEN).—Christ is King, Lord; His sword is His word, but this is a sword.—He has descended into the deep as a Redeemer; thy sin is not too deep and thy heart is not too bad: He can fill it.

STARKE:—Each member must be contented with his measure of gifts, received without pride, shared without envy.—Dear Christian, wilt thou ascend with Christ and reach His glory, then must thou first descend and suffer.

RIEGER:—No one has all, and no one need be concerned lest he come away entirely empty.—The origin of all gifts is to be found especially in the exaltation of Christ, which began with the victory over the rulers of darkness, over the principalities and powers who held us captive, who were themselves taken captive in the deep path of Christ's humiliation, and in the moment of Christ's death, when they believed they had gained the mastery over Him, must find and feel Him to be their Conqueror and Destroyer.

HEUBNER:—The diversity of gifts as respects degree and subject, should not occasion boasting or envy. In working together for the Kingdom of God there can be no envy; where there is envy, there the labor is for personal advantage.—Christ's Kingdom embraces also the invisible Kingdom of God. Would this be conceivable, were He a mere man?

PASSAVANT:—It has ever been the indiscretion and folly of men in the world, that they have

forgotten the One Great Giver in the *gifts* and *gifted*, looking with especial astonishment to this teacher, with especial love to this benefactor, with especial admiration to this hero;—a virtual idolatry.—The main blow and the victory for all time and for eternity took place in and with the death of Christ—in and with His Resurrection.

STIER:—Each for himself and all together have to walk the same way in Christ.—The gifts of Christ are themselves at the same time men; all gifts of grace are pre-eminently official gifts.

[EADIE:—Ver. 7. The law of the Church is essential unity in the midst of circumstantial variety. Each gift in its own place completes the unity.—Ver. 9. Reproach and scorn and contumely followed Him as a dark shadow. Persecution at length apprehended Him, accused Him, calumniated Him, scourged Him, mocked Him, and doomed "the man of sorrows" to an ignominious torture and a felon's death. His funeral was extemporized and hasty; nay, the grave He lay in was a borrowed one. He came truly "to the lower parts of the earth."—Ver. 10. But as His descent was to a point so deep, His ascent is to a point as high. His position is the highest in the universe.—R.]

[HODGE:—Ver. 7. To refuse to occupy the place assigned to us in the Church, is to refuse to belong to it at all.—Vers. 9, 10. All other comings were typical of His coming in the flesh, and all ascensions were typical of His ascension from the grave.—It is God clothed in our nature who now exercises this universal dominion; and therefore the Apostle may well say of Christ, as the incarnate God, that He gives gifts unto men.—R.]

c. The organization and organism of the Church.

(CHAP. IV. 11-16.)

- 11 And he gave some, apostles [some to be apostles]; and some, prophets; and
 12 some, evangelists; and some, pastors and teachers; For [Unto]¹ the perfecting of
 the saints, for the work of the ministry [or of ministration], for the edifying [build-
 13 ing up] of the body of Christ: Till we all come in [unto] the unity of the faith,
 and of the knowledge of the Son of God, unto a perfect [full-grown] man, unto the
 14 measure of the stature of the fulness of Christ: That we *henceforth* be no more [To
 the end that we be no longer] children, tossed to and fro [tossed as waves], and
 carried about with every wind of doctrine [teaching], by [in] the sleight of men,
 and cunning craftiness, whereby they lie in wait to deceive [in craftiness *tending* to
 15 the system² of error]; But speaking [holding]³ the truth in love, may grow up into
 16 him in all things, which [who] is the head, *even* Christ:⁴ From whom the whole
 [all the] body fitly joined [framed] together and compacted [,⁵ by that which
 every joint supplieth [by means of every joint of the supply], according to the ef-
 fectual [omit effectual] working in the measure of every [each several] part,⁶
 maketh increase [the growth] of the body unto the edifying [building up] of itself
 in love.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 12.—[*Unto* is substituted for the preposition *for*, to indicate the difference in the Greek prepositions. *In order to, with a view to*, would express one view of the meaning of the verse, but *unto* suits the view of Dr. Braune better. *Ministration* is preferable to *ministry*, since the latter is now confined by usage to the office of the preacher and pastor. *Building up* is Saxon, edifying Latin.—R.]

² Ver. 14.—[N. B. D. P. K. L. support the form *μεθοδίαν*, adopted by Tischendorf (ed. 7); but *μεθοδίαν* (*Rec.*) is preferable, "as changes in orthography which may be accounted for by Itacism or some mode of erroneous transcription must always be received with caution" (Ellicott).—The periphrasis is necessary to express the force of *πρός*.—R.]

³ Ver. 15.—[See *Ezeg. Notes*, especially the additional footnote.—R.]

⁴ Ver. 15.—[The article is found in the *Rec.*, N. D. F. K. L., most cursives, and is accepted by De Wette; but it is omitted in N. A. B. C., and rejected by Lachmann, Tischendorf, Alford, Ellicott (now by Meyer). It occurs with *Χριστός* 31 times, and is omitted in 53 instances (Ellicott).—R.]

⁵ Ver. 16.—[The view of the connection taken in the *Ezeg. Notes* requires the insertion of a comma here, to indicate that the subsequent phrases qualify the main verb.—The less usual form: *συμβεβασόμενον* is sustained by N. A. B. (?) C. D. F. G., adopted by Tischendorf, Ellicott and others. Comp. iii. 6, where the usual euphonic changes in the prefixed preposition are ignored in the best MSS.—*Effectual* is omitted to avoid conveying the impression that the working is God's *ἐνέργεια*.—R.]

⁶ Ver. 16.—[A. C., some versions and fathers sustain the reading *μέλους*, but it is probably a gloss occasioned by *σώμα*; *μέρους* is found in N. B. D. F. K. L., and accepted by all recent editors.—R.]

⁷ Ver. 16.—[N. D. F. read *αὐτοῦ*, but *ἐαυτοῦ* is sustained by most authorities.—R.]

EXEGETICAL AND CRITICAL.

Ver. 11. *Christ's gift for the Church.*—**And he gave** [καὶ αὐτὸς ἔδωκεν].—"And" joins with what precedes ("that he might fill all things"), what follows, which has the former as its aim. As the clause of design (ver. 10) refers to the beginning (ver. 7: "according to the measure of the gift of Christ"), so the clause "he gave," αὐτὸς ἔδωκεν, refers back also (ver. 10: αὐτός, ver. 8: ἔδωκε, ver. 6: ἔδοθη).* *Αὐτός* gives emphatic prominence to the Person of the Giver, the Exalted One: He and none other. *Ipsē, summa potestate; and repetitur ex v. 10. Ministri non dedere se ipsos* (BENGEL). It is not—*αὐτός* (SCHENKEL), nor is *ἔδωκε*=*ἔθετο* (THEOPHYLACT, HARELESS) in accordance with 1 Cor. xii. 28. [EADIE remarks (and ALFORD approves): "The idea is, that the men who filled the office, no less than the office itself, were a Divine gift."—R.] Nor should the aorist be pressed, so as to express only something momentary, passing; Paul is himself included, as one whom the Exalted One gave to be an Apostle; the historical fact is indicated. CALVIN has justly said: *et suscitavit interdum prout temporum necessitas postulavit*, although he accepts the first three classes of officers as belonging only to the beginning of the Church (*Institutes*, IV. 3, 4).

Some to be Apostles [τοὺς μὲν ἄποστολούς].—*Τοὺς μὲν, τοὺς δὲ* is not=ἐνίοις, some [*i. e.*, some Apostles], since this is only a numeral, while the former expression points as a demonstrative to definite persons, whom He has prepared to be the gift, and given as ἄποστολούς. "Apostles" are those immediately called and equipped by the Lord to extend His work; they were especially endowed by Him, and had personally great advantages and prerogatives. First of all there were twelve; after the apostasy of Judas, Matthias was chosen by the disciples somewhat precipitately, before the day of Pente-

* [ELICOTT: "There is here no direct resumption of the subject of ver. 7, as if vers. 8-10 were merely parenthetical, but a regression to it; while at the same time the αὐτός is naturally and emphatically linked on to the αὐτός of the preceding verse. This return to a subject, without disturbing the harmony of the immediate connection or the natural sequence of thought, constitutes one of the high excellences, but at the same time one of the chief difficulties in the style of the great Apostle."—B.]

cost, while Paul was called by the Lord Himself as the twelfth.* Still Barnabas was called an apostle in connection with Paul (Acts xiv. 4, 14) and others also (Rom. xvi. 7; 2 Cor. viii. 23; Phil. ii. 25), hence this is not an abuse of the term (BLEEK), so that one might thus name those men, chosen and specially endowed by the Lord, appointed to found churches, as Boniface the Apostle of the Germans, Egede the Apostle of Greenland, Ziegenbalg and Schwartz the Apostles of India.

Some prophets.—"Prophets" are (ii. 20; iii. 5) men, who receive revelation (*ἀποκάλυψις*) from God, and, perceiving God's will and thought with clearness, announce the same with discretion and power; the prophet is *μάντις*, as far as he has revelation (1 Cor. xiv. 26); the latter becomes a prophet through interpretation; "glossarily" (to be distinguished from the Pentecostal miracle) is a morbid species of prophecy (1 Cor. xiv. 27 ff.). They appear in Acts xi. 27; xiii. 1; xv. 32; xxi. 10. They are concerned, not so much with the future (BENGEL) as with the eternal. To them correspond in the progress of ages those theologians with more profound insight into God's truth and will, as well as into the character and course of His Kingdom, such as Luther. [Comp. the excellent note of EADIE *in loco*. HODGE: "As the gift of infallibility was essential to the Apostolic office, so the gift of occasional inspiration was essential to the prophetic office."—R.]

And some evangelists.—"Evangelists," such as the deacon Philip (Acts xxi. 8; viii. 4-12), περιιόντες ἐκκλήρυττον (THEODORET), as travelling missionaries† (NEANDER), but also in per-

* [On the position of Matthias, comp. i. 1 and Acts *(in loco)*. EADIE thus enumerates the essential elements of the apostolate: 1. That the Apostles should receive their commission immediately from the living lips of Christ. 2. That having seen the Saviour after He rose again, they should be qualified to attest to the truth of His resurrection. 3. They enjoyed a special inspiration. 4. Their authority was therefore supreme. 5. In proof of their commission and inspiration, they were furnished with ample credentials. 6. Their commission to preach and found churches was universal and in no sense limited. This statement, approved by ALFORD and ELICOTT, involves further: That they have no personal successors, can have none; that no supreme authority exists in any ecclesiastical office, unless that office be the Apostolate. See further, *Galatians*, i. 1-3, *Doctr. Notes*; *Romans*, p. 59.—R.]

† [Dr. HODGE, in an excellent note here, remarks that the prevalent view at the time of the Reformation (see CALVIN in

manent positions (2 Tim. iv. 5; comp. 2 Cor. viii. 18), in consequence of their own view of the facts of the Gospel (John xvi. 26 ff.), or mediate tradition (Luke i. 1-4). It must not be referred to "those writing the Gospel" (CHRYSOSTOM); BENDEL also goes too far in ascribing to them *preterita*; they have to do with the life of the Lord in prophecy and fulfilment.

And some pastors and teachers, τοὺς δὲ ποιμένας καὶ διδασκάλους.—JEROME: *Non ait, alios autem pastores et alios magistros, sed alios pastores et magistros, ut qui pastor sit, esse debeat et magister et nemo pastoris sibi nomen assumere debet, nisi possit docere quos pascit.* BENDEL: *Pastores et doctores hic pinguntur, nam pascunt (and regunt) docendo maxime, tum admonendo, corripiendo, etc.* The pastors are—πρωτοστάμηναι (Rom. xii. 8), who have the office of κυβέρνηται (1 Cor. xii. 28) and must be "apt to teach," διδασκτικοί (1 Tim. iii. 2; 2 Tim. ii. 24; Tit. i. 9), they are "bishops," ἐπίσκοποι (Acts xx. 28). Οἱ κατὰ πόλιν καὶ κώμην ἀφωρισμένοι in distinction from εὐαγγελισταί (THEODORET). BLEEK takes them as distinct; and he is right to this extent only, that the "teachers" are not always "pastors;" it is as "apostles and prophets" (ii. 20; iii. 5); hence despite this distinction, they form one category beside the previous ones.

[There has been much dispute whether these terms refer to two classes of stationary church officers, or to one whose twofold duty is indicated by two titles. The latter view is favored by the absence of the distinctive τοῖς δέ, and is accepted by AUGUSTINE, JEROME, BENDEL, HARLESS, OLSHAUSEN, MEYER, HODGE, EADIE and ALFORD.* The former is accepted by THEOPHYLACT, CALVIN, GROTIUS, NEANDER, DE WETTE, STIER, though the definitions of the distinction vary greatly. ELLICOTT says: "The ποιμένες (a term probably including ἐπίσκοποι and πρεσβύτεροι) might be and perhaps always were διδασκαλοί, but it does not follow that the converse was true. The χάρισμα of κυβέρνηται is so distinct from that of διδασκαλία, that it seems necessary to recognize in the διδασκαλοί a body of men (scarcely a distinct class) who had the gift of διδασχά, but who were not invested with any administrative powers and authority." Is the teacher then the parish schoolmaster or the professor of theology? or a preacher who does no pastoral duty? The Reformed Church polity has usually recognized the distinction (*Westminster Directory, Constitution of Reformed [Dutch] Church*

loco) regarded this term as applied to "vicars of the Apostles," such as Luke Timothy, Titus. This is altogether untenable, and no doubt arose from the effort, made by CALVIN and others, to prove that all the offices referred to except that of "pastors and teachers," were of a temporary nature, and thus to establish the principle of "parity of the clergy."—R.]

* [ALFORD remarks that the figure in *rounder*, if pressed, would imply that they were entrusted with some special flock, which they tended; and then the "teaching" would necessarily form a chief part of their work. EADIE says the former term implies careful, tender, vigilant superintendence and government, being the function of an overseer and elder. The official name ἐπίσκοπος ("bishop"), he adds, is used by the Apostle in addressing churches formed principally out of the heathen world (Ephesus, Philippi, Crete), while πρεσβύτερος ("elder"), the term of honor, is more Jewish in its tinge (Acts, Epistles of James, Peter and John). "Speaking to Timothy and Titus, the Apostle styles them elders (and so does the compiler of the Acts, in referring to spiritual rulers); but describing the duties of the office itself, he calls the holder of it ἐπίσκοπος."—R.]

in America, etc.), but practically it has amounted to nothing, as indeed little good has ever resulted from the attempt to reproduce accurately as *jure divino* those distinctions which expositors discover in the offices of the primitive Church. It may be remarked that while this phrase shows that every pastor ought to be a teacher, putting the former phase of duty first, it will ever be the case that through native endowment some ministers are better adapted for one part of the duty than for the other, though there is no warrant for total neglect of either, or for appointing in one congregation one minister to be pastor and another to be teacher; for the latter would nowadays take undue precedence of the former. Those who are "teachers," in our sense of the word, are also in the most important sense "pastors."—R.]

It is unmistakable that these four categories above named, so divide themselves, that the first three do not belong to a single congregation, but to the whole Church or a number of congregations, the last however is definitely appointed to one congregation. A gradation from higher to lower is noticeable also, in this manner, that the higher includes the lower grade or grades. Thus Jesus is called and calls Himself "Apostle" (Heb. iii. 1, after Jno. xx. 21); "Prophet" (Matt. xiii. 57; Luke xiii. 33; Acts iii. 22 ff., vii. 37); εὐαγγελιζόμενος (Luke iv. 18, 43; xx. 1); "Shepherd," ποιμὴν (Jno. x. 11; 1 Pet. ii. 25); "Teacher" (Matt. xxiii. 8; Jno. xiii. 14). Accordingly BENDEL says: *Cum summis gradibus conjuncti poterant esse inferiores; omnes Apostoli simul etiam vim prophetiam habuerunt. Sed prophetæ et evangelistæ non simul etiam Apostoli fuerunt.* Finally it must be noticed, that the offices themselves are not named here, and that in distinction from 1 Cor. xii. 28, the official persons stand in the foreground as gifts, in Corinthians the gifts of office, the offices themselves falling into the back-ground in both cases. See further, *Doctr. Notes* 1, 2.

Ver. 12. *The immediate aim of the activity of the persons in office.* [Note on the relation and dependence of the clauses of this verse. There is great difference of opinion, but of the various views those numbered (4) and (5) are most worthy of consideration. Braune adopts (4); but (5) seems to be preferable.

1. The clauses are taken as co-ordinate (CHRYSOSTOM, ZANCHIUS, BENDEL, E. V.), but this is opposed by the change of preposition, and in that case we would have a different order, the second clause would come first.

2. The trajection (GROTIUS, KOPPE and others), which actually put that clause first, is altogether unwarranted.

3. The second and third clauses are taken as parallel (by HARLESS and OLSHAUSEN), but as dependent on the first, in a partitive sense: some to teach, others to be edified. But there is nothing to indicate such a sense, and it is logically inadmissible, since the "saints" of one clause and "the body of Christ" of the other are identical.

4. Braune follows ERASMUS, DE WETTE, MEIER, FLATT, RUECKERT, SCHENKEL and many others, in taking the second and third as dependent on

the first, or rather the second dependent on the first and the third on the second. The meaning then is: "For the perfecting of the saints unto all that variety of service which is essential unto the edification of the body of Christ." As this view is fully presented below, the objections to it alone require mention at this point. These as urged by MEYER are: *a.* That as the context treats of offices in the Church, it is improper to enlarge the meaning of *διακονία* beyond that of official service (Rom. xi. 13; 2 Cor. iv. 1; vi. 3; comp. Acts vi. 4; 2 Cor. iii. 7 ff.; ix. 12, etc.). *b.* That with such a meaning πάντων would have been so essentially necessary with ἀγίων, that it could not have been omitted. These objections are sufficiently strong to lead him to adopt the next view.

5. The second and third clauses are taken as co-ordinate, and dependent on ἔδωκε, "he gave;" the first expressing the more ultimate and final purpose (πρός) of the action, the other two the more immediate end (εἰς). This view is adopted by ALFORD, ELLICOTT, HODGE, EADIE (2d ed.), and gives this sense: "He gave Apostles, etc., —to fulfil the works of the ministry, and to build up the body of Christ, His object being to perfect His saints." So HOFMANN substantially. The great objection is the strange order which places the more ultimate end first, but as the difficulty seems to inhere in the Apostle's own choice of prepositions, it is not decisive against this view. While preferring it, I would not insist on its correctness, but, leaving Dr. Braune's notes as they stand, add in footnotes the requirements of this interpretation.—R.]

Unto the perfecting of the saints [πρός τὸν καταρτισμὸν τῶν ἀγίων].—Πρός marks the end aimed at, viz.: "the perfecting of the saints." Καταρτισμός, occurring only here, like κατάρσις in 2 Cor. xiii. 9 designates the re-establishment of an affair, so that it is ἀρσις (only 2 Tim. iii. 17, τέλειος, various reading), *integer*, as it should be (1 Cor. i. 10; 2 Cor. xiii. 11; Gal. vi. 1; 1 Thess. iii. 10; Heb. x. 5; xi. 3; xiii. 21; 1 Pet. v. 10). *Non potuit honorificentius verbi ministerium commendare, quam dum hunc illi effectum tribuit* (CALVIN). Through the ministers of Christ the Christians should become complete, perfect.* For what purpose?

For the work of the ministry [or of ministration, εἰς ἔργον διακονίας].—Hence there is no thought of merely external increase (PELAGIUS, BEZA). Εἰς marks that for which the saints should become expert, complete. The nouns, without the article, have here a more general meaning: ἔργον indicates the efficiency of the *διακονία*, and the latter denotes that every work which it does, is a service to our neighbor and then to the whole. Διακονία is a general service (2 Tim. iv. 11; 2 Cor. xi. 8). This meaning is demanded here by the context, the connection with the saints, the members, each one of which has his office (Rom. xii. 4) and needs the other (1 Cor. xii. 21). Comp.

* [HODGE gives the following meanings which have been suggested here: 1. The completion of the saints ("the number of the elect"). 2. Their renewing or restoration. 3. Their reduction to order and union as one body. 4. Their preparation for service (so BRAUNE). 5. To their perfecting. The last he prefers, as is required by the view taken of the relation of the clauses.—R.]

2 Tim. iii. 17: πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρησιμέυος. It must not be referred to church service, ecclesiastical office, the diaconate in a technical sense (MEYER).* Comp. on ver. 16.

For the building up of the body of Christ, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ.—The aim of the "ministry" is again subjoined with the preposition εἰς. So great is the significance of the preparing of Christians through the ministers of the Church to ministering activity in the congregation! The body of Christ is there, it exists, but new members are continually incorporated in it, it extends and increases; hence both of the figures derived from the body (i. 23; ii. 20-22) are included. LUTHER is very good: "that the saints may be fitted to the work of the ministry, that thus the body of Christ may be edified." Accordingly the three clauses are not co-ordinate (CHRYSOSTOM, BENIGL and others); nor are the two subjoined with εἰς co-ordinate (RUECKERT, MEYER, HARLESS and others), nor yet dependent on ἔδωκε, as some think, while others make them dependent on καταρτισμὸν. Quite as little can we accept a trajection of the second number before the first (GNOTIUS, KORPE and others). [See above for a classification of opinions.—R.] Comp. Doctr. Note 3.

Ver. 13. The end of the perfecting. Till we all come [μέχρι καταντήσωμεν οἱ πάντες].—Μέχρι denotes the final, highest aim, not the beginning and entrance of the same, ἄχρι, but the presence and enjoyment of it (TITTMANN, Syn. I. p. 33 ff.). [Comp. Dr. SCHAEFF's note, Romans, p. 181.] Καταντήσωμεν, the conjunctive without ἄν denotes simply the future; the verb itself however is φθάνειν (ECUMENIUS), the arriving at the destination, as frequently in the Acts (xvi. 1; xviii. 19, 24, etc.), in a local sense; here and Phil. iii. 11 however in the spiritual sense, prominence being given to the free movement, which is occasioned, strengthened and animated by the educating καταρτισμός.†

Under the term οἱ πάντες, "all,"—οἱ ἅγιοι, as a complete whole, the Apostle includes him-

* [The term is not to be restricted to the *diaconate*, nor to the *ministry*, i.e., the office of pastor and teacher (HODGE), but seems to refer to "spiritual service of an official nature" (so MEYER). Hence *ministration* is preferable to the more technical word *ministry*, though BRAUNE extends the significance in accordance with his view. On the absence of the article ELLICOTT remarks: "Διακονία may possibly have been left studiously anarthrous in reference to the different modes of exercising it alluded to in ver. 11, and the various spiritual wants of the Church; ἔργον however seems clearly definite in meaning, though by the principle of *correlation* (MIDDLETON, Art. iii. 3, 6) it is necessarily anarthrous in form."—R.]

† [ELLICOTT remarks that this clause is parallel to, but at the same time more nearly defining the nature of the ἔργον. The article is not required, as edifying generally is the object. There is no confusion of metaphors, since both words have a distinct metaphorical meaning, where the original allusion is in a measure lost.—R.]

‡ [All reference to coming together from different starting-points, or coming out of previous wanderings is imaginary (MEYER). ELLICOTT remarks that too much weight must not be laid on the omission of ἄν as giving an air of less uncertainty to the subjunctive, since there was an evident tendency in later Greek to omit it in such cases, adding: "the use of the subjunctive (the mood of conditioned but objective possibility), not future (as Chrysostom) shows that the καταντάν is represented not only as the eventual but as the expected and contemplated result of the ἔδωκεν."—R.]

self; it is therefore implied that those in whom there has been a beginning of *πίστις* (HARLESS), even the greatest, the Apostles, are in need of progress towards the goal, are not yet there, even although in advance of others, but further their own progress when they labor for others (Phil. iii. 13, 14; Rom. i. 11, 12). Accordingly "all" is not to be extended to all men (JEROME). BENIGL is excellent: *Ne apostoli quidem se putarunt metam assecutos, nedum ecclesia. Semper proficiendum fuerat, non standum, nedum deficiendum. Et nunc ecclesia ideam sui optimæ non a tergo respiciat oportet, sed ante oculos habeat, ut futuram, etiam non assequendum. Notate hoc, qui antiquitatem non tam sequimini, quam obtenditis.*

Unto the unity of the faith, and of the knowledge of the Son of God, *εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ*.—The preposition marks the goal. The repeated article demands absolutely, that "faith" and "knowledge" be kept apart as distinct, independent ideas, although the genitive which they have in common ("of the Son of God") occasions a connection by means of the copulative conjunction. "Faith" designates the immediate possession, "knowledge" the assurance obtained by means of knowing (MATTHIES); the former is applicable to an ethical, the latter to an intellectual sphere; the latter proceeds constantly anew from the former, the former is itself the permanent beginning, the constant principle, not merely an initiatory stage to be surpassed; both belong together accordingly. The unity of both, since "one faith" is presupposed (ver. 5), refers to the various degrees of clearness and power in the individual members (*οἱ πάντες*), to littleness of faith, weakness of faith, want of maturity, etc. Accordingly the genitive, "of the Son of God," defines both more closely, indicating that they are as strong, as He possessed them, and that thus we, being God's children who will grow up and become educated, should possess them; He is the Author and Finisher of our faith (Heb. xii. 2) and knowledge, thus Example and Standard. If He is not the object, there is neither faith nor knowledge at all. Hence it is the genitive *subjecti* (STIER), not *objecti*, as most consider it. But unity of faith and knowledge is not meant, either alone (OLSHAUSEN), or in connection with the other meaning (STIER); we should rather refer it to the unity of the individuals, of the church-members, which is effected by the faith and knowledge of Christ.

[The view of OLSHAUSEN is, that the unity is the state in which faith and knowledge are identified; *fides implicita* developing into *fides explicita* (BISPING). EADIE and ALFORD virtually accept this as included here, the latter citing DE WETTE: "True and full unity of faith is then found, when all thoroughly know Christ, the object of faith, alike, and that in His highest dignity as the Son of God." But the second term is not epexegetical of the first, and faith is not to be lost in knowledge, but abides (1 Cor. xiii. 13).—The strong word *ἐπιγνώσις* must be noticed. If any prefer the more common view of the genitive as that of the object, the following statement (HONGE) will be satisfactory: "Faith and knowledge express or comprehend

all the elements of that state of mind of which the Son of God is the object—a state of mind which includes the apprehension of His glory, the appropriation of His love, as well as confidence and devotion. This state of mind is in itself eternal life." "The unity of faith is now confined to the first principles; the unity of faith contemplated in this place is that perfect unity which implies perfect knowledge and perfect holiness."—R.]

Unto a full-grown man, *εἰς ἄνδρα τέλειον*.—The singular marks the unity of the Church, which grows up into a perfect man.* Here a "development" (*werden*) is spoken of, which is involved in the *καταντῆν*; the Church, the body of Christ, becomes a personality educated and completed to the perfect life-degree of Christ. For *τέλειος* is the opposite of *νήπιος* (ver. 14); like 1 Cor. iii. 1; ii. 6 and Heb. v. 13, 14, it means one in ripe, full manhood.

Unto the measure of the stature of the fulness of Christ [*εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ*].—"Unto the measure of the stature" points to a definite measure; it does not therefore extend in *infinitum*. *Ἡλικία* from *ἡλιξ*, *qui adultæ et maturæ ætatis est*, certainly designates, as in Luke xix. 2, the stature, the bodily size, elsewhere (Matt. vi. 27; Luke xii. 25; ii. 52; Heb. xi. 11; Jno. ix. 21, 23) however, the age, generally the age of manhood; it is, more fully expressed, the maturity, the full growth, and in accordance with the context the spiritual maturity (STIER).† The genitive: *τοῦ πληρώματος τοῦ Χριστοῦ*, "of the fulness of Christ," defines more precisely the measure of the maturity: it is conditioned by the fulness, the state of being filled, which comes from Christ, accordingly by Himself, who lives in it and by His gifts and powers. We should become perfect, as He, the Head was, 1 Cor. xii. 12. Hence LUTHER is incorrect: in the measure of perfect age; for *πληρώματος* is not to be made an adjective quali-

* ["Metaphorical apposition to the foregoing member, the concrete term being probably selected rather than any abstract term, as forming a good contrast to the following *νήπιος* (ver. 14), and as suggesting by its 'singular' the idea of the complete unity of the holy personality, further explained in the next clause into which they were united and consummated" (ELICOTT). As a curiosity ALFORD cites from AUGUSTINE (*Civ. Dei*, xxii. 17): "*Nonnulli, propter hoc quod dictum est, Eph. in. 13, nec in sexu fœmineo resurrecturas fœminas credunt, sed in viris omnes aiunt.*"—R.]

† [As the word undoubtedly means either *stature* or *age*, the latter being more common, or perhaps includes both, like the German *Erwachsenheit*, the sense here must be determined by considerations drawn from the passage itself. KOPPE, HOLZHAUSEN, HARLESS, MEYER, HONGE prefer the sense: *age*, because "full-grown men," "children" (ver. 14), point to this; the phrase which follows is then a characterizing genitive. But "measure" seems more appropriately used in reference to "stature" and the idea of magnitude is indicated by the words "fulness," "grow up" (ver. 15) and by the figure of ver. 16. This sense is adopted by ERASMUS, GROTIUS, BENIGL, RUCKERT, STIER, EADIE, ELICOTT, ALFORD. It may be added that *πλήρωμα* does not refer to the Church (STORR and others), nor to the knowledge of Christ (GROTIUS). The genitive *τοῦ Χριστοῦ* is a genitive subjective: *Christ's fulness*: "This stature grows just as it receives of Christ's fulness; and when that fulness is wholly enjoyed, it will be that of a 'perfect man'." (EADIE). Some of the Fathers referred this passage to the resurrection, teaching that man shall rise from the grave in the perfect age of Christ, having the form and aspect of thirty-three years of age, the age of Christ at His death. See MEYER, who has a note on the time of fulfilment in which he brings out his favorite views about the Second Advent and Paul's expectation of its speedy coming.—R.]

fying ἡλικία. The explanation: full gracious presence of Christ (HARLESS) is insufficient; still more so the meaning given by RUECKERT: Christ stands *before* us as the *ideal* of manly size and beauty.—Whether this goal will be reached in this life or only in the next, is decided by πίστις in the context, to this extent, that we must refer it to this life also, although indeed many a one first attains unto it in the future life, since this coming to the appointed goal extends through centuries. Comp. Doctr. Notes 4, 5.

The purpose, vers. 14, 15. a) negatively, ver. 14; b) positively, ver. 15.

Ver. 14. To the end that we be no longer children [ἵνα μηκέτι ὤμεν νήπιοι].—Ἴνα sets forth the purpose, which aims at the fulfilment of μηκέτι ὤμεν νήπιοι, and this must accordingly take place before the goal is reached, "unto a perfect man." It is not to be joined to ver. 13 (SCHENKEL),* but to vers. 11, 12, more particularly to ἔδωκε, and unfolds wherein the "perfecting of the saints" consists. As the Apostle, who, although the most advanced, still in humble sense of fellowship, bears and suffers in the imperfection of the Church, includes himself (ὤμεν), we must not find here a reproach, but a point or state of transition, which does not continue, hence μηκέτι, which does not recall false teachers in Christendom generally (MEYER). The Gentiles are not yet νήπιοι; Christians in their incipency are such (Matt. xi. 25; Luke x. 21; 1 Cor. iii. 1; viii. 11; Gal. iv. 13; Heb. v. 13); they should not however remain so, but advance to ripe manhood.

Tossed to and fro [as waves] and carried about [κλυδωνιζόμενοι καὶ περιφερόμενοι].—This describes more closely the νηπιότης, with reference to appearances and experiences observed and felt in the churches, inclusive of the false teachers who had appeared and would appear. "Tossed as waves" † (fluctuantes, Vulgate), moved as waves, intrinsecus, aursum deorsum, etiam citra ventum (BENGEL), "and carried about," extrinsecus, huc illuc, aliis nos adorantibus (BENGEL), describes the ready excitability of the unsubstantial, the immature (Jas. i. 6; Heb. xiii. 9; Jude 12); they are dependent on their surroundings, on influences and insinuations, are moved:

* [SCHENKEL'S view is somewhat novel. He takes our verse as giving the purpose of ver. 13, and to the objection that this places perfection before the state of childhood answers, that the last verse refers to the whole Church, this to individuals. Because the whole Church is perfect, the members should be no longer children. But this is very unsatisfactory. The two leading views are those of HARLESS and MEYER. The former takes our verse as co-ordinate with ver. 13, and immediately dependent on vers. 11, 12, giving the purpose of the ministry (so FLATT, BREEK, HODGE). MEYER, who has a clear statement of the case in loco, takes this verse as subordinate to ver. 13, and remotely dependent on vers. 11, 12. He holds that ver. 13 defines the "terminus ad quem," which characterizes the functions of the Christian ministry, while ver. 14 thus explains the object, our ceasing to be children, contemplated in the appointment of such a "terminus," and thence more remotely in the bestowal of a ministry so characterized. To the former view there is the decided grammatical objection that a clause introduced by ἵνα is made co-ordinate with those introduced by εἰς, in that case too ver. 13 would follow vers. 14, 15. The latter view avoids these difficulties without being open to the logical objection which probably led to the adoption of the former.—R.]

† [Not by the waves, like a deserted ship, as MEYER and others hold, but like the billow itself.—R.]

By every wind of teaching, παντὶ ἀνέμῳ τῆς διδασκαλίας.—The wind has a great variety (παντὶ), from the *aura seculi*, *levis aura populi* to the strong continuing trade-wind, and as to its origin from coarse to refined carnal interests, as well as in its tendency toward aims against the Church or in favor of a false church. [The dative is the dynamic dative, KRAEGER.—R.] "Teaching" is introduced under the figure of the wind, because it is something pneumatic and because, as the wind in proportion to its strength or the free situation of the water, stirs this from ripples to foam, so the teaching sets in motion the spirit of the νήπιος, which is so easily tossed to and fro. The νήπιος will learn, know; that is the proper way to perfection. But beside the one wholesome teaching of truth there appears the multifarious teaching of error as a great danger,* and the greater because it works, moves, attracts and hurries along:

In the sleight of men.—Ἐν τῇ κυβείᾳ, belonging to the participles, refers with the article to "teaching;" through the sleight befitting the doctrine, and with the substantive (from κίβος, die), to dice-playing, in order to denote, that the teachers deal with the Scriptures and the truth and men, as players with dice (LUTHER). [Braune agrees with DE WETTE, MEYER, HODGE, and the E. V., in regarding ἐν as instrumental, but as this seems pleonastic after the dative, "and would mar the parallelism with ἐν ἀγάπῃ (ver. 15), the preposition appears rather to denote the element, the evil atmosphere as it were in which the varying currents of doctrine exist and exert their force" (ELLICOTT). So HARLESS, OLSHAUSEN, EADIE and ALFORD.—R.] The genitive ("of men") indicates that the νήπιοι stand under the influence of men, instead of their placing themselves under the guidance of Christ (MEYER), and also under that of many instead of one. But this is not all; the added parallel clause carries the matter further; there is not only human sleight, temeritas, but a plan also:

In craftiness tending to the system of error [ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης].—Ἐν connects with the previous phrase. Πανουργία corresponds with κυβεία, and gives prominence to what the latter does not indicate, the nequitia, the conscious malice; hence it is incorrect to find this in the previous phrase (HARLESS, STIER). The article can be dispensed with, since the closer qualification is added. The preposition, as in ver. 12 (πρὸς τὸν καταρτισμὸν), denotes toward what the craftiness proceeds (WINNER, p. 378). This is τὴν μεθοδεῖαν (only here and vi. 11, where the plural is used), which is derived from μεθοδεῖαν, to follow in order to track up something, then machinare, meaning therefore machinatio, crafty pursuing (LUTHER: erschleichen, to sneak upon), to follow and come upon in a sneaking manner; in this there is found pre-arrangement, system. The principle which μεθοδεῖται is indicated by the genitive τῆς πλάνης.

* [EADIE: "The article τῆς before διδασκαλίας gives definite prominence to 'the teaching,' which, as a high function respected and implicitly obeyed, was very capable of seducing, since whatever false phases it assumed, it might find and secure followers." The substantive is abstract and general; teaching is preferable to doctrine, because it brings out the active agency employed with more distinctness.—R.]

This is not *error mentis*, but lying, the opposite of ἀλήθεια (1 John iv. 6); hence, especially as τῷ διαβόλῳ is added in vi. 11, BENOEL is on the right track when he says: *i. e., Satanæ*.* It is true the πλάνη is in the main only personified (MEYER); but it has a kingdom and a πνεῦμα, that operates through men, the false teachers (τῇ κυβείᾳ τῶν ἀνθρώπων), as through serviceable tools, proper instruments.

Ver. 15. But holding the truth in love, may grow up into him, ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτόν, is to be joined with ἵνα (ver. 14) as the antithesis (δέ) to "no longer children." Hence LUTHER is incorrect: "but let us be honest in love and grow." Christians (οἱ πάντες, ver. 13), not merely teachers, are the subject. Αὐξάνειν is simply to grow, not to remain νήπιος, to come out of the νηπιότης. *Hæc αὐξήσις, augmentatio* (ver. 16), *media est inter infantes et virum* (BENGEL). Accordingly εἰς points to the goal; hence "into Him" (MATTHEWS, STIER); it corresponds to the εἰς ἀνδρα τέλειον, we should become a perfect man, as He is. The phrase "Head" from the following relative clause should not be pressed (HOFMANN, MEYER), in order to make the meaning still more difficult; τὰ πάντα stands between, and this accusative of reference will not allow εἰς αὐτόν to be=grow in respect to Him (MEYER), whatever that may mean. ["Unto and into Him," as the goal and standard of our growth, with a secondary thought apparently of the incorporation of all the Church in Christ, which is developed in the subsequent context. The phrase is not to be joined with "in love" (HARLESS).—R.] Still less can it mean: *ipsius cognitione* (GROTIUS), *virtute et influxu* (A-LAPIDE).

While εἰς αὐτόν denotes the goal of the growth, ἀληθεύοντες ἐν ἀγάπῃ designates the condition under which, the state in which it takes place. Hence the two are to be joined: true in love. Ἀληθεύειν is=ἀληθῆς εἶναι (PASSOW, *sub voce*); the context explains it further. In the New Testament only here and Gal. iv. 16. There *vivit* indicates that it means speaking the truth, here the context is a different one. While αὐξήσωμεν forms an antithesis to νήπιον ὄμεν, ἀληθεύοντες stands in contrast to the manner of such ("tossed as waves and carried about") and to "teaching" in general, as well as that of the deceitful false teachers in particular. BENGEL is excellent: VERANTES, LUTHER (Gen. xlii.

16): if you design truth. The whole personality is spoken of, in walk and nature, and the meaning is more than merely: to be true in speech, *verum dicere* (HOFMANN, *Schriftbeweis*, II. 2, p. 130, MEYER).*

Ἐν ἀγάπῃ sets forth the sphere or element in which the ἀληθεύειν moves; ἀγάπη and ἀλήθεια are correlative ideas.† Comp. 1 Cor. xiii. 6. Love is here entirely undefined, hence general: love for the truth, for the brethren, who come into danger through false teachers, or themselves become false teachers, to the Church as a whole, to God. There is accordingly no reference to forbearance toward error (HARLESS), or love towards those of different profession (MEYER), or something of the same; nor is ἐν=δὲ (SCHENKEL), or *σύν*, or merely upright in love (LUTHER and others).

In all things who is the head, even Christ [τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός].—Τὰ πάντα,‡ without a preposition, as 1 Cor. ix. 25; x. 33; xi. 2, or with κατὰ (Col. iii, 20) denotes, on account of the article, all, to which reference has been made, into which we must grow: faith, knowledge, truth, love, etc. "Who is the Head, even Christ," with great emphasis, in order to furnish a motive for growing up into Him. We might have found τὸν Χριστόν, in apposition to εἰς αὐτόν, but it can either be in apposition to ἡ κεφαλὴ, or in the first instance still be in the nominative (WIKER, p. 495).

Ver. 16. *Comprehensive conclusion.*—From whom, ἐξ οὗ, marks the cause, the source, and as the context demands, a continuing one. Christ is the goal (εἰς αὐτόν) and the source of the life-development of the Church (MEYER). If then CHRYSOSTOM says: σφόδρα ἀσάφως ἡμῖν εἰσε τὰ πάντα ὁμοῖο θελήσαι εἶναι, an exact analysis of the sentence will show what is incorrect (ἀσάφως). Col. ii. 19 is parallel.

a. *The subject.*—All the body fitly framed together and compacted [πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβασμένον]

* (Though the more extended meaning is stoutly denied by MEYER, it is accepted by CALVIN, DE WETTE, RUECKERT, ALFORD, HODGE, EADIE and ELLICOTT. The difficulty is to express the sense in English: being true is literal, but not satisfactory; walking truthfully, walking in truth, though giving the correct sense, would be inapt here; holding the truth is the best rendering, if the care is taken not to give an objective sense to truth.)—Comp. the remarks of ALFORD (who renders: being followers of truth) and ELLICOTT.—R.]

† [The question of connection is much disputed. Many, perhaps most, join "in love" with the participle (CALVIN, GROTIUS, ALFORD, RUECKERT, HODGE, STIER, BLEEK among others), while HARLESS, MEYER, OLSHAUSEN, EADIE and ELLICOTT connect it with the verb "grow." In favor of the former, the order, the parallelism of structure with ver. 14, the otherwise feeble and awkward position of the participle at the beginning of the sentence, Paul's habit of subjoining his qualifying phrases, and the vital association between love and truth, may be urged. The latter view is supported by MEYER as better agreeing with his rendering of the participle: speaking the truth; he urges also that "in love" ought to be joined with the same verb as in ver. 16, and that thus "in love," at the beginning here and at the close there, receives its due emphasis. Still the other seems preferable, for the connection in verse 16 is equally open to discussion. It is not "a *fact justitia, ruit cælum*" truthfulness: but must be conditioned by love; a true-seeking and true-being with loving caution and kind allowance" (ALFORD).—R.]

‡ [This is the accusative of the quantitative object (ELLICOTT) "we are to grow in all those things in which the Christian must advance" (OLSHAUSEN).—R.]

* [On the reading μεθοδεῖαν see *Textual Note 3*. As to its meaning, we may remark that the bad sense is not necessarily inherent in the term, which signifies: "a deliberate planning or system." Still here the bad sense is fixed on it by the genitive which follows, and we might render it: *stratagem*, though in the full phrase, "system of error," the meaning is sufficiently evident. EADIE renders "a system," but "the system of error" is one. The force of the preposition can be brought out in English only by a periphrasis: *tending to, leading to, not according to*. The word πλάνη here includes the idea of deceit no doubt, but is perhaps better expressed by *error*, "error in its most abstract nature." The genitive is subjective, the error plans and machinates. That the Apostle meant to characterize "error" as evil, morally as well as intellectually wrong, is evident enough from the context. When RUECKERT says that this was Paul's weak side, to stigmatize those in error, in a spirit of dogmatical defiance, he betrays his usual incapacity for comprehending the Apostle. If truth be not sanctifying, and error demoralizing, then the Scriptures and human experience are alike at fault.—R.]

νον].—"All the body" takes the term "all" (ver. 13) as a unity; the main idea is that of totality. ["All the body," which the E. V. gives in Col. ii. 19, is perhaps preferable to "the whole body," the idea being of the entire body as including every member, rather than of the body as a whole (τὸ πᾶν σῶμα more accurately expresses this). The latter notion becomes the stronger one in the close of the verse.—R.] The double definition, "fitly framed together and compacted," describes the Church in its present development (present participle). The first adjective (see ii. 21; of a building) indicates the individual parts and members (ἀρμός, groove, joint, member), which are printed together (σύν), the other, used more precisely of men who enter into a society, marks these members as individuals, as persons. In this the difference and the reason of the double expression is found. In such a union the Church is conceived of, because it is a building; besides a society is spoken of, a society of persons, a congregation. Accordingly such a two-fold designation sets forth, either the figure and fact (MEYER) or harmony and solidity (BENGEL). ELLICOTT suggests, in accordance with the simple meaning of the words, that the latter term refers to the *aggregatum*, the former to the *inter-adaptation* of the component parts.—R.]

[By means of every joint of the supply.

—This phrase, which presents more difficulties than any other in our verse, is discussed below by Dr. Braune, who joins it with the *predicate*, not with the *subject* (i. e., as a qualification of the participle) as is done in the E. V. The latter view of the connection is adopted by the majority of commentators (so HODGE, EADIE, ELLICOTT), and is favored by the position of the phrase and the parallel, Col. ii. 19. The former is defended by MEYER, STIER, ALFORD, CHRYSOSTOM, THEODORET, BENGEL). It may be remarked in favor of this, that it gives more perspicuity to the passage, "the whole instrumentality and modality here described belonging to the growth" (ALFORD), the repetition of σῶμα is more natural in an involved predicate, while the complicated subject is much more awkward. As regards the parallel, the position there is totally different. It ought to be added that the earlier defenders of this view advocated a sense of the word ἀφή (=αἰσθησις, the perception of the vital energy imparted from the head), which did not admit so readily of the connection with the participles. Still Braune's view is preferable.—R.]

b. The predicate.—**Μακeth the growth of the body, τὴν αὐξησιν τοῦ σώματος ποιεῖται.**—Col. ii. 19: αὐξή τὴν αὐξήσιν. The repetition of τοῦ σώματος ("of the body") instead of ἑαυτοῦ ("itself") marks the permanent effect proceeding from the cause, and as compared with Christ's continued influence, puts into the background the self-development as an entirely independent one. Only when the principle of life in the Church has grown and been strengthened through Christ, does it become perceptible (εἰς οἰκοδομὴν ἑαυτοῦ); yet it is already indicated by the middle (ποιεῖται). This repetition is therefore not to be explained by the distance of the predicate from the subject (σῶμα) as an effort at distinctness (MEYER), or as negli-

gence (RUECKERT), or as a Hebraism (GROTIUS), or because the interest of individuals is not under discussion (HARLESS, STIER).*

The predicate is then enlarged by a designation of the means: **by means of every joint of the supply** [διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας].—Ἀφή (from ἀπτεσθαι) cannot according to Col. ii. 19, where it is put in one category with συνδέσμων and connected with ἐπιχορηγούμενον καὶ συνῆ, ζαζόμενον, mean the same band, yet must be something similar.† It cannot be=αἰσθησις (CHRYSOSTOM), sensation (MEYER), contact (HOFMANN). Since ἀφὴν ἔχειν means to have something enchaining, enticing (PASSOW, *sub voce*), and the singular is found here, the most natural and correct meaning will be: connection or grasp. Ἐπιχορηγία (from χορηγία) means to lead a choir, to defray the expenses of a choir, to render a public service, the contribution to expenditures, public, common rendering of service; accordingly the growth of the Church is by means of every grasp of contribution or service rendered (genitive *objecti*, and not of apposition, SCHENKEL, not=πρός, GROTIUS, HOFMANN and others).

[To this view of Dr. Braune it may be objected that it loses sight of the strict anatomical figure without substituting for it the subtler interpretation of Chrysostom and others. It seems better to take ἀφή in the sense indicated by Col. ii. 19, and render it "joints." The qualifying genitive is as ELLICOTT remarks: "a kind of genitive definitions, by which the predominant use, purpose, or destination of the ἀφή is specified and characterized." "The joints are the points of union where the supply passes to the different members, and by means of which the body derives the supply by which it grows" (ALFORD). HODGE is undoubtedly correct in interpreting this supply as "the Divine life or Holy Spirit communicated to all parts of the Church" (against Braune, who seems to refer it to the service rendered by the individual members), but it is very doubtful whether he is right in saying that the ἀφαι "are the various spiritual gifts and offices which are made the channels or means of this Divine communication." Most recent commentators have wisely refrained from thus particularizing. Certainly when these ἀφαι are taken as meaning the officers mentioned in ver. 11, despite all saving clauses, a step is taken toward the Romanist and High Anglican view of the clergy. The figures of Scripture, through wrested and strained interpretation, have been made subservient to great error.—R.]

According to the working in the measure of each several part [κατ' ἐνέργειαν

* [The repetition is generally regarded as made for the sake of perspicuity, especially as ἑαυτοῦ is found in the next clause. Perhaps however the body as a whole comes more into view now.—The middle is apparently not so much reflexive as intensive and indicative of the energy with which the spiritual process is carried on (EADIE, WORDSWORTH, ELLICOTT).—R.]

† [In *Colossians* (p. 55) Braune seems to limit the word to "nerves," in accordance with the view which joins each of the substantives there used with one of the participles. As this is scarcely tenable (see *in loco*), and as the article is not repeated with the second substantive in that passage, the category "joints and bands" decides yet more definitely against any interpretation of this word which removes it out of the general class of the anatomical arrangements.—R.]

ἐν μέτρῳ ἐνδὸς ἐκάστου μέρους].—This qualifies the phrase which precedes. Κατ' ἐνέργειαν, without the article on account of the following qualification (i. 19; iii. 7), defines the ἐπιχορηγία as an efficient one, while the proportion of this efficiency rests "in the measure of each several part," in the measure, which every part, the individual member of the Church in himself has from Christ. The service rendered proceeds therefore from the individual parts, from each one, so that it is not to be referred merely to the ministry, the officers of the church (HARLESS). This efficient service of the individuals is to the advantage of the whole and conditions the growth of the whole. Comp. vers. 7, 12. This part of the sentence is therefore to be closely connected with ἐπιχορηγίας, and not joined immediately with αἰζηνα ποιεῖται (MEYER), with which it is connected only through the former.*

Unto the building up of itself in love, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.—The aim is thus set forth, and as in ver. 12 it is οἰκοδομή; the self-development is here marked, since the powers of growth thereto are given from Christ. This self-edification is consummated only in love, as the life-sphere rendering it possible. "In love" therefore depends grammatically on "edifying" (BLEEK), not on "maketh increase" (MEYER).† With this so emphatic conclusion ("unto the building up of itself in love") the Apostle is brought back to his starting-point (ver. 1-3), to the bond of peace.

DOCTRINAL AND ETHICAL.

1. *Christ gives official persons* (ver. 11). It is not so much that Christ established certain regulations binding on the Church, as that He has bestowed on it *persons*, charisms for the endowment of an office, a ministry. He is the Author and Possessor of the office, not only the first, but the only one, who has never relinquished it and never will to the very end. "Christ gives the Church's ministers, the Church takes those given and sets them in the service of the Church. Accordingly the Church, or he who represents the rights and duties of the Church, never has to choose the subjects arbitrarily, but to know and

recognize those endowed by Christ as those given by Him, and to place them in the ministry; hence the highest idea of the ecclesiastical directory is to examine whether those concerned are given by Christ, without prejudice however to other requisites which are matters of ecclesiastical polity." MEYER. Concerning the double aspect of the office, which is both *divini* and *humani juris*, a divine institution as well as a human, ecclesiastical arrangement, the passage does not speak more definitely. But three things are plain: 1) It is incorrect to affirm that Christ now raises up no apostolic men, no prophets nor evangelists, but only pastors and teachers. See the *Exeg. Notes*. He does this according to the necessity of the times. 2) It is also erroneous to find no offices at all appointed, and to be unwilling to institute any, as if it were only a human notion to establish a teaching ministry. So the *Quakers* (according to Barclay in GUERICKE, *Christl. Symbol*, p. 626) and SCHENKEL, *Ephesians*, p. 66, 5; the former accept only the authority of the Divine endowment of persons, the latter regards the service alone as from the Lord, but the office as a human regulation. 3) Just as little however should these official persons whom the Lord gave at the beginning and still gives to the Church, be fixed in number, as the Irvingites would do, or be stiffened into a hierarchy as among the Roman Catholics.*

2. The distinction between the *official persons*, involving as it does no subordination of one class to the other, since indeed the Apostle Matthew is specially designated as Evangelist, John as prophet and Evangelist, while Peter calls himself "presbyter" (1 Pet. v. 1), is altogether irrelevant as respects the teaching office: this individualizes itself in the other offices. Subordination exists only as respects Christ who gives them. They have no reason for self-exaltation on account of their gifts or special calling, nor has the congregation any for aversion to recognize and respect them and their calling: the Lord works with His word and Spirit in them and

* [EADIE: "We are ignorant to a very great extent of the government of the primitive Church, and much that has been written upon it is but surmise and conjecture. The Church represented in the Acts was only in process of development, and there seem to have been differences of organization in various Christian communities, as may be seen by comparing the portion of the Epistle before us with allusions in the three letters to Rome, Corinth and Philippi. Offices seem to be mentioned in one which are not referred to in others. It would appear, in fine, that this last office of government and instruction was distinct in two elements from those previously enumerated; inasmuch as it was the special privilege of each Christian community—not a *ministerium regum*, and was designed also to be a perpetual institute in the Church of Christ. The Apostle says nothing of the modes of human appointment or ordination to these various offices. He descends not to law, order or form, but his great thought is, that though the ascended Lord gave such gifts to men, yet their variety and number interfere not with the unity of the Church." As this Epistle has for its fundamental thought, "the Church which is in Christ Jesus," it is remarkable how the Apostle in it scarcely touches upon those points, which seem to fill the minds of many who profess to hold an exalted estimate of the Church: Nothing about the ministry constituting the Church, though enough to show the necessity for the ministry; nothing about the Church maintaining the succession through fixed forms, but a good deal about Christ's giving real pastors and teachers (the Church sometimes fails to receive such through the most ancient order of succession); nothing about Church polity, but much about the means of her advancement toward unity of faith and knowledge, toward perfection, toward the measure of the stature of the fulness of Christ.—R.]

* [It is difficult to decide the question of connection. In favor of the view taken by BRAUNE "is the position of the words, and also the congruity of the figure. It is more natural to say that the Divine influence is according to the working of every part—i. e., according to its capacity and function—than to say, 'the growth is according to the working,' etc." (HODGE). ELLICOTT and ALFORD connect it with the verb however. The "working" is the functional energy of the body, not Divine inworking, as seems to be indicated by the E. V.: "effortful working."—R.]

† [MEYER's view overlooks the verb with qualifications, "Love is just as much the element in which the edification, as that in which the growth takes place" (ALFORD).—In the hope of giving clearness to the exegesis of this verse, a summary is added: *From whom* (Christ) *all the body* (each and every member) *fitly framed together* (joined together) *and compacted* (forming one whole) *grows* (as if possessed of life in itself) *by means of every joint* (every special adaptation in gift and office) *of supply* (which Christ grants to these joints as means and instruments, the supply being) *according to the working in the measure of each several part* (Christ's vital energy is serviceable only as supplied by the means He has chosen, and He chooses to supply it as the several parts of the body exercise their functions, so that the growth is not only from Him, but symmetrical and organic also) *unto* (the end being) *the building up of the body itself in love* (as the element of edification).—R.]

through them (Acts xiii. 21; xv. 28), and this arrangement belongs to the living and animating organism of the Church, in which the life of Christ develops itself. The officers should be called neither *clerics* nor *Geistliche*, nor should the Church be divided into *ecclesia representans* and *representata*. For every Christian belongs to the *κλήρος θεού*, has a part in the *κληρονομία* (i. 11, 15), should be "*geistlich*," and have *τὸ πνεῦμα*, and the ministers as the Lord's servants must labor in and for the Church, to serve her, not to represent her, but the Lord.

3. The task of the official persons with their gifts for their special calling, over against the other members of the body of Christ with the general call, is "the perfecting of the saints," and this reaches also to "the work of the ministry," to "the edifying of the body of Christ." As certainly then as the servants of the Lord have to serve the Church and its individual members, hence not in the commission of the Church, as though this were always and everywhere the only efficient impulse, nor yet out of their own authority, so certainly should these ministers be prepared for their special service by their labors in the Church, as they have been called and installed by her. As the Lord works upon the Church, and this should permit itself to be acted upon, so she has the duty of working again according to His purpose, of leading back to Him under His guidance and the help of God, which He will grant and furnish for her welfare. The first link in the chain of congregational activity is the officers, the second is every Christian in healthy activity at his post, and thus the joyous upbuilding of the whole is advanced, which reacts on the ministers and individual members of the Church. Thus it goes from above to below, from the ministers in immediate *rapport* with the Lord to the individuals, the Church, the whole, and from individual to individual, and through them to the whole, and from this back again to the individuals. The lay element must be cultivated, set in motion, sustained, animated and guided. The design is to bless men, to serve the people, the people, the people, as LUTHER (1 *Adv. Kirchenpostille*, ed. Franke I. p. 42) preaches. In avoiding the Scylla of priestly rule, many fall into the Charybdis of congregational or lay rule.* This is of importance for all Church polity.

4. Like all *pedagogy*, the pedagogy of the church also should make itself superfluous and unnecessary. The utility of the ecclesiastical office is appointed to this end, and should be managed accordingly.† But this gives neither

right nor occasion to undervalue at the time what will and should cease after its time. Fidelity to the Master demands that it should be left to Him, when and how He will break up the form, lest we in doing so should spill and lose its contents and substance.

5. In connection with the prospect that we all (ver. 13) shall attain unto the unity of faith and the knowledge of the Son of God, it must be remarked:

(1.) That this is not spoken of in any way (see *Exeg. Notes*) of the *apocatastasis*: "A communion of the enjoyment of salvation" (SCHNECKENBURGER) is not indicated, but the progress from the militant to the triumphant church, the development, not from unbelief to blessedness, not from eternity to God, to heirship with Him, but from faith to sight, from service according to God's will to participation in the glory of His Nature.

(2.) A *uniformity* of expression, of forms and formulas, is not meant, but that condition is meant which the Lord Himself foretells (John x. 16), when there shall be "one fold" and "one Shepherd," when the church of Christ is developed out of and beyond all "fermentation," is ripened, ministers and members furthering each other's advance, the individual parts and the whole in accord, and on the basis of a deeper unity the proper variety existing in glorious harmony.

It cannot be overlooked, that, although the differences, which divide, will *disappear*, because error attaches to them, or at least immaturity, the *removal* of differences cannot be anticipated, unless the church, instead of growing up unto a perfect man, should become an assembly of offensively over-prudent children. Even the distinction of sex shall be removed (Matt. xxii. 30),

and that till such a point be gained the Christian ministry will be continued, but also and primarily, that the grand purpose of a continued pastorate in the church is to enable the church to gain a climax which it will certainly reach; for that climax is neither indefinite in its nature nor contingent in its futurity." On the question whether the goal plainly set before the church in ver. 13, is attainable here in this world there is great difference of opinion. That it will first be reached hereafter is held by THEODORET, CALVIN, HODGE and others, and that it is attainable here is affirmed by CHRYSOSTOM, THEOPHYLACT, JEROME, LUTHER, DE WETTE, MEYER, STIER, SCHENKEL. That *now* is mentioned does little to decide the matter, nor is there anything to indicate that the distinction of here and hereafter, entered into the Apostle's mind. He regards the church as one, speaks of the goal set before her on the earth, not stating whether it is to be attained on earth (So HARLESS, OLSHAUSEN, EADIE, ELLICOTT). Besides eschatological views do much to give indefiniteness to the terms "here and hereafter" in our use of them. "In such sketches the Apostle holds up an ideal which, by the aim and labor of the Christian pastorate, is partially realized on earth, and ought to be more vividly manifested; but which will be fully developed in heaven, when, the effect being secured, the instrumentality may be dispensed with" (EADIE). That effect has not yet been secured, that instrumentality may not yet be dispensed with: yet those who are tossed as waves, who are carried about by every wind of doctrine, who according to the Apostle show most clearly the present necessity for the ministerial office, are readiest to cry out that it is useless. Would that the church needed ministers less! Then they might go out into the world more frequently to win souls for Christ! Paul here certainly does not prophesy of that "church of the future," in which there shall be neither pastor nor teacher, because each member is able to take care of himself, and there is nothing to be held up to "faith." That "Church" in the view of those who proclaim its coming, will be based on "knowledge;" but it will be *γνώσις* not *ἐπιγνώσις*, perception of some fragments of truth, not the grasping and knowing with "faith and knowledge" all Truth, in the Person "of the Son of God."—R.]

* [All questions of Church polity assume an entirely different aspect, when viewed in the light of the voluntary principle, which totally deprives the State of any control in the internal affairs of the Church. There can be no question that the Erastianism prevalent in Germany has done as much to hinder the development of the lay element in Church work in that country, as the opposite principle has to further that development in America. But the latter state of things has its dangers, e.g., incapable Sunday School superintendents and teachers, elders or deacons or church wardens or whatever they may be called, who, while contributing little to the spiritual advancement of the Church, take advantage of their office, or of the influence of their purse in the annual estimates, to control and annoy him whom God gave to be "pastor and teacher."—R.]

† [EADIE: "The meaning (ver. 13) is, that not only is there a blessed point in spiritual advancement set before the church,

as that of corporeality in general; but that is no reason why we should treat the body as a prison of the soul, and desire to be without sex, before we enter the company of the angels. Let each one be faithful to his own church and to his Lord! Beyond Christ we cannot go, without Him or against Him there is no progress.

6. He who allows himself to be determined by external influences, is still immature, is as yet no man, independent, firm and clear, unless these influences come from the source of truth and life, from Christ: from Him and to Him our life comes and goes. Influences of an unchristian character are brought by the spirit of this world into every age, and many a one may unconsciously serve this spirit against the truth; as in the history of the world there is presented a plan of God, so in these there is a method which points beyond them into the kingdom of darkness and lies.

7. Truth and Love, which belong together, since the former has an ethical character, and the latter is not blind, are the fundamental elements of growth, requiring Christ as the aim and spring of our life, the gifts of Christ and the acceptance on the part of the church, her receptivity and self-activity, the reciprocity of the whole and each individual member. By this we may judge the wrong and error of the separate divisions and generations of the church. The Catholics do not let Christ work as a fresh streaming fountain, nor rightly value the life of the members of the church, but put the apostolic power of the Pope with his hierarchy in the front and centre; they undervalue the Head and members and overvalue the ministers of the church, who become masters. The Lutherans have hampered the lay element, and suffer the consequences of the abridgement: the fellowship of the church is too little developed. The Reformed are wanting in the sacramental element; they foster what is individual and social, rather than that which is formative and established, as the sects proceeding from them plainly show.—By this passage every position and every age regulate itself.

HOMILETICAL AND PRACTICAL.

Take heed, pastor, that thou not only hast an office and ministry shown to thee, which thou administertest, but that thou art and becomest more and more thyself a gift of Christ to His church.—Rejoice, O church, that the servants of Christ are Christ's gifts for thee and use them according to His will against thy lust and errors.—Thou shouldst not say, that Christ raised up Apostles, prophets, evangelists, only in the first century and never since; nor deny that He raises up the pastors and teachers of His church.—All ministry, even the most important minister is in vain, if he does not labor further into the house and the bye-ways, so that each in his place may do his duty as a Christian; but if the spiritual teachers do their duty, the church will not remain unspiritual.—Do not reckon according to visible results; concealed and gradual is the progress of the work, reaching its mark at last and in glory. But do not think hastily and proudly, now is the time of maturity! You may in the

end mistake the impulse of the spirit of the age for the showers of Christ's Spirit and the Shibboleth of party-spirit for the word of life, and this deception would be fearful.—No one is so much a minor as to be without responsibility and strength to resist; have regard to this, proving all things by the truthfulness in love, by Christ, the End and Source of all growth! Preach the word simply and purely! Certainly, but not less: love it in the same way. Love does not, indeed, work by means of injustice, untruth, deception, counterfeiting, intrigue, misrepresentation and pretence. But she creates fellowship, and truth is the cause, not of the isolated individual, but of the fellowship of heaven and earth, of the nations, of the earth, and of centuries, age of thousands of years.

STARKS: For as rogues so manage dice that they must fall according to their wish, so do schismatics and fanatics act with the sacred Scriptures.—Truth and love must be side by side. True teaching and lovely living. That is the sum of all Christianity. Love and unity edify.

RIEGER: The goal of our growth is a long distance before us, the hindrances are many; but growth is the most certain way thither. For as little as in physical growth is advance made all at once with immoderate rapidity, but as in the use of the ordained means, with proper labor and exercise, in confidence on God and His bestowed blessing, in love and peace with one another, the body grows, not one member only, but one just as another, so we, through God's word, prayer, embracing all the means afforded us in the church, the school and the home, reach the position of men of God furnished for every good work.

HEUBNER: Christ's kingdom embraces even the invisible kingdom of God. Would this be conceivable, if He were a mere man?—The variety of offices should not lead to ambition and place-hunting, but to the service of the church.—The stature of manhood in a Christian consists in this, that he, irrespective of men has spiritual majority and independence. Teachers should not wish to keep the congregation in a state of immaturity, but their task is to render themselves unnecessary.—It is the duty of the Christian to strive after this maturity.—Humanity is capable of an ever-increasing perfection by means of Christianity. Progress in Christianity is, however, no advance beyond Christianity.—The Christian is firm in his faith and free from the miserable dependence on foreign and worldly opinion.—How much is still wanting in the mutual support of all in the Christian church. All should be for the furtherance of the Christian life: for example, the household life should be a school of Christianity, the State should further the church, and the schools of learning educate for Christianity, all arts and sciences should subserve religion.—It is child's play, even when not detrimental, to speculate how far this figure of the body can be carried out into detail, who, for example, is eye, ear, breast, back, etc. This can lead to results of as revolting a character, as the Hindoo system of caste.

PASSAVANT: One class, as well as another, is chosen to their particular service by the Master of the church; and He who on earth was in the

form of a servant, will regard the more lowly of His servants with special looks of love. He sees the heart, and fidelity in what is little is precious in His sight.—To seek truth always and everywhere, in all things and among all persons; to act in truth with all, towards all, with one's self and before God; to base one's inmost thoughts and impulses always in and on the truth—this keeps the heart, amid all the lies, lusts and illusions of this false world, firm and quiet, as the ship that has escaped the waves and cast anchor in the harbor.—All genuine truth and love come alone from Christ upon us and into us, leading us back again to Christ.

GERLACH: In every false teaching which separates men from Christ and His word, the Apostles show us also a work of wickedness. Human nature was not created by God so perverse as to choose without the fault of man, a lie instead of the truth.

ZELLER: These are the instruments by which the Lord has chosen to build His Church, not Popes, not Emperors and kings, not princes and great ones, the mighty monarchs of this world, but Apostles, Evangelists, pastors and teachers, men illuminated by His spirit, endued with power from on high, not merely by men, but given and appointed by Himself. It is to take place through the peaceful means of preaching, pastoral care, instruction.

[EADIE: Ver. 12. The spiritual advancement of the Church, is the ultimate design of the Christian pastorate. The ministry preaches and rules to secure this, which is at the same time the purpose of Him who appointed and who blesses it.—Ver. 13. Christians are all to attain to oneness of faith, that is, all of them shall be filled with the same ennobling and vivifying confidence in this Divine Redeemer—not some leaning more to His humanity, and others showing an equally partial and defective preference for His Divinity—not some regarding Him rather as an instructor and example, and others drawn to Him more as an atonement—not some fixing an exclusive gaze on Christ without them, and others cherishing an intense and one-sided aspiration for Christ within them—but all reposing a united confidence in Him—"the Son of God."—The Christian church is not full grown, but it

is advancing to perfect age.—Ver. 14. How many go the rounds of all sects, parties, and creeds, and never receive satisfaction. If in the pride of reason they fall into rationalism, then if they recover, they rebound into mysticism. From the one extreme of legalism they recoil to the farthest verge of antinomianism, having travelled at easy stages all the intermediate distance.—Ver. 15. That character is nearest perfection in which the excessive prominence of no grace throws such a withering shadow upon the rest, as to signalize or perpetuate their defect, but in which all is healthfully balanced in just and delicate adaptation.—Ver. 16. The church is built up, for love is the element of spiritual progress. That love fills the renewed nature, and possesses peculiar facilities of action in edifying the mystical body of Christ. Whatever parts it may have, whatever their forms, uses, and position, whatever the amount of energy resident in them, still, from their connection with the one living Head, and from their own compacted union and mutual adjustment, they compose but one growing structure "in love."—R.]

[HODGE: Ver. 12. If Christ has appointed the ministry for the edification of His body, it is in vain to expect that end to be accomplished in any other way.—Ver. 14. Error can never be harmless, nor false teachers innocent. Two considerations, however, should secure moderation and meekness in applying these principles. The one is, that though error implies sin, orthodoxy does not always imply holiness. The character most offensive to God is that of a malignant zealot for the truth. The other consideration is, that men are often much better than their creed; that is, the doctrines on which they live are much nearer the truth than those which they profess. They deceive themselves by attaching wrong meaning to words, and seem to reject truth, when in fact they only reject their own misconceptions.—Ver. 16. The church is Christ's body. The body grows. Concerning this growth, the Apostle says: 1. It is from Him. He is the causal source from whom all life and power are derived. 2. It depends on the intimate union of all the parts of the body with the Head, by means of appropriate bands. 3. It is symmetrical. 4. It is a growth in love.—R.]

3. General Christian Duties.

CHAP. IV. 17—V. 21.

a. *The principle of the new walk, with reference to the contrast of the old and the new men.*

CHAP. IV. 17-24.

- 17 This I say therefore [therefore I say], and testify in the Lord, that ye henceforth walk not [no longer walk] as other Gentiles [the rest of the Gentiles]¹ walk, in the
 18 vanity of their mind. Having the understanding darkened [Being darkened² in their understanding], being alienated from the life of God [,] through [because of] the ignorance that is in them, because of the blindness [hardness] of the heart:
 19 Who being past feeling have given themselves over unto lasciviousness [to wanton-

20 ness], to work all uncleanness with [in] greediness. But ye have not so learned
 21 [did not so learn] Christ; If so be that ye have heard [If indeed ye heard] him,
 and have been [were] taught by [in] him, as the truth is [as is truth]³ in Jesus:
 22 That ye put off concerning the former conversation [as regards your former way of
 life] the old man, which is [waxeth] corrupt according to the deceitful lusts [lusts
 23 of deceit]; And be [become] renewed in the spirit [or by the Spirit]⁴ of your mind;
 24 And that ye put on the new man, which after God is [hath been] created in right-
 eousness and true holiness [holiness⁵ of the truth].

TEXTUAL AND GRAMMATICAL.

¹ Ver. 17.—[The reading is doubtful: \aleph^3 D.²³ E. K. L., most cursives, Syriac, Chrysostom (*Rec.*, Tischendorf, Meyer, Eadie, Brunne), sustain $\lambda\omicron\tau\omega\acute{\alpha}$; it is wanting in \aleph^1 B. D.¹ F. G., 5 cursives, Vulgate and other versions, and rejected by Lachmann, Alford, Ellicott. The external evidence against it is slightly preponderating, but internal grounds are in its favor. It was probably misunderstood, and the omission further confirmed by 1 Thess. iv. 5.—R.]

² Ver. 18.—[\aleph , A. B.: $\epsilon\sigma\kappa\omicron\tau\omega\mu\acute{\epsilon}\nu\omicron\iota$, which, as more rare, is preferred by most recent editors to $\epsilon\sigma\kappa\omicron\tau\omega\sigma\mu\acute{\epsilon}\nu\omicron\iota$ (*Rec.*, D. F. K. L.). The comma after "God," is required by the view taken of the construction as a parallelism:

a Being darkened in their understanding,

b Being alienated from the life of God,

a Because of the ignorance that is in them,

b Because of the hardness of their heart.

The first and third, second and fourth members correspond, the alternation being probably due to the reciprocal interaction which is also implied.—R.]

³ Ver. 21.—[This rendering is literal, see *Exeg. Notes*.—The aorists in vers. 20, 21 are best rendered by the English past tense.—In is substituted for *by*, as is so often necessary.—R.]

⁴ Ver. 23.—[The two leading interpretations are suggested by the two readings given above. See *Exeg. Notes*.—*Become renewed* is adopted (from Ellicott) to indicate the force of the present, which here marks a continuing process.—R.]

⁵ Ver. 24.—[\aleph^1 gives: $\delta\sigma\iota\sigma\tau\eta\iota\ \kappa\alpha\iota\ \delta\iota\kappa\alpha\iota\sigma\mu\eta\eta$.—The heidiads of the E. V. here (and at the close of ver. 22: "deceitful lusts") must be guarded against.—*Hath been created* is preferable here to *was created*, for though the Greek aorist is historical, the latter rendering "tends to throw the $\kappa\tau\iota\sigma\iota\varsigma$ further back than is actually intended; the reference being to the new $\kappa\tau\iota\sigma\iota\varsigma$ in Christ" (Ellicott).—R.]

EXEGETICAL AND CRITICAL.

Ver. 17 a. *The connection.* This therefore I say [$\tau\omicron\upsilon\tau\omicron\ \omicron\upsilon\acute{\nu}\ \lambda\acute{\epsilon}\gamma\omega$].— $\tau\omicron\upsilon\tau\omicron$ refers to what follows, and with emphasis (WINER, p. 152); $\omicron\upsilon\acute{\nu}$, however, as the subsequent context shows, going back of the digression (iv. 4-16), which contains the motives of the exhortation (iv. 1-3), refers to "walk worthy." THEODORET: $\pi\acute{\alpha}\lambda\iota\nu\ \acute{\alpha}\nu\epsilon\lambda\alpha\beta\epsilon\ \tau\eta\varsigma\ \pi\alpha\rho\alpha\nu\acute{\epsilon}\sigma\sigma\omega\varsigma\ \tau\omicron\ \pi\rho\omicron\sigma\mu\omicron\nu$.* But the simple "I say" is not enough for the Apostle; he adds: *And testify in the Lord*, $\kappa\alpha\iota\ \mu\alpha\rho\tau\iota\rho\omicron\mu\alpha\iota\ \acute{\epsilon}\nu\ \kappa\upsilon\rho\iota\omega$.—He presents himself in his apostolic authority as a witness, not in his own, but in the Lord's cause. ["By thus sinking his own personality, the Apostle greatly enhances the solemnity of his declaration" (ELLI-COTT).—R.] It is similar to Rom. ix. 1; 1 Thess. iv. 1. The Lord is the element in which he lives and in this case bears witness, and at the same time the ground on which he stands in common with the Ephesians; on this account he reckons on their acceptance of his urgent appeal. It is not— $\pi\rho\acute{\omicron}\varsigma\ \kappa\upsilon\rho\iota\omicron\nu$, *per Dominum* (even the *Greek Fathers*, and many others).

The heathen walk as a type of the natural walk in general. Vers. 17 b-19.

Ver. 17 b. *That ye no longer walk* [$\mu\eta\ \kappa\acute{\epsilon}\tau\iota\ \acute{\upsilon}\mu\acute{\alpha}\varsigma\ \pi\epsilon\rho\iota\pi\alpha\tau\epsilon\iota\nu$].—This infinitive is the object of $\lambda\acute{\epsilon}\gamma\omega$ (it being unnecessary to understand $\delta\epsilon\iota\nu$) expressing, however, what ought to be (EADIE) more than what is; ELLICOTT thinks an imperative sense involved ("that ye no longer must walk"), as indeed the context indicates (ALFORD).—R.] This says negatively what is

expressed positively in ver. 1: "walk worthy." "No longer" denotes their once walking, as they should not and dare not now, being Christians. —*As the rest of the Gentiles walk*.—[See *Textual Note*¹] $\kappa\alpha\theta\omega\varsigma$ introduces the kind of walk which they should avoid. $\kappa\alpha\iota$ is joined with emphasis and admonitory force to $\tau\alpha\ \lambda\omicron\iota\pi\acute{\alpha}\ \acute{\epsilon}\theta\eta\eta$ to which class they belong.* The heathen are those who remained behind, they no longer belong to the heathen who now "walk," and how?

In the vanity of their mind, $\acute{\epsilon}\nu\ \mu\alpha\tau\iota\alpha\iota\ \tau\eta\tau\iota\ \tau\omicron\upsilon\ \nu\omicron\omicron\varsigma\ \alpha\upsilon\tau\omicron\nu$.—This is the briefest characterization of the natural heathen walk, presenting both its religious and moral side. It is the explanation of THEODORET ($\tau\alpha\ \mu\eta\ \delta\upsilon\tau\alpha\ \theta\epsilon\omicron\sigma\tau\omega\iota\acute{\epsilon}\nu$) in accordance with Rom. i. 21; viii. 20; 1 Pet. i. 18. This "vanity" [betokening a waste of the whole rational powers on worthless objects (ALFORD).—R.] is, of course, one brought about through sin, another nature as it were. It has penetrated even the will of the human spirit, corrupting this high faculty, the $\acute{\eta}\gamma\mu\omicron\nu\iota\kappa\acute{\omicron}\nu$ in the nature of man.† Hence there is no special reference to philosophy (GROTIUS). To this general sketch are added *special* traits in vers. 18, 19.

Ver. 18. *Being darkened in their understanding*, $\epsilon\sigma\kappa\omicron\tau\omega\mu\acute{\epsilon}\nu\omicron\iota\ \tau\eta\ \delta\iota\alpha\nu\omicron\iota\acute{\alpha}\ \delta\upsilon\tau\epsilon\varsigma$.—The masculine form indicates the reference to persons, to particular individuals, and not to the whole, $\tau\alpha\ \acute{\epsilon}\theta\eta\eta$, as such. The verb ($\sigma\kappa\omicron\tau\acute{\omega}$), only here and Rev. xvi. 10, instead of the more usual $\sigma\kappa\omicron\tau\iota\zeta\omega$, is in the perfect, to denote a state not

* [The $\omicron\upsilon\acute{\nu}$ is resumptive rather than illative, but as ALFORD says: "The digression is all in the course of the argument. The fervid style of St. Paul will never divide sharply into separate logical portions—each runs into and overlaps the other." EADIE defends the connection with what immediately precedes.—R.]

* [If $\lambda\omicron\iota\pi\acute{\alpha}$ be rejected, there is still an allusion in $\kappa\alpha\iota$ to the fact that they were once thus walking, i. e., were once Gentiles. The only point of difference is, that the fuller reading implies they are so still. "Though the Ephesians did not walk so now, their returning to such a course is made the logical hypothesis" (ALFORD).—R.]

† [So EADIE and most; IODICE however takes $\nu\omicron\omicron\varsigma$ as the whole soul, just as on the other hand in Rom. vii. 23-25, he refers it to the renewed nature, in both cases sacrificing exactness to doctrinal considerations.—R.]

previously existing, but having come into being, which the present participle, (*δυντες*) designates as present. That to which the darkness clings is set forth by *τῇ διανοίᾳ*,* which means the intellectual power of the mind, the mode of thought, the character, since the reference is not to the formal faculty, but to its condition. Comp. Rom. i. 21 f.; xi. 10. It is incorrect to join *δυντες* with what follows (RUECKERT) [EADIE]; it follows thus in Tit. i. 16 also, and *τῇ διανοίᾳ* forms one conception, together with the participle in its emphatic position.

Being alienated from the life of God, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ.—See on ii. 12: “alienated from the commonwealth of Israel.” The perfect participle must be noted here also; BENDEL correctly remarking: *participia præsunt, gentes ante defectionem suam a fide patrum—fuisse participes lucis et vite. Conf. renovari ver. 23.*—Ζωή, the opposite of θάνατος (ii. 1), is the intensive spiritual, eternal life, belonging to God (τοῦ θεοῦ), *vita, quæ accenditur ex ipsa Dei vita* (BENDEL), *qua Deus vivit in suis* (BEZA), *vera vita, qui est Deus* (ERASMUS); LUTHER: the life, that is out of God. [Comp. TRENCH, *Syn. § xxviii.*; OLSHAUSEN, *Stier in loco.*—R.] See WINER, p. 175. Thus “the vanity of their mind” is designated as to its two sides, the ethically intelligent, and the ethically practical. [This clause sets forth an “objective result of the subjective ‘being darkened.’” (ALFORD).—R.] To this corresponds what is immediately added.

Because of the ignorance that is in them, because of the hardness of their heart, διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν† τῆς καρδίας αὐτῶν.—These two clauses are added without a connecting particle, because they refer to the two preceding ones, as their purport requires, and because the one requires and furthers the other. “Because of the ignorance that is in them,” points to an ignorance which has become immanent, is now natural and peculiar (Acts iii. 17; xvii. 30; 1 Pet. i. 14), as the ground (διὰ with the accus., see WINER, p. 372) of the darkening, and which is ever increasing, going from ignorance to ignorance. “Because of the hardness of their heart,” renders prominent in the same way the hardness, unsusceptibility of the heart as the ground of the estrangement from the life of God. The two are ever conjoined in the natural man: There is not intellectual obscurity beside practical estrangement from God, nor ignorance beside hardness of heart; the one conditions the other, working destructively as they reciprocally affect each other. Hence it cannot be affirmed, that the former applies more to the Gentiles, the latter to the Jews (STIER and others); the Gentiles alone are spoken of, as a type of the natural character. But at the same time the

“ignorance” is not to be regarded as merely a consequence, and these two clauses (with *διὰ*) referred to the last participial clause alone (MEYER).

[This parallelism of construction in which the first and third, second and fourth clauses are connected together is accepted, by BENDEL, DE WETTE, OLSHAUSEN, FORBES (*Symmetrical structure of Scripture*, p. 21), SCHENKEL and others. It is opposed by MEYER, HODGE, EADIE and ELLICOTT; but the objection they urge, that “ignorance” is not the cause of “darkness,” loses its force when it is remembered that the Apostle is speaking of a *process* rather than a *condition*. Nor is it contrary to the Apostle’s style, in which parallelisms abound, far less so than to explain: “Darkness of mind is the cause of ignorance, ignorance and consequent obduracy of heart are the cause of alienation from God” (HODGE), thus trajecting the third and fourth clauses between the first and second. This is the view of MEYER, who makes the last clause subordinate to the third (though both are introduced by *διὰ*): a needless complication, which leads to the removal of the comma, while the view of BRAUNE requires the insertion of one after *θεοῦ*. See *Textual Note 2.*—R.]

Ver. 19. Who, οἱ τινες [*men who, such as*], introduces the explanation, the proof of this condition.—Being past feeling have given themselves over ἀπηλγγκότες ἑαυτοῦς παρέδωκαν].—Ἀπηλγγκότες (from ἀπὸ and ἄλγος, ἄλγῳ), unsusceptible of pain, and according to the context, in the heart, the moral consciousness, hence not feeling the unrest and punishment of conscience, the correction of God (Jer. v. 3), they have given themselves over, ultro (BENDEL); that is the ἀνασθησία, sponte sese in gurgitem omnium vitiorum precipitans. CALVIN: *Homines a Deo relictī, sopita conscientia, extincto divini iudicii timore, amisso denique sensu tanquam attoniti, belluino impetu se ad omnem turpitudinem projiciunt.* [The pronoun ἑαυτοῦς is used “with terrible emphasis” (MEYER).—R.] Self-reprobation is consummated in becoming apathetic, just as Rom. i. 24: “God delivered them over, in the lusts of their hearts.” Our passage marks the freedom and guilt of men, the passage in Romans the rule, will and power of God, but both of them indicate the means: the lust corrupting even unto want of feeling; here prominence is given to the consequence, the condition which has arisen and becomes aggravated (ἀπηλγγκότες),* as there to the ground, the active power (“lusts”).

To wantonness, τῇ ἀσελγείᾳ.—The term, apparently from θέλγω, *schwelgen* [allied to the English *swell*, and meaning to over-eat, carouse, debauch], occurs quite frequently (Mark vii. 22; Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; 1 Pet. iv. 3; 2 Pet. ii. 2, 7, 18; Jude 4), almost always in connection with sensual sins, denoting, however, not special sin, but reckless, unbridled, extravagant and excessive character in general.

* [This is a dative of reference, giving the sphere or element in which. On the difference between it and the accusative it may be said that the latter is more objective, denoting that the darkness extended over the mind, the former more subjective, denoting that it has its seat in the mind. The word itself is here—the understanding (*Verstand*).—R.]

† [On the etymology and meaning of πώρωσις. See FRITZKE, *Rom. xi. 7.* It undoubtedly means *hardness, obduracy* (not blindness), used by medical writers of the “callus” at the extremity of fractured bones.—R.]

* [Some textual variations occur, but not sufficiently supported to raise any question. From ἀπληκότες (D. and others) the sense *desperate* seems to have come. But it is incorrect; the semi-technical term *πωρωσις* suggests a continuation of the figure.—R.]

Comp. TITTMANN, I., p. 150 ff., on ἀσέλγεια and ἀκαθαρσία, [TRENCH, § xvi., and *Exeg. Notes* on Gal. v. 19, in this volume.—R.] It is not to be limited to sensual lasciviousness (MEYER).

To work all uncleanness, εἰς ἐργασίαν ἀκαθαρσίας πάσης.—[The preposition introduces the conscious aim of this self-abandonment.—R.] Ἐργασία marks the managing, the assiduous, connected labor [the working at it as though it were a trade], and ἀκαθαρσία, extended by πάσης,* sets forth what has come to pass in the service of ἀσέλγεια. We should apply it to all kinds of uncleanness, especially libidinous, but also to the lust of the eye and pride, natural and unnatural, refined and coarse, solitary and social, in thought, word and deed (Rom. i. 24–32). Still less is this to be limited to libidinous filthiness (MEYER), or to trade in harlotry, *questus ex impudicitia* (GROTIUS, BENDEL and others). The next phrase will not justify this.

In greediness, ἐν πλεονεξίᾳ.—This word means to want to have more, greediness, avarice, graspingness, limited usually to earthly possession, to money (v. 3; Col. iii. 5; Mark vii. 22; Luke xii. 15); but the limitation arises from the context, not from the word itself. The context here does not admit of any such limitation: ἐν, in, marks the ground on which the “uncleanness” moves, and this is not avarice, but greed in general unto insatiableness. Hence the GREEK FATHERS thus explain it (CHRYSOStOM: ἀμέτρως, THEODORET: ἀμετρία, EUCHEMIUS: κοῦν ὑπερβολὴν καὶ ἀνευδότως). Ἐν is not=σύν (LUTHER: together with avarice); there is not a new special vice, avarice, added to another special one, unchastity (MEYER, SCHENKEL); neither the context nor the word itself favors the explanation: gluttony (HARLESS).†

Reminder respecting Christ and Christian instruction; vers. 20, 21.

Ver. 20. **But ye, ὑμεῖς δέ,** in opposition to “the rest of the Gentiles” [just described].—**Did not so learn Christ.**—Ὁὐχ οὕτως is a very emphatic litotes=entirely otherwise, not at all in such a way that you can live afterwards as you did before. Ἐμάθετε [the historical aorist] τὸν Χριστόν marks Christ as the object, the substance of the preaching of the Apostles and of Christ Himself; His person we must attain to; He Himself must be accepted and appropriated in us (vers. 13, 15; Col. ii. 6; 1 Cor. i. 23; 2 Cor. i. 19). Hence it is not=the doctrine of Christ, as was once almost generally thought. [This use of the verb with an accusative of the person is probably unique (ELLCOTT), and properly so, for in no other learning is a Person so directly and fully the object. Hence the explanation: learnt to know, is inadmissible as without lexical authority and insufficient. BEZA's exegesis is totally unwarranted: “Ye are not so—ye have learned Christ.”—R.]

* [The unusual position of πάσης leads ELLCOTT to render: “uncleanness of every kind.”—R.]

† [HOPES renders: “together with covetousness,” which is doubly objectionable. The wider sense of πλεονεξία is accepted by EADIE, ALFORD and ELLCOTT. The last named, however, properly objects to obliterating the underlying notion of *covetousness* and *self-seeking* which seems bound up in the word. Comp. Col. iii. 5, p. 64; and TRENCH, *Syn.* § xxiv., who links it most closely with sins of lust.—R.]

Ver. 21. **If indeed ye heard him** [εἰ γὰρ αὐτὸν ἠκούσατε].—Εἰγε, as in iii. 2, marks in a fine turn of expression a definite, undoubted fact (“that he heard him”), *particula non miruit, sed augeat vim admonitionis* (BENDEL). It is not however=“so as” (STIER). Αὐτόν is in emphatic position; “heard” denotes the beginning of the discipleship; hence it is not merely, heard of Him (LUTHER), but heard Him Himself in spirit, even though through the instrumentality of others. He is the subject of the very first instruction. Hence Paul adds:

And were taught in him, καὶ ἐν αὐτῷ ἐδιδάχθητε.—The two designations* correspond to those in Matt. xxviii. 19, 20: “disciple all nations”—“teaching them to observe all things whatsoever I have commanded you.” “In,” ἐν, is neither=περί, concerning (PISCATOR, nor ὑπό (FLATT), nor διά, by (BEZA) [E. V.], nor *illius nomine, quod ad illum attinet* (BENDEL), but an instruction not merely having its result, a being or living in Him, but in accordance with the fellowship with Him (WINER, p. 366); *in ipso=ipsi insiti et docti* are equivalent (BUCER); *doceri* is *inseri*.

As is the truth in Jesus [καθὼς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ].—“As” refers only to the instruction, to its quality; it corresponds to “not so” (ver. 20); what was there negatively and briefly indicated, is here positively expressed, and then given in detail.† “Is truth” gives prominence to the agreement of the teaching with the reality: in the instruction they hear Him really, possess Him as He is. Ἐστιν, coming first, denotes the existence, the reality, and that, too, as a present, now valid and continuing reality.

Consequens τῷ audire et τῷ doceri est τὸ discere (BENDEL): they have therefore learned, as truth is in Him. “Truth” is here opposed to the heathen “vanity;” as the latter was a self-made foundling, the former is something bestowed, real, excluding the subtleties of human origin or change of any kind. [The notion of the Greek adjective ἀληθινός is thus included by Dr. Braune. The clause setting forth the manner of the instruction (the substance follows in vers. 22–24), may be thus explained: If ye were taught so that what you received was according to what is true (true and real) as embodied in a personal Saviour. The literal rendering: “as is truth in Jesus” gives most nearly the exact force.—R.] In the expression ἐν τῷ Ἰησοῦ, the article is significant, pointing to the known Person, the personal name being chosen instead of the official title, Christ. BENDEL: *Expressius ponit nomen Ἰησοῦ. CHRISTI, ideam perfectissime et fulgidissime explevit JESUS*; this preserves the received instruction from obliteration.—The clause is, therefore, not parenthetical (BEZA, RUECKERT and others), “truth” is neither

* [ALFORD renders: “If, that is, it was Him that ye heard and in Him that ye were taught,” following MEYER in regarding both as included in “ye learned Christ,” the first clause referring to the first reception, the second to further instruction. So ELLCOTT. Perhaps ALFORD restricts the meaning too much when he explains “heard Him,” “if ye really heard at your conversion the voice of the Shepherd Himself calling you as His sheep.”—R.]

† [This view properly excludes the interpretation “inasmuch,” which Dr. HOPES here, as elsewhere, attaches to καθὼς.—R.]

agnitio Dei (BENGEL), nor *true doctrine* of Christ (PISCATOR and others), nor *true holiness, goodness* (ERASMUS, HARLESS [HODGE] and others). We should not connect "in Jesus" with what follows (HOFMANN, *Schriftbeweis*, II., 2, p. 291).

The Christian walk; vers. 22-24, a. Negative side; ver. 22, b. Positive side; vers. 23, 24.

Ver. 22. **That ye put off**, ἀποθέσθαι ὑμᾶς. —This infinitive depends grammatically on the entire thought, that they heard Him and were taught in Him, as the truth in Jesus is (BLEEK), although STIER and BENGEL are not incorrect in connecting it in sense with "I say and testify" (ver. 17); they recognise, however, "a certain reference to the nearest words" (ver. 21). The emphasis rests on the verb, coming first, which has its antithesis in "put on" (ver. 24). It is incorrect to accept a dependence on the last clause alone (MEYER) and a contrast between "Jesus" and "ye" (JEROME, HARLESS, and others), which would be indicated by an emphatic position for ὑμᾶς and the insertion of οὐτως.* In the frequently occurring figures of putting on and off the clothes to represent the external appearance from which the internal state may be inferred, it is not necessary to find an allusion to a race before which, or a baptism (of a proselyte) at which the clothes should be taken off; the context gives no warrant for either. The Lord Himself (Luke xxiv. 49) transferred into the New Testament the usage of the Old Testament in describing an instantaneous, sudden inspiration. Comp. STIER, *Words of Jesus*, vii. p. 323 f. Paul extended the figure (ver. 25; vi. 11, 14; Rom. xiii. 12, 13; Col. iii. 8, 9, 10; 1 Cor. xv. 53, 54; Gal. iii. 27; 1 Thess. v. 8). The verb includes the sense of a decided casting away, not merely a gentle putting off, since this is required of the followers of Jesus, among whom a preserving of the old man and the heathen walk is intolerable.

As regards your former way of life [κατὰ τὴν προτέραν ἀναστροφὴν]. —Κατὰ introduces that with respect to which the putting off takes place. The substantive (ἀναστροφή), like the verb, includes a course of conduct arising from a corresponding disposition, the manifestation of what is within, as Gal. i. 13; 1 Pet. ii. 11, 12; i. 17, 18 (STIER), and is more than περιπατεῖν, preparing the way for the mention of the internal disposition which should be put off. It is not enough to put off merely the former heathen (προτέραν) walk.† *Antitheton versus 23 totus* (BENGEL).

The old man [τὸν παλαιὸν ἄνθρωπον]. —"Man" denotes here the Ego (ἐγώ, Rom. vii.

9, 10; 17-21). "Old" designates that it is condemned to be put away, old over against Jesus the second Adam; hence "the old man" (Col. iii. 9; Rom. vi. 6) means the sinful Ego deranged by sin, the natural man in the corruption of his sin.* This condition is then described:

Which waxeth corrupt according to the lusts of deceit [τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης]. —The present participle denotes the present condition, which is not however a purely passive one: "which is corrupted," but in accordance with ver. 19: "which corrupts himself." It is then neither imperfect: which corrupted himself (BENGEL), nor to be taken as referring to the future judgment (RUECKERT and others); yet it is not merely—morally destroying himself (HARLESS). The antithesis is *creatum* (BENGEL) and the use of φθορά and φθειρόμενος (Gal. vi. 8; Rom. viii. 20, 21) points to the whole man, body and soul. [MEYER and HODGE refer it to eternal destruction: "which tends to destruction," but this does not do justice to the present participle, the peculiar force of which, as indicating a process not entirely passive, is brought out by "waxeth corrupt" (ELLCOTT). HODGE's objection, that "old" already expresses the idea of corruption, has no force against this description of the *progressive* character, while his own view introduces an objective element into a delineation which is strictly subjective.—R.]

The accomplishment of the corruption is more closely defined by the phrase: "according to the lusts of deceit." The corruption is accomplished in accordance with the lusts, the factors of the corruption; and these are affairs of sin, which are here personified in accordance with the power of deceiving and betraying inherent in it (Rom. vii. 11; 1 Cor. xi. 3; 2 Thess. ii. 9). The genitive, which is that of the *subject*, is not to be resolved into an adjective (GROTIUS [E. V.]) and thus weakened, nor applied merely to *error technicus* (BENGEL). The antithesis is *secundum Deum—in iustitia et sanctitate veritatis* (BENGEL).

Ver. 23. **And become renewed** [ἀνανεοῦσθαι δεῖ]. —The contrast is marked by δεῖ, which introduces the *positive* side (vers. 23, 24). The verb in the passive† points to the fact that a work and operation of God is spoken of (ii. 10; iv. 24; κτισθέντα; see Tit. iii. 5, 2 Tim. i. 9). The present refers to an operation which is not concluded in a moment, but continues. The roots of the word (νέος [recent], new) points to a becoming rejuvenated, to the beginning, the coming into being, of what was not, or not yet, or no longer; *καινός* [novus] refers to the character of that which exists, as compared with its

*[MEYER insists that ὑμᾶς forbids the dependence on εἰδόμενε, but ELLCOTT suggests that it marks a contrast, not with "Jesus," but with the "Gentiles" and their own previous condition as implied in the next phrase. The infinitive has, not in itself, but from its independence, an imperative force, as in "walk" (ver. 1): "that ye must put off." As an aorist it probably refers to the speedy and single nature of the act. The dependence on the entire preceding thought is a satisfactory solution: The substance of what you heard, were taught, when you heard Him and were taught in Him in the correct way "as is truth in Jesus," was "to put off," "that you must put off," etc.—R.]

†[ALFORD thus indicates the train of thought: "for you were clothed with it (the old man) in your former conversation." The phrase qualified the verb, not the substantive: "That as regards your former way of life you put off."—R.]

*[The reader is referred to *Romans*, p. 203; comp. pp. 235-244. The opinions there advocated are expressed in ELLCOTT's notes on "the old man:" "personification of our whole sinful condition before regeneration, opposed to the *καινός* or *νέος* ἄνθρωπος (ver. 24; Col. iii. 10) and the *καὶνὴ κτίσις* (Gal. vi. 15), or, if regarded in another point of view to the *εὖν* ἄνθρωπος (iii. 16; Rom. vii. 22).—R.]

†[The middle form of the verb is active in meaning (HARLESS), so that we must insist on the *passive* here. STIER objects that "to be renewed" is not a proper subject of exhortation. But the Apostle is giving the substance of the teaching (ver. 21), and as ALFORD well remarks: "we have perpetually this seeming paradox of *God's work* encouraged or checked by *man's co-operation* or counter-action." He renders: "undergo renewal."—R.]

former condition; ἀνακαίνω is to put away the ruins of the present condition and to supply new powers, to transfer into a condition of newness, as distinguished from the previous one. Hence we never find νέα κτίσις, but καὶνῇ, since νεότης is already implied in κτίσις. See TITTMANN, *Syn.* I. p. 60f. [TRENCH, *Syn.* (2 xviii.; *Colossians*, p. 65,) ALFORD and HODGE *in loco*.—R.] Ἀνά indicates not merely a setting up, but according to the participles in vers. 18, 19, a restitution of the original creation. The infinitive is in the same dependence as ἀποθεῖσθαι, although in these infinitives there is latent, a hortatory imperative, which comes out in ver. 25. Still this inheres in the thought, not in the form.

In the Spirit [or by the Spirit] of your mind [τῷ πνεύματι τοῦ νοῦς ὑμῶν].—The renewal, the letting themselves be renewed, is accomplished in this. The dative is one of reference, the genitive that of the subject. HARLESS says: ψυχὴ designates the immediateness of the personal life, καρδιά the same as the internal life of a human person, νοῦς is the *habitus* corresponding to this existence and life, πνεῦμα the motive power which calls forth and conditions this *habitus*. To this the organism of the human spirit corresponds. BENDEL: *spiritus mentis*, 1 Cor. xiv. 14. *Spiritus est intimum mentis*. That *inexplicitabile* coming from God (OETINGER) must be renewed, is seized by the corruption of sin, needs redemption from "the vanity of the mind." We may not take πνεύματι as instrumental on account of the genitive and understand it of the Holy Spirit (OEKUMEN, and others), nor can both explanations be combined (STIER: through the Spirit yet living in you); in that case the middle, contrary to the usage which gives it an active sense, and contrary to the Biblical view, which never speaks of men renewing themselves, is taken as reflexive. Nor is the "spirit" of man to be regarded as opposed absolutely to the "flesh," as if it could never be subject to the latter (SCHENKEL).

[The view of BRAUNE, which takes τῷ πνεύματι as a dative of reference referring exclusively to the human spirit, is accepted by most commentators. HODGE takes πνεῦμα here as the "interior life—that of which the νοῦς, καρδιά, ψυχὴ are the modes of manifestation,"—a psychological statement inferior to that of HARLESS, and probably resulting from the desire to avoid any trichotomic opinion.—MEYER has wavered in his views: adopting in the 1st, 3d and 4th eds. the usual opinion, and in the second that of FRITZSCHE, ALFORD, ELLICOTT and others. This takes the dative as instrumental, and as referring to the human spirit acted upon by the Holy Spirit (see *Romans*, p. 235), or to the Holy Spirit in a gracious union with the human spirit (ELLICOTT, 3d ed.). To this view I incline, but not decidedly. The other interpretation is open to objections both of an exegetical and psychological nature. This sense of πνεῦμα is now clearly established, and indispensable in exegesis. In fact as ALFORD says: "the πνεῦμα of man is only then used 'sensu proprio' as worthy of its place and governing functions, when it is one Spirit with the Lord." The trouble is, that this πνεῦμα would hardly be spoken of as the instrument; the answer being that a process is

described as going on, the agent being "the restored and Divinely informed leading principle of their νοῦς."—The genitive is then *possessive*.—R.]

Ver. 24. And that ye put on, καὶ ἐνδύσασθαι, is an internal act done by us, having an effect upon the walk and thus manifesting itself.—The new man, τὸν καὶνὸν ἄνθρωπον, we have as present, given, outside of ourselves, in Christ; hence Rom. xiii. 14: "Put ye on the Lord Jesus Christ."

Who after God hath been* created [τὸν κατὰ θεὸν κτισθέντα].—This marks both the reality and the character of the new man. The designation evidently points to Gen. i. 26, 27; which is even more prominent in the parallel passage, Col. iii. 10 ("after the image of Him that created"). Comp. 1 Pet. i. 15. It should be noticed that this qualification compels us not to take "new man" as exactly=Christ; for He is not "created," but rather "God, the image of Him who creates," after whom (κατὰ) the new man is created. Hence we should refer it to the new human personality as respects Christ, which the Christian should become. Thus in the Epistle to the Colossians we find: τὸν νέον τὸν ἀνακαυόμενον, the young, tender, newly born, which is renewed, developed in contrast with the previous one. The creation of the protoplast is however merely recalled; the expressions are borrowed from it, to designate the new creation taking place in Christ and to put it in relation to the first.†

In righteousness and holiness of the truth [ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας].—This characterizes the new man and sets forth the distinguishing marks of its character; the preposition adjoining to "created" that in which the created man appears, with which he is endowed, equipped. The Apostle proceeds from without to within. The two notions are united together and applied to God (Rev. xvi. 5), to men (1 Thess. ii. 10; Tit. i. 1; Luke i. 75), ὁσιος is predicated of God (Rev. xv. 4), of Christ (Heb. vii. 26; Acts ii. 27; xiii. 35), of men (1 Tim. ii. 8). Ὁσιότης refers to the inmost nature, the disposition, the immaculate purity of love (i. 4; v. 27; Heb. vii. 26), δικαιοσύνη to the action and mode of dealing, which keeps all relations within the bounds of truth and right (STIER). TITTMANN, *Syn.* I. 25 ff. Here we may not apply the frequent usage of Plato, who joins both notions, of which Philo says: ὁσιότης μὲν πρὸς θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπων θεωρεῖται. MEYER regards δικαιοσύνη as moral rectitude in itself, ὁσιότης specially in reference to God. SCHENKEL takes the former as respecting the world, the latter God; the latter is evidently op-

*[Not created in the case of each individual believer, but created once for all (*initio rei Christianae*, Bengel) and then individually assumed" (ELLICOTT). Comp. *Textual Note* 6.—R.]

†[The doctrine of the restoration to us of the Divine image in Christ, as here implied, is not to be overlooked. MUELLER, *Lehre von der Sünde*, II. p. 485 ff., denies any allusion to it here, but on insufficient grounds, as indeed he himself virtually allows. Not the bare fact of Gen. i. 27, but the great truth which that fact represents is alluded to. The image of God in Christ is a far more glorious thing than Adam ever had, or could have had; but still the κατ' εἰκόνα θεοῦ—κατὰ θεόν, is true of both" (ALFORD). Comp. *Colossians*, p. 68.—R.]

posed to "uncleanness" (ver. 19) and the former to "wantonness" and "greediness." [So STIER and ELLICOTT.] The genitive sets forth the ground of both; "the truth" is personified, like "love" (ver. 22), the cause of the righteousness and holiness; out of the eternal Divine basis of truth springs the ethical personal life, which is conditioned by this as true: without this man would lapse into "vanity" (ver. 17). LUTHER incorrectly renders the genitive by an adjective: in real righteousness and holiness. [So CALVIN, BEZA, HOLZHAUSEN and the E. V., while PELAGIUS explains: "in the truth," *καὶ ἐν ἀληθείᾳ* (the reading of D. F. and some fathers). There seems to be an antithesis between "truth" here and "deceit" in ver. 22 (HODGE, EADIE and others), which suggests that the notion "real" is prominent here.—R.] It is incorrect to take the preposition as instrumental (MONYS), or as = *ergo*. The new man is not created by this ethical quality but by God, nor is this the end, but the accompanying gift of this creation, as is manifest in Christ, to whom this belonged from the beginning, not becoming His in the course of His life.

[OLSHAUSEN's remarks are generally accepted: "*δικαιοσύνη* betokens a just relation among the powers of the soul within, and towards men and duties without. But *δοσιότης*, like the Hebrew *דִּשְׁדֻּשׁ*, betokens the integrity of the spiritual life, and the piety towards God of which that is the condition. Hence both expressions together complete the moral idea of perfection. As here the *ethical side* of the Divine image is brought out, Col. iii. 10 brings out the *intellectual*. The new birth alone leads to *ἐπίγνωσις*: all knowledge which proceeds not from renewal of heart, is but outward appearance; and of this kind was that among the false Colossian teachers. On the other hand, in Wisdom ii. 23 the *physical side* of the Divine image is brought out." ELLICOTT deems the last reference somewhat doubtful.—R.]

DOCTRINAL AND ETHICAL.

1. *The nature of the heathen life* is "vanity of the mind." This designates the *type* of the natural character among Jews and Christians. ["The ethical and religious element of their life was unsatisfactory and cheerless, alike in worship and in practice, the same as to present happiness as to future prospect, for they knew not man's chief end" (EADIE).—R.]

2. The "vanity of the mind" is the result of a fall from a previous possession and enjoyment of original gifts, which is accomplished in a two-fold series of acts reciprocally requiring and furthering each other; the intellectual and moral side of man's nature being in turn solicited, and thus roused in selfishness, it is ever further removed from the truth in God and from the God of truth. Indeed, the result, the vanity of the mind, is itself capable of increase and must develop into extreme corruption, if aid does not come and a retrograde movement begin.

3. *The intellectual and moral side of man* require and promote each other. The Reason cannot remain healthy and clear, or susceptible, as from the beginning, if the will is or becomes warped

or weakened. The obscuration, weakening of the Reason necessarily enters with the enfeebling and confusion of the will. The Apostle comprises both under the term *πνεῦμα** (ver. 23); the former he designates *νοῦς* (vers. 17, 23), *διάνοια* (ver. 18); the latter *καρδία* (ver. 18). The Apostle Paul places the initiative in the lusts (ver. 22: "corrupted according to the lusts of deceit"), as Luther sharply indicates in his incorrect translation (which corrupts itself through lusts in error). The perverted will, executing what is wrong, makes the understanding a sophistical attorney, a crafty counsellor for its unrighteousness.

4. *The factors of corruption* are three: *God*, who hardens (Exod. iv. 21; vii. 3; xiv. 4, 8; Jno. xii. 40; Rom. ix. 18; i. 24), *man* himself (1 Sam. vi. 6; Ps. xc. 8; Heb. iii. 8), the *surrounding circumstances*, through which and under which it takes place (Gen. vii. 13; viii. 15; Heb. iii. 13). According to the context man is here described as the cause of the corruption (ver. 19), because personal guilt and the evoking of self-activity is treated of, while in Rom. i. 24 God is termed the Author in the same matter, since there the final and deepest ground is touched upon. Usually its consummation appears as a history, which is pragmatically sketched by the external circumstances, the Power above the man and the concealed doings within him not being brought into prominence. What comes to pass is never loosed from the dealings of God and His holy rule, nor from the consent and opposition of man or without the influences of historical circumstances and persons. Consider, however, that thy guilt is at once God's punishment and thine own guilt, and forget not that the two appear together as a developing history.

5. *The dangerous element of sin* is the deceit of lust, which plays the role of pleasure, and is not really *ἡδονή*, but *πλοῦσις* and *σπείρει*. This is God's appointment, that what is unholy should be unwholesome, as wrong is ill; the lustful one, turning away from God, naturally ruins himself, which is possible only in self-deception.

6. *Renewal* is not accomplished by man in his own strength, but only in the acceptance and use of the vital strength promised and imparted to him with justification, hence in the appropriated power of God, in the strength of Divine life. *Comp. notes 8, 10.*

7. *Renewal* too, like corruption, has its history. As the latter proceeds from *ἀνομία* to *ἀνομία*, even to the end, *θάνατος* (Rom. vi. 19, 21), so in the former advance is made from hearing Christ to being taught in Him, from the scholar to the friend, the intimate of Christ, and from the servant of God, who permits himself to be thus termed, to heirship and participation in His kingdom. [Comp. *Ezegetical Notes* on ver. 23.—R.]

8. *The beginning of the Christian walk* is the putting off the previous vices (ver. 28-32), and

* [Whatever view may be taken of ver. 23, or whatever psychological distinctions may be allowable in the exegesis of the New Testament, there is nothing here or elsewhere to indicate that man has a "spirit" unenslaved by the "flesh," unaffected by the fall. The natural state is the more awful, because the "spirit," the higher part, the point of connection with Divine influences, is under the dominion of sin.—R.]

from resistance, even if with feeble result, advance is made to victorious crucifixion of the flesh and its lusts (Gal. v. 16, 17, 24).

9. In this too *knowing* and *willing* stand in reciprocal action conditioning each other: learning Christ and putting on Christ, Christian science and Christian life. Theological faculties and the Church of Christ belong together. No knowledge should sunder itself from life, nor the science of Theology from the Christian Church. Where faith in Christ is not active, the scientific culture of individuals and churches will fare badly enough.

10. *The vital power of faith* must in the moral life-process prove itself real (*της ἀληθείας*) and permeate the whole mode of life (*ἐν δικαιοσύνῃ*) from within to without (*ἐν δόξῃ*) and thus manifest itself in the walk. Faith, in itself a moral act, must prove itself in an ethical life-process.

[11. "This passage is of special doctrinal importance, as teaching us the true nature of the image of God in which man was originally created. That image did not consist merely in man's rational nature, nor in his immortality, nor in his dominion, but specially in that righteousness and holiness, that rectitude in all his principles, and that susceptibility of devout affections, which are inseparable from the possession of the truth, or true knowledge of God. This is the Scriptural view of the original state of man, or of original righteousness, as opposed, on the one hand, to the Pelagian theory, that man was created without moral character; and, on the other, to the Romish doctrine, that original righteousness was a supernatural endowment not belonging to man's nature. Knowledge, and consequently righteousness and holiness, were immanent or con-created in the first man, in the same sense as were his sense of beauty and susceptibility of impression from the external world." HODGE.—R.]

HOMILETICAL AND PRACTICAL.

Deal earnestly with the conduct of those committed to you, as did the Apostle, and take care that none of your children can say: Father and mother have not told me of it.—Much depends upon this, that every one in his circle and place bears witness against the walk of the natural character and in favor of Christian conduct.—Consider, no one is lost except through his own fault; but perhaps through yours too!—Sin binds the will, so that it is not free, and blinds or darkens the Reason, so that it is not healthy. The two faculties act and react upon each other; it is madness for a sinner to boast of a sound reason. It is a fearful truth however, thou wilt have life, enjoy the world and yet thou destroyest thyself, most certainly thy soul at least. Where God's life and gift, peace and pure pleasure of the heart is wanting, there man wastes himself away, grasping in darkness for light, in emptiness for fullness, in apathy for life, aiming at these, and yet, at last, comfortless and unsatisfied.—Hold to Christian instruction and constantly try, whether thou art learning Christ: He is the measure of all truth.—Never forget: He is the Light; whose is athirst, let him come

to Him—and drink! You may know everything in the world, but not knowing Him, thy knowledge is nothing; you may know nothing of the world, knowing Him, trusting in Him, thy knowledge is rich.—The toil of self-denial and denial of the world cannot be spared you; but begin in the centre, in thyself, thy will and heart. What avails external alteration: that is by no means growing better. One must not be ever setting the tools and the plough in order; draw furrows through the field of thy heart and sow good seed therein, thus wilt thou reach the harvest and the harvest home. The sun makes the Spring and rejuvenates the earth, not single sunbeams, however, but the sun itself ever mounting higher, ever working longer. So Christ, who renews thee. Look how Peter with his sanguine temper became the rock-man, became constant, and John with his choleric disposition (Mark iii. 17; Luke ix. 54) was renewed into the Apostle of energetic love.

STARKE:—The natural knowledge of God is not the right one, and is far from sufficing for salvation, 1 Cor. i. 21.—The origin of all our sins is the "vanity of the mind" and the darkened understanding. We do not understand what the true good is, nor how we can attain to it. If we are to be helped, we must be helped in these respects, else a hardening results, and we become at last "without feeling."—All, even the best, in man is corrupted by nature, accordingly nothing is to be expected from his own strength.—Mark, man, the stripes of thy conscience, they are a favor from God; despise them not, lest thy heart be gradually led by the deceit of sin into obduracy.—He who does not live devoutly has not rightly learned or heard Christ.—In Christ Jesus is the truth, not a doctrine merely, but a righteous life, and this truth consists in a putting off of the old man and a putting on of the new.—He who rightly knows Christ, must, to honor Him, live holily.—It is a sheer impossibility to be a Christian and to be willing to continue walking in heathenish lusts.—Through a long habit of sinning, the understanding at length becomes so darkened, the conscience so insensible, the will so stubborn, that the man no longer perceives the danger of his sinful condition, has no more conscience about sin, and no desire to desist from sin.—Where sin began, there repentance must begin.

RIEGER:—The understanding would otherwise be a pre-eminent ornament of man, but it too has suffered much from the inroads of sin.—A proper character begins in us with the knowledge and confession of the might of sin, how it has clung to us from the time of our birth and extended itself as an old man over all our powers and members.

HEUBNER:—Where the will is corrupt, the understanding is darkened; blindness is the result of hardening.—Heathenism is life without God, Christianity life from God.—The Christian must ever begin anew and at the same time afresh. Daily repentance is needed, if we know the weakness, impurity, inconstancy of our hearts.—We will be ever seeing remnants of the old man appearing and returning here and there, and then a putting off of the old and putting on the new man is at once necessary again,

and a purging process must be begun as in the case of sick people.—There is no more certain sign of an unspiritual mind, than the question: What then is so bad in me? Am I then so entirely unlike the image of God?

PASSAVANT:—The history of the heathen of all ages and countries is a history of such vanity of mind, and of vanities; and all this vain character and action is renewed, re-decked and increased in the history of the character and doings of the heathen now-a-day, of the unbelieving and God-forsaken in Christendom. In the latter case the guilt is indeed greater, the injury deeper and the vanity worse.—This story of the origin of all heathen character and action, and of all idolatry in the world, repeats itself in every heart, which permits itself to be led through lustfulness and vanity of the mind away from the only true God into unbelief, disobedience and ingratitude. The will becomes perverted and evil, seducing in its turn the understanding and all the senses of man; and the mind, when it has once become false and vain, seduces in turn the impure heart, which has forsaken truth and faith; and here, in this impurity is the damnable ground and beginning of all ignorance and obduracy. That which is most exalted in us, which shall inherit immortality, our most beautiful, thinking, poetizing, loving, that which moves our whole heart and soul, what is inmost and most intellectual, our most profound life, our "spirit" itself must be renewed within us.

STIER:—The natural man in the vanity of his mind chooses what is void, empty and perishing, instead of what is Divinely real. Lust and deceit are akin.—Hearing, learning, becoming learned, are the three orderly degrees.—Man, corrupt by nature, destroys that which was created, God's Spirit in our spirit breaks anew the first creation. Once for all in the *Person of Christ* is that created and prepared for us, which we are to put on.

GERLACH:—The lusts paint joy for us and then bring misery, place man in opposition to his Creator, his eternal destiny, himself, making out of the whole character a lie.

ZIEL: *The heathenish nature in our Christian congregations of to-day.* From the text (vers. 17-32) we may perceive as in a mirror: 1) In what inward character of the heart (vers. 17-19), 2) in what outward form of the conduct it still manifests itself among us (vers. 23-32). *Conclusion:* To extirpate it by the roots, each one for himself, puts and must put it away from him.

On the Epistle for the 19th Sunday after Trinity, iv. 22-28.—**LANOBEIN:** How it is chiefly shown in social life, that something really new is born within us? When there is found, 1) in our mouth, instead of a lie, the truth, 2) in our heart, instead of wrath, placability, 3) in our hands, instead of unjust property, the gift of mercy.

THOLUCK: The virtue of Christian love of truth. 1. How does it manifest itself *a)* toward God, *b)* toward our neighbor, *c)* towards ourselves? 2. How do we attain to it? *a)* Through the consciousness of the continued presence of that eye, which sees in secret and to which a lie is an abomination, *b)* by taking the right standard, the Word of God.

F. A. WOLF: On the proper conduct of all in authority for the promotion of fidelity and probity in their subordinates. 1. Strict love of truth. 2. Forbearing earnestness in discipline and admonition. 3. Zeal for the public good in our own place and calling.

FLOREY:—A new man, a new life! 1) In words of truth, 2) mastery over the passions, 3) blamelessness in walk, 4) turning away from what is unjust, 5) activity in one's calling, 6) brotherly love in the heart.—Some principles for Christian parents in the education of their children 1. To convince them of the evil nature of their hearts. 2. To be helpful to the renewal of their mind in the Holy Ghost (Baptism, Home, School, Church). 3. To contend against their darling sins (lying, quick temper, slandering, purloining, tattling) and to help to the opposite virtues.

BRANDT: The new man in Christ. 1. Truthfulness his ornament. 2. His heart breathes love. 3. He allows himself to be guided by benevolence and trustfulness. 4. Faithful and honorable, is his watchword.—A rich harvest blessing is an urgent demand to put off the old man and to put on the new. Without this 1) we do not fulfil the design of God in bestowing this blessing, 2) with all our thanksgiving we cannot please God; 3) we are in danger of turning the blessing into a curse.

SPITTA: Believing and pious Christians should not walk as the heathen. 1. How the heathen walk. 2. Why Christians should not walk thus? 3. How they show proper earnestness in this.

GENZKEN (*Preparatory discourse*): The blessed barter (after Matt. ix. 16 f.). The old ragged mantle of the old man is cast away (the web of lust and error); 2. The Lord Jesus is put on (the garment of righteousness and honor).

[**EADIE:** Ver. 17. In the case of the heathen, all the efforts and operations of their spiritual nature ended in dreams and disappointment.—Ver. 18. Deep shadow lay upon the Gentile mind, unrelieved save by some fitful gleams which genius occasionally threw across it, and which were succeeded only by profounder darkness. A child in the lowest form of a Sunday School, will answer questions with which the greatest minds of the old heathen world grappled in vain.—There could be no light in their mind, because there was no life in their hearts, for the life in the Logos is the light of men.—Ver. 19. Self-abandonment to deeper sin is the Divine judicial penalty of sin.—Self was the prevailing power—the gathering in of all possible objects and enjoyments on one's self was the absorbing occupation. This accompaniment of sensualism sprang from the same root with itself, and was but another form of its development.—Ver. 20. Once dark, dead, dissolute and apathetic, they had learned Christ as the light and the life—as the purifier and perfecter of His pupils.—Ver. 22. This deceit is not simply error. It has assumed many guises. It gives a refined name to grossness, calls sensualism gallantry, and it hails drunkenness as good cheer. It promises fame and renown to one class, wealth and power to another, and tempts a third onward by the prospect of brilliant discovery. But genuine satisfaction is never gained, for God is forgotten.—Ver. 24. While this spiritual creation is God's

peculiar work—for He who creates can alone recreate—this truth in Jesus has a living influence upon the heart, producing, fostering, and sustaining such rectitude and piety.—R.]

[SCUENKEL:—The characteristic marks of heathenish disposition: 1. Darkening of the mind, where the knowledge of what is Divine is concerned; 2. Hardening of the heart, where the repression of their own evil lusts is concerned.—Lust and greed the two fundamental sins of the natural man: 1. Their internal con-

nection; 2. Their external difference.—To learn Christ 1) the Christian's first duty, 2) his highest wisdom.—The seal of true Christianity is the *new birth*; for 1) where this is wanting, all good works are but *seeming*, and 2) where it is present the life with good works must really be *seeming*.—The deceit of sin and the truth of redemption: 1. Sin corrupts man under the deceitful representations of evil lust; 2. Redemption heals man by restoring his original truth in righteousness and holiness.—R.]

b. Special trails of the new walk.

CHAP. IV. 25-32.

25 Wherefore putting [having put] away lying [falsehood], speak every man truth [speak ye truth each one] with his neighbor: for we are members one of another.
26 Be ye angry [Be angry],¹ and sin not: let not the sun go down upon your wrath
27, 28 [irritation]:² Neither [Nor yet]³ give place to the devil. Let him that stole [who stealeth] steal no more [longer]: but rather let him labor, working with *his* hands⁴ the thing [that] which is good, that he may have to give [impart] to him
29 that needeth [who hath need]. Let no corrupt communication proceed out of your mouth, but that which [whatever] is good to the use of edifying [for the building up of the need],⁵ that it may minister [give] grace unto the hearers [to those who
30 hear]. And grieve not the Holy Spirit of God, whereby [in whom] ye are [were]
31 sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and
32 clamor, and evil speaking, be put away from you, with all malice: And be [become]⁶ ye kind one to another, tender-hearted, forgiving one another [each other], even as God for Christ's sake hath forgiven [in Christ forgave]⁷ you.⁸

TEXTUAL AND GRAMMATICAL.

¹ Ver. 26.—[*Ÿ* is omitted for the sake of euphony, and is inserted in ver. 25 for the same reason.—On the other changes see *Exeg. Notes*.—R.]

² Ver. 26.—[The article *τῷ* is omitted in *N*.¹ A. B.; rejected by Lachmann, Meyer, bracketed by Alford, but on the authority of *N*.³ D. F. K. L., fathers, retained (as in *Rec.*) by most editors. The probability of its being omitted because the substantive was defined by *ὁ μὴ* is very great.—R.]

³ Ver. 27.—[Instead of *μὴτε* (*Rec.*), a few cursives, Chrysostom) most modern editors accept *μηδέ* on the authority of all our MSS. (*N*. A. B., etc.).—On the grammatical objection to the former reading, see *Exeg. Notes*.—Nor yet, see Ellicott's note on the translation of 1 Thess. ii. 3.—R.]

⁴ Ver. 22.—[The variations are great: 1. We have the long reading *ταῖς ἰδίας χερσὶν τὸ ἀγαθόν* (*N*.¹ A. D. E. F. G., many versions), accepted by Lachmann, Tischendorf (ed. 1), Wordsworth, Eadie, Ellicott and others; the same words appearing with *τὸ ἀγαθόν* coming first in K. and some cursives. 2. In many authorities *ἰδίας* is omitted, and there is a strong suspicion of its interpolation from 1 Cor. iv. 12. Here too there is variety in the order; *N*.² B. some fathers read: *ταῖς χερσὶν τὸ ἀγαθόν* (Meyer, Alford, 4th ed.), while the order is reversed in the *Rec.*, L., majority of cursives, many fathers (Griesbach, Scholz, Tischendorf, eds. 2, 7). 3. We have besides two briefer readings, almost wholly conjectural, though each claims a Father in support: the one *ταῖς χερσὶν* alone (regarding *τὸ ἀγαθόν* as interpolated from Gal. vi. 10), the other *τὸ ἀγαθόν* alone.—It will be seen then that the evidence strongly sustains the position of *τὸ ἀγαθόν* at the end of the clause; accepting this, the only other question deserving attention is the genuineness of *ἰδίας*. The mass of authority is in its favor, but very good authorities omit it. The internal evidence seems to be against it, for it may have been inserted from 1 Cor. iv. 12, and the special force attached to it by Ellicott (see *Exeg. Notes*) scarcely amounts to an argument for retaining it.—Braune's preference is rendered uncertain by an evident typographical error, but he rejects *ἰδίας*.—R.]

⁵ Ver. 29.—[D¹ F., some fathers read *πίστεως* instead of *χρείας*; an evident correction.—*Give* is more literal than *minister*, which at the same time puts upon *grace* the sense of "Divine grace," *hearers* too is somewhat too technical in its present use.—R.]

⁶ Ver. 32.—[B. and some minor authorities omit *δέ* (Lachmann), while *οὖν* is found in D¹ F. G., both readings probably due to a misapprehension of the relation between vers. 31, 32.—*Become* is more exact than *be*; *each other* (*ἑαυτοῖς*) than *one another*.—R.]

⁷ Ver. 32.—[Never was the E. V. more unfortunate in its rendering of the phrase *ἐν Χριστῷ*.—The aorist requires here: *forgave*.—R.]

⁸ Ver. 32.—[B. (according to Alford's personal inspection, not B³) D. E. K. L. and a number of minor authorities read *ἡμῖν*; accepted by Lachmann. But *N*. A. F. and other authorities support *ὁ μὴ*. The probability of an alteration from *γ*. 2 has decided most recent editors of the correctness of the second *person*.—R.]

EXEGETICAL AND CRITICAL.

The general basis: no lie but the truth (ver. 25); the special points as respects *disposition* (vers. 26, 27), as respects *work* (ver. 28), word (vers. 29, 30); comprehensive conclusion (vers. 31, 32).

Ver. 25. *The general basis.* Wherefore, *δὲ*, gives the connection with what precedes ("no longer walk as the rest of the Gentiles walk"), and, as the exhortations with their positive and negative sides show, with special reference to vers. 22-24. Hence immediately: **having put away falsehood**, ἀποθέμενοι τὸ ψεῦδος.—According to Ps. cxvi. 11 ("all men are liars"); Lxii. 10; Rom. iii. 4, the first duty of every natural man is to put away the lie, especially as the connection with the kingdom of darkness is thereby indicated. For the devil is the liar from the beginning, who slew man, leading him away out of the truth of life in God (Jno. viii. 44). Hence [the abstract]* τὸ ψεῦδος, which is not τὸ ψευδῆσαι, not=lies (LUTHER); it is the opposite of the "truth as it is in Jesus." Comp. I Jno. ii. 4; iv. 20; v. 10. It does not occur then, because it is the principal spiritual sin of heathenism and has as its result a darkening of the spirit (SCHENKEL). This requirement is of deeper scope than to allow it to be said that even heathen ethics could designate and forbid this as sin.

Speak ye truth each one with his neighbor [λαλεῖτε ἀλήθειαν ἑκάστος μετὰ τὸν πλησίον αὐτοῦ].—This exhortation is [a reminiscence] from Zech. viii. 16 (LXX.): λαλεῖτε ἀλήθειαν ἑκάστος πρὸς τὸν πλησίον αὐτοῦ. The article is wanting with ἀλήθειαν, in order to mark that not the complete, entire truth is to be spoken; that cannot be done at the beginning; only let what you do say be true. Paul substitutes the preposition μετὰ for πρὸς, in order to give special prominence to the intercommunion in the speaking with each other [STIER] and to bring to mind the *Christian* brother, as the context requires. The reference is not to "neighbor" in the wider sense, to all men. The Apostle is treating of the Church of Christ.

For we are members one of another [ὅτι ἐσμὲν ἀλλήλων μέλη].—This is the motive: to be members one of another and to believe one another, how contradictory (MEYER)! *Est enim monstrum, si membra inter se non consentiant imo si fraudenter inter se agant* (CALVIN). Christians are "members one of another," not merely members of the body of Christ, but each has to do for the other, to give to him, as well as to receive from him and permit him to do in return. The reciprocal ἐπιχρησία of speaking the truth (STIER) is marked. It is entirely similar to Rom. xii. 5-8; I Cor. xii. 15-27.† The

passage is full of significance, not inexact (GROTIUS, RUECKERT and others), and is not to be applied to the Gentiles and the Jews, as is done even by BENDEL.

THE PARTICULAR POINTS: a.) *As respects the disposition: anger without sin*, since in the Church so great occasion to anger especially is given to the Christian with his natural man, and the fellowship is so easily disturbed thereby, and the Christian himself corrupted; vers. 26-27.

Ver. 26. **Be angry and sin not** [ὀργίζεσθε καὶ μὴ ἁμαρτάνετε].—The first verb is to be taken as imperative, in this series of imperatives (vers. 25-32). This is further required by the circumstance, that it is a citation (Ps. iv. 5:

אֲנִי וְאֵלֹהֵי יִשְׂרָאֵל translated by the LXX. precisely as Paul here writes it): the original and the Greek version are undoubtedly imperative. The passage in the Psalms is rendered by LUTHER: Be angry, so that ye sin not; this passage: Be angry and sin not. The sense is evidently equivalent to ὀργιζόμενοι μὴ ἁμαρτάνετε (WINER, p. 292), which not only states the case in which they would become angry, but also expresses that the anger is allowed, aye commanded and righteous. This is only the more strongly marked by the two imperatives joined with καὶ, the second of which only is negative (ui); accordingly Paul used this form, this citation.* The original text in the Psalm, in which the main matter is the transformation of the angry quousque tandem to rest and gentleness, is correctly rendered by the LXX. (HENGSTENBERG, HITZIG, STIER, against EWALD, HARLESS and others). It can only be affirmed that Paul did not wish to prove anything by the citation (HARLESS); he wishes only to use the words of David, but does not use the words of the LXX. to strengthen those which they are acquainted with; it is incorrect to suppose that nothing depends on the sense of the original passage (RUECKERT). The Sacred Scriptures, which speak of the wrath of God, showing us Christ in anger at the cleansing of the temple (John ii. 13-16; Matt. xxi. 12, 13), do not reject anger: Jas. i. 19, 20; Rom. xii. 19; Eccles. vii. 9. So here, for we do not read: Do not be angry and sin, the negative cannot be moved forward so as to qualify the first verb (WINER, p. 460). Hence we need not accept an unwilling permission of anger (DE WETTE, WINER); in that case ἀλλά would be found in place of καὶ. Nor is "be angry" in accordance with an assumed Hebraism to be taken *conditionaliter* on account of the connection with a following imperative (RUECKERT, ZYKO, *Stud. u. Krit.*, 1841, p. 690), [HODGE apparently]; that would really mean: if ye are

analogy that may be derived from the body (Chrysostom), but on the deeper truth that in being members of one another we are members of the body of Christ."—ELLIOTT. The analogy CHRYSOStOM draws is striking, however, and deserving of notice: "If the eye were to spy a serpent or a wild beast, will it lie to the foot?" *de.*—R.]

* [This is perhaps the view now generally received. Both imperatives are jussive; anger is not only allowable, but commanded in certain cases, yet the Apostle forbids the joining of sin with it; in so doing the emphasis resting on the second imperative obscures the jussive force of the first one, rendering it rather *assumptive*: Be angry (for this must be so) and do not sin. So RADLIE, ALFORD, MEYER, ELLICOTT and others.—R.]

* [Notice the frequent use of abstract nouns, almost personifications, in this chapter. Here "the vice and habit of lying" is meant, which is a chief characteristic of the "old man," a natural and immediate result of the essential selfishness of sin. The aorist participle is preferred here (= having put away), "because the man must have once for all put off falsehood as a characteristic before he enters the habit of speaking truth" (ALFORD).—R.]

† ["The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or on any

angry, ye will not sin. The limitation of "sin not" to reconciliation (HARLESS), to the exclusion of enmity against others (ZRO), is incorrect because not in accordance with the context. The acceptance of an interrogation (GROTIUS: are ye angry?) is inadmissible on account of the quotation.

Let not the sun go down upon your irritation [ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν].—This thought is occasioned by the citation (Ps. iv. 5) and the matter itself. There is also in the expression "let not the sun go down," a reminiscence of Deut. xxv. 13, 15, according to which the poor man should receive his cloak, given in pledge, and wages should be paid before sundown. There is no reference to the Pythagorean precept to be reconciled before sunset; and quite as little to Christ, the Sun of Righteousness (AUGUSTINE), certainly none to the Reason (LOMBARD). The [non-classical and rare] word *παροργισμός* occurs only here; it is related to *παροργίζεσθαι* (Eph. vi. 4; Col. iii. 21; Rom. x. 19), meaning the anger aroused in us, the being or becoming angry, which should not continue, nor be carried about and nourished. *Affectus noctu retentus alte insidet* (BENGEL). Anger thus becomes hate, rancor. What is right towards the occurrence, viz., being angry, should not when that is past, be retained against the person, who remains. The preposition *παρά* does not indicate something wrong (ZANCHIUS), [WORDSWORTH], and the article, marking the momentary being angry, connected with *οργίζεσθαι*, is not incorrect (STIER). [Comp. Textual Note 2. ALFORD brackets the article, suggesting that the omission gives the sense "upon any παροργισμός." The word irritation preserves the reference to occasion given indicated by *παρά*, and at the same time distinguishes (in English) from the "wrath" which is forbidden in ver. 31.—R.]

Ver. 27. Nor yet give place to the devil [μὴ δὲ δίδοτε τόπον τῷ διαβόλῳ].—*Μὴ δὲ* is disjunctive and adds something new (Matt. vi. 25); while *μῆτε* is adjunctive, adding something which belongs to the foregoing (Matt. v. 34-35). Comp. WINER, p. 457.* Besides not sinning by prolonging wrath, they should not sin by giving place to the devil. *Δίδοτε τόπον* designates, as in Rom. xii. 19, affording free play, wide space, of course in the heart. But to whom? to the devil, as in vi. 11; 2 Tim. ii. 26, even though it does not elsewhere occur in this sense in Paul's writings, but more frequently describes slanderers, or a slanderous manner (1 Tim. iii. 6, 7, 11; Tit. ii. 3).† The antithesis is found in ver. 30. Hence it does

not mean: the blasphemer (LUTHER and others) or talebearer, as many hold. Nor is the verse to be applied to social life (HARLESS); the context requires a reference to individuals. Sinful anger brings even the Christian's heart into the power of Satan, from whom he was freed, destroying the fellowship with the Redeemer and His grace.

Ver. 28 b. As respects work: Honesty reaching to benevolence. Let him who stealeth steal no longer [ὁ κλέπτων μηκέτι κλεπτέτω].—Ὁ κλέπτων, which is neither—ὁ κλέψας, nor —ὁ κλέπτης, marks the act or the action, not the character; hence it is stronger than "him who stole," and weaker than "the thief." Comp. WINER, p. 331. LUTHER is therefore incorrect [rendering as in E. V.]; BENGEL also: *qui furabatur*, adding however: *præsentī hic non excluso*.* The notion of stealing, however, must not be limited here by the definition of criminal law and police regulation, but be conceived of from the stand-point of Christian ethics, as in the case of the eighth commandment. That deportment of the natural man over against the possessions of his neighbor, which ought to be overcome, is here treated of. It is incorrect to suppose idle habitual thieves are meant (SCHENKEL).—In the Christian ethical sense there is added: *μηκέτι κλεπτέτω*. Hence it is unnecessary to inquire why nothing is said of restitution (MICHAELIS), and the opinion that this exhortation is unsuitable, because it does not correspond with the Apostle's strictness (DE WETTE), is not pertinent. The Apostle's strictness and the Christian view follow immediately:

But rather let him labor, working with his hands that which is good [μᾶλλον δὲ κοπιᾶτω ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν. See Textual Note 4.].—*Μᾶλλον δὲ* gives prominence to the antithesis. With the emphatically placed *κοπιᾶτω* Paul includes laziness and idleness as the beginning and ground of theft (BENGEL: *sæpe furtum et otium sunt una*), and all the more decidedly by designating as the antithesis: "working with his hands that which is good." The participle denotes the active, assiduous performance, corresponding slightly with *ἐργασία*, ver. 19 (STIER); it is not earning, gaining, as the object is not external possessions, or handicraft, trade (MEYER, DE WETTE). BENGEL is excellent: *Antitheton ad furtum, prius manu piceata* (i. e., hands to which whatever comes near sticks as to pitch, *pix*) *male commissum*; on "with his hands" (the hands of the thief), he adds: *quibus ad furtum abusus erat*.† Rom. vi. 19.

* [EADIE: "Some, shocked at the idea that any connected with the Ephesian Church should be committing such a sin, have attempted to attenuate the meaning of the word." So JEROME, CALVIN, and HODGE who accepts the past tense. But such sinners may yet have been in the Church. See 1 Cor. v. 1; 2 Cor. xii. 21. In the service of the Reformed Church for the ordination of Deacons, this gloss occurs: "Let him that stole (or who hath been burdensome to his neighbor)," as an admonition to those who too long depend on the charities of the Church.—R.]

† [ELLIOTT retains *idēas* and says: "The thievish man lives by the labors and hands of others: he is now himself to labor, and with his own hands, not at τὸ κακόν, but at τὸ ἀγαθόν." But such an antithesis seems doubtful. The verse is better explained thus: He who steals (whether a thief or a so-called "business-man") should stop this, and go to work, to real labor. The participial clause then adds how: let him

* [In addition to the critical grounds for rejecting *μῆτε*, the grammatical objection should be noted. *Μῆτε* here would presuppose another *μῆτε*, while *μὴ* precedes. The sequence is therefore abnormal. MEYER suggests that it might occur, if the second member were an after-thought, but it never does occur in Paul's writings. This verse is therefore connected with the preceding, but as an affirmative sentence would be through *δε*.—R.]

† [In two of these instances the meaning is: the devil, in the other two, without the article, it may mean *slanderous* (as an adjective applied to women in both cases). MEYER is probably right in affirming that the substantive *διαβόλος* in the New Testament *always* means: the devil. So HODGE, ALFORD and ELLICOTT. "A name derived from the fearful nature and, so to say, office of the Evil One."—R.]

The hands should now do the good, that in its proper time and place must be done; then there will not be wanting something to bestow upon the needy.

That he may have to impart to him who hath need [ἵνα ἐχῇ μεταδιδόναι τῷ χρείαν ἔχοντι].—"That he may have" sets forth the purpose, not of him who labors, as if the work should be done on this account, but of the exhorting Apostle, the ruling Lord.* He should have something to give (μεταδιδόναι), for "we are members one of another" (ver. 25). This should take the place of stealing. "To him who hath need," to him from whom recompense is not to be expected. Instead of stealing there is required an honesty and activity, which impels to beneficence. Whether the question about restitution is necessary and ethical earnestness and depth are missed here—is evident enough. See *Doctr. Notes*.

c. As respects speech: no foul word, but gracious discourse tending to edification; vers. 29, 30.

Ver. 29. Let no corrupt communication proceed out of your mouth [πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκ πορεύεσθω].—The subject: πᾶς λόγος σαπρὸς is assumed as present in the mouth of the readers while the predicate forbids: let it not proceed out; not one such should be expressed, v. 5; John iii. 16; 1 John ii. 21. [Literally: "let every foul saying not come forth."—R.] See WINER p. 162 f. BENGE: *si jam in lingua sit, resorbete*. Σαπρὸς, from σήπω, σαπῆναι, spoiled by putrefaction, corrupt, used of fishes (Matt. xiii. 48), of fruit (Matt. xii. 33; Luke vi. 43), of a tree (Matt. vii. 17, 18; xii. 33; Luke vi. 43), denotes according to the antithesis (ἀγαθὸς πρὸς) uselessness, but it is certainly chosen to designate both what is decayed, worn-out, ruined, and what is disgusting and stinking; BENGE: *vetustatem redolens*. Comp. κενὸς λόγος, v. 6; ῥήμα ἄργόν, Matt. xii. 36. In these passages the emptiness and unprofitableness is more prominent, here however the loathsomeness. THEODORET: αἰσχρολογία, λοιδορία, συκοφαντία, βλασφημία, ψευδολογία καὶ τὰ τοιούτοις ποίσιμα.

But whatever is good for the building up of the need.—'Αλλὰ (sc. ἐκπορεύεσθω), εἰ τις ἀγαθὸς (sc. ἐστὶ) πρὸς οἰκοδομὴν τῆς χρείας. Over against the prohibition the acceptance of wholesome speech takes a very modest attitude; over against πᾶς we have here εἰ τις. BENGE: *non postulator ab omnibus par facultia*. 'Αγαθός, however, as in Rom. xv. 2, designates what is internally, as morally good, not

accomplish by assiduous effort with his hands something good, instead of this past evil. The purpose of the effort follows in the next clause. The sum of the whole is: *Hon- est manual labor*. 1. *Labor*, 2. *better with the hands than with the dishonest wits*; 3. *above all let it be honest as to means and good as to end*.—R.]

*[This is evidently stated by the Apostle as "the true specific object of all Christian labor, and just to the extent that the work is done on this account, will it be itself Christian." The laborer may be unconscious of this end at times, but it is necessarily his end in labor as a Christian. The verse is worth a whole library of volumes on social science. Its precepts would make many a so-called merchant or professional man go to manual labor, while on the other hand this last clause would settle the "workman's question" far more effectually than the whole array of socialistic theories, Agrarian appeals, trades unions and "strikes." But Prud- homme is too often preferred to Paul.—R.]

merely what is fitting (HARLESS), [HODGE, EADIE, ALFORD, ELLICOTT]; that would be too external. The genitive of reference has been aptly rendered by LUTHER: where it is needed. This refers to the time when, to the place where, to the person to whom, to the method how, and to the purport which, we are to speak. "According to Jerome it applies also *juxta opportunitatem loci, temporis et personæ edificare audientes*" (STIER). Col. iv. 6: "How ye ought to answer every man." [ELLICOTT also takes the genitive as one of reference; "edifying as regards the need, i. e., which satisfies the need." ALFORD follows MEYER in regarding it as the regular objective genitive—"the defect to be supplied by edification," so that the sense is "the edification of the present deficiency or need calling for it." The hypallage of the Syriac, Beza, followed in the E. V., is clearly wrong, also *qua sit opus* (ERASMUS and others).—R.] It is incorrect to take ἡ χρεία=οἱ χρείαν ἔχοντες (RUECKERT, OLSHAUSEN).

That it may give grace to those who hear [ἵνα δῶ χάριν τοῖς ἀκούουσιν].—"That" refers to the design of the enjoining Apostle, not that of the obeying member of the congregation. The subject of "give grace" is "good word;" we do not then read "that ye may give." LUTHER presents very well the manner, the esthetic side: "that it may be gracious;" for χάρις means also the gracefulness, agreeableness, of the discourse; just as in Col. iv. 6: "in grace," Luke iv. 22. But the inner side, the matter, must not be overlooked, nor put in a secondary place; it must be a kindness. HARLESS includes this alone, but incorrectly; a befriending, agreeable act of kindness is meant, which should make this impression on the hearers: whether it profits them, is their own affair. STIER seems to be not incorrect, in finding here (δῶ) an echo of ver. 28 (μεταδιδόναι), and a spiritual gift in the seasoned but pleasant word spoken with unction. [ALFORD retains the theological meaning of χάρις: "minister spiritual benefit; be a means of conveying through you the grace of God" (so E. V.). HODGE on the other hand follows HARLESS, holding that the phrase always means to confer a favor; "that it may benefit the hearers." ELLICOTT accepts the non-theological sense of χάρις, but adds that owing to its change of meaning in the New Testament, there seems to be even in this phrase a reference to spiritual benefit. He renders: "that it may impart a blessing."—R.]

Ver. 30. And, καί, connects closely with what precedes; so much depends on proper speech.—**Grieve not the Holy Spirit of God, μὴ λυπεῖτε πνεῦμα τὸ ἅγιον τοῦ θεοῦ.**—The verb forbids injuring, disturbing, rendering sorrowful, pointing thus to an intimate fellowship, in which joyous love toward and among each other should prevail, and to a tender conduct and intercourse; for it happens *per sermones putres* (BENGE). The object is "the Holy Spirit of God." This full designation shows the importance of the matter and compels us to recognize the objective reality and Personality of the Holy Ghost. *Shepherd of Hermas*, ii. 10: *μὴ θλίβε το πνεῦμα τὸ ἅγιον τὸ ἐν σοὶ κατοικοῦν, μήποτε ἐντεθῇ κατὰ σοῦ καὶ ἀποστή*

ἀπὸ σοῦ. He who speaks out the foul thing which comes from his mind to his lips, injures thus the Holy Spirit in himself, and in others also. The plural means also: Ye, each one in himself, or in others too. The Holy Ghost like God is not apathetic, but capable of being affected. Rom. viii. 26. He feels what occurs in us, as a loving Friend, who does not Himself change, but will help us and change us, so long as we grant that He be not rejected. This is a possible final result, in spite of the close connection in which He stands to us, and in spite of the help and blessedness, which He produces in us. Both ideas are added in the relative clause which follows:

In whom ye were sealed unto the day of redemption, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.—The first thought is contained in the expression: "in whom ye were sealed," in whom*—in fellowship with whom, ye were sealed (i. 13); the other is marked by "unto the day of redemption" (i. 14); *hic dies est novissimus, cujus representatio quædam est in die mortis; præsupponit dies ceteriores* (Rom. ii. 16); in illo maxime die referet, quis invenitur obsignatus (BENGEL). Isa. lxiii. 10 (where the LXX. have incorrectly rendered ἡμέραν, παρώριον; the Vulgate is better: *affixerunt*) should be compared, not as though this were a citation, but on account of the similar thought.

Accordingly *λυτεῖν* is not to be pared down to a mere troubling (BENGEL: *turbare*), nor is the human spirit to be regarded as the object (DE WETTE; Christian feeling), nor is the capability of being affected which belongs to God and the Holy Ghost to be rejected or regarded as a mere anthropomorphism; the reference to the possibility of being forsaken by the Holy Ghost should not be denied (SCHENKEL). There is both great kindness and earnestness in the warning thus formulated and emphasized: "in the case of the unredeemed sin it is a transgression of the law (Rom. iv. 15, etc.), in the case of the redeemed it is a wounding of the Holy Ghost" (HARLESS), whose tempter he is (ii. 22). Not by threatenings respecting the punishment of hell, but by holy dread of grieving the Holy Ghost, and wholesome fear of the day of Judgment, which with Him is only the day of Redemption, does the Apostle seek to persuade and strengthen.†

Comprehensive conclusion; vers. 31, 32. a. The negative side, ver. 31; b. The positive side, ver. 32.

* [Not by whom (whereby, E. V.), HODGE, since God is the Sealer, the Spirit the seal; comp. i. 13.—R.]

† [It is precisely this thought of the Apostle, so correctly stated by BRAUNE, which throws doubt upon the reference to the possibility of losing the seal, found here by HARLESS, STIER, ALFORD and BRAUNE (*Doctr. Note 6*). But the mention of a seal is not suggestive of such a possibility, nor is "grieving the Spirit"—resisting the Spirit, the latter being predicated of unbelievers only (Acts v. 51). Besides had Paul wished to convey this idea *παροφύερε* (from Isa. lxiii. 10, LXX.) was probably in his memory, and this would have expressed such a thought far better. Of course the caution assumes a logical possibility of falling, which is practical enough, but the appeal is to love not to fear. While the Scriptures always thus exhort men, it seems to be a species of anthropomorphism also, for the more theological and soteriological statements preclude such a possibility. Even here where the verse begins with such a caution, there is at once added a mention of the "seal" and of "the day of redemption" as the end, which suggests the doctrine of "final perseverance" rather than the opposite. Comp. EADIE and HODGE in loco.—R.]

Ver. 31. **Let all bitterness.**—Πικρία (Heb. xii. 15; Acts viii. 23; Rom. iii. 14) is ill-temper, animosity, unholy indignation, as *πικραίνεσθαι*, Col. iii. 19. Comp. *ζήλος πικρός*, Jas. iii. 14. It is entirely internal, concealed in the heart ["the prevailing temperament and frame of mind" (ELLIOTT).—R.].—**And wrath.**—Ουμὸς is excitement, passionate movement of the temper, in selfishness, unrestrained and disorderly.—**And anger.**—Ὁργή is the passion concentrating itself, directed against a particular person with the purpose of hurting him. Ὁ θυμὸς γεννητικός ἐστὶ τῆς ὀργῆς (ECUMENIUS). According to the context carnal anger is spoken of; hence there is nothing to be inferred respecting ver. 26 from this passage. BENGEL is incorrect: *hæcenus descendit climax*; but he properly compares the first with *χρηστος*, the second with *εὐπλαγῆχοι*, the third with *γαριζόμενοι* (ver. 32) as their respective antitheses. Comp. TITTMANN, *Syn. I.*, p. 131 ff. [Also TRENCH, *Syn. 2* xxxvii.; DONALDSON, *New Cratylus*, §§ 476, 477; Galatians v. 20.]

We now pass to the breaking out of what was within, to its becoming perceptible in look, mien and gesture: **and clamor.**—Κραυγὴ (Acts xxiii. 9) is wild, rough crying, refers to the voice, improperly strained and sharpened, as in scolding, upbraiding, to the casting about of words uninterruptedly. It is the steed of anger (CHRYSOSTOM).*—**And evil speaking.** *βλασφημία*, pointing to the purport of the speaking, is aspersion of one's neighbor, *λαλοῦσα* (Col. iii. 18; 1 Tim. vi. 4; Matt. xii. 31; xv. 19), yet sharper than this, not merely like "Raca" (Matt. v. 22), abusing the mental or civil capacity of a brother, but like "thou fool," the moral capacity for God's kingdom, and hence not without a reference to God (STIER), blaspheming possibly or probably. "All," which belongs to all the substantives, refers to the various degrees, from the coarsest among common people to the most refined among the educated; so *θυμοί*, 2 Cor. xii. 20.

Be put away from you.—Ἀρθήτω ἀφ' ὑμῶν is a stronger conclusion of "putting away" (ver. 25); it must take place with power in the mighty help of One stronger than we, to whom all this clings.—**With all malice.**—Σὺν πάσῃ κακίᾳ, the fermentum of the bitterness (MEYER) and the rest ["the active principle to which they are all due"], refers to malice, *malignitas* and *malitia* (Rom. i. 29; Col. iii. 8), both the quality and its manifestation, in order to sum up in conclusion all that cannot be enumerated.

[EADIE: "This verse contains not only a catalogue, but a melancholy genealogy of bad passions; acerbity of temper exciting passion; that passion heated into indignation; that indignation throwing itself off in indecent brawling, and that brawling darkening into libel and abuse; a malicious element lying all the while at the basis of these enormities."—R.]

Ver. 32. *The positive side. And become ye, γίνεσθε δε.*—Thus the antithesis is strongly

* [CHRYSOSTOM adds: "Let women especially attend to this, as they on every occasion cry out and brawl. There is but one thing in which it is useful to cry aloud, and that is in teaching and preaching."—R.]

marked at the very start, as not finished at one stroke, but having a development, a history.*—

Kind one to another.—*Εἰς ἀλλήλους* is put first, marking chiefly the fellowship. *Χρηστοί* (Luke v. 39; vi. 35; 1 Pet. ii. 3; Rom. ii. 4) helping the *χρεία*; *ingeniosus quam verius* is the reference to the name: Christians (OLSHAUSEN). Comp. TITTMANN, *Syn.* I, 140, 195.—**Tender-hearted,** *εὐσπλαγχνοί* (like 1 Pet. iii. 8) refers to sympathy, fellow-feeling, hearty compassion. [Comp. *Colossians*, p. 69].—**Forgiving each other.** *χαριζόμενοι ἑαυτοῖς* (2 Cor. ii. 7, 10; xii. 13), marks the tender, considerate, forbearing, forgiving life among themselves; *ἑαυτοῖς* points more strongly than *ἀλλήλοις* to the existing unity, where one deals with another as himself (Col. iii. 13). [The former thought is from STIER, the latter from ORIGEN, but they are not to be pressed too far.—R.]

Even as God in Christ forgave you [*καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν*].—*Καθὼς* is as in i. 4 (HARLESS). *Kai* joins the readers to God, to the clause "God in Christ forgave you" The notion is as in Matt. vi. 12, 14. God's mercy and grace is manifest in Christ, proved itself in Christ, in the death (2 Cor. v. 19) of Him who accomplished the reconciliation of the world with God. "In Christ" belongs to the verb, the predicate, not to "God," the subject. [Either connection presents a truth: God in Christ, manifested in Christ, forgave us, but God forgave in Christ, in giving Him to be a propitiation for our sins. The latter thought seems more appropriate with the aorist which refers to a definite past act; it is neither "hath forgiven" (E. V.), nor "will forgive," a gloss our feeble faith puts on it.—R.]

DOCTRINAL AND ETHICAL.

1. *The lie* is put first by the Apostle as a fundamental vice. It is the *loveless* misuse of language and the means for communicating the thoughts of the heart, with the design of *deceiving* our neighbor. It injures love, therefore one's own heart, and one's neighbor, it injures fellowship and truth, and thus one's own heart again, which needs these, and our neighbor, who needs them no less. The untruth must be *intentional*; otherwise it is merely not true, an error, not amounting to a lie. The *deception* must be *intentional*: Drama, irony, satire, joke, conventionalities are not lies; for in these it is presupposed that our neighbor understands this language and can translate it into his own. What is conventional is the language of humanity, which should come from the heart and become natural, as in Fenelon. A lie is an *act* of lovelessness against our neighbor, even when not intended to injure him, perhaps only to help or assure ourselves or others, to make preposterous stories, something out of nothing, like all frivolous lies, which, however innocent they may appear, are still the

school for turning frivolity into mischief. The word itself does not necessarily make the lie; it may be consummated in silence, in countenance, in gesture or act; but at all events it is an abuse of God's gift for the manifestation of our thoughts and perceptions. Its opposite is *truthfulness*, love of truth, which is at the same time love to mankind. It is indeed not possible without some circumspection and restriction, since it does not consist in having the heart on the tongue, but in having the tongue in the heart.

This vice is less strange among men than many others, so that even the better class of people, the pious world also, has an elastic conscience respecting this point. The conventional mode of life with its illusion and deception makes truthfulness utterly impossible, unless Christ becomes a living power in us. In lying as in stealing, a beginning is made in a little thing, and then come bolder advances, until an extreme is reached: one lie is told to conceal another, instead of forgiveness being sought, and then comes shameless, impudent untruth. It comes from the devil and leads to him; it is the devil's own vice (John viii. 44). The Scripture forbids it unconditionally, especially the Lord Himself (Matth. xii. 36, 37); it does not approve of the untruths of the Hebrew midwives, of Michal, Jonathan, *etc.*, only narrating them as facts. Although lying mainly injures fellowship, yet it is not to be so connected therewith as to be considered allowable where no fellowship exists; nor is it to be so contra-distinguished from love, that a lie is not to be regarded as such, where the latter is active, even though the untruth is spoken with an intention of deceiving. The former principle applies to robbers, murderers and thieves; the latter to children, lunatics, drunkards and passionate people. In the first case it is not allowable like stratagem in war or in peril of life, and in the other truth should not become poison or poniard.* Over against the sophistry: verbal truth should not stand against hearty love, the rigoristic principle, which allows no lie in an emergency, is justified. It is better inconsistently to deny in books and in the pulpit the right of untruth, and in life and in the household to practise it, than at the expense of truth to serve a false one. To speak an untruth on account of a neighbor's necessity out of love for him is still a lie; personal need, personal interest does not first give it this character; the necessity of a neighbor gives no justification to a lie in a case of emergency.

2. *Anger*, which, in God, is the energy of holy love against sin and corruption disturbing and perverting moral order, is justified in the Scriptures. Affirmed of God more than *three hundred times*, it cannot be wrong of itself in man who is created after the image of God; it is rather a

* [ALFORD is scarcely justified in saying that "become" removes the precept too far from the present. ELLICOTT rightly takes the verb as implying evil elements among them, yet to be taken away; hence the appropriateness of *ἔσθ*. See *Textual Note* 9.—R.]

† [This particle introduces an example, having at the same time an argumentative force; not—*because*, as HODGE renders it here also.—R.]

* [Lies to children are fearfully common. Surely the motive ("for we are members one of another") in this case has unusual force. To say that such lies are necessary, is to say that it is necessary to blacken a child's heart. In the liveliness of childish imagination they are great romancers themselves, but at the same time sensitive to an untruth told them. How can they have faith in God, when those who stand for the time being in the place of God prove unworthy of belief? What they cannot understand should be declared incomprehensible to them, not misstated. What would we think of our Heavenly Father, if He dealt otherwise with us?—R.]

witness and basis of active love in the surroundings of an unholy world. The *right* to be angry is admitted and granted, but to be angry *rightly* however. Loveless anger is as incorrect as angerless love. Without ardent hatred towards *what* is wicked, there can be no lawful anger towards *those* who are wicked. It is difficult to separate the two; comp. Jude 23; Rev. ii. 6, 15; Rom. xii. 9; Ps. cxvii. 10; Amos v. 15. The Apostle here gives prominence to the pernicious element of that anger which becomes a lingering grudge, and to the danger of thus falling a prey to the devil; it corrupts man inwardly and makes him the slave of Satan; the "irreconcilable remains the unreconciled, incurring the wrath and judgment of God." See PALMER, *Moral*, p. 373.

3. *Property* and *Theft* stand in the closest relation. The latter attaches not only to the lack of the former, but rather to its acquisition, preservation and expenditure. A Christian should have more than he requires for himself; there should be a surplus for others, even though he be a day-laborer. The opposite of thievishness is *Industry*, which leads to opulence; with this many continued and varied exercises of Christian virtue stand connected, and *Benevolence*, personal, private benevolence, both secret and open; this is required, not the public, municipal charity. The emphasis rests on *personal* benevolence, which succors and devotes itself to need, not on police alms. Honesty should proceed toward benevolence, and what hampers and weakens the latter, has the blot of dishonesty upon it. Avarice, dissipation, vanity, laziness, negligence, debauchery and idleness are theft. See BRAUNE, *Die heilig. 10 Gebote*, pp. 178-189; PALMER, *Moral*, p. 375.

[The scope of the negative precept ("steal no longer") may be inferred from the positive statement which follows: It forbids idleness in general ("labor") and laziness ("working"), implying also that those who are neither idle nor lazy may yet "steal," because their work is neither "with the hands" nor for "that which is good" (speculation, sinecures, sharp business habits, etc.). Further all labor, however assiduous, proper and honest, which does not aim at a *surplus to give away* is not *distinctively Christian*. Though no one has a right to demand from capital (*i. e.*, the accumulated surplus of labor), yet here is the responsibility of the Christian capitalist. On the other hand, the positive principle of honesty here set forth bids us labor, that we may have a *capital* for benevolence; so that begging, combining to extort, or even legislating in favor of idleness, is not in accordance with the Apostle's view. Paul by his example (Acts xviii. 3; xx. 34; 2 Thess. iii. 8), as well as by the strongest precepts (Acts xx. 35; 2 Thess. iii. 10) exalts the *dignity of manual labor*. To despise labor is a mark of barbarism, involving as a result either the indigence of savage freedom or the injustice of not less savage slavery. Unless the curse pronounced (Gen. iii. 19) upon the man be accepted and transformed by such acceptance into a blessing, it becomes a worse misfortune. As a working man then Paul appears equally removed from the capitalist hoarding only for self and from those champions of labor who talk too much to work and who ask

the same wages for the ignorant and lazy as belongs of right to skill and industry. Appealing to his hands hardened by toil, he says: "So laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—R.]

4. The entire scope of speech is here in question: The essential characteristic of Christian speech, well pleasing to God, is "good for the edifying of the need," a furthering in accordance with the necessity of the case. This applies to the preacher and pastor, to the social circle, the popular orator, be he democratic or conservative, and to the statesman as well. To have regard to place, time and auditors, and to regulate both matter and manner accordingly: this is the conscientious scrupulousness of the Christian! The minister should spare all pious phraseology which is not to edification, and not be content with showing and proving his Confession of Faith, without any regard to the necessities of the occasion. *Magna vis est in colloquiis piis* (BENGL). Much therefore depends on the fitting word; comp. BRAUNE, *Die heil. Gebote*, p. 205 ff.

5. *General remarks: a. Sin is universal*; it attaches not to the heathen only, but to the natural, unregenerate man as a ruling power; nor is it to be found especially in one class, race or period. —*b. Sin as a whole* is referred to: sin of thought, word and deed; here too the coarser or finer form, the secret or open manner makes no difference.—The Apostle so sketches the *substance* of sin, that at first glance we are shocked, and can imagine, it exists only in numerous circles, strata and periods, in the heathen or the remarkably degraded; but if we look more closely, we find it everywhere and in all ages, often indeed under the gloss of culture and elegant manners. The *appearance* of sin is in the extremities, but its seat is in the very noblest organs, from which it extends through the whole body of our race, without He helps who is the Head of His Church.

6. *The motives* presented are: God's mercy in Christ over us, the precious gift of the Holy Ghost in us, the thought of the day of decision before us. God's own aim is what is morally good; to injure this is to injure Him, to obstruct, disturb and destroy His working for us and in us. God's unchangeableness is not the impossibility of being affected; that would be imperfection, indolence (Jas. v. 16-18). Our new birth may, like the life of one born, be again taken away, the sealing of the Holy Ghost be again taken from us. He who does not look at the goal not yet attained and still held up, does not preserve what he has received in his spirit from the Spirit of God. We can lose the grace of God, can again fall into condemnation without recovery, much as it is denied.* Heb. vi. 4-6.

* [In the original Dr. Braune adds: "by the Methodists and Baptists," an oversight which is singular enough; it may be accounted for by remembering that these two denominations are almost the only ones which operate among German Protestants as missionaries. The representative of the State Church (Dr. Braune is General Superintendent) naturally classes them together. On the question whether the possibility of falling from grace is here taught, see *Ezrg. Notes*. The passage in Hebrews teaches either: *no fall is possible*, or: *the first fall is fatal*, an alternative not usually accepted by the advocates of such a possibility.—R.]

HOMILETICAL AND PRACTICAL.

Comp. Doctr. Notes.—On vers. 22-28 (*the Epistle for the 19th Sunday after Trinity*) see the preceding section.—Virtue helps to cast off vice, and the casting off of vice introduces virtue, both thus acting reciprocally.—Two classes of men sin against the Apostle's precept respecting sinless anger: those who rage and those who can never be angry. Sinful anger is a raging storm which lays waste a planting of God's; righteous anger is a priest, who slays the sacrifice of righteousness and casts all care and anxiety from herself upon the Lord with a Hosanna. As in the Psalm (iv. 6) so here the allusion is to night, to intercourse with one's self, to quiescence about and in us; the day of anger should be the day of reconciliation; in prayer before God let all animosity be still; let not radiant love of God set for us, with the sun in the heaven. With anger we give a lodgement to the murderer of souls, the devil; who does not slay anger, him anger slays. Hot temples are the easiest bridges for the devil into our hearts.—As room can be given to the devil, so is there also a withdrawal of the Holy Ghost.—For the commonest virtues we need what is highest of all: the kindness of God in Christ; without this there is a relapse into the heathen vices.

STARKE:—Truth is a lovely virtue, a glorious ornament, and sparkles brighter than the most beautiful diamond. If you have the truth, speak the truth from your heart, and walk in the truth, then are you certainly a beloved child of God.—Anger must not be taken to bed and allowed to go to sleep with us, lest it become hatred. Where anger takes the upper hand, Christ goes down with His gracious light.—The slanderer and blasphemer has the devil on his tongue, and whoever purposely listens to the slander gets him in his ears, and whoever takes delight in it, has him in his heart.—There is no dignity, no office, in which peculations are not practised by many. It is only a pity that they are so bedecked and behung with the fine show and appearance and well-adorned cloak of right. Not only are the rich bound to have compassion on the needy, but those who maintain themselves by labor, should share with those who cannot work.—See how out of the glow of sin one spark after another rises up, each greater than the last, until a great fire is made out of it.

The enigmatical, mysterious, unfathomable, people, who never let their hearts be seen, do not bear this Divine stamp; it is as if they did not wish their evil tricks to be betrayed.—The Christian should never lay his head unreconciled to rest, and he has no rest, if he has injured any one, or knows himself to be at enmity with any one. Gentle rest belongs only to a heart free from passion. Examine thyself, whether any one sighs over thee. The Pythagoreans, if they had fallen out with each other in words, gave each other the hand before sundown, kissed each other, and were reconciled.—The aim of labor, of earning, should be the weal of others. The worth of labor is this, that it furnishes us the means of doing good and tasting the sweetness of doing good.

The perceptible alterations of life which must occur in the regenerate. 1. In general, in the prevailing mind, vers. 22-24. *a)* An entire laying off of the old evil mind, a cessation of the old lust. *b)* Putting on of an entirely new holy mind, of God's likeness, like God to think and will, and daily renewed zeal in reaching after the likeness of God. 2. Specially, vers. 25-28. Through the virtues which the renewed man exhibits: *a)* Purity, chastity. *b)* Truthfulness. *c)* Gentleness. *d)* Inoffensiveness. *e)* Honesty and Rectitude.

The great difference between Christian culture and that of the world. 1. In general. *a)* The world's culture leaves the old humanity untouched, unimproved, only whitewashes it. *b)* Christian culture ennobs man from the foundation up, by substituting the Divine mind for selfishness.

2. Specially. *a.* Culture hinders only the great outbreaks of vice, Christianity makes the heart pure. *b.* Culture teaches to shun great lies, Christianity makes inwardly true. *c.* Culture makes outwardly refined, Christianity gives true gentleness. *d.* Culture guards against coarse injustice, but Christianity makes truly honest, even where one is not remarked.—Real improvement must begin at the bottom of the heart.—Would not the world fare better, if all became real Christians?—Christians are new men.—The speech of a Christian should always have a moral purpose. Paul describes Christian eloquence both as to its matter: it speaks what is serviceable for improvement, awakens good impulses, leaves a sting behind it in the hearts of others; and as to its manner, which is to be kind, so that love is thereby expressed and made perceptible. The Christian is no babbler, does not allow himself to become a mountebank or court-fool!—The Holy Ghost can be grieved: 1. In Himself, one frustrates His work partly in his own heart, and partly in others, which especially happens through evil speeches. 2. In others, when one grieves the pious Christians, who are full of this Spirit. Consider, whom you should respect in such persons, the Holy Ghost dwelling in them!—The Christian should not be bitter, without on this account becoming sweet. Wrath is the full outbreak of hate against others. Clamor is a token of a hasty, vehement, uncontrolled, rough spirit.

PASSAVANT:—All—liars, because all, sinners, for in every sin is falsehood, a denial of the truth, a deception upon and against ourselves and before God.—Better die than lie! says an old Church Father.—In the case of the unconverted every sin is a wrong against the holy law; in the case of the converted it is at the same time a wrong against the Holy Ghost.

GERLACH:—The Holy Ghost is estranged by empty, vain babbling, but grieved by foul talk.

STIER:—To drive out every sin dwelling in the old man, the practice of the opposite virtue must be employed.—Either we slay again, or it slays us. If a man goes to bed with poison, it creeps through all his members during sleep. Anger is a murderer. Who would sleep with a murderer? To be angry is human, but to cherish it long is devilish (HEINRICH MUELLER).

[**EDDIE:**—Ver. 26. Anger is not wholly for-

bidden; it is an instinctive principle—a species of thorny hedge encircling our birthright. But in the indulgence of it, men are very apt to sin.—“When the curfew bell rings, let us then also quench all sparks of anger and heat of passion” (THOS. FULLER).—Ver. 27. Give the devil “place” but in a point, and he may speedily cover the whole platform of the soul.—Ver. 29. Words so spoken may fall like winged seeds upon a neglected soil. Comp. Prov. xxv. 11.—Ver. 30. All this perverse insubordination is in utter antagonism to the essence and operations of Him who is the Spirit of truth, and inspires the love of it; who assumed, as a fitting symbol, the form of a dove, and creates meekness and forbearance; and who, as the Spirit of holiness, leads to the appreciation of all that is just in action, noble in sentiment, and healthful and edifying in speech.—It may be said to a prodigal son—grieve not your father lest he cast you off; or grieve not your mother lest you break her heart. Which of the twain is the stronger appeal?—Ver. 31. “Anger sets the house on fire, and all the spirits are busy upon trouble, and intend propulsion, defence, displeasure or revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray” (JEREMY TAYLOR).—Ver. 32. In the exercise of Christian forgiveness his authority was their rule, and his example their model. They were

to obey and also to imitate, nay, their obedience consisted in imitation.—R.]

[Ver. 25. The ground of Christian truthfulness and its negative and positive sides.—Vers. 26, 27. Anger. 1) may be right; 2) is far more likely to be wrong; 3) certainly is, if it lasts long; 4) becomes worse yet by giving entrance to the devil.—Ver. 28. Obedience here would stop many a business, and deplete the ranks of many a profession, by increasing the number of honest laborers; but how much it would do for the weal of mankind!—Legislative charity is not Christian charity, nor the payment of taxes for the support of the poor, an essentially Christian virtue.—Ver. 29. The Apostle implies here: 1. That corrupt things rise very naturally to the lips, but should never be spoken; 2. That useful things are rarer.—Much speaking is likely to be evil-speaking.—Profitable conversation: 1. How rare; 2. Little sought for; 3. Selfishness the cause.—This verse would shut many a mouth in prayer-meeting, often enough in the pulpit too.—Would that it did, for is it not by unedifying words as well as evil ones, that the Spirit is grieved?—Ver. 31. “Evil speaking,” i. e., slander, is “blasphemy” in Greek; it stands last in this catalogue. It always breaks the sixth and ninth commands, usually the seventh, and is an offence against the third also.—Ver. 32. Kindness is well, compassion is better, but forgiveness is like God in Christ.—Who forgave us? God in Christ; how did He forgive us? in Christ; whom did He forgive? us in Christ.—R.]

c. Three points of view for the new walk.

(CHAP. V. 1-14.)

1) Look above thyself to follow God!

(CHAP. V. 1, 2.)

1 Be ye [Become] therefore followers [or imitators] of God, as dear [beloved] 2 children; And walk in love, as Christ also hath loved us [also loved you],¹ and hath given himself [gave himself up] for us² an offering and a sacrifice to God for a sweet-smelling savour [savour of sweet smell].

TEXTUAL AND GRAMMATICAL.

¹ Ver. 2.—[The better attested reading is ἡμᾶς (N³ A. B., cursives, versions and fathers). The Rec. has ὑμᾶς (N³ D. E. F. K. L., most cursives and versions); so Lachmann, Ellicott. See next note.—R.]

² Ver. 2.—[B., with some minor authorities, reads ὑμῶν instead of ἡμῶν, which is well supported. The connection with the last clause complicates the critical question however. Tischendorf, Alford and others accept: ὑμᾶς—ὑμῶν; Lachmann, Ellicott and most (Rec.): ἡμᾶς—ἡμῶν. If a uniformity in the person of the pronoun is indispensable, then the latter is preferable, but Braune, with Meyer and others, still more correctly accepts the variation (“loved you and gave himself for us”), which is *lectio difficilior*, accounts best for the various readings, and in detail is better supported by diplomatic authority.—R.]

EXEGETICAL AND CRITICAL.

Vers. 1, 2 a. *The exhortation. Become therefore, γίνεσθε οὖν.*—This connects with what precedes (iv. 34): γίνεσθε δέ, marking an inference, and at the same time an advance and a distinction, so that it is—*οὖν* (iv. 25; ii. 11;

iii. 3), and like *διὰ τοῦτο* (i. 15), *τοῦτου χάριν* (iii. 1, 14), indicating a new section, as it does in iv. 1, 17; v. 15. Hence these verses are not to be joined to chap. iv. (SCHENKEL [HODGE]* and

* [Both FARRIS and ELLICOTT seem disposed to regard the verses in this light, but ALFORD takes them as transitional, accepting the view of οὖν suggested by STRIE and here upheld by Braune.—R.]

others).—Followers [or imitators] of God, *μιμηταὶ τοῦ θεοῦ*.—Like 1 Cor. iv. 16; xi. 1; 1 Thess. i. 6; ii. 14; Heb. vi. 12; 1 Pet. iii. 13. An injunction on the part of the Apostle to the churches, believers, to imitate what is good; we always find *γίνεσθαι*, never *εἶναι*, in this connection; thus the becoming so is marked. LUTHER, [E. V.], (be), *Vulgate* (*estote*) render incorrectly. In what sense this enormous requirement is intended is clearly indicated by the context: *condonando et amando; nam sequitur amati* (BENIGEL). [Hence the word “imitators,” though a literal rendering, suggests too much, and “followers” is sufficiently correct.—R.]

As beloved children [*ὡς τέκνα ἀγαπητά*].—“*As*,” “*as*,” denotes the reality, *τέκνα ἀγαπητά*, “beloved children,” the relation in which they are the objects of the love of God* and through Christ His children. THEODORET: *νῦν θεσίας ἡξιώθητε, πατέρα τὸν θεὸν νομιάζετε, ζηλώσατε τοιγαροῦν τὴν συγγένειαν*. Comp. 1 John iv. 12; iv. 7-11; Matth. v. 48; Luke vi. 36. *Liberorum est, patrem moribus referre* (GROTIVS).

Ver. 2. And walk in love.—*Καί*, “and,” is epexegetical, in order to define the point of the imitation: *περιπατεῖτε ἐν ἀγάπῃ*, “walk in love,” “even as God forgave you” (iv. 32). *Ἐν ἀγάπῃ* is God’s characteristic (i. 4, 5), our aim (iii. 17-19); the former makes the latter possible. On *περιπατεῖν*, see ii. 2.

Ver. 2 b. Closer designation. As Christ also loved you [*καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ὑμᾶς*]. See *Textual Notes*—“In Christ” (iv. 32) is now explained. “As Christ also” binds the Christian walk to Christ and His work. Christ has loved you, in that He became man and dwelt among men, served them, being mighty in word and deed. [While “the Apostle makes no distinction between our being the objects of God’s love, and our being the objects of the love of Christ” (HODGE), it is quite as true that *καί*, also, marks an advance “from the love of the Father who gave His Son, to that of the Son, the Personal manifestation of that love in our humanity” (ALFORD). The force of the aorists should be preserved.—R.] The *ὑμᾶς* marks the exhortation more strongly than if the reading were *ἡμᾶς*, permitting the general predicate (*ἡγάπησεν*) to become prominent in its independent validity, over against what follows:

And gave himself up for us.—*Καὶ παρέδωκεν ἑαυτόν*, over against *ἔδωκεν* (John iii. 16) denotes two things: the voluntary giving and the giving Himself up to suffering, that is, to suffering in the general sense, including the special form, death: so has *He* loved. To this *ὕπερ ἡμῶν*, “for us,” also points. [The phrase in itself may or may not imply substitution; ELLICOTT and most think the context points indisputably in this case to the sense: *in our stead*.—Comp. *Romans* (v. 6), p. 164; also *Galatians* (ii. 20, and *Doctr. Notes* on iii. 6-14).—R.] The figure is taken from a conflict, in which, against the enemies thronging over a fallen one, a hero, full of noble courage and of love, protectingly

contends; similar to this is the use of *περὶ*, which gives prominence to the being encircled by foes. This reference is found also in the closest definition which follows.

An offering and a sacrifice, *προσφορὰ καὶ θυσίαν*—According to ΚΛΕΙΟΤΗ (*Liturg.*

Abhandlungen, IV. p. 27 ff.) קֶרֶן (*corban*) is the common name for all sacrifices and offerings, bloody and unbloody, while מִנְחָה (*mincha*) is principally used of the unbloody (*προσφορά*), זֶבַח (*zebach*) for the bloody offerings (*θυσία*). Comp. Heb. ix. 9; x. 5, 8, where both words occur, and x. 10, 14, 18 with x. 12, 26, where they are used promiscuously. Still even there *τοῦ σώματος* is added to *προσφορά*, so that in accordance with the context and *usus loquendi* this distinction is to be maintained, and in the given order also, because He gave Himself here as a *προσφορά*, and became in death a *θυσία*, the former being the soul of the *θυσία* ζῶσα (STIER).—[ALFORD, EADIE, ELLICOTT, all find in the former term a more general reference to the vicarious work of Christ, and in the latter a more special reference to His death. “The great prominent idea here is the one sacrifice, which the Son of God made of Himself in His Redeeming love, in our nature—bringing it, in Himself, near to God—offering Himself as our representative Head: whether in perfect righteousness of life, or in sacrifice, properly so called, at His death” (ALFORD).—R.] Accordingly it is not necessary to supply *εἰς θάνατον* in thought (HARLESS [HODGE], SCHENKEL and others); the context includes more.

To God for a savour of sweet smell [*τῷ θεῷ εἰς ὁσμὴν εὐωδίας*].—This is—

רִיחַ נְחוּם יְיָ (Exod. xxix. 18, LXX.: *τῷ κυρίῳ εἰς ὁσμὴν εὐωδίας*; comp. Lev. i. 9; iii. 16), where *κυρίῳ* in correspondence with the original text is placed last. Hence “to God,” which is inserted for the sake of clearness, is not to be joined to the verb (MEYER). The two substantives (both derived from *δύω*, *δύω* denoting the smell in so far as it is inhaled, and *εὐωδία* its quality, WISER, p. 562, or its effect, pleasure) give prominence to the fact that God the Father is well-pleased in the self-sacrificing love of the Crucified One, in order to strengthen, through the reference to this, the exhortation, that we too can become well-pleasing to the Father only in self-devoting love. Phil. iv. 18; Rom. xii. 1, 2; 2 Cor. ii. 15.

DOCTRINAL AND ETHICAL.

1. The principle and impulse of the Christian walk is love—love as it actually exists in God, who is Love in His character (1 John iv. 8), and as it has been felt and enjoyed by us who are beloved (*ἀγαπητοί*), so that we can give more and more what we have received and ever receive again. Now in Christ this love has become our portion, hence it is forgiving, reconciling, peace-

* [The point suggested by the adjective is obscured in the E. V.: “dear;” “as children beloved,” they should imitate God in love, see ver. 2.—R.]

* [ALFORD, ELLICOTT and others prefer to connect *τῷ θεῷ* as *dat. commodi*. This alters the sense very little, and is favored by the position of the words, though the Old Testament allusion strongly sustains the view of Braune, which is accepted by many commentators. The connection with the verb is out of the question.—R.]

making; to show this in their walk is here required of Christians.

2. God is the original, Christ the express image of the Father, and the ensample of His people, the Christian the likeness and copy. As the imitation of God cannot be absolute, but is to be limited to loving, to forgiving love, so the imitation of Christ cannot be directed toward expiatory sufferings, but only to self-sacrificing love for our fellows, well-pleasing to God.

3. As we are able to walk in love only as beloved of God and as vouchsafed sonship with Him, so we can only, when reconciled to God through Christ, follow Him in filial and hence in fraternal devotion; in His grace we first can walk as well-pleasing to Him. The error of the Socinians and the Rationalists who see in Christ and His self-sacrifice a mere example and nothing more, is great and pernicious. See *Exeg.* and *Doctr. Notes* on ii. 16. As the Bible highly estimates the vicarious sufferings of Christ, which are taught, not in the *ἐπὶ ἡμῶν*, but in the *θεοῦ** and the whole Scripture (Matth. xx. 28; 1 Tim. ii. 6), so it occurs in the entire life of human society: the child lives by the mother's sacrifice,

* [EADIE remarks: "To warrant the application of the term 'sacrifice' to the death of Christ, it must have been something more than the natural, fitting, and graceful conclusion of a self-denied life—it must have been a violent and vicarious disease and a voluntary presentation." See his full doctrinal note *in loco*. At the same time ALFORD is perhaps justified in terming the question, as usually discussed, an "irrelevant one here." "It is not the death of Christ which is treated of, but the whole process of His redeeming love. His death lies in the background as one, and the chief, of the acknowledged facts of that process: but it does not give the character to what is predicated of Him." This exegetical view does not however favor any theory of the death of Christ which denies its vicarious, propitiatory character as an atoning sacrifice.—R.]

and he for whom no one suffers is miserable. So we too should live for others and suffer in their stead; though we cannot make atonement, we can still live and love self-sacrificingly in the strength imparted to us.

HOMILETICAL AND PRACTICAL.

Comp. the foregoing *Doctr. Notes* and *Hom. Notes* at the close of v. 6-14.

STARKE:—Wilt thou become like God hereafter, and see Him as He is, then must thou in this life be holy, even as He is holy.—No one can rightly boast himself of sonship with God, who does not imitate Him.—Christ's example is the proper mirror in which to see the true and natural form of love.

RIEGER:—The moral instruction of the Apostles is everywhere deduced from the marrow of the gospel, nor can it be put in practice by any one who does not stand in this gospel of peace. It is the character of love, to imitate as it may the Beloved.

HEUBNER:—This is a powerful precept: who can satisfy its demands? We cannot become like Him, but we can strive to follow Him in holiness and love. Imitating Christ and God is the same thing.—Christ is and remains the original, but we should be copies, the more faithful, the better.

STIER:—The Father gives His children but one command: Love!

GERLACH:—The thank-offering Christ brought for us, that we too might now offer ourselves to God; the sin-offering, that we need not suffer the same punishment.

2) Look into thyself and think of purity.

(CHAP. V. 3-5.)

3 But fornication, and all uncleanness, or covetousness, let it not be once [even] 4 named among you, as becometh saints; Neither¹ filthiness, nor foolish talking, nor 5 [or] jesting, [things] which² are not convenient; but rather giving of thanks. For this ye know [of this ye are sure,³ knowing] that no whoremonger, nor unclean person, nor covetous man, who⁴ is an idolater, hath any inheritance in the kingdom of Christ and of [omit of] God.⁵

TEXTUAL AND GRAMMATICAL.

¹ Ver. 4.—[The best established reading as respects the particles is (*Rec.*): καὶ—καὶ—ἡ (so \aleph^2 B. D.³ K. L., most cursives and versions). \aleph^1 has ἡ instead of the second καὶ, while ἡ is found three times in A. D.¹ F., fathers (Lachmann, Meyer, Braune), and in others καὶ throughout.—R.]

² Ver. 4.—[\aleph A. B., 3 cursives have: ἀὐτὸ καὶ ἀνέκων (accepted by Lachmann, Alford, and others) instead of τὰ οὐκ ἀνήκοντα (*Rec.*, D. F. K. L., Meyer, Ellicott, Braune and most). The latter is well supported and *lectio difficilior*, but neither external nor internal grounds are altogether decisive.—R.]

³ Ver. 5.—[The *Rec.* has ἴστε on the authority of D.³ K. L., but \aleph A. B. D. F. G., 30 cursives, good versions support ἴστε, which is accepted by nearly all recent editors. The emendation above conforms to the correct reading.—R.]

⁴ Ver. 5.—[The reading ὁ is found in \aleph B., accepted by Lachmann and Alford. The *Rec.* has ὁς, which has more uncial support. In F. G. the neuter occurs with εἰδωλολατρεία, which helps to account for the change to the neuter.—R.]

⁵ Ver. 5.— \aleph B. and most: Χριστοῦ καὶ Θεοῦ. We find also Θεοῦ καὶ Χριστοῦ, Χριστοῦ Θεοῦ, and simply Χριστοῦ. The first is not only better supported, but *lectio difficilior*. [The second of should be omitted to indicate the close connection implied in the omission of the article before Θεοῦ.—R.]

EXEGETICAL AND CRITICAL.

The exhortation; vers. 3, 4.

Ver. 3. But fornication, and all uncleanness, or covetousness [*πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία*].—"But," δέ, indicates the transition to another part of the exhortation (MEYER). *Πορνεία* cannot here, where Christians are addressed, be taken in the heathen sense; the Scriptural meaning (in both Old and New Testament) is the prominent one. Hence it refers not to the coarsest exhibition, but to what is within, to the heart. It comes first as something general and comprehensive; applying to act, word, disposition, as indeed the context combines temper and walk in one, to men among themselves and in relation to God. "And all uncleanness" gives prominence to one particular side of this, pointing to every form and mode of the same. "Or covetousness" marks the other side, which is to be clearly distinguished, hence the disjunctive ἢ, "or," which indicates that πᾶσα, "all," belongs here also. The former refers to impure, unchaste, ungodly, dalliance and contact, solitary uncleanness; the latter to greedy lusting, from a distance and ungratified. This accords with iv. 19, where both substantives are found.

Let it not be even named among you, *μηδὲ ὀνομαζέσθω ἐν ὑμῖν*.—Comp. ver. 12; Ps. xvi. 4. Such a thing should not even be taken up in speech, much less be done. *Ἐν ὑμῖν*—*ἐν μέσῳ ὑμῶν*. The prohibition is of course to be limited: *sine necessitate* (BENGEL). It is incorrect to explain: Such a thing should not be told of them, as 1 Cor. v. 1 (GROTIUS, BENGEL).

As becometh saints.—*Καθώς*, as in ver. 2; with *τρέπει ἀγίοις*, we should compare *ἀξίως* (iv. 17) and *δοξίως* (iv. 24), with which the introduction of such things into the speech is irreconcilable. ["Were the Apostle to say, Let despondency be banished, he might add, as becometh believers, or, Let enmity be suppressed, he might subjoin, as becometh the brethren; but he pointedly says in this place, "as becometh saints" (EADIE).—R.]

Ver. 4. Neither filthiness, *αἰσχροτόης*.—This evidently includes more than *αἰσχρολογία* (Col. iii. 8). Although the antithesis (*εὐχαριστία*) points to shameful words (LUTHER), neither the context, which places *αἰσχροτόης* beside *μωρολογία* nor the word itself require an exclusive reference to speech. Still less is it to be limited to lewd talk. BENGEL refers it also to *gestus*, etc.

Nor foolish talking, καὶ *μωρολογία*.—[Textual Note 1. Should ἢ be accepted here, we should substitute *or* for *nor*, as is done in the case of the next substantive.—R.] According to the New Testament conception of *μωρός*, "fool" (Matt. v. 22; Ps. xiv. 1; liii. 2), this means godless dis-

course; it is not merely *stultiloquium*, insipid talk, silly babbling (CALVIN, [HODGE] MEYER, SCHENKEL). LUTHER hits the meaning with: *Narrentheidinge*, buffoonery, which denotes what is high-flown, pompous, in loose discourse. See JÜTTING: *Bibl. Wörterbuch*, p. 189. [TRENCH, *Syn.* § xxxiv.: "The talk of fools, which is folly and sin together."—R.]

Or jesting, ἢ *εὐτραπेलία* (from *εὐ* and *τρέπω*) means strictly *urbanitas*, a habit of cultivated people, not without adroitness and not without frivolity. LUTHER: *jest*. BENGEL aptly says: *subtilior ingenio nititur*; this refers to the form, the previous term to the purport. The *Vulgate* is incorrect: *scurrilus*. [Comp. TRENCH, § xxxiv. on this word. He refers to "the profligate old man" of the *Miles gloriosus* (PLAUTUS), who is exactly the *εὐτράπελος*, and remarkably enough an Ephesian, boasting as though such wit were an Ephesian birthright. See also BARROW's famous sermon on wit from this text (Vol. 1, *Serm.* xiv.), an extract from which is given by EADIE *in loco*.—R.]

Things which are not convenient, *τὰ οὐκ ἀνήκοντα*.—This gives prominence to the wider range, beyond the lewdness and the coarser forms. In spite of *μὴ καθήκοντα* (Rom. i. 28) we found *οὐκ* here, because the negation has coalesced with the word in one conception. See WINER, p. 452. As a predicate we must borrow an *absint* (BENGEL) from *μηδὲ ὀνομαζέσθω*. [This phrase is not to be limited to the last of the three substantives, but is "in apposition to the last two words, to both of which *εὐχαριστία*, as denoting oral expression yet implying inward feeling, forms a clear contrast."—R.]

But rather giving of thanks, *μᾶλλον δὲ εὐχαριστία*—*ἀνήκει*, as BENGEL aptly supplies out of the preceding context, remarking: *lingue abusus opponitur sanctus et tamen letus usus*, vers. 18, 19. *Non conveniunt abusus et usus εὐτραπυλῖα et εὐχαριστία, concinna paronomasia; illa turbat animam (et quidem subtilis aliquando focus et lepus tenerum gratiæ sensum ledit) hæc exhilarat.** As "beloved children" they have ever again to thank God. The reference is not to grace of discourse (JEROME, CALVIN, and others, STIER includes this with the other), nor to *pudicitia* (HEINSIUS).

Ver. 5. Special motive. For this ye are sure, knowing [*τοῦτο γὰρ ἵστε γινώσκοντες*].—"For" adds a ground, in order to strengthen the exhortation as a consequence therefrom. Accordingly *ἔστε* [*ἵστε*] *γινώσκοντες* is to be taken as an indicative [MEYER, EADIE, ALFORD and others], not as imperative (*Vulgate*, LUTHER, BENGEL and others). The participle indicates the mode of knowing as of their own perception (MEYER), insight. *Τοῦτο*, "this," placed in advance, points to what is stated afterwards,

*["The ἢ is not explanatory, but has its full disjunctive force, serving to distinguish *πλεονεξία* from more special sins of the flesh" (ELLIOTT). On the last noun see iv. 19. "It is greed, avarice, unconquerable love of appropriation, morbid lust of acquisition, carrying in itself a violation of almost every precept of the Decalogue" (EADIE). This original notion must not be overridden by the connection with sensual sins.—R.]

*[MEYER and ELLICOTT supply *γινέσθω ἐν ὑμῖν*; EADIE suggests that *ὀνομαζέσθω* still guides the construction: "Rather let thanksgiving be named—let there be vocal expression to your grateful emotions." STIER and ALFORD follow BENGEL.—"There is a play perhaps on the similar sound of *εὐτραπυλῖα* and *εὐχαριστία*, which may account for the latter not finding so complete a justification in the sense as we might expect: the connection being apparently, 'your true cheerfulness and play of fancy will be found, not in buffoonery, but in the joy of a heart overflowing with a sense of God's mercies.'—ALFORD.—R.]

the import of which cannot be unknown to Christians. WINER (p. 333) is therefore incorrect: What is said in vers. 3, 4, ye know, since ye perceive, that, etc. [This reference of τοῦτο to what follows is doubtful to say the least. It seems quite correct to refer it, as the object of ἴστε, to what precedes, γινώσκοντες being joined with οὐ. Braune takes no notice of the correct reading, an inadvertence which probably modifies his opinion of the construction. The combination of finite verb and participle is not to be explained as Hebraistic, since the verbs are different.—R.]

That no whoremonger, nor unclean person, nor covetous man.—The concrete terms (πόρνος, ἀκάθαρτος, πλεονέκτης), here occurring instead of the abstract ones mentioned in ver. 3, must be taken in the same sense. [The literal sense is: "that every fornicator or (ἡ) individualizes here) unclean man, or covetous man, who is an idolater, hath not inheritance." The negation is transferred to the subject according to English usage.—R.]

Who is an idolater, ὅς ἐστιν εἰδωλόατρος.—This relative clause not only characterizes, but also gives a reason for the fact to be stated. On this account and because "who" is limited to the last term altogether without warrant, the clause is to be applied to "every whoremonger, unclean person, covetous man." It is not the covetous man alone who is an idolater, having this world's goods as his god (Matt. vi. 24; 1 Tim. vi. 10); Paul holds "belly" and "glory" also as "god" for the enemies of the cross (Phil. iii. 19). The proof lacks aptness, if that be not attributed to the first two, which is predicated of the third, who is not an idolater more especially than the former. The clause is incorrectly referred to the "covetous man" alone (MEYER, SCHENKEL, BLEEK); Col. iii. 5 does not prove this, still less can it be said that Paul's self-denial, which unselfishly offered up all, led him to affirm this of covetousness alone, since he was just as free from lust and uncleanness. [In this wide reference of the relative clause Braune is sustained by HARLESS, STIER and others, but the more limited view is that of EADIE, HODGE, ALFORD, ELLICOTT and most. It is more natural and obvious, since all that can be urged in favor of the other view but proves that the reference may be thus wide, not that it is. And covetousness is more specially idolatry, the other sins are but more subtle forms of this. If ὁ be accepted as the correct reading, then the reference is necessarily confined to the last word. See ALFORD *in loco*.—R.]

Hath any inheritance, οὐκ ἔχει κληρονομίαν.—See i. 11. It is not=ὀν κληρονομῆσαν, "shall not inherit" (Gal. v. 21; 1 Cor. vi. 9, 10), nor κληρονομῆσαι οὐ δύνανται (1 Cor. xv. 50). It is the fact respecting the status; permanent, prevalent sin excludes from the kingdom of God, effects the repelling of the *arrhabo*, the Holy Ghost (i. 13, 14); "hath an inheritance" is not=inherits the kingdom, since the former marks the heirship, the latter the entrance of the heir. To accept a certain future relation viewed as present, will not suffice (BENGEL). [See WINER, p. 249. "Has no inheritance," can have none, this being a law of

God's moral government of the world (EADIE, ELLICOTT), an eternal verity of that kingdom (ALFORD).—R.]

In the kingdom of Christ and God, ἐν τῇ βασιλείᾳ Χριστοῦ καὶ Θεοῦ.—*Βασιλεία* means the kingdom, where God in Christ is the Ruler, and His people belong to Him, and hence to be distinguished from ἐκκλησία, to which the fornicator and such characters belong, without having part in the former. (See *Doctr. Note 5*.) BENGEL is excellent: *articulus simplex, summam unitatem indicans*. The expression here depends on the fact that Christ's and God's kingdom is one (ver. 12), that Christ's kingdom is also God's kingdom; though this first appears at the end in glory (Rev. ix. 15), the development advancing through the Church. Accordingly it is incorrect to explain it as meaning the kingdom of Christ, who is also God (HARLESS) [HODGE and many others] though Christ is termed God (Rom. ix. 5), or can be thus termed [against MEYER].

[ALFORD: "No distinction is to be made, Χριστοῦ καὶ Θεοῦ being in the closest union. Nor is any specification needed that the kingdom of Christ is also the kingdom of God, as would be made with the second article. This follows as a matter of course: and thus the words bear no legitimate rendering, except on the substratum of our Lord's Divinity. But on the other hand we cannot safely say here that the same Person is intended by Χριστοῦ καὶ Θεοῦ, merely on account of the omission of the article. For 1) any introduction of such a predication regarding Christ would here be manifestly out of place, not belonging to the context: 2) θεός is so frequently and unaccountably anathorous, that it is not safe to ground any such inference from its use here." So EADIE, ELLICOTT and many others. The inferential proof of the Divinity of Christ thus afforded is well-nigh as strong as, certainly more defensible than, that resulting from the other view.—R.]

DOCTRINAL AND ETHICAL.

1. The life of the Christian, like Christian ethics, must pursue sin in its coarsest forms and manifestations even into its most secret, refined propensities; it depends upon the substance; this is to be rejected in every form. Christian culture has a sharp eye and delicate perception for evil under its elegant appearance, and a powerful will and apt word for the refusal and overcoming of the same: it can have no pleasure in elegant forms under which wickedness conceals itself.

2. What was of validity in the morals of the Persians (HERODOTUS I., 138): *ἅσα δὲ σφί ποιεῖν οὐκ ἔξεστι πάντα οὐδὲ λέγειν ἔξεστι*, every Christian must accept as valid to this extent, that he says: What is more becoming to do or say, that thou shouldst not even think. A word often includes more evil in itself than an act, and a thought than a word; even if the evil thought be less mischievous than the act, because it is only a thought not an act. The sinful act of the non-Christian is at all events as a rule less wicked than the Christian sinful word or temper; as the same is true of a neglected Christian child, over

against one carefully trained, or of the same man, as different now and formerly, or on festival or fast day with its elevation and in the press of labor and the throng of the world.

3. The Christian's position is dignity, which preserves the worthiness of the person in a pure life no less than in pure doctrine with tender conscientiousness.

4. Every sin stands connected with idolatry: it remains the same, whether thou makest a god of the goods of this world in covetousness, or of the lust of this world in pursuit of pleasure, or of thine own Ego in pride. Paul terms covetousness not the (γ) but a root ($\rho\iota\zeta\alpha$) of all evil (1 Tim. iv. 10). The same is true of the lust of the flesh and the pride of life (1 John ii. 16).

[HONOR is however perfectly correct in saying: "The analogy between this supreme love of riches, this service of mammon and idolatry, is more obvious and more distinctly recognized in Scripture than between idolatry and any other of the sins mentioned. It is well that this should be understood, that men should know that the most common of all sins is the most heinous in the sight of God; for idolatry, which consists in putting the creature in the place of God, is everywhere in His word denounced as the greatest of all sins in His sight. The fact that it is compatible with outward decorum, and with the respect of men, does not alter its nature. It is the permanent and controlling principle of an irreligious heart and life, turning the soul away from God. There is no cure for this destructive love of money, but using it for other than selfish purposes. Riches, therefore, must ruin their possessor, unless he employs them for the good of others and for the glory of God."—R.]

5. The kingdom of Christ and of God is not precisely the church. The former marks the authority, the latter the people; that refers to the power, which orders, manages, governs, this to the grace which chooses, attracts, trains, guides and endows; the former has to do with powers, which are applied and with laws which are established and administered. Both however have one end: God's glory and the creature's salvation. The kingdom of God and Christ is wider and narrower than the church. It stretches itself over the time antecedent to the church, which should become the kingdom of God, and embraces all, who obey and permit themselves to be drawn by the will of the Ruler, God in Christ, so far as the same is known, in His laws given to His creatures in nature from the very creation, in their conscience and in the order about and above them. All moral natures of every kind, childlike, truth-seeking souls belonging thereto (Matt. viii. 12; Mark xii. 34; John xviii. 36, 37). To this belong all historical leadings of nations, all guidance to individuals, all the effects of power and wisdom, which prepare the way for the church. The kingdom is God's as well as Christ's (Matt. xiii. 41; John xviii. 36 f.). As before the church and for the church the kingdom is more extended. But at the same time it becomes less extended within the church. There it applies to those called as the people of God, to those who obey the call; those who resist, who are indifferent, who hold only exter-

nally to the church, even though they hold in high regard a moral life, as is done without the church as well, who undervalue or despise the faith of the Scriptures or the church, or rely on the latter and neglect the former,—all withdraw themselves from the "kingdom" within the church. The word is to be taken in this latter sense here (ver. 5). At the end of the world both come together: since that will be the fullness of time, when the Son of man shall appear in glory.

HOMILETICAL AND PRACTICAL.

Comp. Doctr. Notes.

From the wanderings of the flesh in the insubordination of its appetites and of society in loose talk, we should take occasion, not to run away and forsake the world, but to guard ourselves and so to strive in ourselves, that God's pardoning love is not in vain, and sanctification is not disturbed. Neither happiness, nor pleasure, nor property is the aim and task of life, but the formation of the character, of that stamp with His image received in creation and renewed in redemption. To be covetous in what is noblest, to be impure in what is most exalted, to be disorderly in what is spiritual and heavenly is an abomination of abominations. Such a condition excludes from God and God's kingdom, in the Church, its service and government. Take heed to that, teacher and preacher. Be mindful of it always in prayer and public service.

STARKE:—In Christianity exact bounds are placed upon our words, far more so than is done by mere reason; Matt. xii. 36. Hear this, ye buffoons! ye cannot boast yourselves of Christianity.—You betray by this too well the bottom of your yet unsanctified hearts.—Could we find a register of those whom God as a just Judge will exclude from heaven, the first place as a rule would be given to those who break the Seventh Commandment.

RIGER:—The world often gives its uncleanness the name of love-affairs; but the word love in the Scriptures is far too good to be applied to any such things.

HEUBNER:—No man has such a horror of all sins of the flesh as the Christian; his destiny, his fellowship, his Exemplar, his future inheritance, all require him to be pure.—Paul describes the Christian's propriety in speech, distinguishing three kinds of obnoxious talk: 1. Such as offends and injures the sense of virtue, that is, impure, indecent, shameless talking; 2. Such as opposes the reason and offends the sense of truth, that is, foolish, silly, senseless, insipid talking; 3. Such as hinders religious earnestness, designed only to raise a laugh.—Every prevailing sin removes us from God. The covetous commit idolatry with their money, the lustful with their flesh. If then it be asked which is more compatible with religion, a disposition to lust or avarice, the latter seems less reconcilable. The covetous man imagines, because he perhaps restrains himself from many vices, that he is better, and covetousness as something relative is more difficult to recognize.—The kingdom of Christ is the medium and condition of the king-

dom of God; through Christ the kingdom of God becomes predominant. The kingdom of Christ, in so far as it is an external institution, yields to the kingdom of God.

PASSAVANT:—The Greeks loved a fine joke, seasoned and adorned with wit and grace. But under the jest and its elegant dress, an impure and low sense was often concealed.—Look, wit is a dangerous gift, and to give it play brings discomfort and pain.

STIER:—The worst in front, the obscenities, *double entendres*; there are also obscenities of mammon, nastinesses arising from pride and

worldliness, for which the Holy Ghost has the same aversion in His saints.

[EADIE:—Into Christ's kingdom the fornicator and sensualist cannot come; for, unsanctified and unprepared, they are not susceptible of its spiritual enjoyments, and are filled with antipathy to its un fleshly occupations; and specially into God's kingdom "the covetous man, who is an idolater," cannot come, for that God is not his God, and disowning the God of the kingdom, he is self-excluded. As his treasure is not there, so neither there could his heart find satisfaction and repose.—R.]

3) Look about thyself and be independent and benevolent!

(CHAP. V. 6-14.)

6 Let no man [no one] deceive you with vain [empty] words: for because of these
7 things cometh the wrath of God upon the children [sons] of disobedience. Be
8 not ye [Become not] therefore partakers' with them. For ye were sometime [once
ye were] darkness, but now *are ye* light in the Lord: walk as children of light;
9 (For the fruit of the Spirit [light]² *is* in all goodness and righteousness and
10, 11 truth;) Proving what is acceptable unto [well-pleasing to] the Lord. And
have no fellowship³ with the unfruitful works of darkness, but rather [even] re-
12 prove *them*. For it is a shame even to speak of those things which are done of
them in secret [For the things done in secret by them it is a shame even to speak
13 of].⁴ But all things that are [being] reproved are made manifest by the light: for
whatsoever doth make manifest [everything which is made manifest]⁵ *is* light.
14 Wherefore he saith, Awake [or Up!]⁶ thou that [who] sleepest, and arise from the
dead, and Christ shall give thee light.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 7.—[Here as so frequently in compounds with *συν* in Paul's Epistles, *συνμμετοχοι* is better supported than the usual and more euphonic *συμμετοχοι* (*Rec.*). The former is found in *Σ. A. B. 1 D. 1 F. G.*, accepted by Tischendorf, Alford, Elliott and many recent editors.—R.]

² Ver. 9.—[The reading of the *Rec.*: *πνεύματος*, is supported by *D. 3 K. L.*, most cursives and some fathers, but is now generally rejected as a gloss from Gal. v. 22, *φρόνως* being sustained by *Σ. A. B. 1 D. 1 F.*, good cursives, Syria and other versions, Latin fathers.—The parenthesis is to be retained, see *Ereg. Notes*.—R.]

³ Ver. 11.—[*Συνκοινωνεῖτε* (*Σ. A. B. 1 D. 1 F. G. L.*, Tischendorf, Elliott).—R.]

⁴ Ver. 12.—The *E. V.* has unnecessarily transposed the order in this verse. A literal rendering would be: "For the things which in secret come to pass by them, it is shameful to speak of."—R.]

⁵ Ver. 13.—[These alterations are required by the views expressed in the *Ereg. Notes*, and may be accepted as indicating in general the opinions of recent commentators.—R.]

⁶ Ver. 14.—The *Rec.* reads *ἐγείρει* (Lachmann), which has no uncial support. *Ἐγείρε* is accepted by nearly all recent editors and commentators, since it occurs in *Σ. A. B. D. F. K. L.*, and other authorities.—R.]

EXEGETICAL AND CRITICAL.

Ver. 6. *The transition.* Let no one deceive you with empty words, *μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις*.—The precept: "let no one deceive you," is entirely general, but limited by the context to social intercourse; there being nothing to indicate a further extension. Hence "no one" is to be applied to members of the Church and the non-Christians who are, or come, near them; "deceive" including unintentional as well as intentional leading astray. Accordingly the reference is not, as in Col. ii. 8, to philosophers and Jewish errorists (Grotius), nor merely to frivolous Christians (Olshausen), or to those heathen who had remained unbelieving (Mejer). The loquacious

persons spoken of are false teachers with "empty words." This phrase means discourse wanting in truth, life and spirit; *hoc genus est, species tres* ver. 4. (Bengel). [Alford: "Empty—not containing the kernel of truth, of which words are but the shell—words with no underlying facts."—R.] Comp. 1 Cor. xv. 33. Bullinger: *Erant apud Ephesios homines corrupti, ut hodie apud nos plurimi sunt, qui hæc salutaria Dei præcepta cachinno excipientes obstrepunt: humanum esse, quod faciunt amatores, utile, quod feneratores, facit, quod jaculatores, et ideo Deum non usque adeo graviter animadvertere in istius modi lapsus.** Stier is not altogether incorrect in find-

* ["The Apostle generally condemns all apologists for vice, whoever they might be. They would of course be most commonly found among the heathen, and to them the passage most naturally points. The palliation or tacit toleration of

ing an ironical opposition in: ἀπατῶν κενούς, exhorting thus: let them speak only in vain (1 Cor. xv. 14, 58).

For because of these things, διὰ ταῦτα γάρ, introduces a reason; "because of these things" pointing beyond the genus ("empty word") to the species (ver. 4), just as in the parallel passage, Col. iii. 6 (δὲ αὐ). [The context is decisive against the reference either to the ἀπάτη of the "empty words," or to this and the sins mentioned in ver. 4. See ELLICOTT and ALFORD.—R.] Cometh, ἐρχεται, marks the fact as present, like "hath not" (ver. 5); it is neither—venire solet (ERASMUS), nor a general asseveration without any temporal qualification (HARLESS), nor does it point to the future (MEYER, SCHENKEL, BLEEK); the punishment has already begun. See Rom. i. 18.

The wrath of God, ἡ ὀργὴ τοῦ θεοῦ.—This also is not to be considered as quiescent until the final Judgment. It already comes both externally and internally as correction and punishment, upon the sons of disobedience, ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (ii. 2).—This designates more strongly than ἀπειθεῖς those who still or again oppose God and His word within the Church. [The active and practical side of the ἀπειθῶν (John iii. 36) is here brought out. The word is a valuable middle term between unbelief and disobedience, implying their identity in a manner full of the highest instruction" (ALFORD).—R.]

Warning against association with wicked men; vers. 7-10.

Ver. 7. Become not therefore, μὴ οὖν γίνεσθε.—Οὖν, "therefore," marks the specializing of the warning and that it rests on "the wrath of God upon the children of disobedience" as its basis, while γίνεσθε, "become," indicates that this state of things is not yet present, and at the same time the danger of its entrance and its quiet, unnoticed and unregarded development.* Vulgate: Nolite effici! BENGE: Ne ira super vos veniat!

Partakers with them, συνμέτοχοι τῶν αὐτῶν, i. e. with the sons of disobedience. It is inappropriate to refer αὐτῶν to voices (SCHENKEL), and to understand συνμέτοχοι (iii. 6) of the portion of the wicked (KOPPE, STIER, who includes this also). The reference to the punishment is the foundation of the warning against compaunionship with them.

Ver. 8 presents a new reason, taken from their experience of grace, their grasp on the Lord and

vice, especially sensuality, was one of the most fearful and repulsive features of heathenism; see specifically Tholuck, *Influence of heathenism*, Part iv. 2.—ELLICOTT. Comp. the citation from Whitby and Gauthy in EADIE. The "vain words" were publicly spoken then, now they come in more concealed form, but the same lies are uttered still on the same subject and with like result, immediate and ultimate.—R.]

* [The force of γίνεσθε is not to be explained away. ALFORD indeed strongly objects to it here as unnecessary and unequitable, but he seems to entertain a prejudice against it. A German from his familiarity with the distinction between Sein and Werden in his own language is usually delicate in his perception of the same distinction in other languages.—R.]

† [See Textual Note 1 for the authority in favor of thus spelling the word.—R.]

their task. For once ye were,* ἦτε γάρ ποτε!—That is, thanks to God, it is past! Hence ἦτε stands emphatically first; and LUTHER with his weiland [=to the antique "sometime" of the E. V.] aptly recalls a past condition, referring to a new life.—Darkness, σκότος, abstractum pro concreto, emphasi egregia (BENGE). [They were not only living or abiding in it, but themselves actual and veritable darkness (ELLICOTT).—R.]

But now are ye light in the Lord, νῦν δὲ φῶς ἐν τῷ κυρίῳ.—This, without ἔσται, is quite as emphatic and brief. "Light," as in 1 John i. 5; John viii. 12, is a comprehensive designation of the Divine life and character, both ethical and intellectual in its meaning, in contrast with darkness (iv. 18; Acts xxvi. 18; Col. i. 12, 13; 1 Pet. ii. 9). These nominatives emphasize the being full, permeated by, and are stronger than ἐν σκότει (Rom. ii. 19; 1 Thess. v. 4), ἐν φωτί. [Comp. USTERI, *Lehrbegr.* ii. 1, 3, p. 229, on the terms ὥς and σκότος.—HODGE weakens the sense into "enlightened," but "light" has here an active sense, which prepares the way for the subsequent exhortation, since they were not only to walk worthy of the light but be light to others (ver. 13).—R.] The added phrase, ἐν τῷ κυρίῳ, excludes the notion of having earned the present condition, marking the operation of the Lord, in order to excite thankfulness for constancy, fear of apostasy and backsliding, without the ability of helping one's self.

Walk as children of light, ὡς τέκνα φωτός περιπατεῖτε.—The status is marked by ὡς, "as." What ye are ("children of light"), be in deed and truth ("walk"). Energetically added, without any conjunction, as growing out of what precedes, as its result.

Ver. 9. For the fruit of the light, ὁ γὰρ καρπὸς τοῦ φωτός.—This is introduced as a ground (γάρ). The children of the light are referred to the fruit of the light, in order to excite them to a corresponding walk. This fruit consists in all goodness and righteousness and truth [ἐν πάσῃ, ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ].—"Fruit" is in the singular, and yet three terms follow, as in Gal. v. 22: "the fruit of the Spirit" is followed by nine, in order to render prominent its unity in contrast with "the works of the flesh" (ver. 19 ff.) in their sundered character, their opposition to each other.

Goodness, ἀγαθωσύνῃ, the opposite of which is κακία, is distinguished from χρηστότης, which is mentioned in connection with it (Gal. v. 22), in this, that it refers to the depth of the disposition, χρηστότης more to the character of its manifestation; both denoting goodness however. Here are designated the character and conduct as regards possessions of every kind,

* [This order seems to bring out the emphasis best. Comp. HARLESS and ELLICOTT in justification of the omission of μερ here (against RECKERT).—R.]

† [The absence of the article with φῶς is regarded by ALFORD as significant: "here it is light, as light, which is spoken of." ELLICOTT however thinks the omission is due to the principle of correlation: "if the governing noun is without the article, the governed will be equally so."—R.]

which one has and knows another to stand in need of.

Righteousness, δικαιοσύνη, the opposite of which is ἀδικία, respects relations and the ordering of the same, claims which can be made, and obligations, which should be fulfilled, and is just in regard to all these, taking pains that nothing, neither the least nor the most difficult, receives detriment.

Truth, ἀλήθεια, the opposite of which is ψεῦδος, concerns the agreement of what is internal and external, of thought and word and deed, of goodness and righteousness, so that one is not served at the expense of the other, and harmony exists. The terms are not to be divided according to the three categories: inwardly, toward man, toward God (B-CRUSIUS), or source, outwardly, inwardly (SCHENKEL).^{*} "All," πᾶση, denotes the extent of the manifold manifestations (Phil. iv. 6: ὅσα), it is not then—all kinds. Others explain differently, but it is generally agreed, that ἔστε or συνέστηκε should be supplied. [Comp. WINEY, p. 173, against the acceptance of a Hebraism here (ἐν=Beth essentialis, Gesenius, *Lexicon*, under 2.C).—R.]

Ver. 10. Proving, δοκιμάζοντες.—Grammatically this participle may be the mode of the walking, ver. 9 being taken as a parenthesis. So BENDEL, HARLESS, MEYER, SCHENKEL [HODGE, EADIE, ELLICOTT, ALFORD], and others. But the exhortation may also be regarded as concluded in ver. 8; nor does ver. 9 give in the main the impression of being a parenthesis, while the participle can be, according to WINEY (p. 545), taken imperatively with ἔστε supplied, as occurs at least ten times in Rom. xii. 9-13. So KOPPE, STIER, BLEEK and others. [Such a construction is certainly allowable, where the context plainly requires it, but is not to be accepted when a simpler view is so obviously suggested as in this case.—R.] The former view is favored by the connection of "proving" and "walk," since through the walk as a child of the light material and power for the proof grows and ripens. [On the word see TRENCH, *Syn.*, II. § xxiv.—R.] Investigation and discrimination are required of the children of light; independently, not "tossed as waves and carried about—in the sleight of men" (iv. 14), they should prove, **what is well-pleasing to the Lord**, τί ἐστιν εὐαρεστον τῷ κυρίῳ.—"What," τί, defines that all things, even the most refined traits and forms, are to be proved. The question is, Is it "well-pleasing to the Lord," i. e., to Christ, who with His Word is the objective measure. ["The Christian's whole course is a continual proving, testing of the will of God in practice: investigating not what pleases himself, but what pleases Him" (ALFORD).—R.] Comp. Rom. xiv. 23; xii. 2; 2 Cor. v. 9; 1 Thess. v. 21.

Warning against fellowship with evil works; vers. 11-13.

^{*} [MEYER properly observes that these three words present the whole of Christian morality under its three aspects, the good, the right, the true. It may be added that this verbal triad, presenting the one fruit of the light is less sentimental, but more substantial than the hackneyed cluster of words: the true, the beautiful, the good. "The right" too often gives way to "the beautiful," so-called.—R.]

Ver. 11. And have no fellowship, καὶ μὴ συνκοινωνεῖτε.—"And" connects the imperative with the similar admonition, ver. 7, there "with them" is added, here "with the works," the latter referring to fellowship with the works, the former with the persons. The verb is a strengthened form^{*} (Phil. iv. 14, Rev. xviii. 4), from συνκοινωνός (Rom. xi. 17; 1 Cor. ix. 23, Phil. i. 7; Rev. i. 9); it is a compound not usual with the Apostle, denoting however the fellowship on one side alone. Hence συν is not to be referred to the disobedient, and κοινωνεῖν to the works (MEYER).

With the unfruitful works of darkness [τοῖς ἔργοις τοῖς ἀκαρποῖς τοῦ σκοτός].—The prominent word ἔργοις, "works," is followed by ἀκαρποῖς, "unfruitful," distinguished by the article, in contrast to: "the fruit of the light" (ver. 9).† The expression is not without a certain mildness, like "empty words" (ver. 6), yet without being weak, simply denying the fruit, without positively referring to the corruption and condemnation (iv. 22; Rom. vi. 21; viii. 13; Gal. vi. 8). The expressions: "dead works" (Heb. vi. 1; ix. 14), "wicked works" (Col. i. 21), are similar. The added genitive: τοῦ σκοτός, "of darkness," appends the positive element (Rom. xiii. 12); Gal. v. 19: τῆς σαρκός.

But rather even reprove them.—Non satis abstinere est (BENDEL); hence μᾶλλον δὲ καὶ, "but rather even." Lev. xix. 17. Ἐλέγχετε requires rebuke, punishment, conviction, as in John iii. 20; xvi. 8. The object is not expressed; but the context supplies it: αὐτά (them, i. e. the works). The mode is determined by the context, since the evil works are to be punished: through proper conduct in word and work, *verbis et factis luce dignis* (BENDEL). MEYER and SCHENKEL incorrectly apply it to oral rebuke alone, against the passages in John, from which an oral conviction and punishment cannot be deduced. Comp. John viii. 9. The result: conversion, improvement, is in no way indicated, hence not to be accepted (OLSHAUSEN).

[ALFORD, EADIE and ELLICOTT favor the reference to oral rebuke; certainly it seems a prominent thought, but see on the next verse. The last named author thus marks the antithesis: "Do not connive at them or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard." HODGE takes the verb as meaning: to convince by evidence, deducing from this statement: "The ethics as well as the theology of the Bible are founded on the principle that knowledge and holiness, ignorance and sin, are inseparable." Hence that our duty is simply to let "the light of Divine truth shine into the darkened minds of men, and upon their evil deeds."—R.]

Ver. 12. For the things done in secret by them it is a shame even to speak of.—

^{*} [De Wette's rendering: "take no part in," would require a genitive after the verb; the other is more literal, and is now accepted by EADIE, who at first followed DE WETTE.—R.]

† [Comp. especially Gal. v. 19, 22, where there is a similar contrast, on which JEROME remarks: *vitia in semetipsa infirmunt et pereunt, virtutes frugibus pullulant et redundant*.—R.]

[See *Textual Note**]. Evidently a reason (γάρ) for what was said in ver. 11 is here introduced. BENDEL correctly indicates one part of it: *cur indefinite loquatur ver. 11 de operibus tenebrarum, quum fructum lucis ver. 9 definite descripserit*,* the other is at any rate, why he has expressed himself so briefly, generally, without qualification: ἐλέγχετε. It is incorrect to take γάρ=although (KOPPE), or to insert "although" (RUECKERT). —Τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, i. e., the children of disobedience (ver. 6), or "those doing the works of darkness" (WINER, p. 134), can only be the works mentioned before, but more definitely characterized, in order to give a motive for the propriety of the requirement. Two elements now brought forward, constitute the characteristics of these works: κρυφῇ, "in secret," the main point standing first, and γινόμενα the second. The former marks the works as those to which ever clings something unknown, unrecognized, that may not appear, but will remain in concealment, ashamed of itself however bold; the latter, which is not =ποιούμενα, marks their involuntary, habitual character, not isolated but peculiar, while ὑπό expresses the guilt of those who do them. STIER aptly compares with our passage the profound description of the "rebels against the light"

(סִרְיָא, Job xxiv. 13-16) and "the hidden things of darkness" (1 Cor. iv. 5; John iii. 20, 21); accordingly it is not to be referred exclusively to sins of debauchery, orgies [HOLZHAUSEN] and the like, although these are included; nor are we to understand only heathen sins of the most objectionable character. The works of darkness are stretched in a way that is universally and continuously valid; of such works "it is a shame even to speak" (vers. 3, 4). Evidently λέγειν is not merely narration, indifferent mention, but includes disapproving, rebuking mention as well. Paul requires an ἐλέγχειν without a λέγειν, "without one's taking all their dirt into his mouth" (*Berth. Bible*), hence through the walk in word and work, so necessary on this account. Matt. v. 16; Phil. ii. 15.

[The main difficulty here is the question of connection. The views of BENDEL and KOPPE have been already suggested, and seem unsatisfactory. That of BRAUNE (so STIER, PEILE, BLOOMFIELD, following THEOPHYLACT and ERASMUS) depends on the meaning of ἐλέγχετε, and since this seems to include verbal reproof, the restriction here is at least improbable. HARLESS and others connect the verse with "have no fellowship," but this identifies "works of darkness" and "things done in secret" almost too strongly, and as ELLICOTT suggests, gives undue prominence to the negative part of the command, while the phrase "but rather even," as well as the subsequent context makes "reprove" the leading thought. Taking ἐλέγχετε in its proper sense, and accepting the connection of this verse with it by γάρ, two views present themselves: that of ALFORD and others: "I mention not and you need not speak of these deeds—much less have any fellowship with them

—your connection with them must be only that which the act of ἐλέγχει necessitates;" and that of MEYER, ELLICOTT, EADIE and others: "By all means reprove them, and there is the more need of it, for it is a shame even to speak of their secret sins." This is preferable, and the reproof of the works of darkness can take place without speaking of the more disgusting forms. —R.]

Ver. 13. But all things, τὰ δὲ πάντα, denotes what is described in ver. 12. [So MEYER, ELLICOTT and others against RUECKERT and ALFORD, who take the phrase as of general application. —R.]—Being reprov'd are made manifest by the light, ἐλεγχόμενα ὑπὸ τοῦ φωτός φανεροῦται.—The light is God's, in His Word, in our conscience, character and conduct; the Christian persons falling into the back-ground behind the "light" which works in and out from them: this must work for its own sake, the efficiency does not enter with reference to our persons. Hence ὑπὸ τοῦ φωτός belongs both to ἐλεγχόμενα and φανεροῦται, as the position indicates also, since otherwise it would be repeated. In ἐλεγχόμενα the success of the ἐλέγχετε is set forth: you do not proceed ineffectually against the works of the children of disobedience, they are rebuked, struck, could not avoid it; your light has become a punishment for them. When this takes place, they are made manifest, what is "in secret" in them, becomes plain and its scandalousness is recognized; ἐλεγχόμενα is therefore a presupposition to φανεροῦται, not an extension of the predicate, but a limitation of the subject, τὰ πάντα. The context however suggests: the reprov'd acts or conditions become so to the possessor: to him they are now manifest as reprov'd, as reprov'd with right, and both reprov'd and manifested through the light of the truth in Jesus Christ and His people.

[It seems to be an unsatisfactory way out of the difficulty respecting the connection of ὑπὸ τοῦ φωτός, to join it to both the participle and the verb, and BRAUNE is probably led to adopt it by his desire to maintain the thought of a tacit reproof. To join it with the participle (DE WETTE and others) is open to objection, for this gives the ἐλέγχειν a specification not in accordance with ver. 12, while, equally with BRAUNE's view, it makes φως entirely too ethical, it being properly metaphorical in both clauses. The connection with the verb is more natural, "by the light" receiving emphasis from the order in the Greek. So MEYER, ELLICOTT, EADIE and most recent commentators. The participle is a predication of manner or time ("being reprov'd," or "when reprov'd") joined to the subject. See note at the close of the verse.—R.]

For everything which is made manifest is light.—Ἰὼν τὸ φανερούμενον, following φανεροῦται, is passive (WINER, p. 242); all, that is illuminated, made manifest, ὥς ἐστιν, itself gives light, has the nature and efficiency of light. This very general proposition is limited by the character of the subject (BENDEL: *sermo de homine ipso*, ver. 14), to the persons who permit themselves to be reprov'd, who must

* [So ECUMENIUS, BAUMGARTEN, MATTHIES, but the Apostle was not apt to pause thus in his rebuke of sin; comp. Rom. i. 24-32; 1 Cor. vi. 9, 20; Gal. v. 19-21; 1 Tim. i. 9, 10.—R.]

permit themselves to be enlightened, in order to become manifest, shined upon and illuminated, and finally to become themselves light. BEN-
GEL: *Antanaclassis; nam φανεροῦνται est passivum; φανεροῦμεν medium, quod manifestari non refugit.* With STIER we may find here a recalling of: "once ye were darkness, now are ye light" (ver. 8), in order that in thankfulness and mildness towards those in the same condition in which they formerly were, they may apply the reproving and manifesting walk. Because what is shined upon, illuminated, itself shines, walk then so, that ye shame, reprove, convince those who are busy with the works of darkness, bringing them to the light; thus ye will best help them, as ye yourselves have been helped. The first part of this verse indicates the immediate result, the second the end of the ἐλέγχθῆναι or ἐλέγχειν. BEN-
GEL: *Simul hinc patet facilitas* (STIER: because without speaking, hence without special knowledge of him who is to be reprov'd), *justitia* (STIER: because to the darkness the judging light is of right due), *salubritas* (STIER: because these can thus become light themselves) *elenchi*.—There is here no reference to the Gnostic light-theory of the Valentinians (BAUR), since these on the contrary wrested and distorted this passage after A. D. 150. Quite as untenable and inapt are those explanations which take φανεροῦμεν as active and πᾶν as the object—accusative (GROTIUS), or apply the ἐλέγχειν only to oral rebuke (MEYER, SCHENKEL and others), or regard the neuter as masculine merely (STORR and others).

[The view of MEYER is on the whole most satisfactory: "But all things (all those secret sins), when they are reprov'd, when that ἐλέγχετε has been effected on them, are made manifest by the light, by the light of Christian truth, which is efficient in your reproving, are brought to light as to their true moral quality, unveiled and made clear to the moral consciousness; by the light, I say, they are made manifest, for—in order to prove by a general proposition, that this cannot take place except by the light—all that which is made manifest, that is brought out of its concealment and brought to light in its true character, is light, has thus ceased to have the nature of darkness and is now of the character of light. The basis of this proof is the syllogism: "Quod est in effectu (ὡς ἐστὶ), id debet in causa (ἐν τῷ αἰτίῳ)." This is equally simple and grammatical. It avoids the common mistake of referring the words too definitely. Commentators have run into much perplexity by not accepting occasional general propositions; comp. Gal. iii. 20. EADIE, following CALVIN and others, still maintains an active or middle sense, objecting to the passive that light does not always exercise this transforming influence. But this objection holds only against a too strictly ethical sense of ὡς, to which OLSHAUSEN, STIER, HODGE (and Braune) incline. Objectively taken, it is universally true: "everything shone upon is light." "Whether this tends to condemnation or otherwise, depends on the nature of the case, and the inward operation of the outwardly illuminating influence" (ALFORD, ELLICOTT). See the last named for a clear statement, and comp. HARLESS, EADIE, but especially MEYER in loco.—R.]

The conclusion; ver. 14.

Ver. 14. **Wherefore he saith** [οὕτως λέγει; Braune: *It is said:* comp. iv. 8.—R.]—"Wherefore" refers to what precedes, and in accordance with the purport of the citation, to all that is said of the walk in the light, not merely to ver. 13 (SCHENKEL), but to vers. 8, 11 also, in order to render the exhortation more complete and forcible through a citation.* Hence λέγει is as in iv. 8. This quotation of the Apostle is not to be weakened, because no corresponding passage is found in the Old Testament, neither Isa. ix. 12 (CALVIN and most) nor xxvi. 19 (BEZA and others) nor lii. 1, 2, or ix. 1; it is not supposed that he cited a saying given directly to him (JEROME) or an apocryphal passage (MORUS and others). Certainly we should not accept a *lapis memorie*, as though he wished to quote from canonical Scripture and happened on an apocryphal passage that could not be authenticated (MEYER, who compares 1 Cor. ii. 9), and quite as little a combination of the passages from Isaiah (SCHENKEL, who refers to Rom. ix. 33; xi. 8, 26).† Least of all is λέγει=φησὶ, they said, it is said (BORNEMANN). The most probable explanation is, that it is a quotation from a Christian hymn that had grown out of Isa. x. 1, 2. This is confirmed by vers. 18, 19, as well as by the significance of church hymns beside the Scripture. So THEODORET with reference to 1 Cor. xiv. 26; SEVERIANUS in Tischendorf (ed. 7, vol. ii. p. 457). BEN-
GEL: *Simul videtur in mente habuisse formulam, quæ in festo buccinarum adhiberi solita fuerat. Et fortasse illo anni tempore scripsit hanc epistolam.* 1 Cor. v. 7. BLEEK in loco and Stud. und Krit. 1853, p. 331. STIER and others: A word of God is introduced as speaking to the Christian.

[There is one insuperable objection to these views of BRAUNE, STIER, BEN-
GEL, BORNEMANN, as well as to those of RHENFELD (one of our Lord's unrecorded sayings), WESLEY (the general tenor of Scripture), BARNES (who sees no reason for accepting a quotation at all), and that is Paul's use of λέγει, his formula of citation from the *Old Testament*; especially in conjunction with οὕτως. If we accept a Christian hymn based on the passage in Isaiah the difficulty is not removed, but the way opened for the multiplication of difficulties. If God speaks, (as Braune implies) through a paraphrase in the form of a Christian hymn, much more does he speak, when His Apostle interprets or applies His written word. The best solution is that of ALFORD:

* [ALFORD explains: "Seeing that everything that is made manifest becomes light—is shone upon by the detecting light of Christ—objectively—it only remains that the man should be shone upon inwardly by the same Christ revealed in his awakened heart. We have then in Scripture an exhortation to that effect."—R.]

† [The German has an obvious typographical error. It reads *Johanneischen Stellen*, passages from John. SCHENKEL really defends the view, "that the Apostle has freely combined several Scriptural passages in accordance with their sense and from memory," suggesting Isa. lii. 1; xxvi. 19; ix. 1. This view is favored though not definitely adopted by HODGE and EADIE. Undoubtedly, the Apostle combines passages (Rom. ix. 33; xi. 8, 26), but not so loosely. We may defend either a quotation according to the sense, or a literal combination, not both, especially in connection with the notion of free quotation from memory. Paul interpreted the Scriptures, whose words he well knew; a *lapis memorie* was scarcely possible in his case as a man, much less as an inspired man.—R.]

"In the first place, by the introduction of *ὁ Χριστός*, it is manifestly a *paraphrase*, not an exact citation. The Apostle cites, and had a perfect right to cite, the language of prophecy: and that he is here doing so, the bare word '*Christ*' shows us beyond dispute. I insist upon this, that it may be plainly shown to be no shift in a difficulty, no hypothesis among hypotheses—but the necessary inference from the form of the citation. This being so—of what passage of the Old Testament is this a paraphrase? I answer of Isa. lx. 1, 2. There, the Church is set forth as being in a state of darkness and of death (comp. lix. 10), and is exhorted to awake, and become light, for that her light is come, and the glory of Jehovah has arisen upon her. Where need we go further for that of which we are in search?"

—The view of ELLICOTT is similar: "St. Paul, speaking under the inspiration of the Holy Spirit, is expressing in a condensed and summary form the spiritual meaning of the passage." He thinks the prophet's immediate words supply in substance the first part of the quotation, while the latter part is the spiritual application of the remainder of the verse, and of the general tenor of the prophecy. ALFORD's view is safe, and rests on the Lord's own saying: "Search the Scriptures, they are they which testify of me" (John v. 39).—[R.]

Up! thou who sleepest, ἐγείρε ὁ καθυύδων.—[The word *ἐγείρε* is not the active for the middle but is the common form of rousing (FRITZSCHE).—R.]—This can be addressed only to the Christian (Rom. xiii. 11, 12), who at God's call opens his eyes; the Lord has come to him, awakened him, so that he, awake and alive, looks about him. [It is more correct to regard this as addressed to those who are not yet Christians, but about to become so through the effectual call of God.—This is perhaps BRAUNE's view, see *Doctr. Note 3.*—R.] The beginning of knowledge is thus denoted. Still there is yet a struggle with sleep; the eyes close again; the light of day dazzles.—**And arise from the dead, καὶ ἀνάστα ἐκ τῶν νεκρῶν**, is the advance to rising from the couch, standing up and preparing for work. *Ἀναστῆναι ἐπὶ ἔργον ἐγερθῆναι ἐξ ὕπνου*. The sleeper is inactive, as one who is dead.—The promise incites: **and Christ shall shine upon thee, καὶ ἐπιφαύσει σοι ὁ Χριστός**.—The figure is that of the morning, when day breaks and man meets the sun and daylight. Christ is the light, makes the day that shines upon and enlightens us, in order that we may become light for others, as the context requires. On the forms *ἀνάστα* and *ἐπιφαύσει* see WINKER, pp. 76, 85.

[The question of the connection of this verse deserves some further attention. BRAUNE apparently follows STRIER, who thinks the quotation is introduced to exhort: "Become light, that ye may be able to convict others," which accords with his view of silent reproof. But this seems to be stepping aside from the more obvious sense. HODGE takes it as a confirmation of the assertion of the preceding verse: everything made manifest is light. This is true, but scarcely a sufficient reason for its introduction. MEYER paraphrases *διό* thus: Because the reproof is so necessary, as I have indicated in ver. 12, and so

wholesome in its effects as shown in ver. 13, therefore, etc., and then says that the call of God confirms the necessity of the reproof, and the promise: "Christ shall shine upon thee," supports the wholesome influence of the light, under which the reproof places them. This seems preferable. So that the purpose of the Apostle is to show by a paraphrase from the Scriptures that the effect of the light is such, and that therefore Christians should reprove in order that others may become light through the illumination here promised. In general what is made manifest is light (ver. 15), but Christ's shining makes new light in a spiritual sense. Let your light shine, so as to reprove, in the hope that Christ will shine on the convicted heart. This seems to be the view of ALFORD, and is approached by ERASMUS and RUECKERT.—R.]

What JEROME says is interesting: *scio me audisse quendam de hoc loco in ecclesiam disputantem—testimonium hoc, inquit, ad Adam dicitur in loco calvarie sepultum, ubi crucifixus est dominus,—illo ergo tempore quo crucifixus dominus super ejus pendeat sepulchrum, hæc propheta completa est: surge, Adam, qui dormis et exsurge a mortuis et non ut legimus ἐπιφαύσει σοι Χριστός, i. e., oriatur tibi Christus, sed ἐπιφάσει, i. e., continget te Christus, quia videlicet tactu sanguinis ipsius et corporis dependentis vivificetur atque consurgat.*

DOCTRINAL AND ETHICAL.

1. One of the weightiest points in the formation of the Christian life is the *conversation* and intercourse with others, the *social life*. Here foresight and circumspection are necessary. Sociality is a gift and has a task, and both of these are twofold: Every one has both for himself and others. *For himself*, that he does not suffer detriment through the idle, flat, empty, useless character of the same. There may enter a somnolence of the awakened Christian impulse and life, of moral endeavor, of zeal in sanctification, through dissipation, gossiping, amusement and jesting, or excitement of carnal zeal, dainty, proud and high-flown character, oneness and injustice in opinion and conduct. *For others*, that he promotes their advancement, and in the interchange of sentiment and experience elevates, confirms, clarifies, rectifies, and complements them. Do not enter into more intimate intercourse with him, who cannot and will not be to you what you ought to be to him, or guard against his influence over you, taking heed if you cannot alter him, that you do not at all events conform him in his character. You should not withdraw yourself from others, but so act that you are not withdrawn from God, who has drawn you to Himself. What He has given you hold fast, so that no one deprives you of it. Do not let what He has planted in you be rooted up by the words of others. Let the fruit of His light ripen, and do not allow it to be eaten up by the worms of the world's culture.

2. Consider the two in connection: *proving* what is God's will, and *reproving* your neighbor. The former comes first, the latter is second. The former requires care in intercourse with God through His word, personal growth in His grace and knowledge, intimacy with Him, walk-

ing in His light, as His child. The latter, on the other hand, that you become for your neighbor a conscience outside of and beside him, as your own conscience has borne witness to yourself, or that like Sarah you speak silently in your conduct (1 Pet. iii. 1); very little depends on words, at least on many of them, only on apt ones, without scolding; be free and frank, true in love and lovely in truth (iv. 15). He who is not yet your brother, may and ought to become so; but you should no longer be to him what you were before Christ won you: a companion in his evil works and words.

3. In the concluding verse the grace of God is rendered strongly prominent, but in such a way as to indicate that it is in vain, if man's own act is not also present and he does not lift himself up by applying the power brought nigh and proffered him, his own strength increasing with the use of the power from on high which he appropriates. If he when awakened does not open his eyes and wake up, if when called he does not get up from his couch, he does not reach Christ's light or the walk in the day; this however takes place only in consequence of the initiative of Divine and imparted power.*

4. Finally it may be said, that as Paul immediately afterwards speaks of psalms and hymns and spiritual songs (ver. 19), so he here places on an equality with canonical Scripture the Christian hymn which grows out of God's word. Hence the importance of church hymnology. By this too we must test every hymn and hymn-book, that nothing apocryphal or heretical throws what is Scriptural into the back-ground, but that the truly Christian element of the hymn animates, furthers and subserves the Scriptures in the congregation, in the public service and in the household. [While compelled to object to the premise here laid down for the reason stated in the additional *Exeg. Notes* on ver. 14, we may well approve of the influence, which is valid on other grounds than the supposed citation of a Christian hymn. See further *Doctr. Notes* on the next section.—R.]

HOMILETICAL AND PRACTICAL.

• Comp. the *Doctr. Notes*.

You should not fly from men, yet you should not become their admiring slave, nor esteem yourself less than God has esteemed you, nor forsake His truth to accept human errors. Society has her assemblies generally in the evening; how much is there spoken in the artificial life of crowded halls resounding with human voices, with spirit and wit (but generally without this), confidently and with the approval of the mass. But as you go home in the quiet night, under the twinkling light of the stars or the shining of the moon, test what you have heard: Can you still highly estimate it? Have

you not oftenest felt its emptiness with inward sadness? You have often thought, I would have got more by staying at home and chatting with my wife and children or with some friend! How then if you test it by God's word, by Christ's life? Prove all thereby!—Let no one say to you: You must believe without examining. But do not let any say of you, that you do so.—The world may ask: what is useful? what is admirable? what is lovely? what is customary? do you only ask: what is right and well-pleasing to the Lord?—Harless very properly says: Punishment is light! But STIER is quite as correct in saying; Light is punishment!—It is good to be convinced by the light, whether it breaks forth from the walk and word of a friend or a foe. To change one's way on account of the light is well, but when it comes from an opponent, then to do so is deserving of praise. It really amounts to nothing to accept a rebuke out of fear or gratitude, or any spirit of calculation: it is however a special gift of God, when one receives and is affected by the primitive element of the light, altogether irrespective of the man who bears the light, be he dear, influential, powerful or not. For only thus does the recipient become himself light.—Cherish a spirit of independence not merely *against others* for the truth, but also for others against falsehood; it is the latter that especially needs nurture.—Christ will enlighten thee here, but glorify thee hereafter, if indeed you are really an *enlightened Christian* and not merely a man *shone upon*!

STARKE:—It is an old trick of Satan's to patch up the worst vices with the form of virtue and give them a free pass in the world under a false name. Craftiness is termed prudence, extravagance generosity, vindictiveness high-spiritedness, arrogance neatness, lechery politeness, avarice economy, etc.—True Christians are not credulous, silly and unreasonable people, but lights in the Lord, on the contrary the godless are such, 1 Thess. v. 5.—Where goodness, righteousness and truth cannot be met with, the Spirit of God certainly does not dwell.—Love and goodness must not go so far as to make justice and truth suffer: when these virtues, united together, kiss each other, all goes right. Christian reproof is one of the most excellent obligations of love; from its omission the lack of love and fidelity may certainly be perceived.—As much wickedness is done by the godless in secret, never coming to light; so on the other hand much good is done by the pious, that might be mentioned with praise, yet is concealed out of humility. For them it suffices that God and their own hearts know of it.

RIEGER:—One of the greatest vexations, and at the same time a correct judgment, respecting the world is, that she has so many people who talk to please her and adorn her filthiness. But all these vain words will not cover her from the wrath of God. Goodness is the imitator of God in His love, by means of which we avoid anger, hatred, tumult, blasphemy, avarice. Righteousness prevents stealing, the unmerciful shutting of the hand against the needy, and avarice which like a weight of lead sinks one into darkness. Truth shuns lies, shameful words and buffooneries, foul talk, vain and seductive discourse.

* [Eadie compares the command of ver. 14 to "that given by our Lord to the man with the withered hand—Stretch it forth." The man might have objected and said, 'Could I obey thee in this, I would not have troubled thee. Why mock me with my infirmity, and bid me do the very thing I cannot?' But the man did not so perplex himself; and Christ, in exciting the desire to obey, imparted the power to obey." If every man would understand the philosophy of waking up before he gets up, what a world of sleepers we would have!—R.]

Thus Christian prudence is attained, which never seeks to go as far as it can without sin, but after the manner of well-behaved children, is ever concerned to meet God's approval.

HEUBNER:—*With vain words, i. e., deceiving talk, as though these vices belonged to things indifferent. This evil, perverted moral sense begets unbelief of morally strict Christianity and thus brings down God's wrath.*—The Christian is an interested participant and yet separate and peculiar.—*On the Epistle for the third Sunday in Lent; vers. 1-9. The Divine walk of the Christian.* 1. Description. *a*) In general: Imitation of God, ver. 1; *b*) in particular: holy love (ver. 2) and pure, spotless life (vers. 3, 4). 2. Its necessity. *a.* For our own salvation; for without such walk we have no part in the kingdom of God and of Christ (ver. 5); *b*) for the salvation of others: for only such a walk can reprove the evil, corrupt principles of the world, and make out of unbelievers, children of wrath, believers, children of grace. What would the world be without Enochs? (ver. 6). 3. Means. *a*) Separate yourself from the company of the ungodly, leave the path of sinners, else you cannot walk godly (ver. 7). *b*) Accept the light of grace, that your darkness may be enlightened (ver. 8). *c*) Use the light however as you receive it, beginning with God's help to exercise your spiritual strength.—*The imitation of God, to which the Christian is obligated.* 1. In what it consists: *a*) In accepting the temper, which makes us like to Him as children to a Father (ver. 1); *b*) especially in love and holiness (vers. 2-4). 2. What makes this our duty: *a*) Our Christian calling, which should distinguish us from idolaters (ver. 5); *b*) our happiness, our freedom from the wrath of God (ver. 6). 3. What strengthens us thereto: *a*) Holding to the Church and accepting the light of the Word (vers. 7, 8); *b*) seeking the Spirit of God.—The spirit of Christian investigation is nothing else than Christian conscientiousness, with this rule: what pleases God? What pleases man is a matter of indifference.—The Christian is in duty bound to speak earnestly and decidedly against evil; he dare not be silent, where he ought to speak, still less approve with the men-pleasing spirit of the worldly wise.—The ground of this earnestness and reproof is the shamefulfulness of the world's vices.—What is made manifest through rebuke—is generally brought out of the darkness, in which shameful vice conceals itself, and placed in the light, so that it is thus evident to all as wicked. This is indeed the main matter.—All that is made manifest through reproof, so that the man is really made conscious of his sins,—is thereby overcome. This is the only path by which the Divine light rises within man in the place of darkness.—One must be roused, shaken, in order to be brought to consciousness. Out of the sleep of sin, in which he is not aware of the evil, he must be awakened, in order then to see what is in him.

PASSAVANT:—It is indeed an unhappy thing to be a companion of sinners, in follies and vices, in which one becomes a means of annoyance, corruption and distress to another, only to be companion in his shame and pain, hereafter in the despair of the Judgment Day.

STIER:—Words awaken lust, lust bears sin, this is the irresistible and dangerous course of deceit, against the first appearance of which in words we cannot too carefully guard ourselves.

—Where there is unbelief, there is also the wrath of God!—Have nothing in common with them, for you are unwilling to have this wrath in common with them!—Not reproving is equivalent to having fellowship.—Darkness can become light only by means of a shining light, and the walk in the light is of itself able to judge and transform the darkness.—Let yourself be enlightened, that you may live, and become alive that the light may ever more fully shine on you!

GENZKEN (*Preparatory Discourse*): *Jesus my consolation* (ver. 2), *my love* (vers. 1, 2), *my Shield* (vers. 3-7) and great Reward (vers. 8, 9).

On the Epistle for the third Sunday in Lent (Eph. v. 1-9):—KAPFF:—What belongs to the walk in the light? 1. Fellowship with God in Christ; 2. Laying off all ungodly doings; 3. Living according to God's good pleasure (justification, repentance, sanctification).—RAUTENBERG: *That is real love, which goes even unto death for the brethren.* 1) It covers a multitude of sins; 2) is the fulfilment of the law; 3) is well-pleasing to God; 4) brings blessedness.—*How important are the sufferings of Christ for our sanctification!* The Holy Ghost works in us through them 1) powerful, sacred shame, 2) pure, self-sacrificing love.—*The sacrifice of Christ a sweet-smelling savor to God*—on account of the love 1) which brought it; 2) which makes room for it; 3) which is awakened by it.—TUM: The eternal love, 1) in its archetype, 2) its express image, 3) its copy.

[HODGE:—Ver. 6. It is not only among the heathen, but among the mass of men in all ages and nations, a common thing to extenuate the particular sins to which the Apostle here refers. It is urged that they have their origin in the very constitution of our nature; that they are not malignant; that they may co-exist with amiable tempers; and that they are not hurtful to others; that no one is the worse for them, if no one knows them, etc. Paul cautions his readers in every age of the Church not to be deceived by such vain words.—Ver. 10. Christ is here recognized as the Lord of the conscience, whose will is to us the ultimate standard of right and wrong. It is thus that the sacred writers show that Christ was their God—not merely the God of their theology, but of their religion.—Ver. 13. According to the Apostle, the relation between truth and holiness is analogous to that between light and vision. Light cannot create the eye, or give to a blind eye the power of vision; but it is essential to its exercise. Wherever it penetrates it dissipates darkness, and brings every thing to view, and causes it to produce its appropriate effect. So truth cannot regenerate, or impart the principle of spiritual life; but it is essential to all holy exercises; and wherever the truth penetrates, it dissipates the clouds of error, and brings every thing to view, so that when spiritually discerned it produces its proper effect on the soul.—Ver. 14. The light which Christ sheds around Him has power to awake the sleeping dead.—R.]

d. Exhortation to a pure walk, with careful consideration of the Christian position.

(CHAP. V. 15-21.)

15 See then that [how] ye walk circumspectly [strictly], not as fools [unwise men],
 16 but as wise, Redeeming the time [Buying up the opportunity], because the days
 17 are evil. Wherefore be ye not unwise [on this account do not become senseless],
 18 but understanding¹ what the will of the Lord is. And be not drunk [made drunk]
 with wine, wherein is excess [or dissoluteness]; but be filled with [in] the Spirit;
 19 Speaking to yourselves [one another] in² psalms and hymns and spiritual songs,
 20 singing and making melody in your heart to the Lord; Giving thanks always for
 all things unto [to] God and the Father in the name of our Lord Jesus Christ;
 21 Submitting yourselves one to another in the fear of God [Christ].³

TEXTUAL AND GRAMMATICAL.

¹ Ver. 17.—[The reading of the *Rec.* (συνιέντες) is supported by D³ K. L., nearly all cursives, many fathers and good versions (Tischendorf, Ellicott and most); συνιόντες is found in D.¹ F. G., some versions (Harless, Meyer, Alford, earliest editions); the imperative: συνιετε has good support (N. A. B., 6 cursives, Chrysostom, Jerome, accepted by Lachmann and Alford (ed. 4). The last appears to be a correction, the participle being *lectio difficilior*, so that of the two principal readings the first is to be preferred on external grounds.—R.]

² Ver. 19.—Lachmann and Alford insert *ἐν* in brackets before ψαλμοῖς, but as it is found only in B., 5 cursives, some versions, and could so readily enter into an explanatory gloss, it is generally rejected.—Both editors bracket πνευματικαῖς on much the same authority, doubting it as a probable interpolation from Col. iii. 16; but it might readily be omitted in a few cases from *homoteleuton* (Meyer).—Ταῖς καρδίαις, instead of τῇ καρδίᾳ (*Rec.* N.³ B. K. L.) is found in N.³ A. D. F., but is rejected by Tischendorf, Ellicott, Alford and most, as an emendation derived from Col. iii. 16.—R.]

³ Ver. 21.—[The reading of the *Rec.* (θεοῦ) has no uncial support; while Χριστοῦ is found in nearly all MSS., and accepted by all recent editors.—R.]

EXEGETICAL AND CRITICAL.

The exhortation; vers. 15, 16. Ver. 15. See then [or take heed].—Βλέπετε with *iva* (1 Cor. xvi. 10; 2 John 8), with the accusative (Phil. iii. 2; Col. iv. 17), here as in 1 Cor. iii. 10 with πῶς. *Sollicitudo etiam modum spectat* (BENGEL). They are enjoined to take heed, and because (οὖν) as the comprehensive quotation (ver. 14) says, they are awake, have arisen, been enlightened by Christ, to a walk such as has been spoken of (ver. 1: “beloved children,” ver. 3: “as becometh saints,” ver. 8: “as children of the light”). CALVIN is therefore too limited: *Si aliorum discutere tenebras fideles debent fulgure suo, quanto minus exequere debent proprio vitæ instituto*; MEYER limits it also to vers. 10, 11.*

How ye walk strictly [πῶς ἀκριβῶς περιπατεῖτε].—According to the context πῶς is to be confined precisely to the ἀκριβῶς exacte ad voluntatem divinam (LUTHER's rendering: vorsichtlich [so E. V.: circumspectly] is not sufficient); marking with the indicative that it is not first to be considered how this shall be taken hold of, but that it already exists in its best feature, the walk being an actual fact (WINER, p. 282). [ALFORD: “Take heed not only that your walk be exact, strict, but also of what sort that strictness is—not only that you have a rule and keep to it, but that that rule be the best one.” The indicative is not used for the subjunctive or

the future; comp. ELLICOTT *in loco* and *Fritzschiorum Opuscula*, pp. 208 f, note.—R.]

Not as unwise men, but as wise [οὐ ὡς ἄσοφοι ἀλλ' ὡς σοφοί].—“As,” marking as in i. 8 the actual condition, and not comparative (*Vulgate*: quasi, is apt), designates the subject referred to in “take heed,” “walk,” as “wise.” Hence “not as unwise” (BENGEL: *qui præter propter viam ambulat*), which is placed first for emphasis, denotes a subjective notion, which is inadmissible and unexpected as regards Christians. WINER, pp. 442, 567. Paul means Christians, in their walk, as indeed σοφός points to practice, walk, in works and evidences corresponding to the aim (i. 8; Jas. iii. 13), and not philosophers (GROTIUS), whom he ironically terms ἀσόφους.

Ver. 16. Buying up the opportunity, ἐξαγοραζόμενοι τὸν καιρὸν.—This describes the “wise” in their walk. The phrase (Col. iv. 5) recalls Dan. ii. 8 (LXX: οἶδα ἐγὼ ὅτι καιρὸν ἵμεις ἐξαγοράζετε). Nebuchadnezzar says to the Chaldeans, his servants, plainly, that they only want to gain time. Here however *sapientia et ἀκρίβεια præcipitur, non ignavia* (BENGEL). In distinction from the passage in Daniel, the article and the middle form are to be noticed. The right point of time, the appropriate time is the object of the ἐξαγοράζειν, the middle denotes that it is to be done for themselves, while the preposition ἐξ designates the complete entire character of the verb. Christians then should not allow τὸν καιρὸν, to escape them, should seize the opportunity (καιρός), though it costs them something in self-denial, after they have properly

* [EADIE follows CALVIN, HODGE follows MEYER, as respects οὖν, while ALFORD and ELLICOTT take the participle as resumptive from the περιπατεῖτε in ver. 8, and what followed it there. This is preferable unless the extended view of Braune be accepted.—R.]

looked at it, like a skilful merchant, and then redeeming it out of the possession of sin, of slothfulness and pleasure, of the flesh and of darkness, should make it their own and use it for Christian walk. The time is then not to be taken as it is, nor is LUTHER correct: "adapt yourselves to the time." Nor is it, to wait prudently and to temporize (BENGEL), or merely, to use for the *ἐλέγχειν* (FLATT, HARLESS).

[In regard to this phrase, we may accept as established: 1. That *καιρὸν* means opportunity, not time, hence that the E. V. conveys a wrong impression. 2. That all special references to those from whom the purchase is made (bad men, BENGEL; the devil, CALVIN), or to the price paid (all things, CHRYSOSTOM and others), are irrelevant and unwarranted. The participle is one of manner, the *ἐξ* is referred by ELLICOTT and ALFORD to the collecting out of, the buying up, "calling your times of good out of a land where there are few such flowers." The exact sense then is: improve the opportunities which occur, looking out for them as a merchant, because the days are evil, and opportunities are rare; not as is often supposed: Be diligent in the use of time, because the days are few. The reference to Gen. xlvii. 9 will not justify this twisting of the next clause.—R.]

Because the days are evil, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.—See Gen. xlvii. 9; 2 Tim. iii. 1. The days, the present period of life, the *αἶων οὗτος*, in which sin has her glory (OLSHAUSEN), are therefore "evil" on account of sin, creating hindrances and temptations, leading even to apostasy; hence not simply full of difficulties, unfavorable circumstances (RUECKERT).

Ver. 17. The first point of view as respects the wise: the will of God. On this account, διὰ τοῦτο, refers to vers. 15, 16, not merely as [OECUMENIUS, RUECKERT, DE WETTE, OLSHAUSEN] BLEEK and others think, to the reason ("the days are evil") appended to the designation of the "wise."

Become not senseless but understanding, μὴ γίνεσθῃ ἄφρονες, ἀλλὰ συνιέντες.—This can be said to those who are wise. For *ἄφρων* is *qui mente non recte utitur* (TITTMANN, *Syn.* I. p. 143), and is joined with *νῆπιος* in Rom. ii. 20. They should not become this; they are not yet so, since they are "wise." [This is to be maintained against ALFORD, who as usual objects to rendering *γίνεσθε*, become.—R.] The antithesis ("but") is *συνιέντες*, "understanding" they should become discerning, and that is more than *γινώσκοντες*. A definite object is treated of, which in every case must be clear to the "wise," but which can however easily remain not understood:

What the will of the Lord is, τί τὸ θελήμα τοῦ κυρίου, i. e., of Christ.—*Non solum universo, sed certo loco, tempore, etc.* (BENGEL).^{*} This will reaching to what is least and most peculiar, is the object of the insight of the wise;

^{*} [The E. V. with its order: "what the will of the Lord is," suggests this definite knowledge in special circumstances, hence to alter it, as some propose, to: "what is the will of the Lord," would be not only unnecessary, but unfortunate.—R.]

the further he advances, the less is any thing to him merely permissible; everything becomes for him a precept and will from above. Acts xxi. 15.

Ver. 18. The second point of view: Their own person, its inspiration. And be not made drunk with wine, καὶ μὴ μεθύσκεσθε οἶνον.—"And" adds a second point to the first; it is not then—in particular (MEYER), as though it introduced a single vice, for which there is no occasion given by the context, since no general pleasure has been spoken of, the species of which could be named.—[The view of MEYER is accepted by most recent English and American commentators. The objection of Braune is not valid, it would seem; for the thought of pleasure does not enter in this clause either. The general notion is "not senseless, but understanding," and the special and emphatic subordinate thought is "not being drunk," a connection which is obvious enough. The state of drunkenness is viewed not as a sensual pleasure, but as a "senseless" condition. Comp. HODGE.—R.] The precept, after the reference to the will of God and from its position in antithesis to what follows, contains in the special a reference to the general as is allowed and required by the Scriptural view. Luke i. 15; xxi. 34; 1 Thess. v. 6-8; 2 Tim. iv. 5; 1 Pet. i. 13; iv. 7; v. 8. So "the wine of the wrath" (Rev. xiv. 8, 10; xviii. 3; xix. 15). The next clause points the same way.^{*}

Wherein is excess, ἐν ᾧ ἐστὶν ἁσωτία.—*Ἐν ᾧ* refers to the *μεθύσκεσθε οἶνον*;† in this there inheres as on a ground the fact (*ἐστίν*), which at the same time breaks out as a consequence. *Ἁσωτία*, the character of an *ἄσωτος* (*ἄσωτος* from *σώω*, *σώζω*), "past redemption" (Tit. i. 6; 1 Pet. iv. 4), in which one's own character is corrupted (*οὐκ εἰσέλθαι*, iv. 22). TITTMANN, *Syn.* I. p. 152 f. [Comp. TRENCHE, § XVI. The N. T. sense: *dissoluteness, profligacy*, seems to have arisen from the more common meaning of *ἄσωτος*: one who does not know how to save, i. e., a spendthrift.—R.] Hence Luther is incorrect in rendering it merely: *unordentlich Wesen*. JEROME incorrectly limits it to lascivious excesses; KOPPE, DE WETTE and others to excess at the *Agapæ*, which are not suggested as in 1 Cor. xi. 21; MEYER and [most] others to the vice of drunkenness.

But be filled in the Spirit [ἀλλὰ πληροῦσθε ἐν πνεύματι].—The antithesis is strongly marked (ἀλλὰ) and is to be found in *πληροῦσθε*, which stands first, as did *μεθύσκεσθε*, not in *οἶνον* and *πνεύματι*. [HODGE (with others) overlooks this in remarking: "To the Christian, therefore, the source of strength and joy is not wine, but the blessed Spirit of God."—R.] The imperative: Be filled! is not to be taken merely as *καταλλάγητε τῷ θεῷ* (2 Cor. v. 20), because it can be refused (Acts vii. 51) as well

^{*} [It is to be feared that the rising from the special to the general renders too indefinite the very important precept of the Apostle. We may well hold fast to the plain literal meaning: "do not be made drunk with wine," this is an injunction deserving all the prominence it receives, even if no general sense be appended.—R.]

† [In which vice, in the becoming drunk (MEYER, ALFORD and most), not in the wine, the use of which is not forbidden (comp. 1 Tim. v. 23; Col. ii. 16, 20-23), although our passage proves that it was intoxicating.—R.]

as requested (Luke xi. 13), but because Christians in the strength of God have to be faithful and to show zeal, in order to increase and become complete; much then depends on themselves. This is an entirely different becoming full from being "drunk with wine." The qualification: ἐν πνεύματι, and not πνεύματι, is not an antithesis to οὐν, but designates in and upon what the becoming full takes place, not in flesh and blood, but in the spirit of man, his better part. It is not instrumental, which cannot be established by i. 24; Phil. iv. 19, as MEYER supposes, nor does it refer to the Holy Spirit (most expositors down to BLEEK) or to our spirit and God's Spirit. That we should be filled with the Holy Ghost is indicated by the context, but not by ἐν πνεύματι. [The instrumental sense of ἐν, if accepted, must not exclude the more usual meaning: "with and in the Spirit" (EADIE, ELLICOTT). Here also, as in iv. 23, the exact sense of πνεύματι, in view of the preposition chosen, is neither the human spirit (BRAUNE), nor the Personal Holy Spirit, but the human spirit as acted upon by the Holy Spirit (ALFORD and others). Comp. Romans, p. 235.—R.] FLACIUS: *præclara ebrietas, quæ sobrietatem mentis operatur!* Comp. Ps. xxxvi. 8-10; Acts ii. 15-18.

Closer definition of becoming full in spirit [or the Spirit]; vers. 19-21. a. Social song; ver. 19 a. b. Singing in private; ver. 19 b. c. Continual thankfulness; ver. 20. d. Proper conduct in one's position; ver. 21.

Ver. 19 a. *Speaking to one another*, λαλοῦντες ἑαυτοῖς.—The participle denotes the most immediate expression of this being filled in spirit by the Holy Spirit, and this result as an exercise re-acts as a means for furthering the fullness. *Spiritus facit fideles disertos* (BENGEL). *Ἐαυτοῖς*, as in iv. 32; Col. iii. 16, is=ἑαυτοῖς. In intercourse, in social circles, they return, in every case, to this point of speaking as is here described. [The reference to both social intercourse and public assemblies is now usually accepted. The reciprocal action on their hearts rather than the antiphonal method with their lips, is implied in the reflexive pronoun.—R.] It is not then=*meditantes vobiscum* (MORUS). The double sense: from inward impulse, with one another (STIER), is inadmissible, as well as the limitation to public assemblies for worship (OLSHAUSEN).

In psalms and hymns and spiritual songs, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς.—LUTHER is incorrect: by Psalms. Since ψαλμός is something historical (Luke xx. 42; xxiv. 44; Acts i. 20; xiii. 33), the word should here retain the meaning of Old Testament Psalms, which were well-known and had been accepted in the public service (*Apost. Constitutions*, II. 57, 5: τοῖς τοῦ Δαβὶδ ψαλλέτω ὕμνος); ὕμνος is a song of praise, according to the context (ver. 19: "to the Lord") and to history (PLINY in GIESELER, *Kirchengeschichte*, I. 1, p. 136: *Carmenque Christo quasi Deo dicere secum invicem*), to Christ, hence more strictly Christian hymns, songs of Jesus; ᾠδαὶ πνευματικαὶ are spiritual songs in general, productions of the Holy Ghost in the department of poetry as regards form, out of the Christian life as regards

substance, distinguished from hymns as the spiritual song is distinguished from a song for the church and congregation, by being more general as regards matter and intended more for individual needs and private use. STIER hits it very nearly with his threefold distinction: Scriptural, congregational, private. It is improper to take the first as applicable to Jewish Christians, the second to Gentile Christians, and the third as referring to an expression understood by every one alike (HARLESS) or the last as the *genus*, the first as a hymn with musical accompaniment, the other as a song of praise, improvised, when it is true that out of the head as well as out of the heart only that which is known can be used, or that the heaping of terms is due to the lively and urgent discourse (MEYER and others), since he is not speaking of the day of Pentecost or of the gift of tongues (Acts ii. 4; x. 46; xix. 6; 1 Cor. xiv. 15, 26) but of the orderly and regular course of things in the church; nor should all distinctions be rejected (RUECKERT).* "Spiritual" belongs to the undefined "songs," not to "psalms and hymns" (STIER), which are confessedly productions of the Holy Ghost; the word means precisely this however, and not merely that Christian thoughts and feelings find expression therein (BAUMGARTEN-CRUSIUS). Evidently the Apostle marks that Christians should interweave such into their conversation, often passing in joyous mood into united song, not however that such only should be recited, uninterruptedly said or sung.

Ver. 19 b. *Singing in private. Singing and making melody in your heart to the Lord*.—Joined as a co-ordinate clause without a connecting participle. The participle ᾄδοντες καὶ ψάλλοντες designate what is related, singing, the former in melody, the latter in recitative; the added phrase (ἐν τῇ καρδίᾳ ὑμῶν) however marks something different, that is done alone and inwardly. [So HARLESS, MEYER, OLSHAUSEN, ALFORD, ELLICOTT and others. HODGE favors what was once the common view: that the clause is subordinate, defining the mode or moral quality of the preceding one. But HARLESS has shown that such a view is incompatible with the presence of ὑμῶν, and few grammatical commentators have since differed from him.—R.] Here the social song re-echoes, here also is its ground and source. This is even stronger: not merely when excited in the company of others, to become joyously full of the Spirit, but to be that when alone also in disposition and desire "to the Lord" (τῷ κυρίῳ). Acts ii. 47; Jas. v. 13.

Ver. 20. *Continual thankfulness. Giving thanks always for all things*, εὐχαρισ-

* [While rigorous distinctions are not to be insisted upon, we may accept in the main the view of BRAUNE. ELLICOTT: "Much curious information will be found in the article, 'Hymni a Christianis decantandi,' in Deyling, *Obs.* No. 44, Vol. III., p. 430 sq.; for authorities, see Fabricius, *Bibliogr. Antiq.* XI. 13, and for specimens of the ancient ὕμνος, *ibid.*, *Bibl. Græca*, Book V. I. 24." In the fourth volume of TISCHENDORF'S *Monumenta Sac. Ined.*, some hymns are found at the close of the Psalter, but the MSS. is incomplete, leaving us with a hymn incomplete.—In the face of such testimony there can be no question that the early church was not confined to the Old Testament Psalms.—R.]

τοῦντες πάντοτε ὑπὲρ πάντων.—Thus by the side of the joy is described that circumspect sobriety and thoughtfulness, which at all times and in all things sees and feels God's gracious hand, not merely singing, in public and private, in order to ask, but giving thanks uninterruptedly through the whole life. This is no popular, hyperbolic expression (MEYER); it is an established injunction of the Apostle (vi. 18; Col. iii. 17; iv. 2; 1 Thess. v. 19; Rom. xii. 12). Sufferings are included also (CHRYSOSTOM and others). [HODGE follows MEYER, in needlessly limiting πάντα to blessedness.—R.] It is indeed so difficult, that it is possible only for him who has God in Christ. Hence:

To God and the Father in the name of our Lord Jesus Christ [ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρὶ].—"In the name" designates the manifested, known and acknowledged Person ("of our Lord Jesus Christ"), in whom, that is: in fellowship with whom the situation in question is experienced: giving thanks (Col. iii. 17), asking (John xiv. 13), commanding (2 Thess. iii. 6), being baptized (Acts x. 48), reproached (1 Pet. iv. 14), saved (Acts iv. 12). We either bear or experience what He permits to be laid upon us or occur to us, or we act in His service, in longing after Him, or in the consciousness of His mediation (*per quem omnia nobis contingunt*, BENGE); it is ἐν Χριστῷ (iii. 21); similar to διὰ Χριστοῦ (Rom. vii. 25). Without Him we would have no living God, whom we thanked, least of all in Him the Father. The article (τῷ) points to the God known to us, and the phrase "God and the Father" indicates that the same God is a Father for us, our God and Father. It is incorrect to refer πατρὶ to Christ (HARLESS, MEYER). [On this august title, comp. i. 3; Gal. i. 4; it seems perfectly proper to accept a reference of a general character: *the Father, our Father and the Father of our Lord*, without limiting it to either or here emphasizing either.—R.]

Ver. 21. *Proper conduct in one's position. Submitting yourselves one to another.*—ὑποτάσσομενοι, a co-ordinating participle [not to be taken as an imperative, CALVIN and others.—R.], refers to the position, also a gift and ordinance of God, in which one should be considerate and contented as regards superiors and inferiors (ἀλλήλοις), in piety, as well as in charity, in service in each direction, but: **in the fear of Christ**, ἐν φόβῳ Χριστοῦ.—According to 2 Cor. v. 11 ("the fear [not "terror," E. V.] of the Lord") and 1 Cor. x. 22 ("Do we provoke the Lord to jealousy? are we stronger than He?"), this means fear before Him, as the present Lord, the Head,* marking the tender awe of the conscientious, the humble and zealous imitation, not the fear before the Judge (HARLESS, MEYER and others).

[HODGE connects this verse with what follows, a view which is very convenient, but not grammatically admissible, though vers. 22 ff. do carry out the thought in detail. He says his view is generally accepted, but the view of Braune is

held by KNAPP, TISCHENDORF, RUECKERT, HARLESS, MEYER, ALFORD, ELLICOTT, EADIE, in fact by every recent commentator, who gives due place to grammatical considerations, OLSHAUSEN excepted. The connection is difficult however. ELLICOTT finds here named a comprehensive moral duty in regard to *man* (after the three duties in regard to *God*) the exact connecting link being "thanking God for all things (for sorrows as well, submitting yourselves to Him, yea) submitting yourselves one to another." ALFORD thinks the thought is suggested by ver. 18: "that as we are otherwise to be filled, otherwise to sing and rejoice, so also we are otherwise to behave—not blustering nor letting our voices rise in selfish vaunting, as such men do—but subject to one another," etc. So EADIE.—R.]

DOCTRINAL AND ETHICAL.

1. The Christian mode of life is precisely *wisdom*, which has first of all as a pre-supposition the *possession of the truth*, and is essentially the *appropriation and acquisition* of truth, or the capacity and readiness, clearly perceiving the truth in every case, position and event, to use it in life, by which use it is not squandered, but increased for the possessor. It is truth becoming or already made practical. It is not a knowing much, but a unity of the knowledge of the truth, a unity referred to the kingdom of God, and hence the doing of the truth; Christian morality is true wisdom, it is of a thoroughly ethical nature, although it never renounces its intellectual character. It is the common bond of truth, love, freedom and rectitude. It takes notice of all, world and nature, the heart itself and men about it, sorrow and joy, circumstances and events, rights and duties, the past and future and present, and above all, what concerns the soul, God's word and counsel, and the course of His kingdom. It learns experience in all and gains a certain tact, which grows in clearness and confidence, so that it readily knows, what it ought to do and why, while at the same time it is willing and able to do it. Accordingly correct life and correct doctrine meet together in wisdom. *Prudence* is a natural gift; a child, an unsanctified man, may be prudent. It is only formal, mainly without regard to a definite object; you *may* be prudent in temporal, even in shameful things, as well as in Divine, eternal things; in the latter you *ought* to be or become so. Prudence is circumspection, insight, intelligence, discrimination, appreciation and estimation; wisdom applies it to what concerns God and the soul, to the department of practical ethics.

2. A principal trait of wisdom and Christian morality is the *improvement of the time*, in which it considers and effects what is eternal. Every moment of time is of value to it to be used for the eternal; it perceives the transitoriness of time, but hastens the more to use it as an opportunity, to improve it for eternity. Like a merchant, it makes traffic in time to gain in eternity. Every year, every greater or smaller portion of time, is viewed and treated with reference to the God-appointed duties, so that time appears as measured out eternity. Wisdom fears to destroy

* [*Rara phrasis*, Bengel; of Him, whose members we all are, so that any displacement in the Body is a forgetfulness of the reverence due to Him" (ALFORD).—R.]

time, avoids mere pastime,* is unwilling merely to enjoy time, regarding it rather as a season, given of God's eternal grace, in which the power of body and soul bestowed by God, operates for the glory of His name and the soul's own salvation, so that from this no complaint or accusation arises.—Precisely the evil days, which continue as long as sin has power, it views as the set time and urgent occasion to wholesome improvement.

3. The two main points of view for wisdom are: *Understanding of the Divine Will and active circumspection of spirit.* The first is the everywhere valid and objectively given foundation of the Divine will, with which nothing that will be moral, Christian, wise, dare enter into opposition. All culture which lacks an intimate, lively regard for the will of God, is without wisdom also, hence foolish, despite all knowledge and clever character. The other however is sobriety. *ETIER*:—"Not only every passion, every merely sensuous pleasure, every dissipation leaving the heart unguarded and lost in the creature, every waste of time called pastime, even the most dutiful, sober 'business,' if it entirely absorbs, has in it something intoxicating; before all however is it the fanaticism of opinion, of error, which the devil will present to us in the most various mixtures, often under the most enticing appearance, out of the great intoxicating cup of the spirit of the age, 'of the power of the air' (Rev. xvii.)." Or one might present a gradation from the common intoxication with wine or brandy, to the "most spirited" form of a "lay-breviary."

[The particular precept must not be overlooked in the general application. *EARIE* well remarks: "There is in the vice of intemperance that kind of dissoluteness which brooks no restraint, which defies all efforts to reform it, and which sinks lower and lower into hopeless and helpless ruin. There are few vices out of which there is less hope of recovery—its haunts are so numerous and its hold is so tremendous." Especially when the craving opens the door to covetousness on the part of the dealer and manufacturer, so that the victim is poisoned as well as besotted. No wonder that such a tremendous evil has driven most philanthropists and Christians to the advocacy of forcible measures for its prevention. Still the remedy is not law, but gospel. And "the freedom of the gospel" should never become a yoke of bondage. The two apparently contradictory principles to be reconciled in Christian practice, are (Col. ii. 16): "Let no man judge you in eating or in drinking," and (Rom. xiv. 21): "It is good neither to eat flesh, nor to drink wine," etc.—R.]

4. As a help to sobriety the Apostle sets forth first, the use in common of Christian hymns, which should be used, though not exclusively, in public service. In this the *Psalms*, as Scriptural songs, with their parallelisms, probably gave rise to antiphonal singing between minister and congregation, the songs of praise ("hymns"), as ecclesiastical songs to hypophonal singing, in which

the congregation repeated the last line of the stanza sung by the choir, and the *spiritual songs*, as Christians, to symphonal singing. The Holy Ghost, who presides in the Church, wrought beyond the word of Scripture, made art in word and tone serviceable to the Church, exercising His power in connection with public service and even in social intercourse. So then beside the use in common there must also be a solitary digging into such poetical treasures and a private application of them. Further, every gift should be constantly esteemed, recognized and used accordingly. Finally however in humility every relation of subordination ordained by God is to be regarded and maintained unimpaired; social institutions are God's institutions.

[In regard to singing in public worship and social intercourse, ver. 19 plainly shows that other than the Old Testament Psalms were and may still be sung. There is no warrant in the word of God for the exclusion of all hymns composed since the canon of Scripture was closed. Such a view owes its origin to causes quite as much political as religious, and perhaps always more national and local than logical or theological. Still it must be said that this extreme is fostered by a proper antagonism to what is now admitted into the public and especially the social services of Christians. It were better to sing nothing else than the Psalms than to encourage the introduction into congregations of hymn-books, born, not of spiritual feeling, but of pecuniary greed. Especially is it unfortunate that the children in our Sunday Schools are taught bad taste in music, bad morals and worse doctrine by what they sing. The full effect of this mistake has not yet appeared. Comp. *Colossians*, p. 72.—"Christ is the centre of sacred art as well as of theology and religion. From Him music has drawn its highest inspiration. The hymns of Jesus are the Holy of holies in the temple of sacred poetry. From this sanctuary every doubt is banished; here the passions of sense, pride and unholy ambition give way to the tears of penitence, the joys of faith, the emotions of love, the aspirations of hope, the anticipations of heaven; here the dissensions of rival churches and theological schools are hushed into silence; here the hymnists of ancient, mediæval and modern times, from every section of Christendom, unite with one voice in the common adoration of a common Saviour. He is the theme of all ages, tongues, and creeds, the Divine harmony of all human discords, the solution of all the dark problems of life" (*SCHAFF, Christ in Song*, preface). To banish Christian hymns is to exclude from this Holy of holies, but to substitute for them unworthy, unspiritual, and unchristian rhymes is to profane it.—R.]

5. The principle, impulse and norm of all Christian morality, of the new, Divine life, is *Jesus Christ*, the Fulfiller of the Law and Divine Will; for He is "the manifestation of the willing Divinity and fulfilling humanity" (*HARLESS, Christliche Ethik*, p. 362). All other motives adulterate or counterfeit the new life.

HOMILETICAL AND PRACTICAL.

The Christian has not like a philosopher first

* [What relaxation the body demands is certainly not forbidden by ver. 16. If any one thinks that he is better redeeming the opportunity by so overtaking his brain or his conscience either, as to die early or be laid upon a bed of sickness, or unfitted for duty by dyspepsia, melancholy or what not, he makes a great mistake. What God says so plainly in our frames is not to be overcome by seemingly pious principles; if it is, God punishes us.—R.]

to seek the truth; "as wise," he possesses it and must evidence it in his walk. With the philosopher all depends upon exactness and acuteness in the tide of his thoughts, with the Christian, however, upon his care in the course of his conduct; the former works out a system, the latter a fine character; the former will grow, while his forerunner decreases, the latter will decrease, but his forerunner must grow in him.—Christian wisdom as manifested in the acceptance and application of three proverbs: 1. Time is money! 2. Time gained, all gained! 3. Good fishing in troubled waters!—He who does not become wise in hard evil days, certainly remains a fool in good days.—It is just the evil days that you should not let pass by unimproved, for in the evil days of earthly life in this valley of tears we must gain for the good days in eternal life on God's throne.—The evil days are only the so-called bad weather so needed for the growth of the inner man and God's plants.—There are periodicals and books of all kinds, especially novels, which are like cups full of intoxicating wine, and instead of being bread, they should be burned like the books of magic in Ephesus (Acts xix. 19).—The house and household life should not be isolated from the Church and its services, especially its lovely, consolatory, precious hymns.—Thankfulness and humility are two principal emotions of a glad Christian heart: the former sees the *gifts*, which it has received from the Lord, the latter the *duties* He has appointed. Without serving love that Christian exaltation is not true, but a lie. The Christian must not ask; Who should minister to me, but: to whom should I minister?

STARKE: Foresight and wisdom belong to Christianity: not the cunning of this world, but the prudence of the righteous. It is like a bee, drawing honey from good and bad examples alike.—Redeem the time then, and give good heed to the blessed hours, when the Spirit of God knocks at thy heart. Many men are laden down with so much work in their avocation, that they often do not have the proper time for eating, still less for reading God's word, prayer, and other godly practices: it is especially necessary for these persons to forestall and even to steal time, that they may gain an occasional opportunity for spiritual exercises and collecting their heart before God; and besides this to accustom themselves to lift their heart to God in the midst of business, and to carry on the same in the fear of God.—The will of the Lord is our rule, to know and follow it is the greatest wisdom.—Wine is a good gift of God; but alas! all gifts of God are abused, and so is wine.—In one heart there may not dwell at the same time the fullness of the Spirit and the fullness of the world: God does not enter unless the creature retires thence.—Our Church has a rich treasure of spiritual songs ever increasing; it is a shame that they are so often sung without knowledge or thought.—Great benefits demand great thankfulness.—The fear of God is the bond, which should so unite all Christians together, that they submit to and serve one another.

RIEGER. The evil mixture of light and darkness with which so many are pleased, and in which they seek their wisdom, will, as folly, be-

come their shame. In a wise walk every child of the light looks chiefly to himself and the keeping of his own way.—In the adapting one's self to the time, or redeeming the time, one looks to others also, how they are to be approached, or to be served, which is not the same in one case as in another.—Luxury in eating and drinking hinders true wisdom very much.

HEURNER: One can permit himself to be robbed of much time. *Amici fures temporis*. Redeeming the time is opposite of whiling away the time. It is a frivolous thought, that of regarding time as an evil. There is a great difference between the worldly wise and the Christian mode of making time profitable. The former seeks to gain as great a pecuniary advantage as possible out of circumstances of time; the Christian regards the pressure and the evil of the time as a means to spiritual gain, as an exercise to faith, and hence places himself in a spiritual attitude to the time; he is for example, prepared for great sacrifices, for privations, sorrows and afflictions, which he has to bear, for difficult duties, disturbances and the like. To the worldly man that time is evil, when his pleasure is interrupted or hindered by sickness, scarcity, &c. The Christian holds that for the evil time, when virtue decreases and is made more difficult for himself, when the good have much to suffer, and the enticements to faithfulness and apostasy are great.—There is also a great inward song, when at work, on a journey or a walk, &c. Such singing imparts a quiet, glad, godly tone to the spirit. Learn good hymns by heart therefore.—*The Epistle for the 20th Sunday after Trinity*; vers. 15-21: *The Christian disposition—the best help in evil days*. 1. It gives wisdom to understand and to use aright the evil days (vers. 15-17). 2. It gives us cheerful courage, aroused not by wild intoxication, but by God's Spirit, fitting us for proper reflection (vers. 18-20). 3. It teaches the willingness to serve one another in the right way (ver. 21).—*The duty of the Christian, to adapt himself to the time*. 1. What it requires? a) Wisdom which bears unavoidable evil as of God's sending, not murmuring, nor resisting, nor walking uncircumspectly therein. b) Wholesome use of it for the soul's benefit. 2. Means: a) Knowledge of the Divine Will, of the purposes of Divine Providence and of our salvation. b) Religious inspiration and meditation. 3. The blessing: a) For us; all must serve for our profit, that we give God thanks: b) For others, that we serve and help them.

PASSAVANT: It is no easy matter to set the right bounds to our joys; one drop follows another, pleasure entices to sensuality, joyousness to wantonness, forgetfulness to intoxication.—We must give thanks for every gratification even the smallest, which we enjoy from our Heavenly Father through Christ; for every spiritual blessing in the heavenly places and possessions. Whoever understands this, knows how to give thanks to the great Giver for every temporal and earthly good also, even the least.

STIER: The walk of a Christian to his goal is a worthy, exact, correct walking; only thus does he find and follow his path. In continuously increasing exactness and strictness as respects our disposition and conduct, we grow out of folly

into complete wisdom.—To gain the time is something other than to gain *time*.—To seek and to use opportunities, to make a prudent choice of the point of time, to esteem time and be busy accordingly, to use prudently and circumspectly the time with its circumstances, this is the meaning of redeeming the time.—The special public service should not and must not be something altogether sundered from the private life of the Church.—The *ministry* must always reach the spirit, lay the foundation anew; but the congregation comes in with its praying, responding, singing, praising.—The thankful taking and *returning* of God's grace is itself true gracefulness.—The root of all apostasy and disobedience is ingratitude.

On the Epistle for the 20th Sunday after Trinity (Eph. v. 15-21): *Gesetz und Zeugnis*, 1862 [a German theological periodical]: *How does the wisdom of the Christian display itself in walk?* 1. In a circumspect walk (strait gate, narrow is the way; the days are evil). 2. In an industrious use of the means of grace (the Lutheran Church, the triumphing one, with large capital of the Holy Ghost). 3. In humble conduct. (As the most worthy proof of reason is in sobriety, and the greatest blessedness of a correct walk is shown in a life full of thanksgiving, so in various forms of submission the most delicate tact of this life appears. Thus are added the noblest limitations of life and the purest and most considerate forbearance in all relations.—LÖHE.)

BRANDT: *Earnest demands of the gospel in an evil time*. 1. It is a time of ignorance respecting Divine things, and it calls out to us in ver. 17. 2. It is a time of the dominion of disorderly lusts and propensities, and we are warned as in ver. 18. 3. It is a time of ecclesiastical lukewarmness, and enforces the precept of vers. 19, 20. 4. A time of restless excitement, saying to us as in ver. 21.

RAUTENBERG. *The prudence of the children of God in the evil time*. 1. They secure to themselves a free hand, to seek their safety—amid all the power of the evil time; 2. An open ear for God's will—amid all self-will of the evil time; 3. A well-prepared heart for the gift of the Holy Ghost—amid all the carnal mind of the evil time, a joyful spirit in the Lord—amid all the complaints of the evil time. STAUDT: *The life of the new man* 1) in foresight, 2) insight, 3) penetration (*Durchsicht*).

PRÖHLE: Rules of Christian practical wisdom. 1. Prudent foresight. 2. Earnest respect. 3. Pious insight. 4. Moderation in

pleasure. 5. Practice in sacred song. 6. Constant thanks to God. 7. Due subordination.—Become full of the Spirit! 1. Full of the Spirit. 2. Full.

[EADIE: Ver. 15. Wisdom and not mere intelligence was to characterize them; that wisdom which preserves in rectitude, guides amidst temptations, and affords a lesson of consistency to surrounding spectators.—It is a strange infatuation to be obliged in pointing others to heaven, to point over one's shoulder.—Ver. 18. Drunkenness was indeed an epidemic in those times and lands. Plato boasts of the immense quantities of liquor which Socrates could swill uninjured; and the philosopher Xenocrates got a golden crown from Dionysius for swallowing a gallon at a draught.—It is a sensation of want—a desire to fly from himself, a craving after something which is felt to be out of reach, eager and restless thirst to enjoy, if at all possible, some happiness and enlargement of heart—that usually leads to intemperance. But the Spirit fills Christians, and gives them all the elements of cheerfulness and peace; genuine, elevation and mental freedom; superiority to all depressing influences; and refined and permanent enjoyment.—Ver. 19. Mere music is but an empty sound; for compass of voice, graceful execution, and thrilling notes are a vain offering in themselves.—Ver. 20. So many and so salutary are the lessons imparted by chastisement—so much mercy is mingled up in all their trials—so many proofs are experienced of God's staying "his rough wind in the day of His east wind," that the saints will not hang their harps on the willows, but engage in earnest and blessed minstrelsy.—Ver. 21. This Christian virtue is not cringing obsequiousness; and while it stands opposed to rude and dictatorial insolence, and to that selfish preference for our opinion and position which amounts to a claim of infallibility, it is not inconsistent with that honest independence of disposition and sentiment which every rational and responsible being must exercise. It lays the foundation also, as is seen in the following context for the discharge of relative duty,—it should be seen to develop itself in all the relations of domestic life.—SCHENKEL: The duty of subordination in the Christian Church: 1. It rests on the recognition of natural and historical distinctions, ordained by God Himself; 2. It has its pattern in the relation of believers to Christ, which is not one of servile fear, but of moral reverence.—R.]

4. Special Christian duties in domestic relations.

CHAP. V. 22-VI. 9.

Wives and husbands.

(CHAP. V. 22-33.)

22 Wives, submit yourselves¹ unto [to] your own husbands, as unto [to] the Lord.
 23 For the husband is the head of the [Because a² husband is head of his] wife, even as Christ is the head [as Christ also is head] of the church: [,] and he is [himself
 24 omitting and he is]³ the Saviour of the body. Therefore, [Nevertheless]⁴ as the church is subject unto [to] Christ, so let the wives [also] be to their own [omit
 25 own]⁵ husbands in every thing. Husbands, love your⁶ wives, even as Christ also loved the church, and gave himself [up] for it: That he might sanctify [it,] and cleanse [cleansing] it with the washing [laver] of [the] water by [in] the word,
 27 That he might present it to himself a glorious church [That he might himself⁷ present to himself the church glorious], not having spot, or wrinkle, or any such thing; but that it should [might] be holy and without blemish. So [Thus] ought men [husbands also]⁸ to love their [own] wives as their own bodies. He that [who] loveth his [own] wife loveth himself. For no man ever yet hated [no one ever hated] his own flesh; but nourisheth it, even as the Lord [Christ⁹ also doth] the church: For [Because] we are members of his body, [being]¹⁰ of his flesh, and of his bones. For this cause shall a man leave his [omit his]¹¹ father and mother, and shall be joined unto his wife,¹² and they [the] two shall be one flesh. This is a great mystery [This mystery is a great one]; but I speak concerning [I say it in regard to]¹³ Christ and the church. Nevertheless, let every one of you in particular [Ye also severally, let each one] so love his [own] wife even [omit even] as himself; and [let] the wife see that she reverence her husband.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 22.—[The *Rec.*, with K. L., many versions (Chrysostom, Scholz) inserts *ὑποτάσσεσθε* after *ἀνδράσιν*, while in D. E. F. G., Syriac it is placed after *γυναῖκες*. Lachmann accepts *ὑποτάσσουσιν* after *ἀνδράσιν* on the authority of N. A., 10 cursives, Vulgate, other versions, some fathers. B. omits the verb altogether, and this reading is accepted by Tischendorf. Harless, Meyer, De Wette, Alford, Ellcott and recent editors. While one uncial manuscript would not be decisive for the omission, the variations in form and position suggest an interpolation, (comp. Col. iii. 18) and when to this is added the testimony of Jerome, who asserts that there was nothing in the Greek MSS. to correspond with his *subditę sint* remarking that it was less necessary in Greek than in Latin, the evidence is conclusive. Still we must supply the verb in English.—R.]

² Ver. 23.—[The article is wanting in all uncial MSS., the *Rec.* inserts it on altogether insufficient authority. The meaning is not altered by the correct reading, yet the literal form adopted in the above emendation is on the whole preferable.—*His wife* is to be insisted upon, since the article is very definite here. We might render *His Church*, were there any other than the one Church.—R.]

³ Ver. 23.—[The briefer reading *αὐτός* is accepted by nearly all recent editors on the authority of N.¹ A. B. D.¹ F. Kai *αὐτός ἐστι* (*Rec.*) is found in N.² D.²³ K. L., most cursives, good versions and many fathers; but seems to be an explanatory gloss. As regards punctuation the colon of the E. V. might be retained to indicate the independence of the clause. We can render: *He is Saviour of the body, or He Himself is the Saviour of the body, or Himself the Saviour of the body*, but the latter which is most literal requires a substitution of a comma for the colon of the E. V.—R.]

⁴ Ver. 24.—[*Ἀλλὰ* must be thus rendered to give clearness to the sense. The *Rec.* reads *ὡς* *ἔρεπ*, but on insufficient authority; *ὡς* is well attested (N. A. D.¹ F.) and generally received.—R.]

⁵ Ver. 24.—[The *Rec.* inserts *ἰδίος* on the authority of A. D.² K. L., many cursives, versions and fathers, but it is omitted in N. B. D.¹ F., etc., so that the weight of external authority and the suspicion of an interpolation from ver. 22 are decisive against it. Rejected by recent editors.—R.]

⁶ Ver. 25.—[The *Rec.* inserts *ἐαυτῶν*, with D. K. L., most cursives; F. G. read *ἐμῶν*; while N. A. B., cursives and fathers have simply *τὰς γυναῖκας*. The briefer reading is accepted by Lachmann, Tischendorf, Alford, Ellcott. Braune, however, follows Meyer in defending *ἐαυτῶν*, on the ground that *ἰδίος* would have been a more natural interpolation, if an explanatory gloss were added. This is plausible, but scarcely decisive.—R.]

⁷ Ver. 27.—[Instead of *αὐτῆς* (*Rec.* D.² K.) recent editors accept the better supported and emphatic *αὐτός* (N. A. B. D.¹ etc.).—The emphasis resting on *ἐνδοξον* is best presented by the order given above, though Ellcott gives: *in glorious beauty*.—R.]

⁸ Ver. 28.—[There is a doubt as to the correct order as well in regard to the reading. *Kai* is omitted in the *Rec.*, N. K. L., nearly all cursives, fathers and versions (Ellcott), but found in A. B. D. F., very good versions, and generally accepted since Lachmann.—The verb *ἐκείνουσιν* comes first in N. B. K. L. and other authorities (Alford, Ellcott), but Lachmann, Meyer, Kadie, Braune and most put it after *ἀνδρες*, with A. D. F., good versions, fathers. The longer, noninverted reading: *καὶ οἱ ἄνδρες ἐκείνουσιν* is perhaps preferable.—The inversion of the E. V. need not be altered however

Husbands is more correct here, though in the older English *man* meant *husband* also, as in Greek and German, a philological fact not without interest in the exegesis of this paragraph.—⁹ \aleph^1 has $\tau\epsilon\kappa\epsilon\alpha$ instead of $\sigma\omega\mu\alpha\tau\alpha$, but it is correct.—The *E. V.* omits *own* twice, apparently for the sake of elegance, but improperly since the emphasis is thus lost.—[*R.*]

⁹ Ver. 23.—[The *Rec.* (with D.³ K. L., majority of cursives) reads: $\kappa\upsilon\omicron\varsigma\omicron\varsigma$, but the authority for $\chi\alpha\rho\iota\varsigma$ is so decisive, that it is accepted by nearly all modern editors.—*R.*]

¹⁰ Ver. 30.—[Lachmann, on the authority of \aleph^1 A. B., good cursives, a few versions and fathers, omit $\epsilon\kappa\ \tau\eta\varsigma\ \sigma\alpha\rho\kappa\omicron\varsigma\text{—}\delta\omicron\sigma\tau\epsilon\omega\nu\ \alpha\upsilon\tau\omicron\upsilon$. Alford brackets them. They are found in \aleph^3 D. E. F. G. K. L., nearly all cursives, versions and fathers; accepted by Tischendorf (ed. 7), Harless, Meyer, Eadio, Ellcott, Wordsworth. The recurrence of $\alpha\upsilon\tau\omicron\upsilon$ would readily occasion the omission, while the citation is not exact enough to suggest an interpolation from the LXX.—We must insert *being*, to avoid the connection: members of his flesh, which the *E. V.* suggests.—*R.*]

¹¹ Ver. 32.—[The articles, $\tau\omicron\nu$, $\tau\eta\nu$ (so LXX. Gen. ii. 24), found in the *Rec.* \aleph^1 A. D.³ K. L., most cursives, good versions, are rejected by Lachmann, Tischendorf, Meyer, Ellcott, Alford and most, on the authority of B. D.¹ F., good cursives, and distinct statements of Origen and Jerome.—So $\alpha\upsilon\tau\omicron\upsilon$ after $\pi\alpha\tau\epsilon\rho\alpha$ on the same authority (\aleph^1 in addition) and for the same reason.—*R.*]

¹² Ver. 32.—[Here instead of $\tau\eta\ \gamma\upsilon\nu\alpha\iota\kappa\iota$ (LXX. \aleph^1 A. D.¹ F.) the best editors accept $\pi\rho\omicron\varsigma\ \tau\eta\nu\ \gamma\upsilon\nu\alpha\iota\kappa\alpha\ \alpha\upsilon\tau\omicron\upsilon$ on the authority of \aleph^3 B. D.³ K. L., nearly all cursives, Origen, Chrysostom, Theodoret.—*R.*]

¹³ Ver. 33.—[Lachmann and Alford bracket $\epsilon\iota\varsigma$, but the external authority (B. K., a few cursives) against it is slight, and it might have been omitted because not understood.—*R.*]

EXEGETICAL AND CRITICAL.

To WIVES; vers. 22-24. a. The exhortation, ver. 22; b. The basis of it, vers. 23, 24.

Ver. 22. The exhortation. **Wives, submit yourselves to your own husbands, *αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν*.**—This section with its particular duties is so closely connected to the last sentence: "submitting yourselves one to another," with its general duties, that the form is thus abbreviated. Accordingly the verb to be supplied should be imperative, as in some of the various readings, as is required also by the arrangement of the section itself (vers. 25, 28, 33). *BENGEL Inferiores priore loco ponuntur, deinde superiores* 25, vi. 1, 4, 5, 9; 1 Pet. iii. 1, *quia propositio est de subjectione: et inferiores debent officium facere, qualescunque sunt superiores. Multi etiam ex inferioribus fiunt superiores: et qui bene subest, bene preest.* The term *ἰδιος* is almost invariably joined with "husbands" in the New Testament (Tit. ii. 5, 17; 1 Pet. iii. 1, 5; 1 Cor. vii. 2: *τὴν ἑαυτοῦ γυναῖκα—τὸν ἰδιον ἄνδρα*: xiv. 35). We even find *ἰδιος* *ἀντρων* *προφῆτης* (Tit. i. 12) marking in addition to the "their," that no strange (antithesis: *ἰδιος*) one is to be thought of. From this it follows that *ὁ ἰδιος ἀνὴρ* is not simply=husband (HARLESS), nor *ἰδιος*=*ἑαυτοῦ*, *αὐτοῦ* (WINER, p. 145). It has elsewhere its definite meaning=*proprius*, as WINER admits in regard to many passages, and the Apostle had in this one precept of obedience for the wife a good and sufficient reason for defining the husband with *ἰδιος*; this justifies the sharpening by which the command appears a natural one.* At the same time it points to the fact, that the wife is found to the husband in another way than he to her. She has here her calling, the avocation of the husband extends further. It is also to be noticed with *BENGEL*: *Mulieres obsequi debent suis maritis, etiamsi alibi meliora viderentur consilia.* See *Doctr. Notes*.

As to the Lord, *ὡς τῷ κυρίῳ*.—The singular requires according to the context a reference to Christ (vi. 1, 5, 6, 7), and "as" marks a reality; behind the husband stands the Lord Himself. Thus the obedience is characterized. The obedience is to be rendered not to the husband as man, but as "own husband" in and by whose person the Lord is honored who has established the relation, whom the husband him-

self must obey.* Hence it is not the husband as lord (THOM. AQUINAS, SEMLER and others).

The basis of the exhortation; vers. 23, 24.

Ver. 23. **Because a husband is head of his wife *ὅτι ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναῖκος*.**—The foundation of the exhortation is introduced by *ὅτι*, "because." *Ἀνὴρ*, "husband," without the article, designates generally every husband,† who as such is "head" of the definite wife, chosen and won by him (*τῆς γυναῖκος*). The position of the husband is thus marked as of an organizing, managing, controlling and deciding character, which is further set forth by the comparison immediately following:

As Christ also is head of the Church—*Ὡς καὶ ὁ Χριστὸς* places Him as parallel with the husband (ii. 3; iv. 17). On "head of the Church," see i. 22; iv. 15. The wife and the Church are thus placed as parallels.

Himself the Saviour of the body.—This distinguishes Christ from the husband. *Αὐτός* emphasizes Christ: He and none other. *Σωτὴρ τοῦ σώματος*, Saviour of the body, the Church, is He and He alone. It is thus explanatory of "Christ," marking His peculiar dignity, and not in apposition to "head." This is not applicable to the husband as respects the wife; for him also Christ is the Redeemer. [ALFORD thus expands the Apostle's thought: "In Christ's case the Headship is united with, may gained by, His having saved the body in the process of Redemption: so that I am not alleging Christ's Headship as one entirely identical with that other, for He has a claim to it and office in it peculiar to Himself." So most.—*R.*] It is incorrect to take this as referring to the man also, in order thereby to remind husbands that they should make their wives happy (ERASMUS, HOFMANN, *Schriftbeweis*, II. 2, p. 133, and others); that thought belongs to the other part

* [Ellcott: "Viewed in its simplest grammatical sense as the pronoun of the relative, the meaning would seem to be, 'yield that obedience to your husbands which you yield to Christ.' As, however, the immediate context and still more the general current of the passage (comp. ver. 32) represent marriage in its typical aspect, *ὡς* will seem far more naturally to refer to the aspect under which the obedience is to be regarded ('*quasi Christo ipsimet, cuius locum et personam viri representant*,' Corn. a Lap.), than to describe the nature of it (Eadie), or the manner (De Wette) in which it is to be tendered. Still less probable is a reference merely to the similarity between the duties of the wife to the husband and the Church to Christ, as this interpretation would clearly require *ὡς ἡ ἐκκλ. τῷ Κυρ.*: See Meyer.—*R.*]

† [Or better "a husband," as an example of the class, *ὁ ἄνθρωπος* would be "every husband" in each case, every one of the class (see WINER, p. 113): but the article with *γυναῖκος* means "his" in this case.—*R.*]

* ["The duty of submission is plainly based on that tenderness, specialty, or exclusiveness of relationship which *ἰδιος* implies" (EADIE). So ALFORD, ELLCOTT, following *BENGEL* and MEYER, against *DE WETTE*, HARLESS, OLSHAUSEN.—*R.*]

of the exhortation (ver. 25 ff.) and would weaken the notion of σωτήρ very much. STIER is over-refined in discovering in σωτήρ—σῶμα an etymological allusion, as Phil. iii. 20, 21.

Ver. 24. **Nevertheless as the Church is subject to Christ**, ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ.—“*Nevertheless*,” in spite of the difference between Christ and the husband, the resemblance between the Church and the wife remains. Hence the participle is adversative: *habet quidem id peculiare Christus, quod est, est servator ecclesie, nihilominus sciant mulieres, sibi maritos præesse, Christi exemplo, utcumque pari gratia non pollant* (CALVIN, BENGE and others).^{*} It is accordingly neither syllogistic=ὅστε, οὖν (BEZA [E. V.] and others), nor continuative=δέ (WINER, p. 420), nor resumptive=inquam (HARLESS).

So let the wives also be to their husbands [οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν].—The οὕτως καὶ strongly marks the analogy. The verb is to be supplied as in ver. 22. The emphasis rests on the final words: **in everything**, ἐν παντί (1 Cor. i. 5)=κατὰ πάντα (Col. iii. 20, 22). From such a command we are not to infer that the reference is to Christian wedlock (HARLESS); this must indeed also be thoroughly correct. Neither the one (1 Cor. vii. 12-17) nor the other is to be accepted. “In everything” is limited by the context to that which the husband as such commands and which the wife as such has to do, but in neither contrary to the Lord. [HODGE: “It teaches its extent, not its degree. It extends over all departments, but is limited in all,—first, by the nature of the relation; and secondly, by the higher authority of God.”—R.]

TO HUSBANDS; vers. 25-31. *a. The exhortation*, vers. 25-28; *b. The basis of it*, vers. 29-31.

Ver. 25. **Husbands, love your wives**, οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν. [See *Textual Note* 6].—Thus the husbands are exhorted, but a closer definition follows: **Even as Christ also loved the Church**.—Καθὼς καὶ ὁ Χριστὸς places the husbands in emphatic parallelism with Him, and the wives with the Church (τὴν ἐκκλησίαν). *Si omnia rhetorum argumenta in unum conficiat, non tam persuaseris conjugibus dilectionem mutuum quam hic Paulus* (BUGENHAGEN). [Comp. the apt quotation from THEOPHYLACT in ELLICOTT, and the beautiful remarks of CHRYSOSTOM, cited at length by ALFORD in *loco*.—R.] Ἦγάπησεν, “loved” (John xiii. 34; xv. 12; 1 John ii. 8; iii. 14) is more closely defined by proof of fact.

And gave himself up for it, † καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς (ver. 2).—Here also we should not supply in thought: *unto death*

(MEYER), if by that is meant only the death on the cross; the reference is to the entire suffering including the last act as the extreme point. Thus the love required of the husband, a love self-devoting even unto death, gains a significant depth, while there still remains something important which is incomparable: Christ first created the Church through love, as His love made a reconciliation of the world with God, redemption from sin, and death, eternal life and salvation.

Vers. 26, 27. *The end of the self-sacrificing love of Christ.*

Ver. 26. **That he might sanctify it**.—ἵνα defines the end: αὐτὴν ἁγιάσῃ. There is here indicated a continued action and dealing towards and upon the Church, the result of which is expressed in ver. 27 (“that it should be holy and without blemish”); it is the positive activity, effecting the ethical form and demeanor which is well-pleasing to God. It is not merely *segregare et sibi consecrare* (CALVIN [EADIE, but not to the exclusion of the idea of sanctification as a result.—R.] and others). The modality is set forth in the participial clause: **Cleansing it**.—Καθαρίσας, as in i. 9, 13. This indicates the negative activity directed against the evil which is to be removed; both, the positive and the negative, advance together and undivided. Hence it is not: after he cleansed it (OLSHAUSEN, MEYER and others),^{*} nor, as though it were complete in a moment: and has cleansed it (LUTHER). It continues: it is not a single member of the Church that is spoken of, but the totality of Christians. By what means then is the Church cleansed from sin?

With the laver of the water, τῷ λούτρῳ τοῦ ὕδατος.—Unquestionably this means baptism; the readers must have thus understood it (HARLESS); *insigne testimonium de baptismo* (BENGEL). The article (τῷ) denotes something well known; besides ὕδατος and the connection with καθαρίσας. Comp. Tit. iii. 5; 1 Cor. vi. 11; Heb. x. 23; Acts x. 47; xxii. 16. But the water does not give the cleansing which is spoken of, nor the bathing or washing. It is the baptism, not the bath in the water. Hence there is further added: **in the word**, ἐν ῥήματι, in order to designate Christian baptism as to its essence. The notion of baptism, as a means of cleansing beside the sanctifying (see *Doctr. Notes* 5, 6), as well as the position of this phrase require us to take both together, and the usage respecting the word ῥῆμα and the connection by means of ἐν (like vi. 2: ἐνὸς ἐν ἐπαγγελίᾳ) admit of this. Paul uses ῥῆμα (ver. 17; Rom. x. 8, 17; 2 Cor. xii. 4; comp. Heb. i. 3; xi. 3; 1

^{*}[This view is simple, grammatical and introduces neither a truism (EADIE), nor an unnecessary limitation (WINER). It is accepted by ALFORD, ELLICOTT, HODGE and others. EADIE supposes an ellipsis, which is very objectionable. ALFORD: “But what I do say is, that thus far the two Headships are to be regarded as identical, in the subjection of the body to the Head.” Nevertheless is on the whole the best rendering of ἀλλὰ.—R.]

†[It would be more literal and perhaps better accordant with the comparison to substitute the feminine pronoun (*her, she*) for “it” in vers. 26, 27, but our language is very stiff in its rules for gender.—R.]

^{*}[Grammatically the participle may indicate either an act antecedent to or synchronous with that of the leading verb, either *having cleansed* or *cleansing*. The former is the view accepted by ELLICOTT, ALFORD, EADIE and HODGE, mainly on doctrinal or logical grounds derived from the reference to baptism which immediately follows.—R.]

†[This word occurs only here and in Tit. iii. 5. It means not “washing,” but “laver,” (*lavacrum*, *Valgate*); comp. ELLICOTT in *loco*. Dr HODGE is scarcely justified therefore in finding an argument in favor of a particular mode of baptism in our phrase, which does not mean: a *washing with* water, as he implies. The allusion to the bride’s bath before marriage is accepted by EADIE, and most.—R.]

Pet. i. 25) in a similar manner. [In all cases it refers directly or indirectly towards proceeding ultimately or immediately from God (ELLCOTT).—R.] The conjunction of *καθαρός, ὕδαρ, λόγος*, John xiii. 10; xv. 3, is well known. "The washing of water" takes place "in word," consists essentially therein, hence the reference to God's Word in general, and in particular to the name of the triune God and His promise. [ALFORD is quite correct in referring it to "the preached word of faith (Rom. x. 8), of which confession is made in baptism, and which carries the real cleansing (John xv. 3; xvii. 17) and regenerating power (1 Pet. i. 23; iii. 21)—so Augustine *Tract.* 80 in Joan. 3, vol. iii. p. 1840, Migne; where these memorable works occur, '*Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit sacramentum, etiam ipsum tanquam visibile verbum.*'"] So substantially EADIE, ELLICOTT, HODGE and others. *Comp. Doctr. Notes.*—R.]

Hence it is incorrect to take *ἐν ῥήματι, ἵνα* as a Hebraism—to the end thereby (KOPPE and others), or as *formula baptizandi* (GREEK FATHERS, SCHOLASTICS and others). Nor is it to be joined with *καθαρίσας* (BENGEL, HARLESS, HOFMANN, *Schriftbeweis*, II. 2, p. 135, who takes it as the word Matt. viii. 3: *καθαρίσθητε*), which would then have two means by the side of each other, or with *ἀγίαση* (JEROME, WINER, p. 130, MEYER and others), for in that case it would of necessity have been immediately subjoined. [The connection with the participle is defended by EADIE, ALFORD and ELLICOTT (who more exactly suggests: "rather with the whole expression"). The absence of the article is strongly opposed to Braune's view, while the participle might well have two added qualifications, one an instrumental dative and the other specifying with *ἐν* "the necessary accompaniment" (ELLCOTT). "Thus the word, preached and received, is the conditional element of purification,—the real water of spiritual baptism;—that wherein and whereby alone the efficiency of baptism is conveyed" (ALFORD).—R.]

Ver. 27. **That he might himself present to himself the Church glorious, ἵνα παραστήσῃ αὐτὸς ἐαυτῷ ἐνδοξον τὴν ἐκκλησίαν.**—This second *ἵνα* depends on *ἀγίαση*, the end and aim of which it introduces: "He might himself present," etc. He and none other (*αὐτός*), without the co-operation of others for Himself (*ἐαυτῷ*)* and not for others, the world or anything else, to His own good-pleasure presents the Church gloriously. The figure (*παραστήσας*) is taken, as in 2 Cor. xi. 2, from the adorning of a bride; hence the emphatically placed *ἐνδοξον*, which in 1 Cor. iv. 10 is the antithesis of *αἴτιμος*, is like Luke vii. 25 (*ἐν ἡμετέροις*) to be applied to the glorious appearance, so that the Church thus appears "worthy of the calling" (iv. 1), or "of the Lord" (Col. i. 10), "of God" (1 Thess. ii. 12; 3 John 6), *respondet idee sue eternae* (BENGEL). The result of the *ἀγιάζειν* is the *δοξάζειν*, both belong together:

* [More literally and correctly "to Himself," He alone presents, He receives (ELLCOTT).—R.]

sanctitas est gloria interior, gloria est sanctitas emicans (BENGEL)*.

The second clause beginning with *ἵνα* is not to be placed as parallel to the first, nor is the figure of an offering to be substituted for that of adorning (HARLESS). But it is to be maintained, that this state of things for the Church is not attained in this life (RUDELACH), while at the same time we may say with BENGEL: (*id valet suo modo jam de hac vita*). The vital process in the individual and in the whole is indeed that of a development from seed to harvest, is not complete at one stroke, has its stadia and phases. The consummation is really only at the conclusion (Second Advent). [So ALFORD, EADIE and most. HODGE has a full note on the question.—R.]

Not having spot, or wrinkle, or any such thing, μὴ ἔχουσιν στίλον ἢ ῥυτίδα ἢ τι τοιοῦτον.—Thus the Apostle describes more clearly *ἐνδοξον*.—Σπῖλος † (2 Pet. ii. 13; comp. Jude 12), parallel to *μῶμος*, designates what clings to her from without, spot and stain, what is loathsome, the remains of the previous walk and conversation; *ῥυτίς*, wrinkle, refers to internal emotions, which fix themselves in the countenance, and disfigure the face as it grows old. Other antitheses, as those of GROTIUS (the former applying to *carere vitio*, the latter to *vegetos semper esse*, to what is good) are not justified by the language. The final phrase negatives the least spot or wrinkle or even what is similar, hence in general what can disfigure. ["The terms are taken from physical beauty, health, and symmetry, to denote spiritual perfection" (EADIE).—R.]

But that it might be, ἀλλ' ἵνα ἡ instead of ἀλλ' οὖσαν, in accordance with the liveliness of the Greek, who liked the transition from the participle into the finite verb. WINER, p. 537. This *ἵνα* is parallel to the second one at the beginning of this verse. [Hence "might" must be substituted for "should" (E. V.), to indicate the parallelism.—R.] The final end of the sanctifying is the *being holy and without blemish*. ‡—To the "wrinkle" proceeding from within the "holy" corresponds, to the external "spot" *μῶμος*, "without blemish" (i. 4).

Ver. 28. **Thus, οὕτως, points emphatically to what precedes, on which account HARLESS (with ESTIUS: *digressus nonnihil ad mysterium, nunc ad institutum redit*) incorrectly excludes the definite comparison for wedded life, as though it were inappropriate, when only prudence, moderation are commanded. It is not to be referred to the following ὡς (B-CRUSIUS). [So ALFORD. But ELLICOTT, EADIE and HODGE agree with**

* [ELLCOTT: "The Church glorious; the tertiary predicate *ἐνδοξον* (Donaldson, *Gr.* § 489) being placed emphatically forward and receiving its further explanation from the participial clause which follows." The reading of the *Rec.*, giving *αὐτῇ* as the direct object of the verb, necessarily led to the obscuration of the force of the word, disturbing the grammatical structure by making *τὴν ἐκκλησίαν* the tertiary predicate.—R.]

† [The German editors and commentators (TISCHENDORF and MEYER, BRAUNE also) accent this word: σπῖλος, but EADIE, ALFORD and ELLICOTT adopt: σπῖλος. The iota is short apparently, hence the latter is correct. The word belongs to later Greek.—R.]

‡ ["Blameless" (ELLCOTT, ALFORD); but "without blemish" retains the etymological reference, thus according better with the figurative current of the verse.—R.]

Braune, in referring οὕτως to what precedes, i. e., "thus, in like manner as Christ," while ὡς indicates not the measure, but a fact, "as they are," etc.—R.]

Ought husbands to love their own wives [καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας].—The comparison with Christ is now especially denoted by καὶ before οἱ ἄνδρες. ὀφείλουσιν presupposes a command for this, the "new commandment" (see ver. 25), which corresponds with nature, as God has ordained it,* and, applying to fraternal fellowship, is then certainly valid for marital fellowship, as is indicated by the next phrase which introduces a motive: **as their own bodies**, ὡς τὰ ἑαυτῶν σώματα.—Here ὡς is evidently a designation of a reality, corresponding to the figure, that the man is the head of the wife (ver. 23; 1 Cor. xi. 3). [See EADIE for a lucid statement of the correct view respecting this participle.—R.] It is not comparative (GROTIUS), hence not—as themselves.

The result of the view that the husband is the head of the wife, while the wife is the body of the husband, as the Church is Christ's body is this thought: **He who loveth his own wife loveth himself**, ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ.—Comp. ver. 33. On this general proposition what follows rests.

The basis of the exhortation; vers. 29-31.

Ver. 29. **For no one ever hated his own flesh**, οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν.—The ground which follows is introduced by γάρ.† In the first place a general fact is negatively expressed. "No man ever" is not limited; not even nisi scilicet a natura et a se ipso desciscat (BENGEL). For all "unsparingness of the body" (Col. ii. 22) rests on self-deception. If he actually injures himself, it cannot even then be said that he "hateth his own flesh." Paul did not choose σῶμα here, because he already had in mind the quotation (ver. 31), which refers to the institution of marriage in Paradise before the fall; there as here all that is sinful is excluded from the σὰρξ, which is not of itself subject to sin. Μισεῖν is chosen, because the disposition is spoken of; it is to be understood like 1 John iii. 15. GROTIUS aptly recalls CURTIUS, vii.: *corporibus nostris, quæ utique non odimus*; SENECA, ep. 14: *fateor inisam esse corporis nostri caritatem*; De Clem. 1, 5: *Si quod adhuc collegitur, unum republice tuæ, illa corpus tuum, vides, ut puto, quam necessaria clementia sit. Tibi enim parcis, quoniam videris alteri parcere*. Comp. Prov. xi. 15, 17.

But nourisheth and cherisheth it [ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν].—Ἀλλὰ naturally takes out of οὐδεὶς the subject ἕκαστος,

* [From this passage Dr. HODGE correctly infers the falsity of the Hopkinsian view that all love and all holiness is disinterested benevolence, proportioned to the capacity of its object. We do love ourselves, and our bodies, and it is not only natural, but according to Scripture so to do.—R.]

† [The whole tenor of the argument is thus stated by ELLICOTT: "Men ought to love their wives as Christ loves His Church, as being in fact (I might add) their own (ἑαυτῶν) bodies; yes, I say the man who loves his wife loves himself (ἑαυτὸν); for if he hated her he would hate (according to the axiom in ver. 28) his own flesh, whereas on the contrary, unless he acts against nature, he nourishes it, even as (to urge the comparison again) Christ nourishes His Church."—R.]

each one. The first verb, the strengthened *τρέφειν*, refers to the growing development brought about through nourishment (MEYER); it occurs only here and in vi. 4. The second verb (only here and 1 Thess. ii. 7) is stronger than *θερμαίνειν* (Jas. ii. 16) which is also more general, and denotes the warming upon and with one's self; hence it is used of brooding, Deut. xxii. 6 (LXX.); it is more than *fovet* (Vulgate), *pfllegt* (LUTHER). The two expressions are distinguished by BENGEL so far correctly that he remarks on the former *intus*, on the latter *ad extra*, but he is faulty in thinking of *victus* in connection with the former, *amictus* with the latter. The one refers to the strengthening food, renewing the life, the other to the protection and preservation of the life. HARLESS incorrectly denies any distinction, taking both as descriptive of maternal love.

Even as Christ also doth the Church [καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν].—What is of universal validity within the sphere of creation, is found also in the Redeemer as respects His Church (He nourishes and cherishes it). STIER applies it to the Lord's Supper, which is indeed not to be excluded, thinking that after the *nasci* in the baptism (ver. 26) the *pasci* is here spoken of. It is more natural to remember how Christ calls Himself the bread of life (John vi. 48, 51), which "nourishes," not in the Lord's Supper alone, even though it takes place there in its most full and intense form, and also that He compares Himself to a hen (Matt. xxiii. 37) that covereth with her wings, thus protecting and cherishing (θάλπει) at the same time. GROTIUS (*nutrit eam verbo et spiritu, vestit virtutibus*) is correct only in the first part of his comment. Evidently the spheres of Creation and Redemption do not fall outside each other; the former finds in the latter its restoration and consummation, the latter in the former its basis and point of connection. What is unnatural is unchristian.

Ver. 30 proves the action of Christ to His Church through her intimate union with Him:

Because we are members of his body [ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ].—"Because" connects with the foregoing thought: He nourisheth and cherisheth the Church. The Church is now the subject, which inheres in ἐσμὲν. Every individual is so, as the plural indicates. The Church as a whole as also individually, the members of the Church are then "members of His body." Here τὸ σῶμα αὐτοῦ is evidently—ὁ Χριστός (1 Cor. vi. 15; xii. 27), on which account BENGEL is correct in saying: *corpus hic dicitur non ecclesia, quæ continetur in subjecto "sumus," sed corpus ipsius Christi*; hence this is entirely like 1 Cor. x. 16 (STIER). The membership, which is designated by the emphatically placed μέλη, and which is conceived of as existing in the word ἐσμὲν, is designed to mark Christendom and Christians as "integral parts of His body" (MEYER). A closer definition follows.

Being of his flesh and of his bones, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.—First of all the repeated preposition must be noticed, marking as it does the origin

and the appertaining to. The phrase denotes the personality and corporeality of Christ, in which the Church with her members originates. The connection with and origin from Christ, from the historical, incarnate Christ, from His personal body, is designated in such a way, that we as well as the whole Church are to be regarded as His production and possession; and this is expressed with the Scripture passage, or at least with a reminiscence of the passage, which refers to the creation of the woman out of the first Adam in Paradise (Gen. ii. 23: LXX: *τοῦτο νῦν ὁσὸν ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ τῆς σαρκὸς μου*), because Christ is the second Adam (1 Cor. xv. 45, 47; comp. 1 Tim. ii. 13), and the Church, as well as each of its members, is a creation (1 Cor. v. 19). Comp. the parable of the Vine and the branches (John xv. 1 ff.). Our life in Christ proceeds in its inmost nature from holiness, is really strengthened from Him, and affects the resurrection body.

Accordingly it is inappropriate to think only of the close union of Christ with us (KOPPE), or the identity of our nature with His (LATIN FATHERS), or only of spiritual origin (GREEK FATHERS, ERASMUS, CALOVIVS, HOFMANN, *Schriftbeweis*, II., 2, p. 137, MEYER and others), or only of the death of the cross (GROTIUS: *ex carne ejus et ossibus cruci adfixis, i. e., ex passione ejus prædicata et credita ortum habuit ecclesia*; SCHENKEL, who refers to ver. 24), or the Lord's Supper (KAHNIS, HARLESS, OLSHAUSEN, STIER and others), or the glorified body (GESS: *Christi Person*, p. 274 ff.). BENDEL, who is followed, up to a certain point, by STIER, since he also finds in the creation of the woman out of Adam a type of the creation of the Church out of Christ, must be regarded as fanciful despite the several apt remarks he makes: *Moses ossa prius, Paulus carnem prius nominat; naturalem quippe structuram, de qua ille, ossa potissimum sustinent; ut in nova creatioe caro Christi magis consideratur. Porro Moses plenius loquitur; Paulus omittit quæ ad propositum non æque pertinent. Non ossa et caro nostra, sed nos spiritualiter (STIER: via spiritualiter in corporationem vergente) propagamur ex humanitate Christi, carnem et ossa habente.* RUECKERT is altogether perverted in his notion that the Apostle himself had no definite idea in his mind; if he waives an explanation of the passage, so he must waive first of all his own explanation.

[In agreement with the view of Braune, in the main, the following statement is appended. The Apostle here asserts a *state* (ἐσμεν) of Christians, originating from Christ (ἐκ), analogous to the physical derivation of Eve from Adam and the consequent union subsequently between them. The direct reference to every nuptial union (EADIE) does not accord with the preposition or the immediate allusion. This is the *mystical* relation, implying as Hodge well contends, something more than that we derive our spiritual life from Christ, as Eve her spiritual life from Adam (ELLCOTT, ALFORD, following MEYER), since the peculiar language seems to involve more; and something else than that we are partakers of the substance of Christ's body, as Eve was formed out of the substance of Adam's body (CALVIN, and with various modi-

fications most strong sacramentalists), a view which tends to materialistic conceptions of the union, and, in attempting to explain one acknowledged mystery, creates confusion instead of clearness. This middle position accepts a connection with Him, "not simply and generally by a spiritual union, but in some close and derivative way, which the Apostle calls a mystery" (EADIE), leaving the matter there. As regards the *secondary* application to the Sacraments, which ELLCOTT and WORDSWORTH (with many German commentators) accept, it may be remarked, that these undoubtedly constitute signs and seals, and in a certain sense means of maintaining this union, but this passage, which speaks not of "body and blood," but of "flesh and bones," does not distinctly refer to these, so that nothing can be deduced from it in regard to the communication with Christ's glorified, or transmuted, body in the Lord's Supper. Comp. the full, clear and excellent discussion of HODGE, who opposes CALVIN's views most strenuously. —R.]

Ver. 31. Paul in this verse proceeds with the passage which follows the saying of Adam respecting the woman brought to him (Gen. ii. 24, LXX: *ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἑσονται οἱ δύο εἰς σάρκα μίαν*):

For this cause shall a man leave father and mother, and shall be joined unto his wife, and the two shall be one flesh.—The changes are inconsiderable: *ἀντί* instead of *ἐνεκεν*, *πατέρα* and *μητέρα*, according to the best authorities, without the articles and pronouns, *τὴν γυναῖκα* at least a various reading as Matt. xix. 5. Notwithstanding this, it is not a quotation, since there is nothing to indicate this. He merely continues in the words of Moses, which he uses with slight variations, while the Lord introduces them (Matt. xix. 5) with *εἶπεν*, and Paul himself in 1 Cor. vi. 16, the last clause with *ὁρίσιν*. Further, this passage is not a part of Adam's speech, since he could say nothing of forsaking father and mother, unless it be taken as a prediction (STIER) [JEROME: *primus vates Adam*]; in which case, however, he would still in the last clause have prophesied respecting himself. [Comp. *Genesis*, p. 209.—R.] Hence it is not strange that the Apostle passes over the intervening clause, in which HARLESS unnecessarily finds a difficulty.

Ἀντί τούτου is then, if we compare *ἀνθ' ὧν* (2 Thess. ii. 19; Luke i. 2; xii. 3; xix. 44), for this, that the woman is taken from the man, he will cling to her; *εἰς ἀμοιβήν* (WINER, p. 342). Paul unmistakably thus returns to the conjugal state, after he has finished the proof (ver. 30) for "as Christ also" (ver. 29). Hence it is not necessary with BLEEK to supply after ver. 30: we are of His flesh and bones, the following middle term: as the woman is not of the flesh and bones of the man, to which ver. 31 refers. *Τούτου* is not to be referred to our origin from Christ, to whom the forsaking of father and mother does not apply, the forsaking of father not in the future at least (*καταλείψει*), and such a reference is foreign to the purpose, the clinging

to the wife, the Church, since either this did not at all exist when He was born a man, or He already clung to it in love, without the necessity of first forsaking the Father. Indeed, the future (καταλείψει) may be regarded here in this saying of *Moses*, analogously to the future [the ethical future] of the commandments (Rom. xiii. 9: οὐ μοιχεύετε, κ. τ. λ.), as the precept corresponding to the relations as established in God's word.

Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν refers to a gradual coming to pass of unity (hence εἰς with the accusative), and that, too, in the case of two different persons (οἱ δύο, ἄρσεν καὶ θήλυ, Gen. i. 27), who from within becomes one in all external circumstances, non solum uti antea, respectu ortus, sed respectu novae conjunctionis (BENGL). Hence it is not necessary to find here only a prophecy of the Second Advent of Christ, who now as Betrothed and afterwards as husband, clings to the Church (MEYER), nor in the Messianic passage a prophetic type of Christ and His Church (STIER), nor to refer the last clause to the Lord's Supper (CALVIN, BEZA, HARLESS, OLSHAUSEN, KAHNIS).

[The main difficulty is in regard to the connection. MEYER (and many others from CHRYSOSTOM to ALFORD) refers "for this cause" to ver. 30, thus applying our verse to the relation of Christ and the Church. But the Apostle is recalling a passage at the basis of which lies the fact of Eve's being taken out of Adam, and the slight alteration he makes does not show an intent to apply it differently here. Besides the whole section treats of the relation of husband and wife, and this is, therefore, to be regarded as the leading reference unless the other is distinctly marked. This principle the Apostle himself assumes in ver. 32: "But I speak concerning Christ and the Church." At the same time we must accept a secondary application (ELLIOTT) to Christ and the Church, not simply because most commentators have done so, but because the whole tenor of the passage and the interpretation of ver. 32 seem to demand it. The view of HARLESS, OLSHAUSEN and HODGE, that the last clause alone refers to Christ and the Church, the early part being introduced merely for the sake of that clause, seems to be an exegetical make-shift. As the Apostle had left out a part of the original passage in Genesis, he might just as readily have omitted all that was irrelevant. Still less tenable is the special application, which OLSHAUSEN makes, comparing the Lord's Supper and conjugal cohabitation, showing that allegory may serve to foster the coarsest materialistic conceptions. MEYER's paraphrase is as follows: "Wherefore, because we are members of Christ, of his flesh and bones, shall a man leave (i. e., Christ at the Second Advent) his father and his mother (i. e., according to the mystical sense of Paul: He will leave His seat at the right hand of God) and shall be joined to his wife (to the Church), and (and then the two) (the husband and the wife, i. e., the descended Christ and the Church) shall be one flesh." Such a view is to be expected from this commentator, whose grammatical exactness is exceeded only by his fondness for bringing in a reference to the Second Advent, but it fails to meet with general

acceptance. JEREMY TAYLOR: "Christ descended from His Father's bosom and contracted His divinity with flesh and blood, and married our nature, and we became a Church;" but this confuses our nature with the Church, as well as, impliedly, the Bride and the offspring. ALFORD is safer in regarding "the saying as applied to that, past, present, and future, which constitutes Christ's union to His Bride the Church: His leaving the Father's bosom, which is *past*—His gradual preparation of the union, which is *present*, His full consummation of it, which is *future*." All these views may be held as partial elucidations of the matter in hand on the side of the application to Christ and the Church, which was doubtless in the Apostle's mind, but we still insist that so detailed a passage has a primary reference to a union, where a mere man leaves his earthly father and mother, and is joined to his wife.—With all these allegorical interpretations, one thought, which inheres in the passage, as referring to the human relation, has been too much overlooked, viz., that it is the man who forsakes father and mother. It is remarkable how true this is, and how it comes out in works of fiction, in homely sayings like this: "My son is my son till he gets him a wife, but my daughter's my daughter all her life," in the feelings, since mothers and sisters are rarely jealous of the man, but so often of the woman, who marries into the family. Nor does social custom fail to recognize this. The basis of all is the principle set forth in vers. 28, 29.—R.]

Comprehensive double conclusion; vers. 32, 33.

Ver. 32. This mystery is a great one, τὸ μυστήριον τοῦτο μέγα ἐστίν.—The position of the words must be noticed. WIKER (p. 163) remarks that οὗτος usually comes before the noun, and ἐκεῖνος after, and that accords with the nature of the case. Deviations have their ground in the context. Paul lays the stress here on "mystery," the position after the noun weakens the demonstrative; it is not δεικτικὸς, does not refer to the last point alone. There is here a retrospect over the whole paragraph. BENGL is correct: *mysterium appellatur non matrimonium humanum (ver. 33), sed ipsa conjunctio Christi et ecclesie*. "Mystery" (i. 9; iii. 3, 4, 9; vi. 19) is a fact, which either entirely or partially transcends the understanding, as the Divine will, a decree of God, the truth in its depth, etc. Here it is the union of the man and woman in wedlock, and of Christ and His congregation in the church, which the Apostle so presents that the latter is the pattern, and the former the copy. It is irrelevant to suppose a reference to a concealed sense in the words of Moses, so that εἰρημέων, γεγραμμένων, is to be supplied (GROTIUS, STIER, RUECKERT, MEYER and others). It is termed "great," because Paul himself *plus sensit, quam ille, ad quos scribebat, capere*; comp. Rom. xi. 33.

[HODGE seems inclined to refer "this mystery" to the union of Christ and the Church, in accordance with his view of ver. 31. EADIE agrees exactly with BRAUNE, while ALFORD refers it to "the mystery of the spiritual union of Christ with our humanity, typified by the close conjunction of the marriage state," alluded to in

ver. 31. ELLICOTT applies it to the close conjunction of the married state: He adds: "Ver. 29 states the exact similarity of the relationship; ver. 30 the ground of the relation in regard of Christ and the Church; ver. 31 the nature of the conjugal relation with a probable application also to Christ; ver. 32 the mystery of that conjugal relation in itself, and still more so in its typical application to Christ and His Church." EADIE: "Vers. 25-28 introduce the spiritual nuptial relation, ver. 29 affirms its reality, ver. 30 gives the deep spiritual ground or origin of it, while the quotation in ver. 31 shows the authorized source of the image, and ver. 32 its ultimate application guarding against mistake." On "mystery," see chap. iii. 3.—R.]

But I.—*Εγώ* is used only with emphasis (WINER, p. 144), and must have an antithesis, which the context gives; here it is (ver. 33); "you." *Δέ*, but, is merely metabatic (MEYER); therefore: I, the Apostle, the unmarried one.*—Say it in regard to Christ and the Church [*λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν*].—*Λέγειν* εἰς marks the aim of the discourse, as Acts ii. 25; Heb. vii. 14; John viii. 26 (WINER, p. 370). Here *λέγειν* is the expression of the opinion and view of Paul, who refers the mystery to "Christ and the Church" as the archetype and prototype for Christians in the marital fellowship. The repetition of the article is emphatic, containing a caution to consider this on account of the consequence for the copy, marriage. It is incorrect to take *λέγω*=I apply it (STIER), or, I cite it (MEYER; Luther, too, is wrong: of Christ and the Church, and the *Vulgate*: in *Christo et in ecclesia*. On the Romanist error, which regards marriage as a Sacrament, to which the *Vulgate* gives occasion, see *Doctr. Note 7*.†

Ver. 33. Nevertheless ye also.—*Πλὴν* (from *πλέον*) precisely: further, beyond this, that is beyond the saying on my part, *καὶ ὑμεῖς*. There is, therefore, no digression to be accepted, from which he now returns to the subject, ver. 28 (BENGEL: *quasi oblitus propositæ rei nunc ad rem revertitur*; HARLESS, BLEEK), nor is it: in order to enter no further upon this mystery (MEYER).‡

Severally, let each one, *οἱ καθ' ἑνα ἕκαστος*, *vos singuli*, each one without exception, the masculine and the context point to husbands.—So love his own wife as himself, *τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὥς ἑαυτόν*.—Loving as one's self is a conception,

which is compared (*οὕτως*) with the love of Christ to the Church. [Not so love his wife as he loves himself, but: in this manner (like Christ) love his own wife as being himself; comp. ver. 28.—R.]

And let the wife see that she reverence her husband.—The construction: *ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα*, presupposes something to be supplied: *volo aut simile quid piam* (Gal. ii. 10; v. 13; 1 Cor. iv. 2; vii. 29; 2 Cor. viii. 7). BENGEL, and answers to an imperative, as indeed one precedes (WINER, pp. 295, 537). It is stronger, however, than an imperative; *ἡ δὲ γυνὴ* stands first emphatically. [See ELLICOTT, who accepts a nominative absolute, reaching the same conclusion as Braune. "Let the wife see," brings out the emphasis quite well.—R.] *Particula vim habet, vim temperat ellipsis morata* (BENGEL). Thus a special weight for house and husband is laid upon this, that she does her duty, which is summed up in *φοβῇται* and traced to its inmost ground in vers. 22-24. (ECUMENIUS: *ὥς τρέπει γυναῖκα φοβεῖσθαι μὴ δουλοπρεπῶς*. See *Doctr. Note 1, 3, 4. Optime cohærebit concordia, si utrumque constabunt officia* (ERASMUS). [EADIE well remarks: "What is instinctive on either side is not enforced, but what is necessary to direct and hallow such an instinct is inculcated."—R.]

DOCTRINAL AND ETHICAL.

1. The fundamental features of the moral conduct of man and wife towards each other are the principal points in this section. The Apostle refers the subject, with wholesome words and grand freedom from all casuistry, back to the main point, to its briefest expression: *As regards the wife, to be subordinate to the husband* (vers. 22, 24), to reverence him (ver. 33); as regards the wife, to love the husband (vers. 25, 28, 33). The former is in force since Gen. iii. 15: "Thy desire shall be to thy husband, and he shall rule over thee;" it is not, however, merely a consequence of the fall and a punishment, but inheres in the position of the woman and her corresponding endowment and nature, since she was to be a help-meet for the man, that he should not be alone (Gen. ii. 18). In this is at once implied that there is here meant no servile subjection, no forced, legal obedience, no loveless, joyless fear, by indicating that the man as the head of the wife, in his mind, character and activity is placed as the representative and provider for his own in circles outside that of the house, the context defines the subordination and fear to this extent, that, as soul, heart, disposition and honor of the household, she submits herself to the regulations established by the husband in virtue of his office, and in tender thought avoids disturbing, injuring or destroying his work. Above the house stands the man's avocation, which is from God, for which God has appointed him; hence it stands higher than the house, the character and life of which should subserve his avocation in the house alone. It is therefore in substance commanded that the wife should be subject, and in tender solicitude should fear to oppose the husband, to undervalue his arrangements, to make him discontented or an-

* [The reference is apparently not so much to his celibacy, as to the subjective character of the application and comparison, while the slightly adversative *δέ* contrasts it with any other interpretation that might have been added: "the mystery of this closeness of the conjugal relation is great, but I am myself speaking of it in its still deeper application, in reference to Christ and the Church" (ELLICOTT).—R.]

† [Our English and American commentators do not fail to notice this blunder of the Council of Trent, but some people who speak English treat the Authorized Version with the same reverence; ministers preach from the *sound* of the E. V., not the *sense* of the Word of God. The Romanist can cover his blunder by the sanction given to the *Vulgate* by his church, but Protestants have no such excuse.—R.]

‡ [The view of MEYER is accepted by EADIE, HODGE, ELLICOTT, ALFORD, and seems perfectly tenable. Braune's view results from the effort to maintain a decided antithesis to "I" in "ye," when most commentators find the antithesis to "ye also" in "Christ."—R.]

gry while tarrying in the house to strengthen himself for his avocation.*

The wife who refuses this subordination and considerate respect, who does not see and seek her mission in the house, in the service of her husband, becomes an offensive caricature: from discontent there is bad progress to growling, managing, seeking the mastery, scolding, and finally to "emancipation." Thus is stripped off and destroyed, not only what is Christian, but what is germanic, even what is womanly, especially what is peculiar and individual, the special gift of the Creator. JEZEBEL and HERODIAS are examples of this kind. The true character shines in SARAH (1 Pet. iii. 1-6).—To the husband *one* command is given, and in this one three requirements: *Love* even unto *self-sacrifice*, with the consequence and purpose of *sanctification* (vers. 25-27), and this with such energy, purity and constancy, that more is required of the husband than of the wife. The wife should love the husband, as the *Church loves Christ*, in entire, exclusive, indissoluble and ministering love, and the *husband* should love the wife, as *Christ the Church*, in entire, exclusive, indissoluble and *protecting* love. It is more difficult to

* [HODGE: "The ground of the obligation as it exists in nature is the eminency of the husband; his superiority in those attributes which enable and entitle him to command. He is larger, stronger, bolder,—has more of those mental and moral qualities which are required in a leader. This is just as plain from his history as that iron is heavier than water. The superiority of man, in the respects mentioned, thus taught in Scripture, bounded in nature, and proved by all experience, cannot be denied or disregarded without destroying society and degrading both men and women. The superiority of the man, however, is not only consistent with the mutual dependence of the sexes, and their essential quality of nature and, in the kingdom of God, but also with the inferiority of men to women in other qualities than those which entitle to authority. The Scriptural doctrine, while it lays the foundation for order in requiring wives to obey their husbands, at the same time exalts the wife to be the companion and ministering angel to the husband." As a proof that this is the position assigned to woman by her own mind and heart, we may cite the works of imagination written by the most brilliant of the sex. Their *ideal of man*, even when they write, personating the other sex, is one who from his nature demands their loving obedience. If it be said that many a woman is joined to a man, whose character does not thus demand the obedience of the superior mind, we must consider how often women accept the relation of wife, with a full knowledge of the right position, as taught by God in nature and in His word, and yet conscious that they neither can nor will occupy that position to the man who becomes their legal husband. Such are punished in this life, and the cry about "the subjection of woman" is often the wail of distress resulting from such punishment.—As regards the relation of the sexes in general, though nothing is expressly said in this section, much may be inferred. No doubt great mistakes have been made in drawing such inferences, but it is perfectly obvious that a distinction between the sexes is here assumed, which distinguishes, if it does not sharply divide, the sphere of duty belonging to each respectively. "Woman's work" is different from man's work, though care should be taken neither arbitrarily to exclude her from certain kinds of labor, nor to deprive her of her just recompense for her work. The Church, too, should find work of a certain kind for many who are not "wives," by constituting them "Bible-readers," "deaconesses;" the mere office of Sunday-school teacher will not satisfy many such, since for that many are not adapted.—In regard to the question of "suffrage," it is a fair inference from our passage, that for a wife to vote independently would be a disturbance of the relation as ordained by God; the question assumes a slightly different phase in regard to unmarried women of full age. Still even in the case of such, the passage at least lays the *onus probandi* on those who advocate the right. One popular argument urged in favor of "women suffrage" is that thus drunkenness could be stopped by force of law. But not only is that method of doubtful justice, legality and expediency, but the question fairly arises how many men are driven to drunkenness by the failure of their wives to heed the spirit of the Apostle's words.—R.]

love the wife, without egotism, without tyranny and despotism, without any severity to be the master in the house in true affection, than to be subject to the man in tender respect for his dignity as husband, and his avocation as man.

2. *The combination of marriage and Church (Kirche)*, which appears as the main thought in this section, has a twofold reference.

a. The two are to be compared with each other: As the wife should conduct herself to her husband, so should the Church to Christ; as the husband should conduct himself to the wife, so does Christ to the Church. Marriage, like the Church (*Kirche*), is a life-fellowship between a head and its body; the former Christ is for the Church (*Gemeinde*) and the man for the wife; the latter, the Church, is for Christ, and the wife for the husband. From the relation and the demeanor between Christ and the Church light falls upon the relation and demeanor of married people to each other, just as from the latter upon the former. Thus marriage and Church serve each other for the rendering clear of that which is normal in the two. But we must guard against descending in this parallelism to small and belittling particulars: such as conjoining winning the bride, baptism, and time of betrothal and the temporal period of the Church, leading home the bride and the Second Advent of the Lord as Bridegroom, sexual fellowship and *unio mystica*. But we may with right speak of the religion of marriage and of the marriage of religion; on this is based, too, the position in the canon of the Song of Solomon, which is a hymn of holy love. The Church should not keep at a distance what appertains to the creature, what is natural, or even turn a disapproving countenance upon it; that would be a wrinkle in the face of the Church, thus despising her Lord's work and so growing old on one side, instead of being glorified. From the wife, who in her husband's house is never to be regarded lightly, but must manage and mould, the Church may and ought to learn how to become at once *deiformis* and *mundiformis*.

b. The two, however, stand in such close relation to each other, that from the Church proceeds the power for the proper direction of marriage, the proper conduct of married people. The wife should belong to the Church in order to receive from Christ His gifts, that thus she may be to her husband what the Church is to Christ, and quite as much must the husband be sanctified in the Church, taken hold of by Christ and permeated by His love, in order to treat his wife, as Christ does His Church. Thus the Christian Church is the foundation for a normal marriage, as the natural life becomes in the life of regeneration that which is according to God's will.

3. *Marriage and Nature*. Our section points into the sphere of creation. The man is from the beginning made for marriage (Gen. i. 26-28: "male and female"), and in Paradise the first human pair was brought together for wedlock, were wedded pair by the grace of God, before father and mother, and children existed. Marriage is the first union in point of time. And in point of dignity as well: from it proceeds the dignity of father and mother, through it alone comes family life, the basis of all blessing in human life. As to its nature it is the fellowship

of one man and one woman, in which both more and more live together (*εις σάρκα μίαν*), chiefly moral, then however sensuous vital fellowship even to sexual fellowship; it is the fellowship of the body and of the worship of God, of all worldly goods, of all intellectual gifts, and, as far as it is possible with personal reason and conscience, of spiritual gifts also; the religious side of the fellowship should predominate, the moral side operate, the sensuous side may never override and repel the others, would enter only but not be repressed.*

4. *Marriage and Bible* are joined together also by our section, since it refers back to the oldest Scripture, deriving thence these thoughts: God has created mankind for marriage; the desire, the initiative, is on the side of man, the being desired is the part of the woman; marriage unites only one man and one woman (Monogamy); is first of all and as to its deepest ground directed to moral fellowship of life, includes in itself sexual fellowship, is directed thus towards the establishment of the family and family life, toward the bringing up and education of children; has such an inwardness and fervor, that devoted conjugal surpasses filial love, even father's and mother's love, that the marriage tie is indissoluble, unless sin should rend it asunder.† *Monogamy* is established from the beginning as self-evident. A Cainite, the bold and sensual Lamech, who first took two wives, Ada (=ornament) and Zillah (=shadow of the head of hair), begetting the master of fiddlers and fifers, and the master of workers in brass and iron, made the transition from monogamy to polygamy, and in the progress of civilization forsook the Divine

* [Dr. HODGE remarks on the true expression of the Apostle "as their own bodies," (ver. 28): (1.) It does not refer to any material identification. (2.) It implies nothing inconsistent with the separate subsistence of husband and wife as distinct persons. (3.) The marriage relation is not essential to the completeness or perfection of our nature in all states of its existence. It is to cease at the resurrection. (4.) It is not however merely a union of interests and feelings. In a certain sense husband and wife complement each other. (5.) There is doubtless involved a oneness of life which no one can understand.—R.]

† [Here Dr. HODGE is excellent: (1.) Marriage is a union for life between one man and one woman; consequently bigamy, polygamy, and voluntary divorce are all inconsistent with its nature. (2.) It must be entered into freely and cordially by the parties, i.e., with the conviction that one is suited to the other (and it may be added, to take the positions involved in the natural and scriptural view of the relation). All coercion on the part of parents is contrary to the nature of the relation; and all marriages of mere convenience are opposed to the design of the institution. (3.) The State can neither make nor dissolve the marriage tie. It may enact laws regulating the mode in which it shall be solemnized and authenticated, and determine its civil effects. It may shield a wife from ill-usage from her husband, as it may remove a child from the custody of an incompetent or cruel parent. When the union is, in fact, dissolved by the operation of the Divine law, the State may ascertain and declare the fact, and free the parties from the civil obligations of the contract. It is impossible that the State should have authority to dissolve a union constituted by God, the duties and ordinances of which are determined by His law. (4.) According to the Scriptures, as interpreted by Protestant churches, nothing but the death of one of the parties, or adultery, or willful desertion can dissolve the marriage contract. When either of the last-mentioned causes of dissolution is judicially ascertained, the injured party is free to contract a new marriage. The greatest social crime, next to murder, which any one can commit, is to seduce the affections of a wife from her husband, or of a husband from his wife; and one of the greatest evils which civil authorities can inflict on society is the dissolution of the marriage contract so far as it is a civil contract (for further the civil authority cannot go), on other than Scriptural grounds.—R.]

institution (Gen. iv. 19-24). The impatience of Sarah for an heir caused her to forsake her position and conduct so far as to lead Hagar to Abraham, and the selfishness of Laban made use of the love of Jacob for Rachel, so that he took Leah first, but the promised blessing came only on the child of the legitimate wife (Isaac, not Ishmael) or of the first one (Judah, not Joseph). See HARLESS, *Ethik.*, § 52, p. 5, 7 ff. Hence it should not be said, that in the Old Testament marriage only gradually lifted itself to monogamy (SCHENKEL); on the contrary the latter was recognized as the original institution appointed by God, and the defections from it are referred to sinful tendencies, to the dominion of sin, are not approved. Christianity however has glorified marriage, establishing it firmly and securely in its nature, dignity and blessing. Redemption goes back to the natural institutions established in creation, removing the perversions and degradations introduced by sin into the heathen world and the people of Israel; what is new in Christianity is what is primeval restored. This appears especially prominent in the matter of marriage and family life, so strongly that all which is anti-christian and anti-scriptural is at the same time unnatural and inhuman, just as the impulse of anti-christian Atheism, Materialism, Satanism has led thither. Interest attaches to the view of Melancthon, who, much as he has prized his excellent betrothed, was afraid of married life, lest he might thereby be drawn too much away from his studies, and yet afterwards despite a wife suffering from hypochondria and a numerous family called the marriage state "a kind of philosophy, which required duties the most honorable and most worthy of a noble man." [So JEREMY TAYLOR: "Single life makes men in one instance to be like angels, but marriage in very many things makes the chaste pair to be like Christ" (*Sermon on the Marriage Ring*).—R.]

5. Beside the conduct of married people to each other and the relation between Christ and His church and the husband with his wife, there is also marked, through the purpose of Christ or the aims of the church, *the end of marriage*, viz., *the sanctification of the personality* (vers. 26, 27). This is a process of development, ever deepening and extending through the whole life, with two sides: internal, moral perfection, through growth and unfolding of talent and strength granted (*δύναμις*) and ever wider and clearer emancipation from all evil imposed and entering or clinging from without (*ἁμαρτία*). The former is based upon the internally and correctly established relation of the person to God and His kingdom, the latter upon the conduct of the same, externally corresponding to the given noun, in all the relations of life from work to word and its source in thought and temper. Hence the sanctification of the sexual appetite can be regarded as only a single purpose, for which there is not even a point of resemblance in the parallel with the church and her Head, not as the principal task of Christian family morals (SCHENKEL), as if marriage were ordained as a safeguard against whoremongery or carnal excess, when this is but a single object, or rather a coincident result, even though the main matter in

this work of sanctification. From the very seeking and consummating of the marriage, the morality of the fellowship not its sensuousness, the religiousness of the married pair not the sexual fellowship, should show itself to be the decisive and impelling feature. The proper sexual pleasure to be allowed by man and wife must like every other pleasure within a social relation find its norm in accordance with the moral end of marriage.

6. On the phrase respecting baptism (ver. 26) rests with full right the explanation of Luther in the smaller catechism, 4 main part, 1: Baptism is not mere water, but it is water taken in God's command and united with God's word. For it is a pledge of the power of the atonement efficient through awakening and growing faith, an assurance of the forgiveness of sins, a guarantee of the new relation to God, of sonship with Him (Matt. xxviii. 19: *εἰς τὸ ὄνομα*; Acts ii. 38; xxii. 16; Heb. x. 22) and an assurance of the power, to be received in faith, of the new life in the gift of the Holy Ghost (John iii. 5; Tit. iii. 5); both together, Rom. vi. 3-11; Col. ii. 12. CHEMNITZ: *Pater saluat, filius emundat, spiritus regenerat* (HARLESS). *Mundatio præcedit donationem gloriæ et nuptias* (BENGEL).—Thus both the mechanical view of baptism as a mere initiatory rite among the Rationalists, and the Baptist sundering of sanctification and cleansing, which makes of baptism merely a seal of entire conversion, are here opposed; it stands at the commencement of sanctification, which begins with it. [The reference to baptism is undeniable, and such a reference seems to contradict at once the very low view of the ordinance which is quite prevalent among many Pædo-baptists, just as the obvious reference to the mystical union of Christ, and His Church in this section implies that the Lord's supper is more than a mere memorial service. As a specimen of the Reformed or Calvinistic views on this subject (though Calvin himself was more of a Sacramentalist than those who moulded the Reformed confessions), the remarks of Dr. HODGE are presented: When the Scriptures speak of baptism as washing away sin, they do not teach (1.) That there is any inherent virtue in baptism, or in the administrator, to produce these effects; nor (2.) That these effects always attend its right administration; nor, (3.) That the Spirit is so connected with baptism that it is the only channel through which He communicates the benefits of redemption. Positively he remarks: (1.) Baptism is a Divine institution. (2.) One of the conditions of salvation, not *sine qua non*, but having the necessity of precept. (3.) A means of grace, that is, a channel through which the Spirit confers grace; not always, nor upon all recipients, nor is it the only channel, nor designed as the ordinary means of regeneration. (4.) Infants are baptized on the faith of their parents; and their baptism secures to them all the benefits of the covenant of grace, provided they ratify that covenant by faith.—R.]

7. Here, as also in i. 8; iii. 3, 9; 1 Tim. iii. 16; Rev. i. 20, the *Vulgate* has rendered *ἡ γάμος, sacramentum*. This translation has been used to support the view of the high dignity of marriage recognized in this section, which ex-

aggerates it to such an extent that the Roman Church, in opposition to her own doctrine of the celibacy of the clergy and the virginity of the saints, proclaims it a sacrament. Comp. *Conc. Triden.*, *Less.* 24, cap. 1; *Si quis dixerit, matrimonium non esse vere et proprie unum ex septem legibus evangelicæ sacramentis a Christo domino institutum, sed ab hominibus in ecclesia inventum, neque gratiam conferre: anathema sit*.

This church (*Catech. Rom.* ii. 8, 23 sqq.) accepts three gracious gifts [in this so-called sacrament]: *proles, fides, fidelitas quædam und vinculum, quod nunquam dissolvi potest*. As respects the matter and form the schoolmen vacillate in consequence of the novelty of the subject. BONAVENTURA finds the material of the sacrament in the sexual acts, others in the partners themselves, others in their *consensus*. To regard and treat matrimony as a Sacrament, but only for the laity, who do attain to the perfection of the saints, while celibacy is demanded of the monk and priest, that they may be able to boast of sanctity, of actual renunciation of sexual desire, was only possible, because the antithesis between heaven and the world, from which Paul proceeds in speaking of celibacy as respects his own office, age, and individuality (1 Cor. vii. 25-40), was changed into an antithesis of spirit and flesh in such a way that a false dualism was established between Divine and human, spiritual and carnal, moral and natural. This dualism the church has overcome. Very apt are the remarks of HARLESS (*Ethik*, p. 512): "Marriage is the divinely appointed ordinance and form, within which the spirit of Divine love can find on earth according to the nature of the case its most unhampered rule, and in such efficiency can best give a measure of the fullness of the Divine love; but the marriage itself does not bring or become the medium of this Spirit of pure Divine love. It is only the vessel which is prepared for this Spirit; the spirit and the power do not come from the earthly copy of the Divine fellowship of love. The Christian perceives rather, that the institution in itself does not at all protect against violation and desecration through selfishness of every kind—but that [the Spirit and the power] come from the graces of the New Testament, that these graces do not come to him by means of marriage, but through the word, baptism, the Lord's Supper, repentance and faith, on which account it is impossible for him, under a misunderstanding of Eph. v. 32 to call the Divine institution of matrimony a sacrament in the sense, in which Baptism and the Lord's Supper are thus termed.—Still the evangelical church down to the latest times has not been free from Romish distortions, of a mystical, theosophic tendency; GOTTFRIED ARNOLD held the marriage state to be incompatible with true wisdom, though he himself afterwards married; with him agreed MICHAEL HAHN, who with his followers remained unmarried, and Pastor CULMANN (*Ethik*, i. p. 42). LUTHER himself did not regard the sexual propensity and its gratification as in itself God-willed (KOESTLIN: *Luther's Theologie*, II. p. 483). On the other hand ZINZEN-DORF attempted to place the marital obligation under ideal points of view.—If from the Roman Catholic side attacks are still made upon the

convenience of Luther and Melancthon for their approval of the bigamy of Landgrave Philip after the example of Abraham, who had however to suffer severely on this account, it may be replied that the Catholic Church not only permitted Abbe Sieyes and Bishop Talleyrand to marry, and dissolved Napoleon's first marriage with Josephine, but even helped him to the second marriage with the Austrian Archduchess.

8. In the 13th century the Old Testament age, and the Old Testament Scriptures were often termed the "*die alte Ehe*" (the old marriage). This points to a mystery of marriage, like that of the communion of Christ and His Church. The former is a mystery on its natural side from the very creation; in it creative powers for soul and body are active; a mystery on the side of redemption: in it wonderful confiding love and consecrated fidelity are manifested; on the side of sanctification: in it operate sanctifying powers for eternity.—Comp. PAUL GERHART: *Voller Wunder, voller Kunst, voller Weisheit, voller Kraft, voller Hulde, Gnad und Gunst, etc.*

HOMILETICAL AND PRACTICAL.

Comp. the foregoing *Doctr. Notes* and BRAUNE, *Die heiligen 10 Gebote*, pp. 147, 177.—The husband has a great advantage over his wife: he is the older, more mature part, has the choice of the wife, possesses greater power and culture for civil life, must represent his wife and household in these matters (1 Cor. xi. 7-9). So at least it should be. But he has no advantage as regards the Divine image and moral worth over her, the fellow-heir (1 Pet. iii. 7). Both must have patience with each other, but no wife should be ever for having the last word without yielding! She who patiently bears puts to shame the despotism of a husband. Nor should they spoil each other by a weak and false silence respecting unpleasantness; they should inure themselves in the draught of truth, should be confiding without inconsiderateness; neither dare cease to be a lover of the other. Even if the husband should be lacking in what is necessary to fill personally his position, the wife should not in boastfulness despise the social dignity of the husband, but above and beyond him see the Lord. Have you given your "yes," then it must be held good to the end; even if it is hard, the difficulty does not dissolve it; life must fulfil it, death alone dissolve it.—You may be married and yet not truly wedded, may have one household and yet no matrimonial fellowship; may be with him or her *one flesh*, but not *one heart and one soul*; you live together under one roof, but may have no common foundation, may walk united on earth, but heaven is wanting to your union.—No one ought to rejoice so much in Christ and His church as the wife: she and her children have gained most by Christianity; this is a reason why women and children have and ought to have so strong an attraction to Him in the church; there is gratitude involved. Submission, ministering subordination is no misfortune, but a joy, exercising a triumphing, pacifying power.—In one sense every man must die for his wife: he must die to himself, to his sinful Ego, mortify his selfishness and egotism, not his peculiarity,

which he should still exercise without self-will. The man is most apt to do this as betrothed and in the honeymoon, as if once were enough. But this should occur throughout life: before death no one is entirely done with it.—Wo to him who chooses before he has to choose, when he knows neither why nor wherefore, or before he knows how to choose, when he does not know what it means, or who chooses arbitrarily, before he has bethought himself what his position requires or proved her whom he chooses! Wo to such, especially if they are or become ministers of the church. Sin separates from God, disturbs the union with Him, grieves the Holy Spirit. Sin does this also to the Divine institution of marriage. All separation of dispositions, all disturbances and discord of soul come from sin, and never merely from that of the other, but from your own sin also. The guilt in unhappy marriages, or even in the disturbance of otherwise happy ones, is on both sides, demands at least an examination of one's own sins. When there is discord and even when the other is wrong, do you listen attentively to what is said against you, and then try it as a judge upon yourself.—Never forget this: what is yours does not merely belong to you, you belong to it also.

STARKE:—How then can a godless man with alacrity be the head of his wife and require obedience of her, when he neither clings nor listens to Christ, his head?—Pious widows, you have lost one head, but the other Head (Jesus) death cannot take from you; He watches and cares for you.—Is Christ the Head of the church, then the Pope cannot be it, else the church would have two heads and so be a monstrosity.—In Christ there is at once a Head and a Saviour; the two characters must unite also in a husband who should use his dominion for the blessing, never for the oppression and damage of those whom he rules.—The fellowship of believers with Jesus gives them that great dignity, noble advantage and blessed consolation.—Without love marriage is a bitter state, with love it is sweet.—The love of Christ to His church is both cause and standard of the love of husbands towards their wives.—Love and fear stand beside each other in a well-ordered marriage: the former must sweeten the latter, the latter must ever more incite the former.

RIEGER:—The Apostle begins with married people, because, if things go wrong between them in the household, the trouble soon extends itself from them to the children and dependents. In each relation the Apostle begins with the weaker side.—Proper distrust of one's self and what is doubtful in one's natural gifts, willingness to be told what to do rather than to lead the other into temptation, is the root of this subjection.—The rule of the household is not to be put on a magisterial footing, but to be conducted by a mild and yet efficient influence, like that of the head upon the members.—What is set before the husbands: love your wives, is not easier than the being submissive. Whoever knows human nature, how loveless, changeful, easily wearied by faults, quickly angered it is, will notice how deep the foundation must be laid for a love which is not puffed up, seeketh not her own, etc.

HEUBNER:—Even with love and similarity of

hearts there must be subordination. The household needs guidance and government. The wife should submit. The wife's government reverses the proper order.—Nothing can frighten a Christian heart from divorce more than this thought: It is as if you separated from Jesus. Unbelief, coldness toward Jesus has terribly wasted our married life.

PASSAVANT:—The Greeks acted more humanly, the Romans and Germans more magnanimously; elsewhere we see everywhere in the history of humanity the mothers and daughters of the nations, the weaker part, despised and oppressed by the stronger, often most cruelly degraded; and we should have, in such traits of ancient and modern heathen, and of all infidel nations and races, enough to perceive how deeply the whole human race has fallen from its original nature and destiny and what rudeness and wickedness of sin has permeated all nations and men, seeing they all have sinned.—With the appearance of the Redeemer, however, a new hour of Redemption struck also for this so misunderstood and oppressed half of the human race.—The more true, wise and manly the husband is in his cherishing of his wife, as *his own body*, the sooner, and if the wife is not altogether unholy in heart—the more faithfully, tenderly and sacredly will all be returned to him by the wife's sacredly affectionate care and solicitude, and he be richly recompensed.

STIER:—The church should never demean itself as merely *parallel* to other circles of fellowship, for she is called to become the inmost of all.—From out of the family, the concentrated life of the household, where a filial spirit is born of wedded love and household dependents regulate themselves accordingly, the moral life of a nation also grows.—The emancipation of the strong-minded woman, that most repulsive miscreation of natural corporeality, destroys not only what is Christian but what is germanic.—Love is the only right dominion; there is then in every house a church in *parvo*.—The Word is the proper, continuing baptism.—The mystery of marriage is a portico to the mystery of the sanctuary; from the latter too a light streams into the former.

SCHLEIERMACHER:—On the Christian conduct of marriage: 1. In marriage there is something *earthly* and something *heavenly*, which are one. There is marriage in an *anxious* form, when only one is satisfied, the other constrained; merely a carefully kept contract. There is marriage in a *repulsive* form, when the parties are accustomed to each other making as few claims as possible on each other, seeking their pleasure outside. There is a marriage in a loathsome form, when there is mutual anger and bitterness.—Ever more aroused in spirit, mollifying each other, and that in household, social life with its possessions, joys and sorrows.—2. In it there is an *inequality*, which *loses itself in perfect equality*—in perfect oneness of life.

BECHER:—Look at your households, fathers and mothers, for you are priests; your congregations impose a hundredfold greater responsibility than mine. Your priesthood is from God's own hand.—HOFMANN (ver. 22-24): The marriage state the school of Christian obedience; its ground, character, measure and aim.—(Vers. 25-29): The marriage state the home of love on earth—of born, free, heavenly love.

[HODGE:—Ver. 22. The obedience of the wife terminates on the Lord, and therefore is religious, because determined by religious motives and directed towards the object of religious affections. This makes the burden light and the yoke easy; for every service which the believer renders to Christ is rendered with joy and alacrity.—Vers. 26, 27. The church the bride of Christ. 1. The object of a peculiar and exclusive love. 2. She belongs exclusively to Christ. 3. The relation more intimate than between Him and any other order of creatures. 4. The church the special object of delight to Christ.—Ver. 29. A man may have a body which does not altogether suit him. He may wish it were handsomer, healthier, stronger, or more active. Still it is *his* body, and he treats it as tenderly as though it were the best and loveliest man ever had. So a man may have a wife whom he could wish to be better, or more beautiful, or more agreeable; still she is *his* wife, and, by the constitution of nature and ordinance of God, a part of himself.—Ver. 33. The sentiments which lie at the foundation of the marriage relation, which arise out of the constitution of nature, which are required by the command of God, and are essential to the happiness and well-being of the parties, are, on the part of the husband, that form of love which leads him to cherish and protect his wife as being himself, and on the part of the woman, that sense of his superiority out of which trust and obedience involuntarily flow.—R.]

[EADIE:—Ver. 22. In those days wives when converted and elevated from comparative servitude, might be tempted, in the novel consciousness of freedom, to encroach a little, as if to put to the test the extent of their recent liberty and enlargement.—The insubordination of wives has always been a fertile source of sorrow; and yet Christian ladies in early times drew forth this compliment from Libanius, the "last glory of expiring paganism": *proh, quales feminas habent Christiani!*—Ver. 23. There is only one head; dualism would be perpetual antagonism. Each sex is indeed imperfect by itself, and the truest unity is conjugal duality.—Ver. 24. In the domestic economy, though government and obedience certainly exist, they are not felt in painful or even formal contrast; and, in fact, they are so blended in affectionate adjustment, that the line which severs them cannot be distinguished. The law of marital government is an "unwritten law."—Ver. 25. Husbands are not to be domestic tyrants; but their dominion is to be a reign of love.—The church did not crave Christ's love: He bestowed it. It was not excited by any loveliness of aspect on the part of the church, for she was guilty and impure, unworthy of His affection. Who can doubt a love which has proved its strength and glory in such suffering and death?—Ver. 27. As He originally loved her in her impurity, how deep and ardent must be His attachment now to her when He sees in her the realization of His own gracious and eternal purpose!—Vers. 31, 32. So close and tender is the union between Christ and His church that the language of Adam concerning Eve may be applied to it. These primitive espousals afforded imagery and language which might aptly and truly be applied to Christ and the church, which

is "of His flesh and of His bones;" and the application of such language is indeed a mystery—a truth, the secret glory and facility of which are known but to those who are wedded to the Lord in a "perpetual covenant."—Ver. 33. "He rules her by authority, and she rules him by love: she ought by all means to please him, and he must by no means displease her" (*Jeremy Taylor*). When this balance of power is unsettled, happiness is lost, and mutual recrimination ensues. "A masterly wife," as Gataker says, "is as much de-

spised and derided for taking rule over her husband as he, or yielding to it."—R.]

[In view of the well-known fact that an immense proportion of the conversation of many women is about their husbands, their children and their servants, showing how their lives are bound up in these relations, it would be well for them to study (and for pastors occasionally to teach in a prudent way) what the Apostle says in this part of the Epistle (chap. v. 22—chap. vi. 9) about their duties as wives, mothers and mistresses.—R.]

b. Children and parents.

CHAP. VI. 1-4.

1, 2 Children, obey your parents in the Lord:¹ for this is right. Honor thy father 3 and [thy]² mother; which is the first commandment with promise; That it may be 4 well with thee, and thou mayest live long on the earth. And, ye fathers, provoke [or fret] not your children to wrath: but bring them up in the nurture [discipline] and admonition of the Lord.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 1.—[Lachmann, Rueckert, and Mill omit *ἐν κυρίῳ* on the authority of B. D. 1 F., some fathers. It is bracketted by Alford; but Harless, Meyer, Ellicott accept it on the strong support of N. A. D. 23 K. L., nearly all cursives and versions, express statement of Chrysostom; especially since, as Meyer urges, we would have found *ὡς τῷ κυρίῳ* in case of an insertion from v. 22, and if from Col. iii. 20, it would have been placed after *δικαίον*. Braune's note here speaks of the absence of the phrase in Col. iii. 20, a manifest error.—R.]

² Ver. 2.—[The E. V. omits "thy," without reason and unfortunately, for the article occurs in the Greek, and the same emphasis rests on *thy mother* as on *thy father*.—R.]

EXEGETICAL AND CRITICAL.

The precept for children; vers. 1-3. Ver. 1. **Children,** τὰ τέκνα.—The next step from the married state is the family. The wedded pair become parents through God's gift, which may also be denied. The address to children in a letter to the Church presupposes, that the Apostle regards them as belonging to the Church, present at public worship, understanding the word read to and applicable to them; indeed they must be regarded as baptized, since ver. 1: "in the Lord," ver. 4: "in the admonition of the Lord," obliges us to do so (SRIER, HOFMANN, *Schriftbeweis*, II. 2, p. 192.)* See *Doctr. Note 1*.

Obey your parents in the Lord [ὁπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ].—The verb coming first has the emphasis: this one precept comprises the main part of filial duty in itself. The word is stronger than *ὑποτάσσασθαι* (BENGEL: *id plus etiam dicit quam subordinamini; obedire est imperitioris: subordinari cujusvis imperitoris*). To the more mature and experienced persons, who are God's representatives and the child's supporters, and guides in fidelity, love and wisdom, obedience is to be rendered, not

because they are Christians, or good and rich, or masters over the child, but because they are the parents ("your parents"), with the duty of bringing up (ver. 4) as they have brought forth. As Christians the children, however, must obey "in the Lord," in Christ (vers. 10, 21; ii. 21; iv. 1, 17; v. 8; WINER, p. 364); analogous to "in the fear of Christ" (v. 21), "as to the Lord" (v. 22). Thus the kind of obedience, not immediately and chiefly the kind of parents, is more closely defined, as specifically Christian in ground, measure and limit. It is incorrect to take it as—*κατὰ τοῦ θεοῦ λόγον* (THEODORET), or to refer it to God (CALVIN), in *Deo*, or to connect it with "parents," or to take it as merely a designation of the mode of obedience (HARLESS).*

For this is right [τοῦτο γὰρ ἐστὶ δίκαιον].—Quickly, briefly Paul presses the proof (γὰρ) forward. "This" refers to the whole: the obedience of children to their parents in Christ. In *τέκνα* and *γονεῖς* there is a reminder of the *μυστήριον* (ver. 32), which lies in

* [To this MEYER objects, but in its stead lays down a principle which approaches the strict Reformed view: "The children of Christians through their vital fellowship with their Christian parents were even without baptism ἄγιοι (see 1 Cor. vii. 14; Acts xvi. 15), and should render to their parents obedience ἐν κυρίῳ."—R.]

* [HODGE seems to follow HARLESS, but EADIE, ELLICOTT, ALFORD rightly take *ἐν κυρίῳ* as indicating the sphere or element of the action. ALFORD adds, in reference to the common view that the Apostle gives a hint as to commands not according to the will of God: "I should rather believe, that he regards both parents and children as *ἐν κυρίῳ*, and the commands, as well as the obedience, as having that sphere and element. How children were to regard commands *not answering to this description*, would be understood from the nature of the case." Certainly, if the reference be, as is thought by most, to baptized children, then this presupposes the parents ruling "in the Lord." On the limits of obedience, ELLICOTT refers to TAYLOR, *Duct. Dub.* III 5, Rule 1 and 4 ff.—R.]

the *τόκος* and *γονεῖα* (STIER). Hence *δίκαιον*, "right," refers to the relations both as given in nature and ordained by Divine law. BENDEL: *etiam natura*; MEYER: according to nature and law. This LUTHER wishes to express with his "it is proper." It should not be referred to the Divine law alone (THEODORET, MEYER, SCHENKEL), to which prominence is given in the next verse. [The natural obligation seems to be brought out here, the enforcement through the Divine law is added in the next verse (so EADIE, ALFORD, ELLICOTT, HODGE, following BENDEL, ESTIUS and THEOPHYLACT).—R.]

Ver. 2. Honour thy father and thy mother.—This is the commandment, Exod. xx. 12; Deut. v. 16; Matth. xv. 4. In *τίμα* there is more included than obedience. *Obedientia testimonium est ejus honoris, quem debent parentibus. Sub voce honoris complectitur officia, quibus serio tuam erga parentes observantiam et pietatem testantur filius* (CALVIN). In Matth. xv. Jesus deduces from the honor the nourishment, and provision and care. Sirach iii. 8. LUTHER: serve, love and esteem. With emphasis the commandment places on an equality over against the children "thy father and thy mother;" in Lev. xix. 3 the latter even comes first.

Which is, *ἡ τις ἐστίν*, introduces a reason, as in iii. 13; it is not—*ἦ, quæ*, but *ut pote quæ*.* —The first commandment with promise. —*Ἐντολὴ* evidently refers to the Mosaic law, the Decalogue, of which what has just been said is one commandment, hence without the article; on the thought that it is a command of God an emphasis rests,† which is strengthened by the added phrase: *πρώτη ἐν ἐπαγγελίᾳ*: at first; it is not the first. According to the context it is as respects the time in which it applies to human beings, a first one: children must first honor God's representatives, in order to learn how and to be able to keep those which precede and follow (STIER). And it is indeed placed on the promise, conceived in promise, because thus the obedience to parents becomes joyful, and upon this obedience salvation actually rests both internally and externally (1 Tim. iii. 1, 2). BENDEL: *Honor parentibus per obedientiam præsertim præstitus initio ætatis omnium præceptorum obedientiam continet*. It is not necessary therefore to say that it is in the series of commandments the first with a promise (HARLESS and others) [see below], as if there were not a promise annexed to the first or second [the Catholic and Lutheran first, our second] (Exod. xx. vers. 9, 10), or as though it were the first with a promise in the second table (AMBROSE and others). It belongs to the first table, and such a distinction is not "a comment of modern theologians, a distinction

* [This is the view of MEYER and formerly of ELLICOTT, but the latter now accepts the explanatory force of the pronoun, since, as ALFORD intimates, the other view throws "the motive to obedience too much on the fact of the promise accompanying it, whereas the obedience rests on the fact implied in *ἐντολὴ*, and the promise comes in to show its special acceptableness to God."—R.]

† ALFORD's remark *in loco* must be taken with caution. He says the reference is to "the Decalogue, which naturally stands at the head of all God's other commandments; and which, though not formally binding on us as Christians, is quoted, in matters of eternal obligation (not of positive enactment), as an eminent example of God's holy will."—R.]

not founded in the sacred Scriptures" (ERASMUS), since it is definitely stated in Deut. v. 22, and the tenor of the commandments are distinguished accordingly. (Matth. xxii. 37-40; Lev. xix. 18, 34; Deut. vi. 5; x. 12.) Least of all does *πρώτη* mean the most important, a chief commandment (KOPPE [HODGE] and others). But while it is incorrect to take *ἐν ἐπαγγελίᾳ* = *annexa, addita promissione*, it is quite as much so to understand it as—in point of promise (WINER, p. 366; and others).

[The view of STIER, advocated by Braune, is not altogether satisfactory, that of KOPPE and HODGE is still less so. Nor is any importance to be attached to the absence of the article with *πρώτη*. The simplest view, one that usually suggests itself to the children, is that of HARLESS and MEYER, accepted by EADIE, ALFORD and ELLICOTT: first in order; in point of, involving a promise, the preposition showing that in which the priority consists. The second commandment has attached simply "a broad declaration of the great principles of the Divine government," not a specific promise. As regards the difficulty that no commandment follows in the Decalogue with a promise, we may either accept the explanation of HARLESS that "first" refers only to what precedes in this case, or that of MEYER, which finds the rest of the series in other Mosaic commands (so ELLICOTT).—R.]

Ver. 3. That it may be well with thee, and thou mayest live long on the earth.—This is the purport of the promise. Exod. xx. 12; Deut. v. 16; LXX: *ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς, ἥς ὁ κύριος ὁ θεός σου δίδωσί σοι*. The Apostle only alters: *καὶ ἔσθι μακροχρόνιος*, omitting the last relative clause, which as a commandment of God designates, not merely Canaan, but every country appointed by Him as a home, Palestine in the case of the Jews. According to the quotation *ἵνα* a must be retained in the second half with the future, although the conjunctive occurs in the first half. WINER (p. 271) explains the construction with the future as a lapse into a direct discourse, despite similar examples. MEYER finds indicated in the conjunctive the mere actualization, in the future the certain entrance and continuance, hence a logical climax.* Undoubtedly *ἵνα* is to be taken as telic, and on account of the phrase, "thy father and thy mother," to be applied to individuals, not *toti eorum genti* (BENDEL, who prudently says beforehand: *non tantum singulis*; HARLESS and others). The well being is put in the front rank, the long life in the second. Even among the most decayed people it will go well with him who honors his parents in obedience, and his life will be long, at least *quoad sufficientiam* for eternal salvation (STIER). Godliness has indeed a promise for this life also (1 Tim. iv. 8), but certainly for that which is to come. To limit the promise to the

* [On this ELLICOTT remarks: "The future undoubtedly often does express the more lasting and certain result (comp. Rev. xxii. 14, where the single act is expressed by the aorist subj., the lasting act by the future); still as the present form occurs in substance in Deut. xxii. 7 (*Alexand.*), and might have thence become a known form of expression, it seems better not to press the future further than as representing the temporal evolution of the *εὖ γενέσθαι*."—R.]

spiritual possessions of the heavenly Canaan (JEROME, OLSHAUSEN) is incorrect. *Tenior ætas pro captu suo allicitur promissione longæ vitæ* (BENGEL). The attracting promise is chiefly to be taken in the sense and spirit of children, who hope for a long life; the history of nations and families confirm the truth of the promise. *Hodie æque bene vivunt p̄i in omne terra, atque Israel olim in illa* (BENGEL).

[We must reject both the generalizing and spiritualizing interpretations of the promise, and accept an individual reference of present validity. On this most recent commentators agree. And the promise is fulfilled in the usual course of providence with obedient children. The only question is: Did the Apostle by omitting the latter part of the commandment, which had a special reference to Canaan, himself apply the promise to obedient children in all lands, or did the original commandment imply this (the given land being the home in every case), so that the Apostle omits the last clause as unessential for his present purpose and really implied in τῆς γῆς? The former is the view of EADIE, ALFORD, ELLICOTT, and HODGE, the latter of BRAUNE and others. Either is preferable to MEYER's notion that the Apostle omitted the clause because his readers were familiar with the passage, and understood it in the general sense, though its original reference was only to Palestine.—R.]

The precept for fathers; ver. 4. And ye fathers.—Quickly and closely he connects this with καὶ.* He addresses the "fathers," because he regards the mothers as "submitting to their own husbands" (v. 22, 24, 33), who are their responsible representatives. *Facilius parentes et heri abutuntur potestate sua, quam mariti* (BENGEL); that lies in the freer position of the former. We are not to refer this to grown up children (OLSHAUSEN), since "bring them up" follows; nor is there any oriental depreciation of the mother (RUECKERT), since ver. 2 commands: "honor thy mother," and Gen. xxiv. 67; xxxvii. 10; 1 Kings ii. 19; Judges v. 7; 2 Sam. xx. 19 teach us otherwise.†

The prohibition: Provoke [or fret] not your children to wrath, μὴ παροργίζετε τὰ τέκνα υἱῶν.—It is parallel to the παραζηλοῦν, Rom. x. 19; it is explained by Col. iii. 21 (ἄ: παροργίζετε, others: ἐπεθίζετε—ἵνα μὴ ἀθυμώσιν). It is the hasty, rough, moody treatment of children, so that, without childish confidence, without joyful obedience, they are repelled and enticed to opposition, defiance and bitterness. Righteous, wholesome parental anger is not excluded, but painful, arbitrary, grumbling treatment, as well as rough, unjust treatment, without sparing the childish nature. [ALFORD: "The Apostle seems to allude to provoking by vexatious commands and unreasonable blame, and uncertain temper, in ordinary intercourse."—R.]

The command: But bring them up, ἀλλὰ ἡμετέρε αὐτὰ (v. 29).—This points to children who still require care. But it should

not be the mere growing up of the proletarians, but spiritual also. Hence:

In the discipline and admonition of the Lord, ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου. Thus the element is denoted in which the bringing up should be consummated.* The former consists in *work*, the latter in *word*; the former is discipline (LUTHER), not merely punishment, also strict ordering of the household, accustoming to self-denial, serviceableness, confession of faults without shuffling. Heb. xii. 6, 7. The latter (LUTHER: admonition) comprises earnest warning (1 Cor. x. 11) and kind exhortation (Tit. iii. 10; Rom. xv. 14; Col. iii. 16; i. 28; 1 Cor. iv. 14; 1 Thess. v. 14; 2 Thess. iii. 15), which evidently predominates over serious rebukes. It is important that the former comes first, and this last. *Hæc altera occurrit ruditati, altera oblivioni et levitati; utraque et sermonem et reliquam disciplinam includit* (BENGEL). [Comp. TRENCH, *Syn.* § xxxii., whose views correspond in the main with those suggested here, and are adopted by EADIE, ALFORD and ELLICOTT.—R.] Hence the first is not general, the training of children in general, the latter special, the reproof for the purpose of improvement (HARLESS, MEYER), nor are they indistinguishable synonyms (KOPPE). The genitive belongs to both words: the Lord does it through the father as His representative; it is therefore a genitive *subjecti*. [So HARLESS, DE WETTE, MEYER, EADIE, HODGE, ALFORD, ELLICOTT and others: the discipline and admonition prescribed by the Lord and to be regulated by His Spirit.—R.] It is not then: to the Lord (LUTHER), nor=well-pleasing to the Lord (FLATT), or=de Christo (MICHAELIS), nor are we to accept that the Apostle himself scarcely knew how to explain it (RUECKERT).

DOCTRINAL AND ETHICAL.

1. The presupposition for the *conduct* of children to parents and parents to children is *the relation of both to Christ*. The children should do their duty "in the Lord" (ver. 1), the parents "in the discipline and admonition of the Lord" (ver. 4), and that too from infancy ("bring them up"). Baptism, infant baptism, is thus presupposed as the basis for the children as well as for the treatment of children. And all the more so, that there is expressed for the children no termination or cessation of their conduct toward their parents and for the parents no beginning of the influence on the children, nor is any hint given of the baptismal act to be effected or experienced, which could scarcely be wanted after iv. 5 ("one baptism"), since the fellowship of the Lord is indicated in the case of children as well as parents. HOFMANN (*Schriftbeweis*, II. 2, p. 193) properly recalls Acts xvi. 15. For before mention was made of the household of the jailer, and without any impression of what had occurred having been made upon his household, it was said to him: "Believe in the Lord Jesus Christ

* [ELLICOTT suggests that the particle "marks that obligation was not all on one side, but that the superior also had duties which he owed to the inferior."—R.]

† [EADIE limits this precept to fathers, urging that mothers are apt to spoil the child by indulgence, while fathers are apt to chastise in a passion. But the other view is preferable.—R.]

* [Dr. HODGE, whose comments on this verse are very clear and instructive, falls into his usual error, in taking the preposition ἐν as instrumental: "developing all their powers by the instruction and admonition of the Lord." The thought is rather that the child shall grow up, be trained in an element, sphere, atmosphere, &c.—R.]

and thou shalt be saved, and *thy house*." We should therefore with AUGUSTINE (*De Gen.* X. 23, *Serm.* X.) and ORIGEN (*ad Rom.* vi.) regard infant baptism as an ordinance instituted by the Apostles. It was practised in the days of TERTULLIAN, but no mention is made of its having been introduced. Accordingly our passage refers the nurture of children to the basis of baptism and the family: family education and baptismal education are enjoined. [The relation to Christ rests not on the baptismal act, but on the relation to the believing parents, hence children are to be baptized "as members of Christ's Church" (Ref. Church, form of baptism), are thus publicly acknowledged and sealed as Christian children, whose personal piety is to be looked for in faith just as it is prayed for in faith. Despite all abuse of this Christian truth, it is the truth, and holding it fast we may hope for a piety which rests on an educational, not a spasmodic, basis.—In regard to the apostolic origin of the ordinance, the negative proof is overwhelming. Besides the allusion here and in Acts xvi., it is inconceivable that the Jews, who attacked Paul on every actual point of difference, could have omitted opposition here, had he failed to perpetuate in some distinct form the Old Testament doctrine of covenant blessings on the household.—But as negative proof it leaves room for honest adherence to that marked individualistic form of Christianity, which is necessary, it would seem, for many minds of that cast.—R.]

2. The Apostle requires *obedience* on the part of the children to their parents as God's representatives. This is a manifestation of that honor which God requires. It is established, regulated and limited through Christ, and is the foundation of earthly happiness. While *ὑπακούειν* denotes obedience as a reverent hearing, listening to the parents' will, not merely in order to know it, but rather to be directed by it, so the German word: *gehören* [derived from *hören*—our English *hearken*], related to *hörig, gehörig, zugehörig* [all meaning: belonging to, but strengthened in the longer forms], refers to the internal relation of dependence which finds its answering expression in *gehorsam* [obedience]. Both refer to the relation of piety [*i. e.*, filial piety, since piety toward God and parents are recognized as identical in the Latin word *pius*], and include as the innermost motive love, which devotes itself with recognition of the parental dignity, even when parental worthiness is wanting. Over against the will of the parents the will of the child is illegal; but this statement is valid only so far as the parents exercise their will as the representatives of God, and their will is not opposed to God's will. In this there is a hint that the Fifth Commandment belongs to the first table (BRAUNE, *Die heil. 10 Geb.* pp. 85-88). This requirement, to agree to the will of parents, does not cease in the course of years, though it receives limitations from the avocation and position of the children, as in the case of our Lord (John ii. 4)

3. *The blessing of the Fifth Commandment* points to this fact, that in God's world and God's government His law, which is in accordance with the whole as well as with each individual part, is and must be of validity, and because it is valid for life, is given in correspondence with the ordi-

nances of His Creation and Providence. The blessing is not an arbitrarily placed reward, but a result of obedient, actual and true obedience. One cannot creep into the blessing through constrained or feigned obedience. Obedience, this deeply rooted act of a will, growing morally, is not an affair of selfish calculation, still less can an immoral or demoralizing observance of a natural law be spoken of. Nor is the blessing promised for the life of the earthly family and people to be so lightly esteemed, that it must be transferred to the inheritance of the heavenly Canaan. Welfare and long life will be constantly regarded and used by the Christian as a gift of the gracious God; if something is lacking, he will never murmur nor doubt, as if God did not keep His promise, since our obedience of His commandment is never so perfect that it can be brought into an account with Him; it is rather the case that He has always vouchsafed and still vouchsafes to us more than we deserve.

4. *Christian education* must be consummated in the family, and if the family, in which children are born, is broken up by death, or destroyed by social, individual or sinful relations, and made incapable of fulfilling the task of education, each child should still be transferred to a family, or every institution which undertakes the task must be formed as a family.—Christian nurture must begin with the *earliest childhood*, with the beginning of the child's life (*ἐκπύερε*). On this account *ἐν παιδείᾳ* comes first, and *νομοθεσία* follows. Matters pertaining to the ordering of the household, to habits, to treatment without speaking, even to punishment, come first. Comp Heb. xii. 6; Prov. iii. 11, 12; xxii. 15; xxiii. 13.—But it must add to this and pass over into admonition by word, both alike "of Christ," not of self-will, but under the Lord to whom we are responsible. Hence this education must be Christian.*—Further it connects itself with baptism; hence it is *Churchly*. Comp. VON ZESCHWITZ, *System der Christlich Kirchlichen Katechetik*, II. 1, § 2. [More Christian than Churchly however. Hence in those lands where the Church as such must needs control education, there is little gain for the Church or for Christ. Were the family instruction what it ought to be, there is no fear of children becoming irreligious from attending common schools (*i. e.*, schools of the State, not of the Church).—The question of Sunday Schools ought

* [HODGE: "As Christianity is the only true religion, and God in Christ the only true God, the only profitable education is the nurture and admonition of the Lord. That is, the whole process of instruction and discipline must be that which He prescribes and which He administers, so that His authority should be brought into constant and immediate contact with the mind, heart and conscience of the child. It will not do for the parent to present himself as the ultimate end, the source of knowledge and possessor of authority to determine truth and duty. This would be to give his child a mere human development. Nor will it do for him to urge and communicate everything on the abstract ground of reason; for that would be to merge his child in nature. It is only by making God, God in Christ, the teacher and ruler, on whose authority everything is to be believed, and in obedience to whose will everything is to be done, that the ends of education can possibly be attained." But it must still be maintained, that the place where this close contact with Christ as Ruler and Teacher and Saviour is to be brought about is not the school, whether parochial school or Sunday School, but as a rule the *household*, since the command is addressed to "fathers," who, standing *in loco Dei* in the family, should not too readily abdicate from their responsible position.—R.]

to be far oftener studied in the light of this section.—R.]—The *mother* is not excluded, but only subordinated to the *father* (vers. 2, 4). The mother's influence on the formation of character is quiet and deep, reaching both to the tenderest germs and the profoundest depths of the heart. 2 Tim. i. 5.—Finally the individuality of the child must be well considered, and one not be treated as another. Such a difficult task can be performed only in the strength of the Lord, by whom we are ourselves educated.

HOMILETICAL AND PRACTICAL.

Comp. *Doctr. Notes* and BRAUNE, *Die heiligen 10 Gebote*, pp. 84–106.—True obedience is so difficult, that it becomes possible only to the Christian child in the strength of the developed baptismal grace; not the natural, only the spiritual man is capable of proper obedience and becomes more and more so. On the other hand Christian training is so difficult, that only Christian parents can grant it, and this too without having learned the art, often without being conscious of it.—By the child's cradle you still humbly look up to God; you cannot boast that you have given the child life; must indeed confess that you have imparted sin to them.—Eve preferred her first-born Cain (=weapon) to Abel (=shadow, nothingness).—Be sparing of words in your discipline; let your children obey without asking why and punish rather before than after five years of age, else they will punish you.

STARKE: God joins certain promises to His commandments, that we may be the more willing to live in accordance with them. If obedient children have a promise, disobedient ones have a threatening.—The training of children is an art not easily learned. Parents, you must study this, that you may learn it, and implore this grace from God; but especially must you be watchful over all your own conduct, that you give no bad example to your children; and above all implant the true fear of God in their hearts.—If parents bring up their children to the glory of God and the advantage of the world, that is more and better than to leave them great earthly treasures.

RIEGER: The phrase: in the Lord, leads us to perceive that they must be chiefly guided and impelled therein by God's commandment, the walk of the Lord Jesus on the earth; the hope of future recompense from the Lord; but also that it sometimes requires courage to be obedient in all things, and for the Lord's sake to rise above even the parents who stand in the way.—It is often asked how shall we encourage and incite children to their duty? and it is generally thought that the love of honor and the excitement of this feeling are the best means. But he who in accordance with God's word meets their sense of truth with this thought: *for this is right*, proceeds far more securely. There is often in children a far purer feeling than we suppose, we frequently corrupt it by presenting so many frivolous motives.—With the power of self-will love would never suffice for constant obedience, did it not derive support from reverence.—All promises of God must however be

treated believingly, *i. e.*, humbly, for they allow nothing to be extorted from them. *Provoking to wrath* takes place not only through unmerciful beating, but also through other unskilful treatment, even though it often has the appearance of right.—God has Himself given us the best pattern of “bringing up.” At first without the sharp condemnation of sin designed in the law He led men by His eye and kept them walking before Him. After the stricter imputation of sin through the law, He guided them through His grace in Christ.

HEUBNER: The forbearance, the mildness, the fairness towards children, which Paul enjoins, consists in this, that one neither unmercifully punishes them on account of faults and infirmities, nor teases them with their education and conversion, but leads them with love and earnestness, removing hindrances, and for the rest commending them to the care of the Lord, who loves children. The child has not yet a very lively sense of sin, hence you must not overdo this matter of conversion.—Thus much is certain: religious culture should begin early; the child's heart can be early won and be influenced by love to Jesus. This is the spirit of Christian nurture, which proceeds without constraint and cannot play much with dogmatics.

PASSAVANT: How difficult for a child's heart is *child-like obedience*! for all are sinners, and in all sin there is self-desire, self-will, opposition.—Ill-bred children rarely become good subjects to the king, good citizens for the State, good brethren, good friends, or good parents to their children.

STIER: The obedience of children is due according to natural and revealed right.—The first school of obedience for man is his relation as child.—The mother's love must compensate when the father's character inclines to severity; the father's earnestness and strictness must step in where the mother's natural tenderness is insufficient.

SCHLEIERMACHER: The nature of filial obedience: 1. From what it should arise: neither hold out rewards, nor threaten punishments; nor gratify forward asking for reasons; solely out of filial respect. 2. On what grounds it is recommended: citing the old promise.

ANACKER: To what education must be directed, that it may bear fruit for time and eternity. 1. That the youth learn proper obedience; 2. That they are led through love to obedience; 3. That mildness and strictness be rooted in the nurture and admonition of the Lord.

HOFMANN: The personal work of the parents: anger their greatest hindrance; their surest means: nurture your children into the Lord.—The nurture of the Lord: The fundamental traits and principles of Divine training, presented in the history of salvation from the beginning of our race on and in the conversion of individuals through the training of the Holy Ghost; some applications thence to our training: doing acts of love, blessing (Meyer), preserving from ungodly influences, promising, punishing.—Admonition of the Lord: reminder that Christ should be glorified in the children and that they should become happy men, skilful warriors of God.

ZIMMERMANN: From what you seek in your

children, measure what you owe to them! 1. You desire obedience from them, show yourselves full of love to them. 2. You desire that they honor you, apply to them the right nurture. 3. You desire that they protect and adorn your old age, so help them to inherit the promise: that it may be well with thee and that thou mayest live long on the earth.

[HODGE: Children should obey their parents. This obedience should be in the Lord, determined and regulated by a regard to Christ. The ground of the obligation is: 1. It is in itself right; it is enforced by an express command in the Decalogue, to which a special promise is annexed, vers. 1-3.—Ver. 4. A parent had better sow tares in a field from which he expects to derive food for himself and family, than by his own ill-conduct nurture evil in the heart of a child.—R.]

[EADIE: Ver. 1. The love which Jesus showed to children, when He took them in His arms and blessed them, should induce them, in a spirit of filial faith and fondness to obey their parents, and to regard with special sacredness every parental injunction. And that obedience, if prompted, regulated, and bounded by a sense of religious obligation, will be cheerful, and not sullen; prompt, and not dilatory; uniform, and

not occasional; universal, and not capricious in its choice of parental precepts.—Filial obedience, under God's blessing, prolongs life, for it implies the possession of principles of restraint, sobriety, and industry, which secure a lengthened existence.—Ver. 4. Such training leads to early piety, and such is ever welcome to Christ and His Church. For the sun shining on a shrub, in its green youth, is a more glad some spectacle than the evening beam falling dimly on the ivy and ruins of an old and solitary tower.—R.]

[While ver. 4 does not mean (see *Exeg. Notes*) instruction and admonition concerning Christ, it is still true that a father, who, by proper discipline tempered with love, ever keeps the heart of his children in intimate and trustful allegiance, by his very demeanor teaches lessons concerning Christ and God, that are rarely learned so easily in other ways. Many a son is kept from utter ruin by remembering a mother's love and piety, but happy is he who has had such a father as Paul here sketches in bold outline, for amid every doubt that assails head and heart alike, the reality of that father is an evidence, in kind though not in degree, of what God is to us, which no speculations can overbear.—R.]

e. Servants and Masters.

(CHAP. VI. 5-9.)

- 5 Servants,¹ be obedient to them that are *your* masters [to your masters] according to the flesh,² with fear and trembling, in singleness of your heart, as unto [to] 6 Christ; Not with [or in the way of] eye service, as men-pleasers; but as the servants of Christ,³ doing the will of God from the heart; With good will doing 7 service, as⁴ to the Lord, and not to men: Knowing that whatsoever⁵ good thing any man doeth [each one shall have done], the same shall he receive⁶ of the Lord, 9 whether *he be* bond [bondsmen] or free. And, ye masters, do the same things unto [towards] them, forbearing threatening: knowing that your Master also [their Master and yours]⁷ is in heaven; neither is there respect of persons with him.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 5.—[Literally "slaves;" but as Braune accepts a reference to free servants, and since in any case the injunction has a wider application, the E. V. need not be altered (against Alford). See *Exeg. Notes*.—R.]

² Ver. 5.—[Lachmann (N. A. B., a few cursives and fathers) places *κατὰ σάρκα* before *κυρίως*, but Tischendorf and recent editors regard this as a conformation to Col. iii. 22.—R.]

³ Ver. 6.—[The article before *Χριστοῦ* (*Rec.*, D³ K. L.) is omitted by recent editors on the authority of N. A. B. D.¹ F., etc.—R.]

⁴ Ver. 7.—[The *Rec.* (with D³ K. L.) omits *ὡς*, but it is well sustained and generally accepted.—R.]

⁵ Ver. 8.—[The reading of the *Rec.*: *ὅτι ὁ ἐάν τι ἔκατος*, is accepted by Griesbach, Schulz, De Wette, Meyer, Tischendorf, Elliott and others, not so much on external authority (K. L., most cursives, Syriac versions, fathers), as because the very great number of various readings can be best accounted for by regarding this as the original reading. See Elliott and Meyer, on this point. The second reading in point of preference is that accepted by Lachmann, Rückert, Wordsworth: *ὅτι ἔκατος ὁ ἐάν ποιεῖ* which is found in A. E. (D¹ F. G., *ap.*); many cursives, Vulgate. B. has *ὅτι ἔκατος ἐάν τι*, accepted by Alford; N. has the earliest reading: *ἐάν ποιεῖ ἔκατος*, while we find in cursives and fathers, *ὁ ἐάν τι*, *ἐάν τι*, *ἐάν τι*, *ὁ ἐάν*, between *ὅτι* and *ἔκατος*, besides *ἀνθρώπος* instead of the latter word. The theory of Meyer is simple: The received reading was the original one; but the transcriber passed directly from *ὅτι* to *τι*, hence the reading: *ὅτι ἔκατος ποιεῖ*; then came the corrections as above, the greater number tending to prove that *ἔκατος* should come last, as in the *Rec.*—The acceptance of the inverted reading of Lachmann or Alford would require this rendering: "that each man if he shall have done any good thing."—R.]

⁶ Ver. 8.—[The *Rec.* has *κομισεῖται*, with N³ D³ K. L., most cursives, fathers, but *κομισεται* is now generally preferred on the authority of N¹ A. B. D.¹ F. The other reading is regarded by many as taken from Col. iii. 25, where however the same variation occurs.—The article before *κυρίου* (*Rec.*, K. L., cursives) is generally rejected, not occurring in the best uncials.—R.]

⁷ Ver. 9.—[The variations are numerous, but *καὶ αὐτῶν καὶ ὑμῶν* is accepted by Lachmann, Tischendorf, Alford, Elliott, Meyer, Harless, because it has good support (A. B. D.,¹ versions and fathers) and best accounts for the occurrence

of the other readings. \aleph^1 has $\epsilon\alpha\nu\tau\acute{\omega}\nu$, while six other variations (in position or through omission) occur. The *Rec.* ($\delta\upsilon\mu\acute{\omega}\nu$ $\alpha\upsilon\tau\acute{\omega}\nu$) is poorly supported, but probably arose early, as a correction, the reference to the slaves being misunderstood; partial attempts at restoration led to changes in position (see Meyer).—The idea presented, that of a common Master, seems to be better preserved by omitting the word *both*, which a literal translation would insert before *theirs*.—R.]

EXEGETICAL AND CRITICAL.

The precept for SERVANTS; vers. 5-8. a. The precept, ver. 5. b. Closer definition, vers. 6, 7. c. Praise and promise, ver. 8. Comp. Col. iii. 22-25.

Ver. 5. The precept. Servants, οἱ δοῦλοι.—In this context this means the domestics, the serving members of the household, as ver. 3: "as the servants of Christ," shows, and ver. 8: "whether bond or free," requires; it includes here the free servants also (BENGEL, STIER, BLEEK), does not refer to slaves alone (MEYER, SCHENKEL).^{*} Thus this section gains its continued validity and importance for all relations of subordination, that of subject and citizen also (GROTIUS: *eadem est ratio in republica et in familia*). The passage says nothing for or against slavery. See *Doctr. Notes*.

Be obedient, ὑπακούετε.—Thus the Apostle places the servants on an equality with the children, in the same dependence upon the masters, who are the parents to the children.

To your masters according to the flesh, τοῖς κυρίοις κατὰ σάρκα.—Thus the masters are designated as bodily (LUTHER) according to Rom. i. 3; ix. 3, 5, where the last phrase denotes external, temporal, earthly relations. There is also thereby involved at the same time the *δεσποτεία πρόσκαιρος καὶ βραχὺία* (CHRYSOSTOM) and the limitation of freedom in external relations (CALVIN).[†]

The obedience is more closely defined: **with fear and trembling, μετὰ φόβου καὶ τρόμου.**—Comp. Phil. ii. 12; 2 Cor. vii. 15; 1 Cor. ii. 3. This is *solicita reverentia*, which has in mind as regards the masters the copied majesty of God, remembering the judgment and recompense before Him. [So HODGE]. It does not refer then to anger and rebuke and punishment (BENGEL), nor is it to be weakened into tender, anxious conscientiousness (OLSHAUSEN, MEYER, SCHENKEL). [So ALFORD, ELLICOTT. EADIE remarks: "The Apostle in the following clauses hits upon those peculiar vices which slavery induces, and which are almost inseparable from it: indolence and carelessness."—R.]

To guard against every misunderstanding there is added: **in singleness of your heart, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν.**—This not only consists in considering the one interest of the master (HARLESS), but like 2 Cor. viii. 2, 3;

^{*} [Nearly all English and American commentators accept the exclusive reference to slaves, bondmen (CONYBEARE); and with good reason, since the word means "slave" over against a hired servant (Luke xv. 17, 19), and since the greater proportion of servants in those days were slaves. Ver. 8 may be quite as readily urged in favor of the exclusive reference. Still the passage has, and was designed to have, a continued validity, which is better indicated by retaining the word "servants."—R.]

[†] [On the distinction between *κύριος* and *δεσπότης*, which Paul uses in 1 Tim. vi. 1; Tit. ii. 21, see TRENCH, *Syn.* xviii; it is neglected here probably because the former word was to be used again (ver. 7) in a higher sense, as indeed *κατὰ σάρκα* implies. The deduction from the latter phrase, that spiritual freedom was left intact is generally accepted, though it is doubtful whether the phrase itself implies this.—R.]

xi. 3, includes willingness and the opposite of *πανουργία*, excluding all untruth. [This phrase sets forth the element ($\epsilon\iota\varsigma$) of the obedience, as the last phrase expressed its accompanying features. "Singleness" is an apt rendering of the word, which marks that openness and sincerity of heart which repudiates duplicity in thought or action. On the classical use of the word see HARLESS; comp. TRENCH, *Syn.* II. § vi.—R.] *Quoniam pessimos etiam quosque pœnæ timor cogebat, Christianos servos ab impiis discernit affectu* (CALVIN). It is all to be done: **as to Christ, ὡς τῷ Χριστῷ, tanquam** (ERASMUS), not *sicut* (*Vulgate*) *Christo*; v. 22. ["He being the source and ground of all Christian motives and duties" (ALFORD). "As common and secular inducements can have but small influence on the mind of a slave, so the Apostle brings a religious motive to bear upon him" (EADIE). It may be added that if this motive could be brought to bear on the class to whom the exhortation of the Apostle most directly applies in these days when "the workman's question" is so much discussed, the solution of that question would be less difficult.—R.]

Vers. 6, 7. Closer definition. Not with [or in the way of] eye-service as men-pleasers, μὴ κατ' ὄφθαλμοδουλείαν ὡς ἀνθρώπου πρέσβου.—The first phrase, as the opposite of "in singleness of your hearts," denotes the mode, method, maxim of the service (STIER).^{*} Paul uses the plural in Col. iii. 22: *ἐν ὀφθαλμοδουλείᾳ*. THEODORET explains the word as *τὴν οὐκ εὐκρινεὺς καρδίᾳ προσφερομένην θεραπείαν, ἀλλὰ τὸ σχῆματι κεχωρμένῃν*. (EUCYMENUS also remarks: *μηὶ ὅταν παρείσιν οἱ δεσποταὶ καὶ ὁρῶσιν, ἀλλὰ καὶ ἀπόντων αὐτῶν*. The reference is not simply to compulsion, but the appearance of faithful service is designated. They are really "men-pleasers," they wish to please men alone, who can only see what is before their eyes; thus they use their master's human weakness to their own advantage. The *studium placendi hominibus* is expressly rejected from the Christian point of view.

The antithesis follows: **but as the servants of Christ, doing the will of God from the heart.**—The first phrase is opposed to: "as men-pleasers," the second, which characterizes the servants of Christ,[†] to: "with eye-service." The servants of Christ naturally do the will of God, which is also the will of Christ (John x. 30; v. 30), and that too "from the heart," without discontent with their service or murmuring in their service; this necessarily distinguishes them from others, even from those who may be doing the will of God.[‡]

^{*} [The preposition marks the *norm* of the action; ELLICOTT: in the way of; ALFORD: in the spirit of. The substantive is one of Paul's coinings, occurring only here and in Col. iii. 22. ELLICOTT says: "the more correct form is *πρὸς*," *πρὸς ἄνθρωπον* (D E F G L \aleph^1 \aleph^2), but does not put it in his text.—R.]

[†] [RECKE makes the first phrase subordinate to the second, removing the comma after *Χριστῷ* (so TRICHENDORF, ed. 7, against recent editors generally); but this destroys the obvious antithesis.—R.]

[‡] [EADIE, HODGE and ALFORD render: "the slave of Christ,"

Ver. 7. One thing more is added, which completes the last designation: **with good-will doing service, as to the Lord.**—*Μετ' εὐνοίας δουλεύοντες* marks the personal dependence on the masters, in which they serve them (LUTHER, [E. V.]: "with good-will"), so that they serve them, "as to the Lord," *tanquam domino, i. e. Christo*. This is rendered emphatically prominent by the antithesis: **and not to men, καὶ οὐκ ἀνθρώποις.**—On this account "from the heart" is not to be separated from "doing" (ver. 6) and joined to "doing service" (CHRYSOSTOM, JEROME, BENIGL, HARLESS, STIER), which in that case would unnecessarily receive two adverbial qualifications. [So LACIMANN, DE WETTE and ALFORD (who makes a good defence), but the other view is maintained by TISCHENDORF, MEYER, ELLICOTT, HODGE and EADIE. ELLICOTT, however, defends the view of HARLESS (against MEYER), that *ἐκ ψυχῆς* seems to mark the relation of the servant to his work, *μετ' εὐνοίας* pointing to his relation to his master.—R.] Still less is "with good-will" to be joined with what precedes and this verse rendered: Let yourselves think that you serve the Lord and not men (LUTHER). Thus the precept of ver. 5 has been more closely described and a return made to it.

Ver. 8. **Basis and promise. Knowing, εἰδότες.** [ELLICOTT: "seeing ye know."]—Thus Paul refers the servants to their faith, to the certain confidence: **that whatsoever good thing each one shall have done, the same shall he receive of the Lord.**—*Ὅτι ὃ ἐάν τι ἕκαστος* is grammatically clear: *ἐάν* often is *ἐν* in relative clauses (WINER, p. 291) and *ὅτι* is *thesis* (BENIGL): *ἕκαστος* is not to be extended to both masters and servants; the context ("whether bond or free") limits it to those addressed; each one of you. [This view assumes that "bondman or free," refers to two classes of servants, but the more commonly received opinion includes the masters under the latter term, thus giving the verse the character of a general proposition. This is the more obvious reference, and has the advantage of giving an easy transition from the exhortation to the bondman to that to the free man (masters, ver. 9).—R.] In *ποιήσῃ ἀγαθόν* the verb stands first with emphasis; something depends on the doing; the will of God must be done by you, as well as on you. [The rendering: "shall have done," brings out best the relation to the time of recompense, *i. e.*, the Second Advent of the Lord.—R.] *Ἀγαθόν*, "good," is only what takes place for Christ's sake, in love and obedience to Him. *Τοῦτο* is the "good," which the servant has done, and which *παρὰ κυρίου κομισαί*, "he shall receive of the Lord." The verb is joined with *μισθός*, 2 Pet. ii. 13; with *ἐπαγγελίαν*, Heb. x. 36; xi. 39; and with similar expressions, 1 Pet. i. 9; v. 4; it means: *sibi auferet, reportabit* (ERASMUS), *recipiet* (Vulgate) [E. V.: receive], from the Lord, from Christ in the Judgment. [ALFORD: "This in full," this exactly, he shall then receive in its value as

then estimated, changed, so to speak, into the currency of that new and final state."—R.] Thus the complete recompense is marked (*τὴν ἀνταπόδοσιν τῆς κληρονομίας*, Col. iii. 24).—**Whether he be bondman or free**, added quickly without a verb; it is better to supply: *fuerit* (ERASMUS), than *sit* (MEYER and others). [ELLICOTT: "Whatsoever be his social condition here, the future will only regard his moral state." Comp. the citation from CHRYSOSTOM in ALFORD.—R.] From this it cannot be inferred that Paul had not conceived of the cessation of slavery before the Second Advent.

The precept for MASTERS and its basis, ver. 9. a. Positively; b. negatively; c. basis.

Ver. 9. **And ye masters, καὶ οἱ κύριοι**, who are thus recognized, just as "and ye fathers" (ver. 4).—The positive precept: **do the same things towards them.**—*Τὰ αὐτὰ ποιεῖτε* refers back both to "the will of God from the heart, with good-will" (RUECKERT), and to "submitting yourselves to one another" (v. 21); as the former should serve (*δουλέιν*), so the latter should rule (*κυριεῖν*). He does not require a *δουλέιν* from the masters (CHRYSOSTOM). *Amor officia servilia et herilia moderatur* (BENIGL). "Towards them" denotes the equal footing, as was already required in Deut. xv. 12; Levit. xxv. 42, 43; Job xxxi. 13-15, and enlarged in Christ. [EADIE: "The Apostle had stooped to the slave, and he was not afraid to speak with erect attitude to the master. The language is general, and expresses what Calvin well calls *jus analogum*,"—R.]

The negative precept: **forbearing threatening.**—*Ἀνείντες*, placed emphatically first, is according to Acts xvi. 26; xxvii. 40: to leave off, cease from; *τὴν ἀπειλήν* (Acts iv. 17, 29; ix. 1) they should not only moderate; for the singular does not mean a single threat, but threatening, *minatio* (Vulgate). ["Your usual, too habitual threatening" (MEYER, following ERASMUS; so ALFORD and ELLICOTT). The last named author says: "St. Paul singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this naturally includes every similar form of harshness."—R.] *Deposita fere a dominis servilia erat, suscepta fide; nunc etiam minae remittendae, ne ostentent servis potestatem suam ad terrendum* (BENIGL). Thus Paul defines the action of the masters according to their disposition; in different forms of action the same disposition. *Aequalitas naturae et fidei potior est, quam differentia status* (BENIGL).

Basis: Knowing that their Master and yours is in heaven, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν κύριός ἐστιν ἐν οὐρανοῖς. [See Textual Note 7].—"Knowing" (as in ver. 8) "that their Master and yours" conceives of both masters and servants as standing on an equality before Him, who helps the latter to their rights and will and can give the former their due. He "is in heaven," *omnipotens*, (BENIGL); before Him earthly power does not appear, is of no value; in His time He comes from heaven as Judge (1 Thess. iv. 16; 2 Thess. i. 7). Hence: **neither is there respect of persons with him, καὶ προσωπολήψια οὐκ ἐστὶν παρ'**

but this is a harsh expression; ELLICOTT: "bond-servants." The idea of purchase and possession is probably implied.—R.]

αὐτῶν.—The substantive (Rom. ii. 11; Col. iii. 25; * Jas. ii. 1) is used by Paul in every case with reference to the Judgment. This is decidedly excluded, and the phrase suggests what one may expect to receive from Him (*παρ' αὐτοῦ*, ver. 8). Comp. Wisdom vi. 5-9; Gal. ii. 6.

DOCTRINAL AND ETHICAL.

1. Paul takes occasion elsewhere also to speak of the relations of service and the state of slavery (1 Cor. vii. 21-24; Col. iii. 22-25; 1 Tim. vi. 1, 2; Tit. ii. 9, 10), as does Peter (1 Pet. i. 18-25), without condemning these relations. But sympathizing, in a specially detailed manner, the gospel instructs those who serve, having for them an affectionate heart, an interesting discourse, a consoling word. It does not without further delay declare the slaves free, but it makes them free from within. Paul sent back to Philemon his escaped slave.† In the Church the master remains a master and the slave a slave. The Apostles see in the service of the bondmen, and in the position of servants, though established by wrong and deformed by sin, the fundamental traits of master and servant, as these are established by God. What the ancients already knew, that the slaves participated in the dignity of humanity and had the rights of humanity as well as their masters (SENECA: *servi sunt? imo homines; servi sunt? imo contubernales; servi sunt? imo conservi, si cogitaveris tantundem in utrosque licere fortune*), that was not first taught by Christianity. But it brought to masters and slaves one Redeemer, in whom both are brethren (Gal. iii. 28; Philem. 16); it wrought upon the disposition from the inner life of faith, so that at once the burden was lightened in Christian families, and in the course of centuries the relations were altered and the state of slavery was done away. Still "it must not be overlooked that Paul's mode of viewing the *already present* relation of freedom and slavery cannot be used to justify slavery introduced by Christians, the enslaving of free men, the slave-trade," etc. (MEYER). The most modern form of slavery, the Helotism of industry, cannot be viewed in the same way as something existing and historical; it remains a disgrace on which Christianity must prove, whether it is antiquated or retains its eternal powers.

2. The care of the Apostle in teaching servants

* [In Col. iii. 25, the same thought occurs in the former part of the exhortation, with a slightly different reference therefore. See *Colossians*, pp. 78, 79.—MEYER and ALFORD cite Seneca, *Thyest.* 607: "*Vos, quibus rector maris atque terræ jus dedit magnam necis atque vitæ, imite infelatos tumidosque vultus. Quicquid a vobis minor extineat, major hoc vobis dominus minatur; Omne sub regno graviore regnum est.*"—R.]

† The reader is referred to the remarks of Dr. HACKETT, *Philemon*, pp. 29 ff., and the extracts there given on the subject of Christianity and slavery. On the general principles which this section implies most commentators agree; and these principles did abolish slavery in the early Christian centuries. Unfortunately there are times when and places where these principles, while theoretically accepted, do not operate toward the desired result; then God's Providence does quickly and retributively what men would not let His gospel do. Still emancipation is not necessarily Christian freedom. The gospel method begins within; the other lays upon Christ's Church the responsibility of so teaching the truth that "the truth may make free" those suddenly released from bondage. That is but the beginning of freedom.—R.]

is for every preacher as well as for the Church an earnest exhortation to take up the oppressed.

3. Servants, subordinates, subjects must, irrespective of the example and conduct of their masters, demean themselves according to the commandment and direction of God. *Benevolentiam, quæ in servo est, ne asperitas quidem heri extrinquit, ut in catellis* (BENGEL).—[The general principles underlying this section are applicable to all relations of employer and employee. The latter is warned against eye-service, exhorted to faithful labor "as in God's sight," bid look to a higher recompense than the temporal wages, because serving a higher master; the former is reminded of the equality before God, how position does not avail before Him, and of the duty to Him involved in the duties of an employer. How many then may study these words with profit. Comp. *Colossians*, p. 79.—R.]

4. The following applies to the masters: *ut Dominus vos tractavit, ita vos tractate servos; aut ut vos tractatis servos, ita ille vos tractabit* (BENGEL).

5. The Judgment of God finally awards strict recompense. ["The Christian doctrine of reward is too often lost sight of or kept in abeyance, as if it were not perfectly consistent with the freest bestowment of heavenly glory" (EADIE).—R.]

HOMILETICAL AND PRACTICAL.

God's service and the master's service.—Eye-servants and God's servants.—Those who serve are a necessary evil for the masters, who are unable by themselves alone to take care of their own, rather than the employers for the servants, who often first learn of them something of order, cleanliness and skill.—*Ernest the Pious* once said: Masters and mistresses can never answer to God, if they keep their domestics away from church-service.—STARKE: Those who murmur and growl in the services, as though weary of them, murmur against God Himself.—Servants can lay up for themselves in continued service a blessing or a curse: a blessing if they faithfully serve in the fear of the Lord, a curse, however, if they act falsely and faithlessly.—A pious serving-man, whose fidelity and industry is not perceived by his employers, and whose wages are improperly withheld or cut down, is known by God, who will give him the best reward.

RIEGER: Compulsory measures, severity and cunning are of no avail. They only make the servants more crafty.—A servant has often nothing in the world but his good name; and anxiety about this can easily lead one into eye-service; but with singleness of heart better progress is made in this direction.—Eye-service spoils the heart, wasting those powers, which would remain united in the fear of the Lord and preserve from weariness also.

HEUBNER: The higher Master frees from slavery. The Lord regards all; servants and slaves are as well-known to Him as masters and princes. Before Him the heart alone gives rank, and even the most trifling services, if rendered with an honest heart, receive their reward. What a transformation the Lord's Judgment will bring about! How much the serving class has to thank

Christianity! It has made a freer feeling in service and better masters, and effected all this without a violent subversion of relations.—The rough and coarse master makes rough and coarse servants, the gentle master makes gentle servants. The master should not have an imperious, despotical feeling, but a ministering one.

PASSAVANT: This is true, and those who stand high and rule in the world, cannot bethink themselves of it too earnestly and humbly: Before God we are all alike, all of one origin, one nature, one sin—and all partakers of one grace, one redemption, one glory.—You look for so many virtues and perfections in your maid or man; with such conditions do you think you would be worthy or capable of being man or maid-servant?

GERLACH: Obedience to the bodily master should constantly be directed toward Christ.

[EADIE: "And with respect to servants of every denomination, *equity* requires that we treat them with humanity and kindness; that we endeavor to make their service easy, and their con-

dition comfortable; that we forbear rash and passionate language; that we overlook accidental errors, and remit trivial faults; that we impose only such labor as is reasonable in itself and suitable to their capacity; that our reproofs be calm and our counsels well timed; that the restraints we lay upon them be prudent and salutary; that we allow them reasonable time for refreshment, for the culture of their minds, and for attendance on the worship of God; that we set before them a virtuous example, instil into them useful principles, warn them against wickedness of every kind, especially against the sin which most easily besets them; that we afford them opportunity for reading and private devotion, and furnish them with the necessary means of learning the way of salvation; that we attend to the preservation of their health, and have compassion on them in sickness; and, in a word, that we contribute all proper assistance to render them useful, virtuous, and happy" (from LATHROP, *Ephesians*).—R.]

5. Concluding exhortation.

CHAP. VI. 10-20.

- 10 Finally, my brethren, be strong [Finally be strengthened]¹ in the Lord, and in the
11 power of his might [in the might of his strength]. Put on the whole armour of
12 God, that ye may be able to stand against the wiles of the devil. For we wrestle
[our² wrestling is] not against flesh and blood, but against [the] principalities,
against [the] powers, against the rulers of the darkness of this world [the world-
rulers of this darkness],³ against spiritual wickedness [the spiritual *hosts* of wicked-
13 ness]⁴ in high [heavenly] places. Wherefore take unto you the whole armour of
God, that ye may be able to withstand in the evil day, and having done [accom-
14 plished] all, to stand. Stand therefore, having your loins girt [girt your loins]
15 about with truth, and having [put] on the breastplate of righteousness. And your
feet shod [having shod your feet] with the preparation [preparedness] of the gospel
16 of peace; Above [In addition to]⁵ all, taking the shield of faith, wherewith ye shall
17 be able to quench all the fiery darts⁶ of the wicked [evil one]. And take⁷ [or
receive] the helmet of salvation, and the sword of the Spirit, which is the word of
18 God: Praying always with all prayer and supplication [With all prayer and sup-
plication praying at all times] in the Spirit, and watching thereunto⁸ with [in] all
19 perseverance and supplication for all [all the] saints; And for me [or on my be-
half], that utterance may be given⁹ unto [to] me, that I may open my mouth
boldly, [in the opening of my mouth, in boldness] to make known the mystery of
20 the gospel,¹⁰ For [or In behalf of] which I am an ambassador in bonds [literally
in a chain]; that therein I may speak boldly, as I ought to speak.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 10.—[The *Rec.* reads: τὸ λοιπὸν ἀδελφοί μου, but μοῦ λοιποῦ occurs in \aleph^1 A. B., 3 cursives, and some fathers; it is accepted by Lachmann, Rückert and Alford, but the other form is retained by Tischendorf, Meyer, Ellicott on the authority of \aleph^3 D. F. K. L., most cursives and fathers. Most editors, however, reject ἀδελφοί μου, which is found only in \aleph^3 K. L. (though in others with the omission of μου, and in a different position) most cursives and fathers; besides the good external authority for the omission (\aleph^1 B. D. E., good versions), the phrase is open to double suspicion: first, as usually following τὸ λοιπὸν, and hence likely to be inserted second, as not used in direct address in this Epistle (Olshausen). Meyer holds that the reading τοῦ λοιποῦ is a mechanical repetition from Gal. vi. 17, urging the insertion of the added phrase in favor of τὸ λοιπὸν, (see his critical note).—R.]

² Ver. 12.—[Lachmann and Rückert accept ὑμῖν on the authority of B. D. F. G., a few cursives, a number of versions and fathers; but ἡμῖν is very well supported (\aleph^1 A. D.³ K. L., most cursives, versions and fathers), while the change to the second person is an apparent correction on account of the individualizing, hortatory character of the passage as a whole.—R.]

³ Ver. 12.—[The *Rec.* reads: τοῦ σκότους τοῦ αἰῶνος τούτου, but the words τοῦ αἰῶνος are rejected by all recent editors as an explanatory gloss. They are found in N³ (but rubbed out) D.³ K. L., most cursives, a number of fathers (with an asterisk in Syriac-Phil.), but omitted in N.¹ A. B. D.¹ F., good versions, most fathers.—R.]

⁴ Ver. 12.—[The emendations in the latter part of this verse are required by the exegetical views adopted in the additional notes. The only variation from the rendering required by Dr. Braune's opinions is in the insertion of *hosts*. See *Exeg. Notes*.—R.]

⁵ Ver. 16.—[Instead of the well-supported reading of the *Rec.* (ἐπι) N. B., 10 cursives, a few fathers reads, ἐν, which is adopted by Lachmann, but rejected by nearly all more recent editors as a correction for the ambiguous ἐπι. Alford is in doubt.—The force of ἐπι is correctly given in the above emendation; comp. *Exeg. Notes*.—R.]

⁶ Ver. 16.—[In B. D.¹ F., τὰ is omitted, rejected by Lachmann, bracketted by Alford, but "it seems more probable that the article was omitted by an oversight, than that the transcriber felt any grammatical difficulty, and sought to remedy it by insertion" (Ellicott). So Meyer, and most, with the support of N. A. D.³ K. L., and most minor authorities. On the effect of the omission on the grammatical construction, see *Exeg. Notes*.—R.]

⁷ Ver. 17.—[In D.¹ F. G., some minor authorities the verb is omitted; in A. D.³ K., a number of cursives, it is changed into ἐξέσθαι (Matthies), but the reading of the *Rec.* (ἐξέσθαι) is well supported, and generally accepted. The internal grounds are strongly in favor of it; had the verb been originally wanting the corrector would probably have supplied ἀναστρέφει, while the infinitive form may be ascribed either to itacism or to the presence of an infinitive in the clause immediately preceding (so Meyer).—R.]

⁸ Ver. 18.—[The *Rec.* inserts τοῦτο ἀπὸ αὐτοῦ, with D.³ K. L., some cursives and fathers, but it is rejected as an explanatory addition by recent editors on good uncial authority, confirmed by variations which are best accounted for on the theory of its spuriousness.—In is more literal than *with*, indicating also the variation in prepositions.—R.]

⁹ Ver. 19.—[The *Rec.* reads δοῦναι, but it has no uncial support, found only in a few cursives.—The emendations in this verse are necessary, as the E. V. gives a wrong connection and interpretation.—R.]

¹⁰ Ver. 19.—[The words τοῦ εὐαγγελίου are omitted in B. F. G., and bracketted by Lachmann, but accepted by more recent editors (Tischendorf, Alford, Wordsworth, Ellicott) on the evidence of N. A. D. E. K. L., good cursives and versions.—R.]

EXEGETICAL AND CRITICAL.

Summary: 1. Internal strengthening, ver. 10; 2. Necessity of armor on account of the enemies, vers. 11-13; 3. The armor itself, vers. 14-17 (*a*. the preparation, vers. 14, 15; *b*. the defensive armor, vers. 16, 17 *a*; *c*. the one offensive weapon, ver. 17 *b*); 4. The prayer and intercession, vers. 18-20 (*a*. prayer in general; *b*. intercession in general, ver. 18; *c*. intercession for the Apostle, vers. 19, 20).

Ver. 10. **Finally**, τὸ λοιπόν.—*Particula sive formula concludendi et ut ad rem magnam excitandi*, 2 Cor. xiii. 11, *formula progrediendi* (BENGEL). Phil. iii. 1; iv. 8; 1 Thess. iv. 1; 2 Thess. ii. 1. LUTHER is good: finally. Τοῦ λοιποῦ [see *Textual Note* 1] would mean: henceforth, in future (Gal. vi. 17); here it would be unintelligible.

Be strengthened in the Lord, ἐνδυναμοῦσθε ἐν κυρίῳ.—What in the active form is ascribed to the Lord, who strengthens (Phil. iv. 13; 1 Tim. i. 12; 2 Tim. iv. 17), is expressed by the passive* here, without further qualification, Acts ix. 22; more closely defined in 2 Tim. ii. 1: "in the grace;" Rom. iv. 20: "in faith;" Heb. xi. 34: "out of weakness" (*ex morbo convalescere*). It cannot be middle (PISCATOR), nor can κυρίῳ refer to God (B-CRUSIUS). The general qualification: in the Lord is then more closely defined: and in the might of his strength, καὶ ἐν τῷ κρᾶτει τῆς ἰσχύος αὐτοῦ.—*Kal* is explicative here. ["This appended clause serves to explain and specify the principle in which our strength was to be sought for, and in which it dwelt" (ELLICOTT).—R.] On the whole phrase see *Exeg. Notes*, i. 19. This gives prominence to what comes to us from Christ (1 Cor. xii. 9); Christ's strength becomes our strength; only in Him are we strengthened.

The necessity of armor (panoply) on account of the enemies; vers. 11-13.

Ver. 11. Put on the whole armour of God [ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ].

* ["Be strong" does not bring out this passive force; hence "be strengthened" is generally substituted by English commentators and revisers.—R.]

—To those being strengthened in the Lord it is said: "put on;" ἐνδύσασθε has something of a paronomasia between ἐνδυναμοῦσθε and δύνανται. The internal strengthening must appropriate the proffered means of assistance, in order to become powerful in conflict. For this the Christian requires τὴν πανοπλίαν* τοῦ θεοῦ (here, ver. 13; Luke xi. 22). The figure of a conflict is frequently used by the Apostle (2 Cor. x. 4; 1 Tim. vi. 12; 2 Tim. iv. 7; Rom. vi. 13, 23; 1 Thess. v. 8; comp. Isa. lix. 16-19; Wisdom v. 17-24). The word πανοπλία refers to the entire equipment; it will not suffice to choose, or put on one or another piece of this military equipment; AMBROSE: *universitas armorum*; LUTHER incorrectly limits it to: *Harnesch* [old English *harness*, defensive armor], both here and ver. 13. But it must also be "the panoply of God," *arma, quæ offeruntur, suppeditantur a Deo* (CALVIN, CALOVIVS), therefore a Divine armament; the arms should be altogether of a Divine kind, in contrast to the arms of the opponent. The emphasis rests on the whole idea: God's equipment, neither on πανοπλία alone (MEYER), nor on θεοῦ alone (HARLESS).† It is not a detailed and playful imitation of 1 Thess. v. 8 (DE WETTE), but rather an independent reference to Isa. lix. 16-19, which is used in a different way for the Judgment in (Wisdom v. 17-24). Whether a Roman or Jewish warrior was in Paul's mind is in itself an unprofitable question; the former met him constantly, the latter not.

That ye may be able to stand, πρὸς τὸ δύνανσθαι ὑμᾶς στήναι. The first verb is repeated in ver. 13 (δυναθῆτε) and ver. 16 (δυνήσεσθε). Στήναι πρὸς τίνα is a military phrase, the opposite of φεύγειν, and denotes the acceptance of a conflict with him who attacks. ["To stand one's ground;" ELLICOTT remarks on the sense of πρὸς in this phrase, that it means

* [The E. V.: "whole armour," is the only possible translation of this word; "panoply" is simply the Greek word with an English termination, and is less readily understood by the ordinary reader. That both offensive weapons and defensive armor are included will appear at first glance from ver. 17.—R.]

† [EDIE, ALFORD and ELLICOTT follow MEYER, urging that the emphasis on τοῦ θεοῦ would imply some other spiritual armor, but BRAUNE's view avoids this objection, and is preferable on account of the double antithesis: "the wiles of the devil."—R.]

adversus, with the implied notion of *hostility* ('contra'), which is otherwise less usual unless it is involved in the verb. Comp. WINER, p. 378.—R.]

Against the wiles of the devil, πρὸς τὰς αἰθερίας τοῦ διαβόλου.—LUTHER very aptly renders it: "against the crafty assaults of the devil." The plural marks both the multiplicity of the concrete cases, and the obstinacy of the repeated attack (STIER).* Craft and strength are both present in the assault, but the latter is concealed under the former, thus becoming dangerous and destructive. "The devil" is mentioned as the precise enemy, even though it be sin that is to be immediately contended against (Heb. xii. 1, 4). "The panoply of God" and "the wiles of the devil," are thus opposed to each other. The power of the latter is by no means inconsiderable and the contest is difficult, hence the next statement.

Ver. 12. For our wrestling is not against flesh and blood [ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα.] — "For" (ὅτι) introduces a reason for the proposition: "to stand against the wiles of the devil" is in question. The form οὐκ ἔστιν ἡμῖν ἡ πάλη is remarkable; ἡμῖν includes with emphasis the Apostle; a proposition valid for all is treated of; ἔστιν πάλη denotes the present conflict, while πάλη (πάλλειν, to throw, to swing), the wrestling-match, *lucta* (ERASMUS), *collocutio* (AUGUSTINE, *Vulgate*), is used in order to characterize the close, personal, struggle. Paul had in view the subject-matter and the readers, not mere rhetorical beauty. The article denotes the contest, which exists and which every one already knows. The Apostle denies the contest "against blood and flesh" because *pone homines, qui nos infestant LATENT spiritus* (BENGEL). Underneath and behind what is human and sinful, Satan himself is active (STIER). Paul insists on the final ground, the deepest cause of the contest, the guiding principle, the commanding general; flesh and blood is to him only the division of the army which presses forward, occasioning special danger. Comp. WINER, p. 463. AUGUSTINE: *Non est nobis collocutio adversus carnem et sanguinem, i. e., homines, quos videtis vivere in nos. Vasa sunt, alius utitur; organa sunt, alius jungit.* We have οὐκ—ἀλλά, hence not—non tam, non tantum—quam (GROTIUS, STIER and others). [Most commentators now oppose the softening down of the negation (following WINER and MEYER). The word πάλη (only here) has been generally considered a change of metaphor or taken in a general sense. It undoubtedly marks the hand to hand conflict, and should therefore be taken literally. MEYER, who formerly accepted a change of metaphor, now maintains that this figure enters only in the negative clause, and that some general word is to be supplied after ἀλλά. This avoids a mixing of metaphors, but the learned author does not seem to notice that it weakens the sense just where it ought to

be strongest, in the positive clause. He also takes the article as *generic*, but ALFORD suggests that ἡ πάλη refers to "the only conflict which can be described by such a word—our life and death struggle, there being but *one* such," which is better.—R.]

The contest with flesh and blood is not, however, on this account excluded. The usual order is σὰρξ καὶ αἷμα (Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16), in Heb. ii. 14 we find as a vigorous reading [probably the correct reading, as it is supported by our best uncial authorities.—R.]: αἷματος καὶ σαρκός. Since the formation of the flesh proceeds from the blood (Wisdom vii. 1, 2), reference is made here to the origin of man and his corrupt nature denoted, according to the context. The position of the two words is not accidental (MEYER). Elsewhere the phrase means human nature in itself (1 Cor. xv. 50), including what is sinful, Matt. xvi. 19; Gen. i. 16. One's own flesh and blood is also included here; it is not to be referred only to the human *persons* against one's self (BENGEL, HARLESS, MEYER, and others).

But, ἀλλά supply ἔστιν ἡμῖν ἡ πάλη.—Against the principalities, πρὸς τὰς ἀρχάς.—The repetition of the preposition with each term gives prominence rhetorically to the several notions. WINER, p. 392. Ἀρχάς indicates the organization of the kingdom of the devil, denoting the chiefs and heads of the separate groups.—**Against the powers**, πρὸς τὰς ἐξουσίας marks the efficient, attacking powers, comp. i. 21; iii. 10.—**Against the world rulers of this darkness**, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου.—This term (also in the Hebrew [Rabbinical term] קְיִינִימִי) denotes the world-ruling power: for "the whole world lieth in darkness" (1 John v. 19; ii. 14) and Satan is "the god of this world" (2 Cor. iv. 4), "the prince of this world" (John xvi. 11; xiv. 30); his angels are under him world-rulers, whose sphere is designated by the genitive: "of this darkness." Κόσμος more closely designates the local extension and region of the dominion, τοῦ σκότους its quality as to origin and corruptness, but it is limited by τούτου, which points to something transient and bounded. On this account we should neither weaken the meaning of κοσμοκράτορες into "rulers" (HARLESS), nor is it necessary (with BENGEL, STIER [E. V.] and others) to read τοῦ αἰῶνος after τοῦ σκότους. BENGEL: *Bene quod non sunt omniterales: magna tamen non solum ipsius diaboli, sed etiam eorum, quibus præest, potentia est. Videntur alia esse genera malorum spirituum, quæ magis domi in arce regni tenebrarum muneant, imperia, potestates, aliud hoc tertium, quod foris mundanas quasi provincias obtinet munditinentes.** The power is made prominent in the first two terms, and in the third the sphere; there follows next a designation which gives prominence to the character:

Against the spiritual hosts of wicked-

* [The word is generally used in a bad sense, though Diogenes Siculus uses the verb of geometrical investigations (ALFORD). EADIE renders it: "stratagems." ALFORD: "schemes." The form αἰθερίας is found in N. A. B. 1. D. F. K. L., many cursives, but not generally received, as the variation is supposed to be due to *itacism* (comp. iv. 14).—R.]

* [ELLIOTT: "The dogmatical meaning is correctly explained by the Greek commentators: the evil spirits exercise dominion over the κόσμος, not in its mere material nature, but in its ethical and perhaps intellectual character and relations, the depravation of which is expressed by τοῦ σκότους τούτου." MEYER's note (mainly adopted by ELLIOTT) *in loco* is interesting and valuable.—R.]

ness.—Πρὸς τὰ πνευματικὰ (Vulgate: *spiritualia*) is an abstract term, the concluding antithesis of "flesh and blood," comprising all the spiritualities, which, in contrast with the kingdom of the Holy Ghost, deserve the characteristic: τῆς πονηρίας, as the spirit of revolution; to such belong moral wickedness and malice, which is directed to the destruction of others. It is incorrect to take πνευματικῶ=πνεύματα (LUTHER: with evil spirits), or collectively as *Geisterschaft* (MEYER), or to translate the phrase *spirituales nequitias* (ERASMUS). [This view, supported by Braune, is that of STIER, but it is by no means so satisfactory as that of MEYER, accepted by HODGE, EADIE, ALFORD, ELLICOTT and others. This takes the term collectively (see WINER, p. 224, and MEYER), as implying something more than "spirits," rather the bands, hosts, armies, confraternities of spirits, best expressed by the German term: *Geisterschaft*. See ELLICOTT against the altogether untenable rendering of the E. V., as well as against the abstract meaning in general.—R.]

In heavenly places, ἐν τοῖς ἐπουρανίοις.—This is to be connected grammatically with τὰ πνευματικὰ (*omnium doctorum opinio*, JEROME), and, as in iii. 10; i. 3, 20; ii. 6; has a local signification, designating a region in antithesis to the earthly, to what is in any manner perceptible to the sense; here, where angels are spoken of, it means the region assigned to these beings who are purely spiritual over against men, and although there are angels who have not remained in their original fellowship with God, yet there still remains to them a region corresponding to their nature, of course not in nearness to God. It does not then mean *in statu celesti* as a moral notion, but only as a physical one, so that it may be taken as parallel to *ἀήρ*, ii. 1, though it is not exactly equivalent; *ἀήρ* is spoken of from the stand-point of man, τὰ ἐπουράνια from the nature of angels, marking the dangerous element of the contest with these spirits and their spiritualities. Hence before all we are to reject the explanation: "for heavenly possessions" (GREEK FATHERS, CALOVIVS, MORUS and others), since the position of the words will not permit this phrase to be joined with πάλη in the beginning of the sentence, passing over ἀλλά, nor is ἐν=ἐπὶ, διὰ, while the signification of the phrase is uniformly local. [Comp. i. 3.] It does not designate the place of the conflict, the kingdom of heaven (MATTHIES),* nor the place, but in a symbolical sense, out into the fathomless air, in order to show that the contest is unequal *Marte iniquo* (RUECKERT), or in such a way that region and subject meet, as though a conflict was spoken of in our souls, but respecting calling and sanctification, our praying and preaching of God's grace (STIER); nor yet are we to think of the spiritual world and its affairs (B-CRUSIVS). Finally with the proper view of the connection we should neither interpolate a "formerly" (SEMLER), as though only the previous condition

of the angels was denoted, nor does it suffice to accept the limitation to a locality excluded (HORMANN, *Schriftbeweis*, i. 455), nor is it admissible to treat the notion of heaven as an elastic one, so that these angels are still relatively in a heaven, the atmospheric one (MEYER). Nor does it at all mean a pretended stay, so that the expression is apt irony in view of the arrogation of equal dignity, power and glory with God (SCHENKEL).

[The connection with the phrase immediately preceding is accepted by nearly all recent commentators, but there is necessarily difference of opinion about the exact force of the term. ELLICOTT objects to any precise specification of locality, though referring to HOFMANN, whose view is properly rejected by MEYER. SCHENKEL'S view is a pure invention. Such irony was not befitting the earnestness of Paul's discourse, and was scarcely so "apt" as SCHENKEL thinks, if no one else but himself has hitherto appreciated it. ELLICOTT aptly expresses the sense: "supernal spirits of evil." The E. V. shows the reluctance to apply the word "heavenly" to evil spirits. See MEYER and EADIE for notice of other shifts.—R.]

Ver. 13. Wherefore, διὰ τοῦτο, because we have to contend against such.—Take up the whole armour of God.—Comp. ver. 11. Ἀναλάβετε is a technical term for taking up the arms.—That ye may be able to withstand.—Instead of πρὸς (ver. 11) we here have ἵνα; the goal is denoted there, the purpose here; ἀντιστῆναι is somewhat livelier, indicating the attacks of the spirit, whom he in spirit sees making an assault.—In the evil day, ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ.—At all events this means a particular day, immediately impending, but quite as certainly is it not the same for every one, since a common contest is not implied, not a battle, but a πάλη, "wrestling," in which the victory is decisive for "the day of redemption." Therefore the decisive, imminent day of conflict for each one is marked. BENGE: *bellum est perpetuum; pugna alio die minus fervet; dies malus vel ingruente morte, vel in vita; longior, brevior, in se ipso saepe varius*. [So HODGE, EADIE, ALFORD, ELLICOTT.] See *Doctr. Notes*. It is neither the day of death (SCHMID), still less the day of Judgment (JEROME), nor in general every day of conflict with its calamity (THEODORET, PELAGIUS, HARLESS and others), [nor the present life with the accompanying thought of brevity, CHRYSOSTOM, EUCUMENIUS, THEOPHYLACT,] nor the particular common day [of the last great Satanic outbreak] before the Second Advent (KOPPE, MEYER, STIER and others), nor is it merely the evil hours (LUTHER).

And having accomplished all, to stand [καὶ πάντα κατεργασάμενοι στήναι].—To ἀντιστῆναι, referring to the conflict, the Apostle appends (καὶ) στήναι, which designates the victorious keeping the field on the place of contest; it is the opposite of fleeing, yielding, being thrown down. Ἀπαντα κατεργασάμενοι, placed first, denotes a performing, effecting, the object of which is more fully designated with πάντα, more comprehensible than πάντα, *omnia operati* (JEROME), well executing all (LUTHER); comp. Rom. vii. 13; Phil. ii. 12.

* [EADIE adopts this view: "The celestial spots occupied by the Church; on them this combat is to be maintained. Those evil spirits have invaded the Church—and therefore believers must encounter and fight them 'in the heavenly places.'" To this view nothing in the context points, while it seems a too remote connection to join this phrase with πάλη.—R.]

The Apostle here treats of the doing of the Divine will in all directions and relations, the ethical activity and efficiency of the Christian, which cuts its way through all assaults and conflicts from the side of the demons, without being led astray or weakened. It is neither—*παρασκευασμένοι, omnibus rebus probe comparatis ad pugnam* (BENGEL and others), nor—*debellare, phrasis bellica* (GREEK FATHERS, GROTIUS, KOPPE, HARLESS and others), nor does it refer to the conflict itself (MEYER and others), nor yet is it: *in omnibus perfecti* (Vulgate).

[The participle is never used by Paul in the sense of "having overcome;" it is therefore best to accept the usual meaning: "having accomplished," especially as we might expect a masculine object instead of the neuter *ἀπαντα*, were the former sense intended. At the same time the view of BENDEL is evidently too restricted for the extended meaning of both participle and object. There remains still another question respecting the scope of the clause. BRAUNE follows LUTHER in referring the infinitive to keeping the field; in that case the participle necessarily refers to all the antecedent action. EADIE, ALFORD, and ELLICOTT however apply the term to standing firm until the end of the combat, which seems preferable in view of the continued reference in context to the conflict itself. The participle, with its object, then means: having done all that the exigencies of the conflict require, "being fully equipped and having bravely fought."—R.]

The armor itself; vers. 14-17. a. The preparation; vers. 14, 15. b. The defensive armor; vers. 16, 17. a. c. The one offensive weapon; ver. 17 b.

Ver. 14. **Stand therefore, στήτε οὖν**, in the conflict, in order after the conflict to stand as victor. [MEYER, ELLICOTT: "stand ready for the fight;" ALFORD: "whether 'ready for the fight' or 'in the fight' matters very little: all the aoristic participles are in time antecedent to the στήτε—and the fight ever at hand."—R.]—**Having girt your loins about with truth, περιζωσάμενοι τὴν ἀσπίδα τῆς ἀληθείας.**—Being girded about their loins, they have on the girdle, or waist-belt (ζωστήρ, ζώνη), which covers the groin and the stomach below the breastplate, the most vulnerable part of the body, the region of the hips and loins; this is the first and a very important piece (Isa. v. 27; xi. 5; Luke xii. 35; 1 Pet. i. 13). [MEYER: "An ungirded soldier would be a contradiction in terms." The girdle kept the armor in place, formed in itself a part of the cuirass, and was also used to support the sword. The latter notion ALFORD regards as confusing here, but it hardly seems so, since the sword was objective truth.—R.]—**Ἐν ἀληθείᾳ** that with which the loins are enveloped, like *καίειν ἐν πυρὶ, καλύπτειν ἐν ἡματίᾳ* (WINER, p. 363*); here it means the objective truth revealed in the word, which is appropriated. *Veritas adstringit hominem, mendaciorum magna est laxitas* (GROTIUS). On this account we should neither exclude the former

(HARLESS, MEYER), nor understand merely the moral truth of willing (HARLESS) or the agreement of knowledge with the objective truth given in the gospel (MEYER), or sincerity (CALVIN and others), or apply this to ornament (HARLESS). [“Truth” here is subjective truth, since the article is wanting and the objective truth is mentioned in ver. 17. Still it is based on the faith and standing of a Christian (ALFORD): “the assured conviction that you believe” (EADIE). It should be noticed that faith (by implication) enters here and in the mention of the sword, as well as explicitly in the figure of the shield.—R.]

And having put on the breastplate of righteousness [*καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης*].—Here *καὶ* adjoins another piece. *Ἐνδυσάμενοι** means putting on like a part of the clothes. *Τὸν θώρακα* is added by the Apostle without a designation of the part of the body (*στίθος*) which it covers because that is self-evident. The genitive (*τῆς δικαιοσύνης*) is appositional; here it means the righteousness of faith and of life, justification and sanctification before God and men (Rom. vi. 4, 13). *In pectore sedes est conscientiae, quae munivit iustitia. Hostis per omnia ipsi contraria vincitur* (BENGEL). MEYER finds here the ethical rectitude, as in the previous clause the intellectual, which is only so far correct, that here we should find an ethical reference, there an intellectual one, as in v. 9; Isa. xi. 5. HARLESS: The righteousness of faith, with which alone one does not stand on the place of conflict, which also passes over into the life. [So ALFORD: “The purity and uprightness of Christian character which is the result of the work of the Spirit of Christ; the inwrought righteousness, not merely the imputed righteousness.” The latter reference is defended by EADIE and HODGE; the former pressing the article in support of it, the latter urging that no moral virtue forms part of the armor and then saying that the subjective sense of righteousness was included already in the word “truth.” The wider reference is preferable, for the more restricted one belongs to a view of the word *δικαιοσύνη*, which is too forensic, sundering in twain an indivisible truth. For the correct meaning of the word, see *Romans*, pp. 74, 75, 78, etc.—R.]

Ver. 15. **Having shod your feet, καὶ ὑποδησάμενοι τοὺς πόδας.**—This adds the third piece, and the terms are again significant. Here we must think of the war-sandals, *προκημίδας, ocreae militares†*, which give firm footing and gait.—**With the preparedness of the gospel of peace** [*ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης*].—That in (*ἐν*) which the feet stand, is for the warrior of Christ *ἐτοιμασία*, readiness, *promptitudo animi*, internal and external, the ready courage and preparedness for conflict, *firmitas et constantia*, which the gospel gives; hence *τοῦ εὐαγγελίου* is *auctoris*, the contents and pledge of which is set

* [MEYER, ELLICOTT and others take the preposition as instrumental, but ALFORD is more exact: “not instrumental, but local; the girt person is within, surrounded by the girdle; but this is necessarily expressed in English by ‘with.’”—R.]

* [The aorist participles are not used for presents (HOLZHAUSEN), but with propriety; “the different acts specified by the participles were all completed before the soldier took up his position.” ELLICOTT.—R.]

† [The Roman *caligae* were probably in the Apostle’s mind; sandals with soles thickly studded with nails.—R.]

forth by τῆς εὐφροσύνης chiefly with God, (Rom. v. 1; viii. 31, 38 f.), then in one's self and peaceableness toward men as such.* The Christian fights in peace for the sake of peace, viz. the eternal one. That is an *ozymoron* (SCHENKEL): the gospel of peace instills readiness for conflict. We should not then, because *pedum aere* (Rom. x. 15; iii. 16 sqq.; Luke i. 79) *conjuncta mentio cum evangelis et cum pace* (BENGEL), allow ourselves, contrary to the context to think of the proclamation of the gospel (LUTHER: ready to carry on the gospel, HARLESS and others). [So CHRYSOSTOM and now CONYBEARE, but the Apostle was addressing the whole church as engaged in an individual conflict, mainly defensive too.—R.] Notwithstanding the frequent use of ἐτοιμασία to translate the Hebrew מִגָּן (LXX. Ezra ii. 68; iii. 3; Ps. lxxxix. 15; Dan. xi. 20, 21), it is not to be rendered as=fundamentum (BENGEL and BLEEK and others), although what is positive is not to be excluded. Εὐφροσύνη is neither to be limited to peace with God (HARLESS, MEYER and others), nor referred to peace between Gentile and Gentile (MICHAELIS). ERASMUS is irrelevant: *evangelium*—*nontumultu, sed tolerantia tranquillitateque defenditur*.

The defensive armor; vers. 16, 17a.

Ver. 16. In addition to all, ἐπὶ πᾶσιν (WINER, p. 367), as in Luke iii. 20: "Added this above all;" xvi. 26. ERASMUS: *super omnia*, for a protection over all. Incorrect: before all things (LUTHER). [MEYER, HODGE, ALFORD, ELLICOTT agree with BRAUNE (as does EADIE, who formerly defended the local sense) in taking the preposition as=in addition to, rejecting the local (Bengel and others) and ethical references (E. V.). If ἐν be accepted as the correct reading (see *Textual Note* 5) the meaning would be: in all things, i. e., on all occasions.—Having taken up, ἀναλαβόντες, aptly chosen here:† the shield of faith.—Τὸν θυρεόν (from *θηρα*, originally that which closes an entrance) is chosen by the Apostle because he has in mind the *scutum*, which was four feet long and two and a half broad, Πῦξ (Ps. xxxv. 2; Ezek. xxxiii. 24, LXX.) and not ἀσπίς, *clipeus*, ῥῆγ, the smaller, round shield. The concern is that the whole person be covered, as indeed faith (τῆς πίστεως, genitive of apposition as in vers. 14, 17) entirely covers and defends the Christian: as God's gift effecting salvation (ii. 8) [MEYER: *fides salvifica*], bringing about forgiveness of sins in the past (i. 7), affording for every moment access to God (iii. 12), assuring in advance of eternal life, by securing to us the gift of the Holy Ghost (i. 13, 14), rendering holy and without blame (i. 4). Comp. Rom. viii. 14-16, 31-39. Man's own holiness is not a shield for him, as in Wisdom, v. 20;

God's holiness is his shield; God Himself is our shield (Gen. xv. 1; Ps. xviii. 31; Prov. xxx. 5; 1 Pet. v. 9; 1 John v. 4). It is faith, entirely and constantly giving itself up to God in Christ, on the part of a child and heir, hence not the faith of miracles, nor justifying faith alone (SCHENKEL).

Wherewith ye shall be able to quench all the fiery darts of the evil one.—Thus the Apostle describes the protection of faith against dangerous attacks. 'Εν ᾧ is on which, not with which (LUTHER and others). [It means either, lighting on it and being quenched in it, or "as protected by and under cover of which" (ELLICOTT). The former is perhaps preferable.—R.] The figure and the reality are here so much complicated in each other, that we should not think of a shield with wet hides (OLSHAUSEN), but of faith on which the destructive fire from Satan is extinguished, without causing damage. The future (δυνάσασθε) refers to the impending conflict.* In this are thrown τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα; these are *malleoli* (darts), *falarice* (javelins), *tela ignita* (made of reeds, with tow and pitch), which are ignited and then hurled (Ps. vii. 14; LXX. xxi. 8). The evil one, i. e., Satan† (Matt. v. 37; xiii. 19, 38; John xvii. 15; 2 Thess. iii. 3) throws temptations of many kinds; hence πάντα comes first and τὰ πεπυρωμένα is placed last for emphasis (WINER, p. 127)‡. Certainly we are to understand in part dangerous and corrupting words and speeches which come to one's ears, impart thoughts cast into the heart, the fire of passions, etc. In the σβίσαι the figure is simply exceeded by the reality. Of course we need not think of poisoned darts (RUECKERT and others), which are not burning, but inflict burning wounds. Yet it cannot be said that we should not think of burning desires (CHRYSOSTOM), because these are present within man (SCHENKEL); faith is an affair of the heart, and in the heart the conflict of redemption is fought and won; besides fire and iron could scarcely be two deadly elements, which aptly illustrate the attacks of Satan. [SCHENKEL].

Ver. 17. And take [or receive] the helmet of salvation [καὶ τὴν περικεφαλαιάν τοῦ σωτηρίου δέξασθε.—This advance is natural. In accordance with the genius of the Greek language a translation is made to the finite construction; it is not simply Paul's lively method (MEYER), but that of the language. The genitive, τοῦ σωτηρίου, is one of apposition, as in vers. 14, 16.] The word is entirely general as in Luke ii. 30; iii. 6; Acts xxviii. 28 (from Isa. lix. 17, LXX. with a reference to the name of Jesus, in which the battle is fought and won,

* [Not, however, as MEYER thinks, to the last great future fight. ALFORD thinks the future implies the certainty that the shield of faith will thus quench. ELLICOTT regards it as only "a conditioned present."—R.]

† [Should the article be omitted (see *Textual Note* 6) the participle would be a tertiary predicate; "a fire-tipt as they are" (ELLICOTT), "when inflamed, even in their utmost malice and fiery power." (ALFORD).—R.]

‡ [ELLICOTT: "Not 'evil,' *ὁ πονηρὸς*, but in accordance with the individualizing and personal nature of the conflict which the context so forcibly depicts—the Devil." ALFORD: "The conflict being personal, the adversary must be, not an abstract principle, but a concrete person."—R.]

* [This view of the passage is now generally accepted (MEYER, ALFORD and many others). On the word ἐτοιμασία, used principally in the LXX. and ecclesiastical writers (the classical form was ἐτοιμάτης), see MEYER and ALFORD in loco.—R.]

† [EADIE: "The pieces of armor already mentioned being fitted on to the body and fastened to it, each by appropriate mechanism, have each its characteristic verb—but shield, helmet and sword need no such special fastening; for they are simply taken up or assumed, and therefore they are joined to the one general participle, ἀναλαβόντες, and the verb βέβασθε."—B.]

whom faith appropriates) and is used for σωτηρία. The salvation of the Messianic kingdom is represented as a helmet, covering the head. For the warrior does not hide himself behind his shield, but looks over it into the face of his opponent.—Δέξασθε, accipite oblatam a domino. *Salute erigitur caput et munitur.* 1 Thess. v. 8; Psal. iii. 3, 4 (BENGEL). Salvation is the subject of the faith, in which the salvation is apprehended (HARLESS). [HODGE: "That which adorns and protects the Christian, which enables him to hold up his head with confidence and joy, is the fact that he is saved." The German has an alliteration here: *Den Helm des Heils nehmt*, which Wicliffe gives in the Old English of his version: "the helme of helthe."—R.]

The one offensive weapon; ver. 17 b.

And the sword of the Spirit, καὶ τῇν μάχαιραν τοῦ πνεύματος.—There is no mention, in addition, as in 1 Sam. xvii. 47; of the "spear," or of the "bow" (Gen. xlviii. 22; Josh. xxiv. 12; Psal. xlv. 7). The Christian has only to contend *cominus*, personally, not *eminus*. The sword is "of the Spirit;" τοῦ πνεύματος is a genitive *auctoris*: He gives it, makes it. It cannot be appositional (HARLESS and others), as before, since the apposition follows in the relative clause.*

Which is the word of God.—Ὁ ἐστὶ which is neuter by attraction of ῥῆμα θεοῦ, relates to μάχαιραν, and is not to be construed with πνεύματος (OLSHAUSEN), for the Holy Ghost is not the Word of God; the latter is the product, the former is the Producer of what is in the word of God. *Concinne subsequitur mentio Spiritus, adeoque coll. ver. 13 habetur mentio s. trinitatis* (BENGEL). The Holy Ghost is meant, in antithesis, both to the letter and to the flesh, hence not the human spirit (MORUS), which in itself is also σὰρξ. "The Word of God" is not to be limited to commandments (FLATT), or threatening against the enemies of the kingdom (KOPPE).

This completes the equipment. Two things are to be maintained: 1. The difference of the arms and the ethical or supersensuous realities set forth in them should not be arbitrarily weakened. It should not be said: *universa potius armorum notio tenenda est*. Nor can a proof of this be deduced from 1 Thess. v. 8, where we read: "the breastplate of faith and love, and for an helmet the hope of salvation." From a different stand-point there can be afforded a partially different point of view. 2. The figures are not to be pressed beyond measure and the lively objective metaphor of the Apostle to be dissected in arbitrary subjectivity to practical use.†

* [Still less probably is it a genitive of quality, ἡ μάχαιρα πνευματικὰ (CHRYSTOSTOM), or a simple genitive of possession in reference to the τρωαντική ἐνέργεια (JAVER, ap. CRAM. Cat.) of the Spirit, both of which seem to be at variance with the general tenor of the passage, which represents the 'armatura' as furnished to us by God. Thus then it is from the Spirit that we receive the sword, that sword being the Word of God, the Gospel (ver. 15), which is the δῶναις θεοῦ (Rom. i. 16; 1 Cor. i. 18) to every one who believeth; comp. Heb. iv. 12] (ELLIOTT).—R.]

† [Eadie mentions among the works which are open to this objection: GURNALL, *Christian in complete armour*, Glasgow, 1763; AINSWORTH, *Tactica Sacra*, 1657; LYDIUS, *Synagoga de re militari*, ed Van Til, 1698, Dort.—The best practical commentary on this section is undoubtedly to be found in BUNYAN'S *Pilgrim's Progress*, especially the armory in the

The prayer and the intercession; vers. 18-20. (a.) *Prayer in general*, ver. 18 a. (b.) *Intercession in general*, ver. 18 b. (c.) *Intercession for the Apostle*, vers. 19, 20.

Ver. 18. **With all prayer and supplication praying.**—[The connection of this verse is with στήθε (ver. 15), not with δέσασθε, which is a subordinate thought referring to a definite act, hence inconsistent with the "all," "always" of this verse (MEYER). MEYER is scarcely justifiable in disconnecting διὰ πάσης προσευχῆς καὶ δεήσεως from προσευχόμενοι on the ground of tautology and logical difficulty. Each phrase expresses a proper qualification of the participle, and to pray always with every form of prayer involves no contradiction. HODGE seems to have been led into MEYER'S view. CONYBEARE improperly takes the participle as an imperative and begins a new paragraph with this verse.—R.]

The participle (προσευχόμενοι) is closely connected with the summons to the conflict and the putting on of the armor. The summons to prayer did not appear independently. Prayer is rather to be regarded as attending the taking up of the weapons and the conflict, as the present strongly indicates. The phrase: διὰ πάσης προσευχῆς καὶ δεήσεως, placed first, only requires, that prayer should not be neglected and that constant prayer of every form be earnestly offered up. The first term means prayer in general, the second the special request. [So HARLESS, MEYER, FRITZSCHE, TRENCH (*Syn.* II., § 1), ELLICOTT, ALFORD and most recent commentators.—R.] The opinion [GROTIUS] is untenable, that the former refers to the bestowment of a blessing, the latter to the averting of an evil (Jas. v. 16, 17).

At all times in the Spirit.—Ἐν παντὶ κατ' ῥῶ gives prominence to the prayer as persevering, despite all change of relations and circumstances, at every opportunity, ἐν πνεύματι to prayer, as fervent and Christian occurring in the impulse of the Holy Ghost.* BENGEL: *Quoties cunque oratis, orate in Spiritu, quippe qui nullo tempore excluditur*.

Intercession in general. And watching thereunto in all perseverance and supplication for all the saints.—With reference to the already described prayer (εἰς αὐτὸ) there should also enter (καὶ), "watching" (ἀγρυπνοῦντες, from ἀγρυπνός, Mark xiii. 33; Luke xxi. 36), which is elsewhere also joined with prayer (Matt. xxvi. 41; Mark xiv. 38; Col. iv. 2). [ALFORD: "continual habits of prayer cannot be kept up without watchfulness to that very end."—R.] This should take place: "in all perseverance and supplication for all the saints." The feeling of fellowship in the conflict finds its immediate expression in the supplication for all the fellow-combatants, whose standing fast is strength and

"Interpreter's house," and the combat with Apollon in "the valley of humiliation."—On the arms, comp. SMITH'S *Bible Dictionary*, Arms.—R.]

* ["The Holy Spirit in whose blessed and indwelling influence, and by whose merciful aid, we are enabled to pray (Rom. viii. 15; Gal. iv. 6), yea, and who Himself intercedes for us (Rom. viii. 26)."] So ELLICOTT, who analyzes the clause thus: "With all prayer and supplication" denotes the earnest, because varied character of the prayer: "at all times" the constancy of it, thus showing that there is no tautology as MEYER asserts and HODGE implies.—R.]

assistance to their neighbor. The Christian should have a clear view about him, to the companions in conflict at other positions, in other places, and besides continue constant in such supplication. ["Perseverance and supplication" here amounts to "persevering supplication," though it is not a grammatical Hendiadys, since the order would be inverted in that case. ELLICOTT says it is "a virtual or what might be termed a contextual *ἐν δὲ αὐτοῖς*." EADIE: "In praying for themselves they were uniformly to blend petitions for all the saints."—R.] How much depends on this is exemplified in what follows.

Intercession for the Apostle, vers. 19, 20. Ver. 19. And for me [or on my behalf], καὶ ὑπὲρ ἐμοῦ.—[Kai brings into prominence a particular instance; Winer, p. 407.—R.] On the change of prepositions (see *Exeg. Notes* on chap. v. 2) it may be remarked: As regards the saints the figure of encirclement by attacking foes is the one, hence *περί*, but in the case of the Apostle in prison, that of a fallen combatant, hence *ὑπὲρ*. Or the former is—on account of, *propter*, the latter—for, *pro* (1 Pet. iii. 18), making known a stronger personal interest.*

That utterance may be given to me.—*ἵνα μοι δοθῇ*, that there may be given me from the Lord as His gift.† *Non nitebatur Paulus habitu suo* (BENGEL). But what? Utterance, in the opening of my mouth, *λόγος ἐν ἀνοίξει τοῦ στόματος μου*.—This is one conception: *λόγος* without the article, indefinite, is more qualified by the prepositional phrase. *Ἀνοιξεις τοῦ στόματος* is a pregnant expression (Matth. v. 2; 2 Cor. vi. 11), signifying joyful courage, streaming fullness, as well as granted freedom and fit opportunity (STIER). It is an emphatic designation of the inworking of God upon him who should speak in His name (HARLESS). Comp. Exod. iv. 12; Psa. li. 17; Isa. li. 66; Ezek. iii. 27; xxix. 31; xxxii. 22; Matth. x. 19; Luke xxi. 15. CHRYSOSTOM: *ἡ ἀλυσὶς ἐπικρατεῖ τὴν παρρησίαν ἐπιστοιμίζονσα, ἀλλ' ἡ ἐν χεὶρὶ ἡ ὑπετέρα ἀνοίγει μὴ τὸ στόμα, ἵνα ἐν αὐτῷ παρρησιάζομαι*. CALOVIUS: *Petit sibi sermonem dari, non catenas solvi; petit apertionem oris, non vinculorum; petit sermonis παρρησίαν in ipsis vinculis, non liberationem ab iisdem*. A word thus uttered in the opening of the mouth effected by God is God's word. He therefore wishes a word, not for himself in his heart, but a word in his mouth for others, in furtherance of the conflict which tends to peace. This differs then from Col. iv. 2, where external opportunity is in question, while here the internal life of the Apostle is treated of. Accordingly it is incorrect to render: *ut aperiam os meum* (BRZA [E. V.] and others); in that case

* [MEYER, ELLICOTT and others attach little or no importance to the change of preposition here, but HARLESS, EADIE, ALFORD and others are not satisfied with the explanation that the change was occasioned by mere desire for variety. That is unlike Paul. To mark the variation in English, ALFORD renders: "concerning all the saints and for me." The *Revison* by Four Anglican clergymen gives: "for all the saints and on my behalf." ELLICOTT in his translation gives: and in particular for me, but this is a paraphrase of the specializing *καὶ*.—R.]

† [The reading of the *Rec.* (*δοθέν*), on which see *Textual Note* 9, would give the purpose a more subjective reference, and represent the feeling of a more dependent reality (ELLICOTT).—R.]

εἰς would occur instead of *ἐν*. So too: when I speak or open my mouth (MEYER and others) [so substantially EADIE, ELLICOTT, ALFORD and HODGE]; it is not merely a graphic and solemn expression, that would be too flat. Nor is an im-provisation referred to (ECUMENIUS), or an internal moral quality of Paul, the frankness=*ἐν παρρησίᾳ* (CALVIN, KOPPE [BLEEK, SCHENKEL] and others), or *occasione data* (GROTIUS and others), nor is it to be joined with what follows. [The connection with what precedes (not, as in the E. V., with what follows) is now generally accepted. "The opening of the mouth" most naturally refers neither to the quality nor to the source of the discourse, but to the simple act or fact of speaking, so that the view of MEYER is on the whole preferable. As the phrase occurs here in the purport of a prayer, it may refer to an act of God in opening the mouth, as Braune claims, but in that case another form would have made the sense much clearer.—R.]

In boldness to make known the mystery of the gospel ["So that with boldness I may make known," etc].—This expresses that for which he wishes that to him "utterance may be given," "in the opening of my mouth." He would gladly "make known," and this was permitted to him in Cesarea (Acts xxiv. 23) and in Rome (Acts xxviii. 30, 31; 2 Tim. i. 16) in spite of his bonds. But he wishes to do it *ἐν παρρησίᾳ* (iii. 12), hence the phrase stands emphatically in advance. What he will gladly make known is the "mystery" (i. 9; iii. 9), which is the substance "of the gospel." [ELLICOTT takes it as a genitive subject, "the mystery which the gospel has, involves."—R.]

Ver. 20. For which [or in behalf of which] (ELLICOTT: "*in commodum cujus*, to preach which"); see below on the exact reference.—R.]

I am an ambassador.—He thus expresses the reason why he would so gladly stand up and labor for the gospel [not merely why he was in bonds.—R.] As Christ's ambassador he holds that office for all nations, and for the gospel; hence *ὑπὲρ οὗ*, not *οὗ*. *Πρεβεῖω* is: I am an ambassador (2 Cor. v. 20) and that too in bonds, *ἐν ἀλύσει*.—What a contrast: to be an ambassador in a chain! BENGEL: *Paradoxon; mundus habet legatos splendidos*. WETSTEIN: *Alias legati jure gentium sancti et inviolabiles, in vinculis haberi non poterant*. The verb does not however indicate that he was accredited to the Roman court (MICHAELIS), nor does the noun in the singular refer to the single chain with which he was bound to a soldier, to the *custodia militaris* (BAUMGARTEN and others).* GROTIUS is incorrect: *nunc quoque non desino legationem*, for we do not read: *καὶ ἐν ἀλύσει πρεβεῖω*. Nor is it=*πρεσβεῖων ἐν ἀλύσει εἰμὶ* (RUECKERT). Finally *οὗ* does not refer to *μυστήριον* or to *τὸ ἐν παρρησίᾳ γνωρίσαι*. [EADIE refers it to the whole preceding clause, but this is indistinct; MEYER, ELLICOTT and ALFORD (apparently most correctly) refer it to "the mystery of the gospel," since this was the object of *γνωρίσαι*, and what he should make known would naturally

* [The allusion is probable, but as the singular is frequently used in a collective sense, and this word is employed by Paul only in the singular, we cannot certainly infer that there is such an allusion here.—R.]

be that for which he was an ambassador in bonds. R.—]

That therein I may speak boldly, *ἵνα ἐν αὐτῷ παρρησιασώμαι.*—*ἵνα* introduces an end, and the final one: “that therein I may speak boldly.” [“His being thus a captive ambassador, was all the more reason why they should pray earnestly that he might have boldness” (ALFORD). On the grammatical connection see the concluding note.—R.] The gospel is the immediate task of the free discourse, in this, however, there is also a message of Divine power, is the source and ground of the boldness. When there is first vouchsafed to him “an utterance in the opening of his mouth,” then also does he obtain “boldness” in the gospel, and that too: **as I ought to speak,** *ὥς δεῖ με λαλῆσαι.*—The emphasis rests on the *ὥς* as in Luke xii. 11 (STRICK). Much depends on *how* it is done, hence “as I ought to speak.” He must indeed testify; that is his “necessity” (1 Cor. ix. 16); but to him belongs also, beyond the *εὐαγγελισασθαι*, the manner worthy of the ambassador of Christ. This defines the fulfilling of his task, his duty. Comp. Col. iv. 4; 1 Thess. ii. 2. Accordingly *ἵνα* in this verse is not co-ordinate with the first *ἵνα* in ver. 19 (MEYER, BLEEK and others), since this is the final end of the Church’s supplication, to be attained through the fulfilment of the first *ἵνα*; nor is it dependent on *προσβῆναι* (BENGEL), which is inconceivable.

[EADIE, ALFORD, HODGE and ELLICOTT, all agree with MEYER, in taking this *ἵνα* as co-ordinate with that in ver. 19, thus setting forth a second purpose of the watching and the supplication for the Apostle. This involves no tautology, as HARLESS supposes, since the reference here is to a conditioned boldness, and “therein” indicates not the source or ground, but the sphere of the boldness: “in the matter of, in dealing with the mystery of the gospel;” God is the source. Such a co-ordinate *ἵνα* occurs in Rom. vii. 13; Gal. iii. 14; 2 Cor. ix. 3. It is true as Braune suggests, that this design is accomplished only through the fulfilment of the previous purpose (ver. 19), but grammatically the clause must be either co-ordinate or subordinate (the view of BENGEL being altogether untenable); if the latter, then it would express the purpose, not of the whole previous context, the supplication and consequent utterance, but simply of the gift of utterance, a view which Braune himself does not accept. We prefer therefore the other construction as more grammatical and not militating against the special point our author would bring out. For convenience a paraphrase of vers. 18-20 is appended: In this conflict therefore stand, not only armed thus, but *with all* (every form of) *prayer and supplication, praying at all times* (perseveringly and under all circumstances) *in the* (Holy) *Spirit, and watching thereunto* (in respect to this varied and constant prayer) *in all perseverance and supplication* (abiding even as you pray in persevering supplication) *for all the saints; and* (in particular) *on behalf of me, that to me may be given* (from God) *utterance, in the opening of my mouth* (when I am called upon to speak), *so that with boldness I may make known the mystery of the gospel* (whose contents are the gospel), *in behalf of which* (gospel mystery) *I am an ambassador in*

bonds (a chained ambassador); (praying for me too in view of my office and condition) *that therein* (in the matter of the gospel mystery) *I may speak boldly, as I ought* (as becomes my office) *to speak.*—R.]

DOCTRINAL AND ETHICAL.

1. *The kingdom of Satan.* There is an organized kingdom of evil (ΙΑΝΝ, *Theologie des N. T.*, I. p. 347), opposing the kingdom and people of God. In this there is a head, *διάβολος* (ver. 11; ii. 2; iv. 27); there are different groups, *ἀρχαί, ἐξουσίαι* (ver. 12; iii. 10; comp. i. 21), superior and inferior, with dominion over the world, *κοσμοκράτορες*. The nature of the prince and his dependents is pneumatic (ver. 12: *τὰ πνευματικά*) and super-terrestrial, *ἐν τοῖς ἑπουρανίοις* (ver. 12); thus prominence is given to their might over against men; they are super-terrestrial, with angelic power. Their character, however, is marked by the terms “wickedness” (ver. 12: *τῆς πονηρίας*), “darkness” (*τοῦ σκότους*, ver. 12) and “the evil one” (ver. 16); at his service are multifarious wiles (ver. 11: *αἱ μεθοδῖαι*), which perceive the necessities and weakness of the object to be assaulted in all relations, preparing the attacks accordingly. [EADIE: “To rouse up the Christian soldiery, the Apostle brings out into bold relief the terrible foes which they are summoned to encounter. As to their position, they are no subalterns, but foes of mighty rank, the nobility and chieftains of the spirit-world; as to their office, their domain is ‘this darkness’ in which they exercise imperial sway; as to their essence, they are not encumbered with an animal frame, but are ‘spirits;’ and as to their character, they are ‘evil’—their appetite for evil only exceeds their capacity for producing it.”—R.]

2. *The contest in its essence* is a single-handed struggle in wrestling (ver. 12: *ἀλλὰ, ἢ ἐστιν ἡμῖν ἡ πάλη*), in which each for himself is attacked. The danger lies in the power and character of the enemy and of his wiles (see 1), in which he does not himself openly appear; he casts *βέλη*, many (*πάντα*) and fiery ones (ver. 16), as also in the end of the vanquished one, who belongs to “darkness” (ver. 12) as a result of the “deceit” (iv. 14). The means for assault and conflict are afforded to the Evil one by the world, which is at his disposal, and by “flesh and blood” (ver. 12), which war against the soul and become allies in the service of Satan, against whom the contest really is waged, standing behind these as he does with his stratagems and artifices. What is natural and created is not the precise antagonist against whom we must contend. The Apostle sketches the conflict as a present one (*ἐστιν*, ver. 12), concerning every member of the church, the Apostle and every Christian, having however its history, its various stages up to the day of decision (“in the evil day,” ver. 13) for which we must be prepared by opposition from the very start, being practiced in the turns and twists of the contest. Hence we are to understand the temptations and antagonisms, which meet every Christian in this world, which are spared to no period of the Church. They appear as contests with flesh and blood, with the world and its influence through its posses-

sions, pleasures and honors, but back of this there stands really and in truth the kingdom of darkness.* At certain times and hours they are intensified into specially decisive conflict. The evil day may be either the most fierce persecution and bitter sorrow, or quite as readily prosperity and undisturbed earthly happiness, in which some may fall even deeper and the Church itself be corrupted into unfaithfulness. This is true in particular for every Christian and his Christian life, and also in general for the Christian Church in its groups and its course of development. As the power of the Evil one is a cosmical one, and not merely a human one, humanly individualized, so the conflict itself is a cosmical one also, and not merely an individual one.

3. *The panoply.* In such a conflict the Christian needs an *equipment*, given by God and covering the whole man (*ἡ πανοπλία τοῦ θεοῦ*, vers. 11, 13). Man of himself, in his own power and strength, is unable to withstand the attacks; he has assailable and vulnerable points, which he must protect against the assaults of the Evil One, but which he alone cannot protect; only with the Lord Christ and in His power can he do it, even though he stands isolated; without God in Christ never!—*The separate pieces* of this armor (vers. 14-17) are: truth, righteousness, zealous but not passionate witness, faith, which concerns the whole personality, hope, which exalts, and God's Word. The first three pieces betoken the garments, the next two the defensive armor, the last the one only weapon of offence and attack adapted only for single-handed and close combat, which belongs to the Christian warrior, to the Christian assailed by the Evil One and yet courageous and assured of victory. No one piece can be undervalued or neglected: each one requires the other; they together form one whole.—The putting on of this armor presupposes a being strengthened, points to an internal and vital appropriation, and requires faithful fulfilment of duty (*ἀπαντα καταρτίζαμενοι*, ver. 13). Neither a knowledge which is a matter either of the memory merely or of the reflecting understanding, nor an external mechanical skill in the handling of these spiritual pieces of armor, will suffice for the conflict and the victory. Even the standing ready for the combat is not enough; there must be a solicitous regard as to what is to be done, and performance of the immediate task in peaceable walk. But above all must we cling to the Lord, in order to become inwardly strengthened by Him.—Hence Paul adjoins to the lively sketch of the panoply in close connection soberly without a figure.

* [HODGE remarks respecting the conflict: "It is one also in which great mistakes are often committed and serious loss incurred from ignorance of its nature, and of the appropriate means for carrying it on. Men are apt to regard it as a mere moral conflict between reason and conscience on the one side, and evil passions on the other. They therefore rely on their own strength and upon the resources of nature for success. Against these mistakes the Apostle warns his readers. He teaches that everything pertaining to it is supernatural. The source of strength is not in nature. The conflict is not between the good and bad principles of our nature. He shows that we belong to a spiritual as well as to a natural world, and are engaged in a combat in which the higher powers of the universe are involved; and that this conflict, on the issue of which our salvation depends, is not to be carried on with straws picked up by the wayside. As we have superhuman enemies to contend with, we need not only superhuman strength, but Divine armor and arms. The weapons of our warfare are not natural, but Divine."—R.]

4. *Praying and watching* (ver. 18), just as the Lord enjoined it and practiced it in the struggle in the garden of Gethsemane (Matth. xxvi. 36-46); God's Word to and for us teaches and leads us to open our hearts before Him in our word to Him. There must be at length intercourse between Him and our souls, in order to strengthen us more and more and enable us to do our duty. In *prayerful* intercourse, that grows ever more fervent, free, joyous and constant, we obtain God's power. But we must with *true* open look see about and within ourselves, so that our weakness, the motions of the flesh, the surrounding agitation, the state of the times, the assaults of the enemy, God's will and word, do not escape us.

5. We must advance to *intercession* for all saints and for the special warriors of the present. The Christian stands in single-handed combat, but is not isolated; the fall of one may involve the fall of another, perhaps of many. The victory of one preserves many from a fall. The conflict of the Christian is a common concern, the cause of the Church. That is an evidence of watching, when in the supplication for all special thought is given to those who are fighting in the van and most of all exposed to assaults. That is watchfulness, when one sees that the matter is not that the external condition of the assailed one is altered and improved, that the prison should be opened for the prisoner, but rather that he continues internally in joy and boldness to be an unhampered witness of the gospel, especially of the marrow of the gospel, full of life, of the profoundest contents of revelation, thus enabled amid all outward disgrace before the world to preserve the inward dignity of a child and servant of God, of His ambassador.

HOMILETICAL AND PRACTICAL.

About nothing does man have such indistinct views as about his own strength. Every one, be he never so weak, thinks himself strong: this is proved by his resolutions, his plans, which have been mostly frustrated and shattered. It is with strength as with beauty, which no one even the ugliest thinks is far off. Indeed man is often afraid for himself just where there is nothing to fear, as the miser of unnecessary expense, the ambitious man of renouncing something, not knowing their own weakness. That in the Lord alone, the strong and mighty One, strength is to be sought and found, all those do not consider who are unwilling to ground true freedom in the service of God; only the children of God are strong, and he who stands fast on the soil of Divine precepts, eternal principles, has unconquerable might. He who is overcome by God and holds to Him, overcomes himself and the enemies without him.—The conflict is stirred by a powerful enemy without us, who is the more dangerous, the more allies he finds within us in our flesh and blood, in our natural man. Were there no false friends in us, the enemy, Satan, without us would not have so great power.—The Christian alone is assailed; he who is not assailed is no Christian, either no longer, or not yet. Satan does not attack his own, but rather uses them only in assaulting believers.—In the panoply of God all temptations of the devil turn out to be trials

from God, in which we become stronger and more invincible.—The girdle of the Christian warrior is a chain of eternal truths, his breast-plate is righteousness which avails before God, his war-shoes are skill in Gospel testimony in word and deed without precipitancy in peaceableness; his shield is that faith of the heart which hangs on Christ, securing against seven darts, those of sin, virtue, the world, the cross, despair, calumny and death (H. MUELLER); the helmet is the hope of everlasting salvation, and the short sword is the apprehended word from God, which has the edge and point to parry as drawn by the Lord Himself. Only learn how to choose and use such texts as Matt. iv. 4, 7, 10! See thou hast the sword of the Spirit! 1. The sword which is of the Spirit is a word, God's word, but this word is a sword. 2. The Spirit, whose the sword is, is the Holy Spirit, not theology, not polity, nor confession, neither letter nor man's reason.—Without God's word reason and strength were a leaden banner, a lance without a head, a sword without an edge.—To handle the sword of the Spirit thou needest the strength of God. HAMANN says aptly, the breast-plate is no bodice but a breast-plate, to which a champion is as much accustomed as patrons to their loose clothes. From supplication we first learn how to pray for ourselves rightly.—More depends on internal than on external freedom. To be free in chains and bonds, to be full of pure joy in tribulation, to be oppressed and yet freehearted, is the Apostle's wish and precept.

STARKE: Do you suppose that Christianity comes off without a conflict or that you will receive a crown of glory without having contended? You deceive yourself. Daily must you be in the combat and show good knighthood in faith. Do you ask: who then are my enemies? Look into your own breast and there you will find sinful lusts, warring against you; sloth and sleepiness, clouding thy spirit, unbelief and doubt, wounds of conscience, disturbing you, etc. Without you are Satan and the world, setting their nets. If you are not properly armed in faith against these enemies, you will go to ruin.—Since artifice is so much more dangerous than force, we must specially protect ourselves against this.—He who is well armed can composedly look the devil in the face and stand up to him foot to foot; he will assuredly conquer.—A good conscience is the Christian's breastwork.—The less sin, the less the power of the devil.—Let a believing Christian take especial care that he guards his heart.—When the enemy is there it is too late to begin to arm; prepare yourself beforehand and be always ready.—Where there is no faith, there is no armor that avails against Satan; all is lost.—The word of God is necessary for all men, even for the overcoming of spiritual adversaries. How can the Romish Church answer for this, that they have refused this to their poor people?—Prating is not praying. He who has not the spirit of prayer, cannot pray aright.—Strong, well-fortified and blessed souls need our intercessions also.—Ye hearers, why is it that your teacher is so dull and that he cannot speak with power to your conscience! The answer is: you do not pray for him! Oh, as often as he enters the pulpit, so often should your mind and

your whole heart rise to the Lord, praying earnestly that he may with boldness and great impression speak to your souls.—Oh how much useless stuff is often brought out from the pulpit! Let him who appears before the Lord, see to it that he speaks nothing else than God's word.

RIEGER: A good warrior needs *inward courage* and then *outward armor*.—The devil has a great advantage when his power is denied or deemed trifling. For there is then the less arming against him.—The magnificent names which the Apostle applies to these powers arranged in the kingdom of darkness, we must never look at in themselves, for then they might appear to be expressed only to increase the fear of our hearts; but when we consider in addition the destruction of all these works which is announced in the Gospel, they serve rather to exalt the name of Christ.—In the entire period of life, during which we find ourselves placed on the field of conflict, there still occurs some one occasion which constitutes the *evil day*, and upon which it depends whether the purpose of the enemy be repelled, our will for good, taken from God's word and Spirit, become strengthened and thus God's will toward us be accomplished.—It is really a principal part of the honorable condition of the children of God, that they cannot only present their own concerns in prayer to Him, but also assume those of others in supplication.—There is here however no approval of an indolent leaning upon the intercessions of others, such as Simon sought with a heart "not right" (Acts vi. 24), or of a self-interested application of intercession, such as our Saviour rebuked in the Pharisee (Matt. xxiii. 14), but we are to understand a common contest and mutual help in prayer.

HEUBNER: Weapons of human prudence, the *straw-armor* of our reason, as Luther says, are not sufficient against the evil, spiritual powers. If God is not with us, with His counsel and His strength, all is in vain.—The Christian must ever stand, ever be armed, because there is always a conflict. A fool does not know what kind of a contest there is going to be! He calls the evil powers the fancies of benighted ones.—As among the Spartans the saying was: "either with this or on this," so the Christian should either preserve his shield of faith or die on it.—No one is so strong that he can do without the intercession of others. Even a Paul still needed strengthening and stimulus. The word to be preached is given by the Lord; the Lord opens the mouth. From Him must come the impulse to speak; he who preaches according to his own fancies and pleasure accomplishes nothing. The Gospel is to the perverted heart always a mystery.

PASSAVANT: Paul was a man of God and as such of varied and great experience in all these conflicts.—The more earnestly Paul contended, the more earnestly did his love for the Christians, the brethren, the churches of the Lord, fear and tremble.—Paul is the *ambassador* on behalf of the Gospel and on account of the preaching of it *in bonds*.—This office has its sorrows and dangers; it has heights and also abysses, a destruction, a condemnation, a death.

STIER: As certainly as you can count upon God's help, so necessary is *your own activity* in

the use of *means*, which God proffers that you may offer resistance.—To withstand the enemy and to stand is already the entire, difficult triumph.—We are not however once for all done with girding, putting on, grasping our arms and armor; in the midst of the conflict we must constantly look after them and keep them in order.—The contest, the enemies, the field of battle, the equipment,—that is all; but the arms, which the Spirit gives, can be managed only with the prayer of our spirit, can be attained, put on and grasped only through prayer.—*An ambassador in bonds!* But although bound, he can still proclaim unhindered and conduct properly his embassy.—GERLACH: Bound with a chain to a soldier, Paul preached the Gospel and dictated this Epistle, from which the Christian Church in all ages has received so much love and pleasure.

On the Epistle for the 21st Sunday after Trinity [vers. 10-17].—HERBERGER: The hand-book (*Enchiridion*) of a Christian knight. 1. What kind of heart and courage such an one must have to appear in the place of review. 2. Who is his chief Captain, to whom he must have regard. 3. What kind of equipment he must have, what is the best armory, the best arsenal. 4. Who are his worst enemies. 5. How he ought and must accustom himself to his armor. 6. What a severe regimen he must carry out. 7. Finally what he has to expect, if he conduct himself in a knightly manner.—LISCO: The sacred combat of the Christian: 1. The cause for which he contends (vers. 10, 11); 2. The enemies against which he contends (vers. 12, 13); 3. The weapons with which he contends (vers. 14-17).—RAUTENBERG: Be strong in the Lord and in the power of His might! How the equipment with the whole armor of God is 1) so indispensable, 2) so accessible, 3) so glorious.—HARLESS: The bond of Christian fellowship consists: 1) in the assurance of the same contest for all; 2) in the possession of the same arms; 3) in the command to accordant love.—*Gesetz und Zeugniß* [a German periodical]: The secret conflict of the Christian. 1) The secret of his danger, 2) of his strength, 3) of his victory.—MUENKEL: The Apostle's war-sermon shows 1) the enemy against whom, 2) the armor in which, 3) the kingdom for which we contend.—PRÜNLE: The Christian warrior. 1. The host of foes against him (ver. 12); 2. The heroic spirit in which he goes forth (vers. 10, 11); 3. The armor he bears (vers. 13-17).

[HODGE: Vers. 10-13. As a conflict is inevitable, the believer should: 1. Muster strength for the struggle. 2. He should seek that strength from Christ. 3. Since his enemies are not human, but superhuman, he needs not only more than human strength, but also Divine armor.—Ver. 10. He who rushes into this conflict without Christ has not strength even to reach the field. When most empty of self, we are most full of God.—Ver. 14. With the flowing garments of the East, the first thing to be done in preparing for any active work was to gird the loins. To enter on this spiritual conflict ignorant or doubting, would be to enter battle blind or lame.—A warrior without his breast-plate was naked, exposed to every thrust of his enemy, and even to every casual dart. In such a state flight or death is

inevitable.—Ver. 15. In ancient warfare swiftness of foot was one of the most important qualifications for a good soldier. As the Gospel secures our peace with God, and gives assurance of His favor, it produces that joyful alacrity of mind which is essential to success in the spiritual conflict.—Ver. 16. It is a common experience of the people of God, that at times horrible thoughts, unholy, blasphemous, sceptical, malignant crowd upon the mind, which cannot be accounted for on any ordinary law of mental action, and which cannot be dislodged. There are others which enkindle passion, inflame ambition, excite cupidity, pride, discontent, or vanity. Against these most dangerous weapons of the evil one, the only protection is faith.—Ver. 17. This sword puts to flight all the powers of darkness; it is true in the individual experience of the Christian, and in the experience of the church collective. All her triumphs over sin and error have been effected by the Word of God. When anything else takes its place, the Church, or the Christian, is at the mercy of the adversary.—Ver. 18. To obtain strength to use this armor aright, and to secure victory, we should pray. These prayers should be: 1. Of all kinds; 2. On every occasion; 3. Importunate and persevering; 4. By the aid of the Holy Spirit; 5. For all saints.—R.]

[EADIE:—Ver. 10. The valor is as spiritual as the armor.—Ver. 11. The great enemy of man, a veteran fierce and malignant has a method of warfare peculiar to himself, for it consists of "wiles." His battles are the rush of a sudden ambuscade.—Ver. 12. It is no vulgar herd of fiends we encounter, but such of them as are darkly eminent in place and dignity.—Ver. 16. The biography of Luther and Bunyan affords apposite examples of these fiery darts.—Ver. 17. The Captain of salvation set the example, and once and again, and a third time, did He repel the assault of the prince of darkness by three brief and simple citations from Scripture.—Ver. 18. "'Praying always'—what does it mean? Being always on our knees? always engaged in the act of prayer? This I believe to be one of the grossest glosses that Satan casts on that text. He has often given it that gloss; monkery, nunnery, abstraction from the world in order to give up one's self to prayer, are but the effects of that false gloss" (EVANS).—"All the saints" pray for us, and in a spirit of reciprocity it becomes us to pray for them.—Ver. 19. "The mystery of the Gospel." It is a system which lay hidden till God's time came for revealing it. To know it there must be a Divine initiator, for its truths are beyond the orbit of human anticipations. The God-man, a vicarious death, gratuitous pardon, the influence of the Spirit—are doctrines which man never could have discovered. This Gospel, without mutilation, in its fulness and majesty, and with all its characteristic elements, the Apostle wishes to proclaim with plain and unflinching freedom.—Ver. 20. The Apostle's earnest wish was, that he might expound his message in a manner that became him and his high commission, that his imprisonment might have no dispiriting effect upon him, and that he might not in his addresses compromise the name and dignity of an ambassador for Christ.—R.]

IV. CLOSE OF THE EPISTLE.

CHAPTER VI. 21-24.

1. *Personal intelligence is brought by the bearer of the letter.*

CHAP. VI. 21, 22.

- 21 But that ye also may know¹ my affairs, and how I do [the things concerning me, how I fare]², Tychicus, a [the] beloved brother and faithful minister in the Lord,
22 shall make known to you all things [shall make all known³ to you]: Whom I have sent unto you for the same [this very] purpose, that ye might [may]⁴ know our affairs, and that he might [may] comfort your hearts.

TEXTUAL AND GRAMMATICAL.

¹ Ver. 21.—[The order in B. K. L., great majority of cursives, fathers, is: εἰδῆτε καὶ ὑμεῖς (so Tischendorf, Meyer, Alford); N. A. D. E. F. G., Latin fathers: καὶ ὑμεῖς εἰδῆτε (so Lachmann, Ellicott). The former admits of the best explanation of the variation (see Meyer).—R.]

² Ver. 21.—[How I fare is less ambiguous than *How I do*, while the things concerning me is literal and avoids the somewhat unphonetic juxtaposition: *my affairs, how I fare*.—R.]

³ Ver. 21.—[The order: ὑμῖν γνωρίσει is accepted by Tischendorf, Meyer, Alford, Wordsworth, Ellicott on the authority of A. K. L., nearly all cursives, good versions, fathers, although N. B. D. E. F. (Lachmann) sustain γνωρίσει ὑμῖν. The probability of a conformation to Col. iv. 7 leads to this view.—The E. V. deviates from the order of the Greek, which would be best brought out by a change to the passive form: "all shall be made known to you by Tychicus, the beloved brother and faithful minister in the Lord, whom I have sent," etc. Alford: "Tychicus shall make known all to you, the beloved brother and faithful minister in the Lord, whom," etc.—R.]

⁴ Ver. 22.—[*May* instead of "might," "in accordance with the law of the succession of the tenses" (Ellicott).—R.]

EXEGETICAL AND CRITICAL.

Ver. 21. But that ye also may know, ἵνα δὲ εἰδῆτε καὶ ὑμεῖς.—Passing over to another subject (δε) the Apostle hastens from the intercession for himself to a conclusion. He wishes that in order to make proper intercession for him, they might also know his condition more exactly, referring them here, however, to oral communications. The καὶ before ὑμεῖς points to others (BENGEL; *perinde ut alii*). The immediate antithesis is Tychicus and those who are near Paul in his imprisonment. Not merely those about him (ver. 22: τὰ περὶ ἡμῶν), even those more remote should know respecting him. It cannot be in antithesis to the Apostle himself (RUECKERT and others); this gives no meaning. Even STIER's view: You also on your part should know what I on my part experience and suffer, does not correctly explain the καὶ before ὑμεῖς. To think of the Colossians (HARLESS, MEYER, BLEEK) or of Timothy (comp. 2 Tim. iv. 12) is not warranted by anything in the passage.*

The things concerning me, how I fare, set forth a double object of the communication: τὰ κατ' ἐμὲ (Phil. i. 12; Col. iv. 7) denotes the external circumstances, τὴν πρᾶσιν the personal

demeanor and state in the same.*—Tychicus—shall make all known to you—Πάντα comprises what has already been referred to, pointing to the full and detailed deportment (γνωρίσει) of Tychicus, who is mentioned in Acts xx. 4; Col. iv. 7, 8; 2 Tim. iv. 12; Tit. iii. 12, without imparting any further information than that he was a native of Asia and a serviceable companion of Paul, who here characterizes him as:

The beloved brother and faithful minister in the Lord.—Ὁ ἀγαπητὸς ἀδελφός designates him as a stout-hearted Christian, καὶ πιστὸς διάκονος as a reliable servant, a servant of the gospel, in accordance with the context, which indicates that Tychicus would come not for personal reasons, but in the interest of the Church (παρακαλῶν τὰς καρδίας ὑμῶν), and in agreement with Col. iv. 7 (where "minister and fellow-servant in the Lord" marks him as a servant who with Paul is a δοῦλος of Christ). We should not then think (of the ecclesiastical office of the diaconate (ESTIUS), nor yet of a personal servant to Paul himself (MEYER).† The added phrase ἐν κυρίῳ "in the Lord," is to be joined with both ἀδελφός and διάκονος, since they are connected without the article, thus confirming the reference to the ministry of the gospel,

* [ALFORD: "As I have been going at length into the matters concerning you, so if you also on your part, wish to know," etc. But this is scarcely an obvious antithesis. HODGE explains indefinitely: "You as well as other Christian friends who have manifested solicitude about me in my bonds." The presence of καὶ here has been used as an argument in favor of the priority of the Epistle to the Colossians, who are supposed to be referred to (antithetically) in καὶ, but though its presence would be naturally explained were the priority of that Epistle fully established, it scarcely amounts to an argument in favor of that hypothesis.—R.]

* [Not "what I do," for Paul always did one thing (MEYER).—R.]

† [ALFORD and ELLICOTT follow MEYER, in taking διάκονος in the sense of "servant," Paul's servant, not the servant of the gospel; they also join ἐν κυρίῳ with this term alone, as indicating that his service for Paul was yet in Christ. But Branne's view is the more natural one.—The adjective πιστός here means "trustworthy," "trustworthy," but with no reference to the trustworthiness of his message, as CHRYSTOSTOM and BENGEL imply, since he was probably known to the Ephesians, though not to the Colossians (MEYER).—R.]

through which he is a brother; his Christian character he manifests in the service of Christianity. Christ is the sphere of life and effort for Tychicus; hence ἐν κυρίῳ, which refers back to ἀδελφός also.

Ver. 22. Whom I have sent unto you for this very purpose. ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, for the very purpose, which has been already mentioned ["I have sent" is on the whole preferable to "I send" (WORDSWORTH) or "I sent" (ALFORD).—R.]—**That ye may know our affairs.***—ἵνα must be parallel to the first one, as γινώτε τοις εἰδήτε, Τὰ περὶ ὑμῶν merely extends the circle: the situation, not merely of the Apostle, but of his companions also (Col. iv. 10-14; Philemon 10, 23, 24). Paul does not send there merely in his own interest.

And that he may comfort your hearts, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.—This denotes the consequence of communication, or the impression which accompanies it. Accordingly it is not necessary to give prominence to ministerial address as the signification here (STIER). BENDEL: *Ne offenderetis in vinculis meis*. ["It is better, however, owing to our ignorance of the exact state of the church, to leave the precise reference undefined, and to extend it generally to all particulars in which they needed it" (ELLIOTT).—R.]

DOCTRINAL AND ETHICAL.

1. *Personal and Congregational interests stand in close connection.* Still the latter are the preponderating ones; the former must fall into the back-ground. 2. *Independency.* The proposition of Robinson in the beginning of the 17th century: *cætum quemlibet particularem esse totam, integram et perfectam ecclesiam ex suis partibus constantem immediate et INDEPENDENTEM* (quoad alias ecclesias sub ipso Christo), cannot be justified from the Apostolic age, in which the local churches stood in active intercourse and received suggestions from various quarters. [Every attempt to

* [ALFORD, referring to the fact that this verse occurs word for word in Col. iv. 8, except that γινώτε τὰ περὶ ὑμῶν is substituted there, asks: "Does not this variation bear the mark of genuineness with it?" BRAUNE (*Colossians*, p. 82) accepts the reading which conforms exactly to this verse, but the other is defended in the additional notes.—R.]

carry into practice this extreme view of Robinson has resulted either in ecclesiastical anarchy or a quasi-independency, such as exists in Congregational churches.—R.]

3. Our times are successful in spreading intelligence in many ways from one parish to another. This is well both for those who desire such personally imparted communications, and for those who make a sacrifice in this service, in order to receive as well as give refreshing, revival, consolation and strength. It always happens so, where the inner life is in action, even though the organization and polity are still incomplete, as in the early churches. Care however should be taken, that there be not mixed with this a dissipation of the strength required for the immediate task, or the merest of curiosity. It is precisely the fresh, glad taking root in the local churches which bears flower and fruit to be imparted for the edification of other churches. [These remarks, so pertinent to such an event as the sending of Tychicus, have a bearing on the influence of ecclesiastical bodies on the congregations within whose bounds they assemble, but more especially on the labors of those ministers who travel from place to place as "evangelists," "revival preachers." The good and the evil attendant on their labors are clearly indicated above. Such journeyings find their parallel not in the travel of the Apostles, but in those of Tychicus.—R.]

HOMILETICAL AND PRACTICAL.

Comp. Doctr. Notes.—STARKER:—Preachers should behave to each in a friendly, peaceable, affectionate, brotherly manner.—It pleases God very much, when preachers are concerned for their hearers, and hearers for their preachers.—RIEGER:—More particular intelligence respecting each other awakens also the more fitting intercession for each other.—[It ought to be the aim of the "religious newspaper," to do for churches and families what Tychicus was to do for Paul: Communicate such personal intelligence as would comfort the hearts of those who read. Those editors who do this rather than to minister to pride or to provoke angry discussion, well deserve the title "beloved brother and faithful minister in the Lord."—R.]

2. Twofold salutation to the Church.

(CHAP. VI. 23, 24.)

23 Peace be to the brethren, and love with faith, from God the Father and the Lord
24 Jesus Christ. Grace be with all them that [those who] love our Lord Jesus Christ in sincerity [incorruption]. Amen. [omit Amen.]¹

TEXTUAL AND GRAMMATICAL.

¹ Ver. 24. [The *Rec.* inserts ἀμὴν, with N⁸ D. K. L., most versions and fathers, but, as it is not found in N¹ A. B. F. G. 2 cursives and good minor authorities, it is rejected by Lachmann, Tischendorf, Meyer, Alford, Elliott and most recent editors, as a liturgical gloss. In regard to such concluding words, the obvious rule is that good authority is sufficient to warrant a rejection, preponderating external evidence being of itself insufficient to establish the genuineness.

The SUBSCRIPTION in the Rec., with K. L., is: πρὸς Ἐφεσίους ἀπὸ Ῥώμης διὰ Τυχικοῦ B² has πρὸς Ἐφεσίους ἐγγράφη ἀπὸ Ῥώμης. N. A. B.¹ D.: πρὸς Ἐφεσίους, to which F. adds ἐτελέσθη. Comp. the subscriptions to the Epistle to the Colossians. —R.]

EXEGETICAL AND CRITICAL.

The form of the greeting is altogether unusual; the third person, not the second, is used in spite of the direct address (vers. 21, 22); instead of *ὑμῖν* we find in ver. 23: τοῖς ἀδελφοῖς, in the usual position of *ὑμῖν* after the first word of the salutation, and in ver. 24 we read: μετὰ πάντων τῶν ἀγαπώντων instead of *ὑμῶν*. Thus a general application corresponding with the universal Epistle is strongly marked. Further we find here divided into two salutations what is elsewhere comprised in one. This points emphatically from the actual effects of grace within the Christian heart and life to the ultimate real ground of the same. Finally, the first salutation begins with "peace," which elsewhere forms the close, and the second with "grace," which is the usual beginning. See on chap. i. 2. The explanation must accept the sense of the words as used elsewhere, unless other reasons compel a departure from it. In addition this original form supports the originality of this Epistle, its Pauline origin, against the acceptance of a pseudopigraphic work.

Ver. 23. *The first salutation. Peace be to the brethren and love with faith.*—*Εἰρήνη καὶ ἀγάπη μετὰ πίστεως* expresses a wish for two things.* Grammatically the three substantives stand in different relations to each other: the first two are connected as co-ordinate with *καὶ*, the third is joined to them with *μετὰ*, which unites more closely than *καὶ* and *σύν*, the latter denoting external connection, while *μετὰ* points to an external one, to a belonging together (WINER, p. 353). This has its influence on the explanation of the substantives, which must designate internal, ethical things. The first is "peace," as the fruit of "grace," out of which it springs (see all the Pauline salutations) [comp. *Romans*, p. 57], communicated through "mercy," as the salutations in Epistles to Timothy conjoin; we must therefore refer it to peace of heart, peace with God, rest of soul. The next, "love," is something springing out of the "peace," hence love to the brethren, who with us have become children of Him who is Love; this love too is in the closest union with faith. "Faith is the characteristic of proper love (as Gal. v. 6), love is the characteristic of proper faith" (HARLES). "There remains, however, a distinction, inasmuch as faith is the ground and beginning, bringing love with it, not the reverse" (STIER). BENGE: *Fides presupponitur ut donum Dei*. By "the brethren" we are to understand Christians in general, not those in Asia (GROTIUS), nor Jewish Christians in particular (WIESLER), nor yet the readers merely (MEYER).† It is incorrect

to take *εἰρήνη*=*concordia* (CALVIN), ἀγάπη as God's love (BENGEL), or μετὰ=according to (MEYER). It is arbitrary to introduce here, in accordance with the salutations in the Epistles to Timothy, *ἔλεος* instead of ἀγάπη (RUCKERT), nor is it pertinent either, since "mercy" effects "peace," and would not occur after the latter.

From God the Father and the Lord Jesus Christ.—*Ἀπὸ* denotes the source, as always in the salutations. *Paulus conjungit (καὶ) causam principem (θεοῦ πατρός) cum causa secunda (κυρίου Ἰησοῦ Χριστοῦ)*. Comp. i. 2, 22; Phil. ii. 9.

Ver. 24. *The second salutation. Grace be with all,* ἡ χάρις μετὰ πάντων.—Elsewhere (Rom. xvi. 20, 24; 1 Cor. xvi. 23; 2 Cor. xiii. 13; Gal. vi. 18; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18; Philemon 25) we find ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ; the simple ἡ χάρις only here, Col. iv. 18; 1 Tim. vi. 22; 2 Tim. iv. 22 (where, however, ὁ κύριος μετὰ τοῦ πνεύματος σου precedes); Tit. iii. 15. Paul, after the wish which is directed to what is subjective and ethical, points to its objective ground. The article (ἡ) marks the grace as that which is well-known to all, of which the Epistle bears testimony. The single limitation to "all" is given by the following characteristic designation:

Those who love our Lord Jesus Christ, τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν.—Thus Paul gives prominence to what should be the *agens* in every called and baptized Christian. The twofold salutation, bordering on a parallelism, is thus to be distinguished; the first part points to the inner life of the Christian, the second to the principle on which this life is based, with its immediate effect, love to Christ. In this we find then both an advance and a justification of the explanation of *ἀδελφοί*. [MEYER and most find here alone the wider reference to all real Christians, corresponding to the Anathema in 1 Cor.—R.] So 1 Cor. xvi. 22. Comp. John xiv. 21, 23. Hence the first wish is not for all members of the church, and the second for genuine disciples (STIER); as if the effect were to be wished for the former, and the efficient cause only for the latter! WIESLER finds a most remarkable reference, in the first, to the Jewish Christians, as especially "brethren" after the flesh, in the second to the Gentile Christians, as though they were not brethren; no reader would have thought of this.

In incorruption, ἐν ἀφθαρσίᾳ (from ἀφθαρτος, *incorruptus, corruptioni et interitui non obnoxius*, 1 Cor. ix. 25; xv. 52; Rom. i. 23; 1 Tim. i. 17; 1 Pet. i. 4, 23; iii. 4), is used here as in 1 Cor. xv. 42, 50, 53, 54; Rom. ii. 7; 2 Tim. i. 10, where the resurrection of the body is spoken of, and is not to be applied differently. BENGE:

to refer to the same persons, viz., all Christians. The former view is the more obvious one, but the latter accounts for the peculiar form of the salutation, and accords with the universal character of the Epistle. Still it lays a great stress upon a form that may have no special significance.—R.]

* [Two, not three, for the term "brethren" presupposes "faith" there already. The form indicates also, that he wishes for them "peace" and "love" in inseparable connection with the already present "faith." Of course the increase of "love" necessarily implies the increase of faith, but the wish is strictly a double one.—R.]

† [MEYER, followed by EADIE, ALFORD and ELLICOTT, takes "the brethren" here as—"you," finding in the second benediction a wider reference; Braune, on the other hand, seems

ἀφάρθια δεικνύσας labis expertem et inde fluentem perpetuitatem. The phrase is an adverbial qualification of ἀγαπῶντων, as Tit. iii. 15: τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. [So MEYER, ALFORD, HODGE, and most recent commentators.] Accordingly it is inadmissible to connect it with χάρις (supplying ἔστω) with the explanation that it is ἐν ἀφάρτοις, in whom it manifests itself (HARLESS, STIER and others), still more so, to join it with Χριστόν (SEMLER), as though the glorified Saviour, and not rather the One in the form of a servant, were the object of the love. It is not—in eternity (MATTHIES), that would be εἰς αἰῶνα, nor in sincerity [E. V.],* either of love (CALVIN, CALOVIVS and others) or of life (GREEK FATHERS, ERASMUS, ESTIUS), that would be ἐν ἀφάρθια (Tit. ii. 7). LUTHER renders it well: unverrückt [immovably]; the phrase denoting that the love is one belonging to incorruption, not succumbing to the fluctuations and changes of the world. BENDEL, who joins it with χάρις, remarks aptly, however: *Congruū cum tota summa epistolæ: et inde redundat etiam ἀφάρθια in amorem fidelium erga Jesum Christum.* [Comp. the terse and lucid note of ELLICOTT *in loco*, who, after defending the view not commonly accepted, on grammatical and lexical grounds, adds: “in incorruption, i. e., in a manner and in an element that knows neither change, diminution nor decay. Thus then this significant clause not only defines what the essence of the ἀγάπη is, but indicates that it ought to be perennial, immutable, incorruptible.” “Not a fleeting earthly love, but a spiritual and eternal one” (ALFORD).—R.] There inheres a mighty earnestness in these closing words, which however may not be spared even with a child; the smallest child can love its mother.

Thus the conclusion returns again to the beginning, and this is the more significant, when one remembers, that Paul, who did not himself write his letters, but always dictated them (Rom. xvi. 22), penned the salutation alone with his own hand, as Col. iv. 18: 1 Cor. xvi. 21; 2 Thess. iii. 17, probably also Gal. vi. 11–18.† See LAURENT, *Neutestamentliche Studien*, pp. 4–9.

DOCTRINAL AND ETHICAL.

1. The Epistle began (i. 2) and now it closes with the greeting: “grace be with you!” This *grace*, God’s condescending love in Christ, is the ground and the goal of all human effort directed toward salvation. 2. From grace there is first brought about in the heart of the Christian, *peace* with God through our Lord Jesus Christ, the reconciliation, which drives away the unrest caused by the re-echo in our conscience of the accusing and condemning law, making real rest of soul. Then in and by the side of peace toward God

there enters *love* toward our neighbor; both, peace and love, in the convoy of faith which casts itself upon Christ as Lord. The objective grace works subjectively through faith and peace and love, unfolding and moulding the strength and beauty of the human character in every department of life. Christianity animates and exalts in noble activity the Divine in the human, as a whole and in particular, to a blessed and beautifying permanence. 3. We should not be brethren merely through the external church relation, but prove ourselves such in love to the Lord. This will depend on the healthfulness of our *faith*, which in spite of external “progress,” hindrances, dangers, influences, proves itself from the beginning to the very close by incorruptible love to the Lord Jesus.

[4. The closing benediction (ver. 24). It differs from all other Pauline benedictions; not in what is wished, but in its definition of those for whom it is wished. This definition makes it a fitting close to our Epistle, the leading idea of which is: “the Church in Christ Jesus.” For we thus have a final definition of those who constitute this Church: “those who love the Lord Jesus Christ in incorruption.” *Extensively*, then, the Church is not bounded by those external limits necessarily established by ecclesiastical organizations, nor by those logical ones as necessarily defined by detailed dogmatic statement, still less by those empirical ones set up by morbid, fanatical or spasmodic religionism. The empire of love is not co-incidental with such boundaries. Still this is not the “broad” territory of indifference, ignorance, doubt or unbelief, for the definition is *intensive* also. The love has for its object “the Lord Jesus Christ,” whom Paul loved. And those who love as Paul loved, must apprehend this Object in good measure as Paul apprehended Him. No one can define how far speculative doubt about the Person of Christ leaves scope for a real love to Him as “the Lord Jesus Christ,” but love seeks to *know* the dear object, and those who seek Him will find Him, here or hereafter, “as He is.” Love is the best preceptor in Christology. Mere sincerity is not enough; the love must move in a sphere, partake of a character, “perennial, immutable, incorruptible.” That Christ’s grace alone can beget such a love is evident both from the Apostle’s words and human experience. Those who have it are “in Christ,” of His Body, which, in a fuller, higher sense, like the Head, shall live and love “in incorruption,” through the same “grace.”—R.]

HOMILETICAL AND PRACTICAL.

Comp. Doctr. Notes.

RIEGER: The sum of the whole Epistle was. God in Christ, before the world began in purpose, God in Christ in the accomplishment of our destined Redemption, God in Christ in the saints’ appropriation of this salvation provided for us, unto its consummation in glory; hence the benediction at the conclusion concentrates itself upon fellowship with God and His peace and His love. The smallest child in Christ, and he who is the strongest through God’s Spirit in the inner man, can unite on the precious heart-point of love to

* [ALFORD, with right, urges that this would make the Epistle end with an anticlimax, “by lowering the high standard which it has lifted up throughout to an apparent indifferentism, and admitting to the apostolic blessing all those, however otherwise wrong, who are only not hypocrites in their love of Christ.”—R.]

† [Comp. *Galatians*, *in loco*, where the additional notes defend the view that the whole of that Epistle was penned by Paul himself. This opinion includes the presupposition that he rarely did so, strengthening therefore, not weakening, the point Dr. Braune here introduces.—R.]

Jesus. The grace remains immovable, and out of this the love also reaches to something amaranthine, which in the heat of the contest does not fade away.

HEUBNER: The love to Jesus must abide, must be immovable, whatever fortunes meet us, however the spirit of the age may change; else it is not pure. *Laus in amore mori.*

PASSAVANT: Here we have an apostolic conclusion. It is a reminder, first, of that *peace*, which comes down from God's heaven alone upon our earth, into our hearts; secondly, of that *love*, which is pure, holy, Divine; thirdly, Paul reminds the Christians of that *faith*, which, inseparable from love, living and active through it, *born of God*, alone is *pleasing to God*, alone gives to God His glory, alone exalts the soul to Him. Fourthly, we are reminded of that *grace*, through which first and alone there comes to us

all true, eternal, blessed good, continuing ours out of pure mercy and unto eternity.—The whole of vital Christianity is contained in love to Jesus. Those then who love this Jesus with their whole heart, so that in this love they look to Him alone, desire Him alone, follow Him alone, deny themselves for Him, willingly bear His cross and their cross after Him, living to Him and dying to Him—those are Christians, are God's children, His special, His constant and dear objects of regard.

STIER: If any one loves our Lord Jesus Christ, in vain and in wrong would all the churches pronounce the ban against him, nor are formulas of faith valid against him.

GERLACH: The grace which is the cause of our love to Christ, becomes at the same time the reward of our love to Him; all may be hoped from Him, if one loves Him, all feared, if one does not love Him.

THE END OF EPHESIANS.

THE

EPISTLE OF PAUL

TO THE

PHILIPPIANS.

BY

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NEW YORK:

CHARLES SCRIBNER'S SONS,

743 AND 745 BROADWAY

ENTERED, according to Act of Congress, in the year 1870, by
CHARLES SCRIBNER & COMPANY.
In the Office of the Librarian of Congress at Washington.

THE

EPISTLE OF PAUL TO THE PHILIPPIANS.

INTRODUCTION.

CONTENTS OF THE EPISTLE.

The following schedule exhibits to us the heads under which these may be arranged:—

SEC. I. ADDRESS AND SALUTATION (i. 1, 2).

SEC. II. SITUATION AND LABORS OF THE APOSTLE AT ROME (i. 3-26).

(1) The Apostle's gratitude and joy before God on account of the church at Philippi (i. 3-11).

After joyful thanksgiving for the fellowship of the church in the gospel (3-5), and the expression of his confident hope that God will make this perfect (6-8), he offers a fervent prayer for them (9-11).

(2) The gospel, in spite of insincere or false brethren and threatening danger of death, makes progress during the Apostle's captivity at Rome (i. 12-26).

After referring to the happy effects of his ministry in bonds (12-14), among sincere and insincere witnesses for Christ (15-17), he expresses his views respecting this varied experience (18-20), and calmly revolves the question whether life or death may be better for him (21-26).

SEC. III. THE LORD'S EXAMPLE AND PATTERN FOR THE OBSERVANCE OF THE CHURCH (i. 27—ii. 18).

(1) A true Christian deportment the condition of the Apostle's joy in the church (i. 27-30). Characteristics of a Christian walk (27, 28 *a*); encouraging motives (28 *b*-30).

(2) Christ's example on the way through humiliation to exaltation (ii. 1-11).

After entreating them earnestly and eloquently to stand together in harmony (1-4), he holds up to view the person of the Redeemer (5, 6), His state of humiliation (7, 8), and His state of exaltation (9-11).

(3) God strengthens believers to walk in Christ's footsteps along the painful way of obedience (12-14), to its glorious end (15-18).

SEC. IV. PAUL'S ASSISTANTS AND CO-LABORERS (ii. 19-30).

(1) Timothy and his speedy mission to Philippi (19-24).

(2) Sending back of Epaphroditus (25-30).

SEC. V. WARNING AGAINST JUDAISTIC FALSE TEACHERS AND WICKED DECEIVERS IN CONTRAST WITH THE APOSTLE (iii. 1—iv. 1).

(1) The spirit of these teachers as distinguished from that of Paul (iii. 1-16).

He warns them against the disposition of such errorists, especially their pride (2-7), points out the opposition between the righteousness of the law and that of faith (8-11), and speaks of his humble striving after perfection (12-14), with an exhortation to harmony among the Philippians (15-16).

(2) Opposite destiny of false and true Christians (iii. 17—iv. 1).

He confirms his exhortation to imitate himself and others like-minded (17) by two contrasts: the destruction of the worldly, and the glorification of the righteous believers (18–21); and concludes (iv. 1) with an exhortation to steadfastness.

SEC. VI. FINAL EXHORTATION TO CO-OPERATION BETWEEN HIMSELF AND THE PHILIPPIAN CHURCH (iv. 2–20).

(1) Individuals exhorted to harmony (2, 3).

(2) General exhortation to joyfulness (4–7).

(3) General and final summons to Christian progress (8, 9).

(4) Thanksgiving for the gifts of love from them (10–20).

His joy on this account (10), caution against misapprehension (11–13), grateful recognition of their kindness (14–17), and assurance of the Divine blessing (18–20).

SEC. VII. SALUTATION AND BENEDICTION (iv. 21–23).

The ground tone of this Epistle is found in the antithesis of joy and sorrow which runs through every part of it, not only in Paul's references to his own joy in his diversified relations (i. 4, 18; ii. 2, 17; iv. 1, 10), but also in his exhortations to the church to cherish this spirit. The feeling of joy animates the Apostle in his darkest hours, and that joy is the mark which he has always in view. With ZÖCKLER (VILMAR'S *Pastoraltheologische Blätter*, 1864, Heft 5 and 6, p. 239 sq.) we shall find the ground-thought in that divine mystery which Peter (1 Pet. i. 11) designates as "the sufferings of Christ and the glory that should follow" (*τὰ εἰς Χριστὸν παθήματα καὶ τὰ μετὰ ταῦτα δόξας*), and describes as an object of hope and longing to the angels in heaven. Expressed in one sentence it is this: Only humble, loving self-denial, after the example of Christ, who has passed through the condition of self-abasement to His exaltation in heaven, can lift us up to true honor, to a full, abiding enjoyment of the Christian life.

§ 2. CHARACTER AND IMPORTANCE OF THE EPISTLE.

(1) The character of the letter distinguishes it in a marked way from the letters to the Ephesians and Colossians. The theme is not here as in those letters divided in its treatment into a theoretical and a hortatory part. It is a genuine outgush of the heart, and bears more than any other a familiar character (WIESINGER). It is a natural and unstudied expression of feeling, without doctrinal purpose or strict plan (ZÖCKLER), although the beautiful organism of the letter is not to be overlooked, and HOLTZMANN (HERZOG'S *Real-encyk.* Vol. XX. p. 401) should not say that it is wanting in close connection and progress of the thought. Even the single but extremely important doctrinal passage (ii. 5–11) is ethically conceived, and bears directly with all its force upon practical life. As MEYER well remarks: "The entire contents breathe an inmost and touching love for this favorite Church. No other letter is so rich in heartfelt expressions and tender allusions—none so characteristically epistolary, without exact arrangement, without doctrinal discussions, without Old Testament citations and dialectic argumentations. None is so completely a letter of the heart, an outburst of passionate longing for the fellowship of love amid outward desertion and affliction; so that although at times almost elegiac in its tone, it is a model of the union of tender love with apostolic dignity and boldness." Although the letter of a prisoner near death, it is *melior alacriorque et blandior ceteris* (GROTIUS). Written in view of death, yet full of unshaken hope of life, under heavy oppression, yet full of unbending courage, amid grievous conflicts, yet full of fresh zeal, it passes from expressions of tender love for the church to the severest denunciations of dangerous adversaries. With passages full of elegant negligence (i. 29), like Plato's dialogues, and Cicero's letters, it has passages of wonderful eloquence, and proceeds from entirely outward, special, relations and circumstances to wide-reaching thoughts and grand conceptions.

(2) Hence the importance of the letter, apart from the one doctrinal passage (ii. 5–11), lies in the province of practical life. It treats of the mutual relations of the minister and his church, and also of the general Christian life, especially in regard to self-discipline and proper demeanor in circumstances of difficulty and towards various persons.

The Church has therefore selected from it four portions to be read on the fourth Sunday after

Advent (iv. 4-7), on Palm-Sunday (ii. 5-11), on the twenty-second (i. 3-11) and the twenty-third Sunday after Trinity (iii. 17-21).

§ 3. UNITY OF THE EPISTLE.

This unity appears from §§ 1, 2, and it would be unnecessary to refer to it, had not HEINRICH (Novum Testamentum ed. Köppe VII. Proleg. p. 31 sqq.) and Paulus (Heidelb. Jahrb. 1817, 7, p. 702 sq.) brought forward the idea that there were two letters here, the one (i. 1—iii. 1, as far as *χαίρετε ἐν κυρίῳ*, and iv. 21-23) addressed to all the Philippians, and the other (iii. 1 b—iv. 20) addressed to his more intimate friends, the *ἐπίσκοποι* and *διάκονοι*; and that the exoteric and esoteric parts were first united by another hand. This view finds no exegetical support in *λοιπὸν* (iii. 1), *τέλειται* (iii. 15), as the explanation of the passages shows. It deserves to be forgotten, or to be mentioned only as a curiosity.

§ 4. AUTHOR OF THE EPISTLE.

(1) The letter itself designates the Apostle Paul as the author (i. 1), represents Timothy as one of his associates (i. 1; ii. 19), and refers to his imprisonment (i. 7), and to his former preaching in Macedonia (iv. 15), in a manner entirely natural and in harmony with his actual relations. On this point, therefore, there is no room for doubt.

(2) The external testimonies maintain Paul's authorship. Polycarp cites it (ad Phil. iii. 11) as a letter of Paul's, according to its position in MURATORI's Canon, after the Epistle to the Ephesians, and before that to the Colossians (Eph. § 4, 2), and in this he is followed by IRENAEUS, CLEMENS of Alexandria, ORIGEN, TERTULLIAN, and EUSEBIUS who reckons it among the *ὁμολογούμενα*. MARCION also regards it as an epistle of Paul.

(3) It bears undeniably the Pauline impress in its contents and spirit, its delicate turns and allusions, its language and mode of representation (MEYER, comp. § 2, 1). It should be remarked too that from the subordination of the doctrinal element, as also from the prominence of its characteristics as fresh, original, and called forth by a special occasion, all suspicion of forgery in the interest of doctrine is excluded (MEYER). Hence OLSHAUSEN could still say that this letter belongs to the few writings of the New Testament of which the genuineness has never been disputed.

(4) SCHRAEDER leads the way to the more recent assaults on this Epistle (*Der Apostel Paulus*, V. p. 233 sq.). According to his view, the passage iii. 1—iv. 9 is interpolated between ii. 30 and iv. 10, destroying the symmetry of the letter and its character as a letter of friendship. This arbitrary assumption falls away at once before an unprejudiced interpretation of the passage in question.

The leader of the Tübingen School, BAUR (especially in his *Paulus*, 1845, pp. 458-475) whom his pupil, SCHWEGLER (*Nachapost. Zeitalter* II. 133-135), ably supports, makes the attack in a different way. BAUR's arguments group themselves under three heads:—

(a) The letter moves in the circle of Gnostic ideas, not combating them, but attaching itself to them. Consequently the passage, ii. 5 sq., must have this import: *ἀπαγμός* points to the Valentinian Sophia, which strives to force itself into the being of the Father (*ἰσα τῷ θεῷ εἶναι*) and thus sinks down from the *πλήρωμα* into the *κένωμα*; "Being found in the likeness of men," etc. (*ἐν ὁμοιώματι ἀνθρώπων* and *σχήματι εἰρηθεῖς ὡς ἄνθρωπος*) are *Docetic*; and the division into the three regions of *ἐπουρανίων*, *ἐπιγείων*, *καταχθονίων* is purely Gnostic. This view also is utterly untenable in the light of impartial exegesis.

(b) The character of the letter justifies a doubt of its Pauline origin. The expression *κίνεσ* (iii. 2) is indelicate; and the antithesis of *κατατομή* and *περιτομή* forced and out of place. The statement in iii. 2 sq. is copied from 2 Cor. xi. 18 sq., and that in iv. 15 contradicts 1 Cor. ix. 15 (*ἐγὼ δὲ οὐ κέχρημαι οἰδενὶ τοῦτων*), or at least 2 Cor. xi. 9, according to which the contribution did not reach him at the beginning of his Macedonian labors, but at a later period. The passage in Philippians arose probably from that in Corinthians by an exaggeration. The passage iv. 16 is not historically correct, since Paul did not make a long stay there; further iii. 1 (*τὰ αὐτὰ γράφεῖν*) indicates poverty of thought; and iii. 6 (*δικαιοσύνη ἐν νόμῳ*) is un-Pauline. These charges also prove unfounded when we examine the passages.

(c) The historical relations all point to a post-Pauline period. *Κλήμεντος* (iv. 3), in connection with *ἐκ τῆς Καίσαρος οἰκίας* (iv. 22), compels us to think of the relation of the Emperor TIBERIUS FLAVIUS CLEMENS, who on account of impiety (*ἀθεότης*) was condemned to death, and thus for the first time the *προκοπή τοῦ εὐαγγελίου* (i. 12) becomes clear, together with Paul's joyful hope of a speedy release (ii. 24). Further, in the fact that this CLEMENS, a genuine disciple of Peter, had become a *συνεργός* of Paul, we see the writer's tendency to harmonize the representatives of the Jewish and Gentile Christians, *Εὐδοκία* and *Συνήχη* (iv. 2). *Ἐπισκόπους καὶ διακόνους* (i. 1) is an anachronism in a Pauline Epistle. As to these objections also an unbiassed exegesis removes every difficulty.

Such objections to the genuineness of the letter become in reality vouchers for it. If there are no others against Paul's authorship, we need not be concerned. They serve only to make us feel how uncertain are the decisions of critics who recognize such delicacy of feeling on the part of the writer, and yet complain of monotonous repetitions, poverty of thought, and a want of any definite theme or purpose. LÜDEMANN (*Pauli ad Phil. Ep. contra Baurium defendit*, 1847) and BRÜCKNER (*Ep. ad Phil. Paulo auctori vindicata contra Baurium defendit*, 1848) have triumphantly vindicated the genuineness of this letter.

§ 5. RELATIONS OF THE READERS.

(1) Their external relations. Not merely in the superscription (i. 1, *ἐν Φιλίπποις*) does the Apostle designate the place of the church, but also (which he seldom does except under deep emotion) in the body of the letter, where he mentions their gifts of love to him (iv. 15: *φιλιππησίου*). Philippi is first mentioned in Acts xvi. 12. It was originally called *Κρηνίδες* from the great number of fountains in that region, afterwards *Δάρος*, and finally, when Philip, the son of Amyntas, king of Macedonia, enlarged and fortified it as a bulwark against the Thracians, about B. C. 358, it was named *Φιλιπποι*. It became still more celebrated on account of the battle fought there B. C. 42 between the Triumviri Brutus and Cassius (which decided the fate of the republic), after which it was made a Roman *colonia* (*κολωνία*, Acts xvi. 12) with the *jus italicum*; but it obtained its greatest glory as the first city of Europe in which the gospel was preached with great success by Paul (A. D. 53) on his second missionary journey (Acts xvi. 9–40). When it is said (Acts xvi. 12): *ἐκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη τῆς μέριδος τῆς Μακεδονίας πόλις*, this *πρῶτη* evidently designates only its local position (*ἐκεῖθεν*, i. e., from Neapolis), not its political importance. It lies not far from the sea,* and after Neapolis, the port of Philippi, reckoned at that time as in Thrace (VAN HENGEL *Comment. Ep. ad Phil.* p. 4), is the first city reached on coming from Neapolis to Macedonia. The capital of Macedonia was Amphipolis (Liv. 45, 29). Comp. Acts of the Apostles, LANGE'S Series, p. 304. Paul, along with the happy results of his preaching in the conversion of Lydia and the jailor, had suffered many trials there (1 Thess. ii. 2: *προπαθόντες καὶ ὑβρισθέντες*). After probably a short stay at Philippi on his third missionary journey (Acts xx. 1, 2), he remained there somewhat longer on his return, though still not a long time (Acts xx. 6).

[Some of the later commentators (even MEYER, *Comment. über die Briefe an die Philipper*, etc., p. 1, 1859) speak of a village, *Felibah*, as still occupying the ancient site. This is incorrect. COUSINÉRY wrote nearly forty years ago: "*La ville célèbre de Philippi ne renferme aujourd'hui que des animaux sauvages; l'oiseau de Minerva se y régénère au milieu des débris*" (*Voyage dans la Macédoine*, p. 17, tome 2, Paris, 1831). The nearest human habitation at present is a Greek *κατέλμα*, or caravansary, a mile or more from the ruins, though the ancient name undoubtedly still lingers among the peasants of the country. The nearest village is *Bereketli*, several miles distant. The ruins consist principally of the remains of a theatre or amphitheatre on the side of the hill which formed the acropolis of Philippi, mounds of rubbish containing broken columns and fragments of marble, two lofty gateways supposed to have belonged to a colossal temple of the emperor CLAUDIUS, and a portion of the ancient city wall on the east side towards *Kavalla* (Neapolis). Latin inscriptions are still found there, which show that the place

* It is somewhat less, certainly, than 10 miles. The recent French explorers (*Mission Archéologique*) make the distance from 12 to 13 kilomètres, i. e., about 9 Roman miles. From the crags which overlook the road across Symbolum from *Kavalla*, the ancient Neapolis, to the site of Philippi, the traveller has both places in sight at the same time.—H.]

was once occupied by Romans. (See the addition to COLONY in the American edition of SMITH'S *Bible Dictionary*, Vol. I. p. 447.)

The river of which Luke speaks in Acts xvi. 13 is undoubtedly the Gangas or Gangites mentioned by ancient writers (Herod. vii. 113), and said to be known still as Anghista. It is not a permanent stream, but, like many of the so-called rivers (*ποταμοί*) in the East, may be entirely dry in summer, but flow with water in the rainy season. When the writer was there on the 13th of December, 1859, it was a rapid torrent, rushing and foaming over its rocky bed, varying in depth at different points from one and two feet to four and five feet, and covering a bed of about thirty feet in width. The stones at the bottom showed the action at times of a still more powerful current. The channel of this stream is only a few rods beyond the circuit of the city, as indicated by the parts of the wall which still remain. For other information respecting the site of Philippi and its harbor, Neapolis, the present *Kavalla*, see *Bibl. Sacra*, Vol. XVII. 873 ff. It was on the bank of this stream that the Jews or Jewish proselytes assembled for worship (Acts xvi. 13), and hence, as Luke's expression indicates (for we are to read there, *ἐκ πύλης*, *out of the gate* and not *ἐκ πόλεως*, *out of the city*), they had only to pass out of the gate, and would then come at once to the river-side.—H.]

Nearly all the inhabitants of Philippi were heathen, among whom were a few Jews, who did not have even a synagogue, but only a place of prayer (Acts xvi. 13, LANGE'S Series, p. 304), without the city, near the river, where also a few proselytes worshipped with them. Among these undoubtedly the Apostle gained his first converts. The church must have been composed principally of Gentiles. We cannot infer, on sufficient grounds, that the church was wealthy, either from the case of Lydia or the jailor, or from their gifts to the Apostle. Polycarp indeed, in his letter to the Philippians, censures their love of money; but he died A. D. 168 at the age of 86, and wrote his letter at least fifty or sixty years after Paul wrote to the Philippians. During this period great changes may have taken place even in the outward circumstances of the church.*

2. The internal condition of the church was, on the whole, very favorable. The church could not have remained weak, as the Jewish congregation there had been; for it had *ἐπίσκοποι καὶ διάκονοι* (i. 1). It must therefore have been also well regulated. We must not overlook the fact that Paul writes *πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ* (i. 1). This *πᾶσιν* is omitted in his letter to the Colossians, who were known to him, and in his letter to the Ephesians, while in his letter to the Romans, who were as yet unknown to him, and in his second letter to the Corinthians, it occupies a different position. He also not merely salutes *πάντα ἅγιον* (iv. 21), but rejoices in them *all* (ii. 17). In like manner Epaphroditus longs earnestly, not after Philippi merely, but even after them *all* (ii. 26), and is anxious because they have heard of his sickness. More than once, before the Apostle arrived at Corinth, did they contribute to his support (iv. 15, 16), nor did they probably fail to share in the gifts of love which were sent from Macedonia to Corinth (2 Cor. xi. 9), and now again they have forwarded by a messenger their gifts to him at Rome (iv. 10-20). It was this last act, together with the return of Epaphroditus (ii. 25-30), which gave occasion for the letter. They have their trials (i. 29), but remain faithful. Adversaries (*ἀντικείμενοι*) come among them (i. 28), also false teachers (iii. 2 sq.), and enemies to Christ (iii. 18, 19), but it is always evident that they do not come forth from them nor succeed among them. He has no fear of intellectual or doctrinal errors among them, but only calls their attention to the approaching danger. The false teachers are Judaistic, as among the Galatians, but with this difference, that among the latter they had arisen in the church itself, and had met with success, whereas here they had entered the church from without, and had hitherto met with no success. He is obliged indeed to exhort them to harmony (ii. 1-4; iv. 2, 3), to pray for their furtherance in knowledge and experience (i. 9), to warn them against strife and vanity (ii. 3, 4); but not in a tone of accusation or of reproach on account of grievous errors, as in the case of the Corinthians and others. If therefore officiousness or a striving for pre-eminence existed among them, or the conceit of moral perfection (WIESINGER), the rivalry of spiritual pride, which leads one by turns to arrogate to himself or to disclaim Christian perfection (MEYER), the

* POLYCARP charges two members of the Philippian church with the vice of avarice, but exonerates the church as a whole from any participation in their sin. See Prof. LIGHTFOOT'S *Commentary*, p. 63, note 1.—H.]

tinder of this pride, ever ready for the spark, namely, a tendency to excessive self-estimation (SCHENKEL), or ascetic jealousy (DE WETTE), we are to understand this as applicable to single persons, or occurrences, or as pertaining to the natural man, from whom even the true Christian is not freed. Without this view of the case, Paul's high commendation of the Philippians (iv. 1, *χαρὰ καὶ στεφανὸς μου*), the praise awarded to them at the beginning of the letter (i. 3-11), the account of his external condition (i. 12-20), and also of his state of mind (i. 21-26; iii. 7-15), become unintelligible.

§ 6. TIME AND PLACE OF COMPOSITION.

(1) Facts of the letter. According to i. 7, 13-20; iv. 22, it is evident that Paul is a prisoner: that he has freedom and opportunity to preach: that he has been in that situation for some time, and is in such relations with the well-known Prætorium (*τῷ πραιτωρίῳ*) that his person and work have become known throughout that camp (*ἐν ὄλῳ*) and among all the others (*τοῖς λοιποῖς πᾶσιν*) who would here come into question. There is a church there, which is also not without witnesses for Christ, of whom some indeed are "contentious" (*οἱ ἐξ ἐριθείας*), so that we are to think of an important place in which such dissension would be comparatively of little account; and as, finally, the imperial palace (*ἡ Καίσαρος οἰκία*) is there, the place thus variously indicated must be Rome.

Since Paul has been there for some time, he cannot have written this letter in the beginning of his imprisonment, but must have written it towards its close;—an inference which is confirmed by his uncertainty as to whether he will be finally released, or meet with a martyr's death. Hence we conclude that this letter was written at Rome, A. D. 63 or 64, a year after that to the Colossians, and in the spring, which we infer not from *ἀνεβήκατε* (see on iv. 10), but from the return of Epaphroditus, which the opening of the spring navigation rendered practicable. The subscriptions of the Codices from the fourth century and onwards (B. and others at the end) favor this conclusion.

The Church, which divided the letters of Paul into those addressed to churches and those addressed to individuals, arranged them according to their *stichometric* length, and thus our letter stands before Colossians. Only the epistle to the Ephesians, which with its 155 verses contains only six more verses than Galatians (in the *cod. Sin.* however, 48 *στοιχοί*), is placed after Galatians, because in comparison with the latter composition the difference in length was of minor importance. (LAURENT, *Neutestamentliche Studien*, p. 43 sq.).

(2) The following are different views: OEDER (*De tempore et loco epistolæ ad Phil. scriptæ*. ONOLDI, 1731), transfers the letter to the time of Paul's sojourn of a year and a half at Corinth (Acts xviii. 11). But the Apostle was not then in prison, and not in danger of death, as at Rome.

D. PAULUS (1799), BÖTTGER, (*Beiträge*, GÖTTINGEN, 1837), and others, refer the letter to the time of Paul's imprisonment at Cæsarea. BÖTTGER, not without acuteness and learning, founds his argument upon the misunderstood judicial procedure, according to which an appeal must be answered within five or ten days. Maintaining that Paul's imprisonment at Rome, resulting from his appeal to the emperor, could last only five days, he assumes (since Paul was in prison there during two years, Acts xxviii. 30), a second imprisonment, and by a forced explanation understands *τῷ πραιτωρίῳ* (i. 13), and *ἡ Καίσαρος οἰκία* (iv. 22), of imperial edifices out of Rome, and on account of *ἐν τῷ πραιτωρίῳ Ἡρώδου* (Acts xxiii. 35) he places these at Cæsarea. But on this view he does not explain the other indications (above noticed) which point out the time and place of composition, and creates a new perplexity, namely, how Luke (Acts xxviii. 16-23) forgot to mention that Paul was released, and was not imprisoned at Rome until a later period.

§ 7. LITERATURE.

For GENERAL WORKS see the Introduction to Ephesians, § 7.

SPECIAL WORKS.—MELANCHTHON:—*Argumentum Ep. Pauli ad Phil.* (Corp. Ref. XV. pp. 1283-1294).—MUSCULUS:—*Comment.*—AM ENDE: *Ep. ad Phil. Græce, nova versione lat. et annot. perpet. illustr.*, 1789.—HEINRICHS, in *N. T. ed.* KOPPE, vol. VII. p. II. 1826.—RHEINWALD: *Comment. über den Brief an die Philipper*, 1827.—MATTHIES: *Erklärung des Briefes Pauli an die Philipper* 1835.—VAN HENGEL: *Comm. perpet. in Ep. ad Phil.* 1838, (disting-

guished for philological accuracy).—HÖLEMANN: *Comm. in Ep. D. Pauli ad. Phil.* 1839 (too artificial).—RILLIET: *Commentaire sur l'épître de l'apôtre Paul aux Philippiens* 1841.—WIESINGER in OLSHAUSEN'S *Commentary on the N. T.*, vol. 5, 1850, (with fine remarks).—CONR. MÜLLER: *Commentatio de locis quibusdam Ep. ad. Phil.* 1843.—SCHINZ: (of Zürich) *die christliche Gemeinde zu Philippi*, 1833.

On the important passage ii. 5-11, compare especially the following: UMBREIT, in the review of RHEINWALD'S *Commentar in "Studien und Kritiken,"* pp. 593-596.—STEIN, *ibid.* 1837, pp. 165-180. ERNESTI, *ibid.*, 1848, pp. 858-924; 1851, pp. 595-630; and THOLUCK'S *Pfingstprogramm*, 1847: *Disputatio christologica de loc. Paul. Phil. II.* 6-9.

For a practical exposition see, besides those mentioned in the Introduction to Ephesians, [§ 7], which include our epistle, SCHLEIERMACHER: *Predigten über den Brief an die Philipper Werken. 2 Abtheilung, 10 Band, S.* 337-804.—PASSAVANT: *Versuch einer practischen Auslegung des Briefes Pauli an die Philipper*, 1834.—MENKEN: *In Homiletischen Blättern*, 1835, S. 300-419.—KÄHLER: *Auslegung der Epistel Pauli an die Philipper in 25 Predigten*, 1855.

[The following additional works may be mentioned:

IN GERMAN:

1) DR. AUGUST NEANDER: *Der Brief Pauli an die Philipper praktisch erläutert*, with Luther's version corrected by F. Th. Schneider (pp. 1-162; Berlin, 1849). This work is translated by Mrs. H. Conant (pp. 1-140; New York, 1851). The quotations from NEANDER in the pages which follow are to be accredited to this translation.

2) GR. FR. JATHO: *Pauli Brief an die Philipper* (1857).

3) DR. BERNHARD WEISS: *Der Philipper Brief ausgelegt und die Geschichte seiner Auslegung kritisch dargestellt* (Berlin, 1859). An important work for illustrating the relations of the epistle to dogmatic theology.

4) DR. D. SCHENKEL: *Die Briefe an die Epheser, Philipper, und Colosser* (1862).

IN ENGLISH:

1) REV. JOHN TRAPP, A. M.: *Commentary upon the Epistle of St. Paul to the Philippians*, contained in his *Commentary on the New Testament* (edited by Rev. W. Webster, Lond., 1865). Some extracts from this work are given among the Homiletic and Practical remarks.

2) REV. ROBERT HALL, A. M.: *A Practical Exposition of the Epistle to the Philippians*, in Twelve Discourses, delivered at Cambridge in 1801 and 1802. (Stenographic notes, but very full, with reference both to the ideas and the language of the preacher. They are good specimens of pulpit exposition by one of the great masters of sacred eloquence).

3) REV. FR. D. MAURICE: *Epistle to the Philippians*, pp. 549-558, in his *Unity of the New Testament* (1854).

4) WEBSTER AND WILKINSON: *New Testament, with Notes Grammatical and Exegetical*, II. 506-528 (London, 1861).

5) T. B. LIGHTFOOT, D. D.: *St. Paul's Epistle to the Philippians*. A Revised Text, with Introduction, Notes, and Dissertations (London, 1868).

6) PROF. JOHN EADIE: *A Commentary on the Greek Text of the Epistle of Paul on Philippians* (Edinburgh and New York, 1859).

The remarks of Professor Stuart on Philip. ii. 5-8 are in the best style of that eminent interpreter (*Miscellanies*, Andover, 1846).

The older Commentaries of CALVIN, BENIGEL, HENRY, MACKNIGHT, DODDRIDGE, and the later Commentaries of BARNES, BLOOMFIELD, ALFORD, ELLICOTT, and WORDSWORTH, are too well known to be formally cited.

LECTURES ON THE CHARACTER OF ST. PAUL. By the Rev. J. Howson, D. D. (2d ed., London, 1864). The author has drawn some of his finest illustrations from the Epistle to the Philippians. He shows that the heart of the great Apostle, that the distinctively personal traits of his character, are revealed more fully in this letter than in any of his other writings.

The articles on Philippi and Neapolis in HERZOG'S *Real-Encyklopädie* and in SMITH'S *Dictionary of the Bible* may be consulted with advantage on the persons and places mentioned in the Epistle.—H.]

EPISTLE OF PAUL TO THE PHILIPPIANS.*

SECTION I.

I. ADDRESS AND SALUTATION.

CHAPTER I. 1, 2.

- 1 Paul and Timotheus [Timothy],¹ the [omit the] servants of Jesus Christ² [Christ Jesus], to all the saints in Christ Jesus, which [who] are at Philippi, with the
2 [omit the] bishops³ [overseers] and deacons⁴ [helpers]: Grace (*be*)⁵ unto you and peace, from God our Father and *from* [omit *from*] the Lord Jesus Christ.

* Πρὸς Φιλιππησίους. N. ABFSK, *et al.*; DE have πρὸς Φιλιππησίους preceded by ἀρχεται (found also in FG). There are fuller titles, as in the case of the Epistle to the Ephesians.

¹ Ver. 1. [Timotheus occurs in the A. V. seventeen times and Timothy seven times, for Τιμόθεος, in Acts and the Epistles. The anglicized form is the easier one.—H.]

² *Ibid.* Χριστοῦ Ἰησοῦ. NBD E, *et al.*; A is uncertain. FSKL have Ἰησοῦ Χριστοῦ. [LACHMANN, TISCHENDORF, MEYER, WORDSWORTH, LIGHTFOOT and others adopt the former collocation.—H.]

³ *Ibid.* Συν ἐπισκόποις, B, *et al.*; συνεπισκόποις is a correction [and arose probably, says ELLICOTT, from the epistolary style of later times. The A. V. translates this Greek title by "overseers" in Acts xx. 28.—H.]

⁴ *Ibid.* [Instead of "deacons" (διακόνους), as in A. V., BRAUNE renders "helpers" (*Helfern*), but LUTHER "servants" (*Dienern*).—H.]

⁵ Ver. 2. [The Greek has no verb after χάρις. LUTHER, whom BRAUNE follows, omits the copula here. The A. V. in this elliptical form of salutation omits or supplies "be" without any rule. In respect to the nature of the ellipsis, see remarks on Philem., ver. 4 (Vol. VIII., p. 12 b).—H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Paul and Timothy, servants of Christ Jesus.**—(Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ.) See on Eph. i. 1 and Col. i. 1. Timothy is not mentioned here as joint writer of the Epistle (MEYER), for the first person singular immediately follows in ver. 3, and in ii. 19 Paul appears as his director, nor for the sake of honoring him and of securing him greater influence in the church (SCHENKEL). [It has excited surprise that Luke is not named here as well as Timothy, since he was with Paul at Philippi, when the church was gathered (Acts xvi. 11), and was with Paul at Rome shortly before the time when he wrote to the Colossians (iv. 14). It is conjectured that some unknown exigency may have called him away from Paul just at the time when he wrote this epistle.—H.] The designation *servants* (δούλοι) marks their common relation to the Lord of the church, and corresponds to the familiar character of the epistle, as well as its object, which was to express his thanks for the supplies sent to him from Philippi. The church has by this act served not merely Paul and Timothy, but the Lord whose servants they are. BENGE: *Familiarius scribit ad Philippenses, quam ad eos, ubi*

se apostolum nominat. Sub hoc prædicato communi discipulum Timotheum mediate vocatum sibi humanissime adjungit, qui recens Paulo adjunctus Philippos venerat (Acts xvi. 3-12).—[We certainly miss here Paul's customary official title of Apostle, omitted elsewhere only in his two earliest Epistles, namely, those to the Thessalonians, and that to Philemon, which relates to a private matter. We are to attribute this, says SCHENKEL (*Briefe an die Epheser, etc.*, p. 112), not to his courteous regard for Timothy, for he assumes the title in Col. i. 1, where, as here, he associates Timothy with himself; but to the almost purely personal occasion of the letter, and its tone of familiarity, which naturally left out of view his official position. Besides, no one here at Philippi had assailed his apostolic authority, and hence he had no reason for giving prominence to his official dignity.—H.]—**To all the saints in Christ Jesus, who are at Philippi.**—Comp. Eph. i. 1. Πᾶσι τοῖς ἁγίοις, comprises all the members of the church. It is worthy of notice that this "all" recurs again and again, as in i. 4, 7, 8, 25; ii. 17, 26; iv. 22. We are to attribute this to the orderly condition of the church, which rendered exceptions unnecessary; not to the ardor of his love (MEYER), or his impartiality with respect to the disagreement (iv. 2, 3) which existed in the church (DU WETTE), or by way of emphasis with respect to

his more confidential friends, for whom chaps. iii. and iv. are intended (HEINRICH), or because he would include also those who had not contributed to his support (HENGEL). On τοῖς οὖν ἐν Φιλιππίαις see Introduction, § 5, and on Eph. i. 1, and Coloss. i. 1.—**With bishops and assistants**—σὺν ἐπισκόποις καὶ διακόνους. The ἐπισκοποι are the πρεσβύτεροι (Acts xx. 28), ποιμένες (Eph. iv. 11), the presbytery. At the head of the church stood, therefore, not one bishop, but several elders. Concerning the διάκονοι see Acts vi. 1, 2; 1 Tim. iii. 8, 9. *Illi tum interna, hi externa curabant proprie* (1 Tim. iii. 2, 8), *nec tamen hi non interna, neque illi non externa.* *Hæc una ad Philippenses epistola ita inscribitur, ut cum emphatica paraphrasi conjungatur mentio episcoporum et diaconorum* (HENGEL). Paul indicates that as the individual members are united to each other (πάσι), so the church with its officers forms a living, beautiful unity, as evinced also by the contribution sent to the Apostle and collected in the church by its officers. More remote, if at all involved, are the supposed references to the fact that it was a regularly constituted church (RHEINWALD), which is not to be presumed as true only of the one at Philippi; to the recognition of officers in the church (WIESINGER); to the special zeal of the bishops and deacons (MATTHIES); to Epaphroditus, as one who belonged to the ἐπισκόποις (GROTIUS, *et al.*), or to the fact that the collection came from the members of the church, without its having an official character (SCHENKEL).

Ver. 2. **Grace (be) unto you and peace, from God our Father and from the Lord Jesus Christ**, Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.—This accords with Eph. i. 2, which compare.

DOCTRINAL AND ETHICAL.

Comp. on Eph. i. 1, 2, and Col. i. 1, 2.

1. Paul comprises under δούλος Χριστοῦ Ἰησοῦ the relation of both Timothy and himself as servants. So great and glorious is their Master that before Him all distinctions in rank and importance vanish. These distinctions are authorized, and yet care is to be taken that they be not overstrained, or hierarchically established, or abused. It is one thing for the Apostle in his humility to associate himself with his assistant, and quite another for the latter to arrogate to himself an equality with the former.

2. The Apostle in the first place distinguishes between the church and its servants; but, secondly, he does not separate the two, so that the servants stand exalted above the church, but places them in the church, from which they are taken, and for which they are employed. Thirdly, he distinguishes also the different servants of the church, and names some ἐπισκοποι and others διάκονοι, without stating any thing more definite in regard to them, except that the

former are employed especially in the training and instruction of the Church, the latter in the care of the poor and sick. But, fourthly, he unites these together as belonging to one body and subordinate to one head. Fifthly, he speaks of a single church as having not merely διάκονοι, but also ἐπίσκοποι, so that we do not discover here the beginning of the Episcopal system, but find rather a college of presbyters at the head of a single congregation.

HOILETICAL AND PRACTICAL.

Comp. on Eph. i. 1, 2; Col. i. 1, 2.

Be not confused by the distinctions among men, nor in the presence of them, that thou mayest clearly recognize the common position of all before the Lord. But do not, on account of this equality in His sight, despise the distinctions which He has appointed. Thou who art more highly honored, follow Paul; and thou who art less elevated follow Timothy. The pastor is not lord over the church which has a claim upon him and his office. The church may have stronger grounds of complaint against him than he against the church.

STARKE:—One must not seek for saints in heaven only, but find them already upon earth. He who does not become a saint here will not be one there.

RIEGER:—Paul places himself here by the side of his young co-laborer, Timothy, that others also may feel a well grounded confidence in him. The kingdom of Christ is throughout a kingdom of love. No one there desires to be alone, or misuses his gifts and advantages for the injury or depreciation of another, but, on the contrary, every one desires to lift up the younger and weaker ones, and to draw them after him. The welfare of the church is the main work. Bishops and servants are appointed to care for its interests and to maintain good order in it.

SCHLEIERMACHER:—When we say "peace," we know that it is the deepest, grandest, expression of our hearts for the soul's true welfare.

[ROBERT HALL:—"Peace," ver. 2. This was the term in which the primitive Christians were accustomed to salute each other in the common meetings, and in the streets, and market places. This was sanctified by Jesus Christ. He said: "My peace I leave with you, my peace I give unto you, not as the world giveth give I unto you (by compliment, *etc.*): let not your heart be troubled, neither let it be afraid." They were accustomed to express all this by the term peace; and the best thing we can wish for our fellow-Christians and for ourselves is, that "peace may be multiplied."—H.]

SCHENKEL:—The true importance of the office in its relation to the church: (1) as an office in the church; (2) as an office from the church; (3) as an office for the church.

SECTION II.

Situation and Labors of the Apostle at Rome.

CHAPTER I. 3-26.

(1) *The Apostle's gratitude and joy before God on account of the church* (i. 3-11).

After joyful thanksgiving for the fellowship of the church in the gospel (3-5), and the expression of his confident hope that God will make it perfect (6-8), he offers a fervent prayer for them (9-11).

3, 4 I thank my God upon every [all] remembrance of you, Always in every prayer
5 of mine for you all making [the] request [prayer] with joy, For your fellowship in
6 [unto] the gospel from the first¹ day until now; Being confident of this very thing that
he which [who] hath begun [began] a good work in you will perform [complete] it un-
7 til [up to] the day of Jesus Christ;² Even as it meet [just] for me to think this of you
all, because I have you in my heart; inasmuch as both in my bonds and in the defence
and confirmation of the gospel ye all are partakers of my grace [of the grace with
8 me]. For God is my record [witness]³ how greatly I long after you all in the bow-
els [heart] of Jesus Christ. And this I pray, that your love may abound yet more
10 and more in knowledge and in [omit] all judgment [discernment or experience]; That
ye may approve things that are excellent [or, prove things that differ]; that ye
11 may be sincere [pure] and without offence till [unto] the day of Christ; Being
filled with the fruits [fruit] of righteousness which are [is]⁴ by [through] Jesus
Christ,⁵ unto the glory and praise of God.

¹ Ver. 6. [A few of the oldest MSS. insert *τῆς* before *πρώτης*. Some copyist may have thought it necessary, but the grammar does not require it. See the exegetical remarks.—H.]

² *Ibid.* [Instead of *Ἰησοῦ Χριστοῦ* (T. R.) some copies invert the order as in ver. 1 (LACHMANN, ELLICOTT, TISCHENDORF, ALFORD). The evidence seems not to be conclusive.—H.]

³ Ver. 8. [MEYER, TISCHENDORF and others, reject *ἐστίν* in *μου ἐστίν* of the T. R. The omission, on the whole, is very doubtful. See ELLICOTT's statement of the testimony.—H.]

⁴ Ver. 11. *Καρπὸν δικαιοσύνης τῶν* in *Σ A B* (which last, however, omits the article *τῶν*) and many others. The plural *καρπῶν*—*τῶν* is not duly attested. [The A. V. therefore requires correction here.—H.]

⁵ *Ibid.* [Whether the order here is Jesus Christ or Christ Jesus, with the present evidence, is uncertain.—H.]

EXEGETICAL AND CRITICAL.

Ver. 3. I thank my God (*εὐχαριστῶ τῷ θεῷ μου*). Exactly like Rom. i. 8; 1 Cor. i. 4; Phil. 4. Comp. Col. i. 3.—**Upon all [or the whole] remembrance of you.**—*Ἐπὶ* states the ground or basis (*πάσῃ τῇ μνηίᾳ*) on which the thanksgiving rests. This remembrance of Paul extends through his life; he contemplates it as one, as a whole. LUTHER well says: "As often as I think of you." See WINER's *Gram.* pp. 110, 392.* MEYER, urging the force of *τῆς* with the article, explains: My remembrance of you is entirely and throughout connected with thanksgiving to God; and SCHENKEL: So far as he remembers them. These explanations are wrong; for the thanksgiving and the supplication go together. Still less can *ἐν* be *gen. subj.*, as if Paul were giving thanks for their remembrance of him (BRETSCHNEIDER). Further, *μνηία* is not=mention (WINER, VAN HENGEL), as in *μνηίαν ποιῆσθαι* (Rom. i. 9; Eph. i. 16; 1 Thess. i. 2; Phil. 4). Comp. *μνηίαν ἔχειν* (1 Thess. iii. 6; 2 Tim. i. 3).

* [The reference here and elsewhere is to the translation of the seventh edition of WINER's *Grammar of the Idiom of the New Testament*, revised and edited by Prof. J. HENRY TRAYER (Andover, 1869).—H.]

Ver. 4. **Always in every prayer of mine for you all** (*πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν*). In Rom. i. 8 we have *πάντων ὑμῶν*; in 1 Cor. i. 4, *πάντοτε περὶ ὑμῶν*; and in Eph. i. 16, only *ἐπὶ τῶν προσευχῶν μου* after *οὐ πάνομαι*. Here, after *πάσῃ τῇ μνηίᾳ* (ver. 3) we have the idea of totality repeated three times: *πάντοτε, πάσῃ, πάντων*. *Latium erat cor Pauli* (BENGEL), by his joy in the church.—This clause is to be joined with the following: **Making the prayer with joy** (*μετὰ χαρᾶς τὴν δέησιν ποιούμενος*). [The article before *δέησιν* recalls *δεήσει* as the prayer in each instance which he offers in their behalf.—H.] *Πάντοτε* in the preceding clause shows that his thankfulness goes hand in hand with his constant prayer, and *ἐν πάσῃ δεήσει* that his prayer for the church, and indeed for all its members, never ceases; while here in *μετὰ χαρᾶς* we have his frame of mind disclosed to us, and the prayer noted as a fact. It is peculiar to this place. THEOPHYLACT: *τὸ μετὰ χαρᾶς μνησθῆναι σημεῖον τῆς ἐκείνων ἀρετῆς*. BENGEL: *summa epistolæ: gaudeo, gaudete! Nam perpetua gaudii mentio* (ver. 18 ff.; ii. 2, 19, 28; iii. 1; iv. 1, 4). *Proces imprimis gaudium animat*. For *δέησις* and *προσευχή* see on Eph. vi. 18. It is incorrect to join *πάντοτε* (WIESINGER), or *ὑπὲρ πάντων ὑμῶν* (HÖLEMANN), with *εὐχαριστῶ* (ver. 3). It is wrong also to make the participial clause parenthetical (HEINRICHs). [Taking this verse

and the preceding one together, we have then three steps in the development of the thought: First, the apostle never remembers the Philip-pians but with thanksgiving; secondly, he remem-bers them in fact as often as he prays; and, thirdly, this remembrance of them was always a source of joy to himself, as well as a cause of thanksgiving to God.—H.]

Ver. 5 brings forward the cause of his thanks. —**For your fellowship unto the gospel.**

—'Επί with the dative (preceded by εὐχαρισ-τεῖν) quite often indicates the object of the thanks-giving (1 Cor. i. 4). See WINER'S *Gram.* p. 393.

—Τῇ κοινωνίᾳ ὑμῶν represents the fellowship of the Philip-pians as already existing, and not now as first to be prayed for, and the object of this fel-lowship is the gospel (εἰς τὸ εὐαγγέλιον). Κοινωνία is found without the *gen. obj.* in Gal. ii. 9 and in 2 Cor. ix. 13, where we have also εἰς αὐτοῖς, analo-gous to κοινωνεῖς εἰς λόγον (iv. 15). The article is not repeated before εἰς εὐαγγέλιον, because it ap-pears as one conception, gospel-fellowship. The connection of this clause with the participle is in-correct (CALVIN, *et al.*), for we expect here a statement of the ground of his thanksgiving, and τὴν δέσπιν has already been defined as ὑπὲρ ὑμῶν. It is wrong also to take κοινωνία actively, as *sup-port, contribution* (ESTIUS, *et al.*), as in Num. xv. 26 (κοινωνίαν τινὰ ποιῆσθαι), Heb. xiii. 16 (εὐποτίας καὶ κοινωνίας), where the context demands that meaning; to refer it to their fellowship with Paul (CHRYSOSTOM, VAN HENGEL), for μετ' ἐμοῦ (1 John i. 3) is wanting; to regard it as ἀγάπη ὑμῶν in ver. 9 (MEYER); to refer it to the fellowship of the Philip-pians with other Christians (WIES-INGER); or to render it: *quod evangelii participes facti estis* (GROTIUS, *et al.*). —**From the first day until now,** ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν, marks with emphasis this well-tried fellowship of faith and love as existing from the first preaching of the gospel among them (Acts xvi. 13) until the moment of Paul's writing the letter. [The church at Philippi had existed now about ten years. Among the proofs of this spirit of fellowship and zeal for the gospel (though not limiting himself to them) Paul no doubt had more or less distinctly in view the supplies which the Philip-pians had sent to him; first, once and again at Thessalonica, soon after his first departure from them (iv. 16), and still more re-cently at Rome, by the hand of Epaphroditus (iv. 18). Nothing but the want of an opportunity on the part of the Philip-pians to transmit their gifts, had prevented his receiving still others during the intermediate period (iv. 10). The re-corded instances of their liberality, therefore, might well be mentioned as characteristic of their later history as a church. The article before πρώτης is unnecessary, the ordinal being suf-ficiently definite by itself. See WINER'S *Gram.* p. 124.—H.] It is incorrect to connect *from the first day, etc.*, with εὐχαριστῶ (BENGEL), or with πεποιθώς (MEYER). The aim is to characterize the fellowship, but not the thanksgiving or con-fidence of the apostle.

Ver. 6. The apostle is confident (πεποιθώς) that God will still work for them and in them. This participle marks his confidence as antecedent to the εὐχαριστῶ. *Hæc fiducia nervus est gratiarum actionis* (BENGEL). Αὐτὸ τοῦτο

shows that his confidence rests upon God and nothing else (Eph. vi. 18, 22; Col. iv. 8). —**That he who began a good work in you will complete [or finish] it,** ὅτι ὁ ἐναρξά-μενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπέτελεσει. Without doubt God is meant (ii. 13), and ἐν ὑμῖν is *in animis vestris* (ii. 13), while the context requires us to think of all the members of the church as addressed (vers. 4, 7). Comp. Gal. iii. 3; 2 Cor. viii. 6 (var. προενήρξατο). To explain it as meaning "among the Philip-pians" (HÖLE-MANN) is against the context. Not only the context, but Paul's doctrine forbids us to un-derstand "every good one" with ὁ ἐναρξάμενος (WAKEFIELD). By ἔργον ἀγαθὸν is meant not "the good work" (LUTHER), but the κοινωνία ὑμῶν εἰς εὐαγγέλιον (ver. 5), a work which is not finished at a single blow, but is carried forward through a gradual development from step to step, through many a fluctuation and danger from within and without, to be made complete in eternity. BENGEL: *Initium est pignus consummationis. Ne homo quidem temere aliquid incipit.* —**Up to the day of Jesus Christ,** ἄχρις ἡμέρας Ἰησοῦ Χρισ-τοῦ. The day of the Lord's coming for judgment is meant (ver. 10; ii. 16; 2 Cor. i. 14). The nearness of the day is not indicated (MEYER), or the day of each one's death intended* (ESTIUS, *et al.*). —**Even as it is just for me to think this of you all.**—Καθὼς gives the reason for the subjective confidence in the objective fact (Eph. i. 4). 'Εστὶν δίκαιον ἔμοι τοῦτο φρονεῖν de-scribes this confidence, which extends to each in-dividual (ὑπὲρ πάντων ὑμῶν), as a duty and obliga-tion which he owes to his readers (vers. 4, 8; Eph. vi. 1; Col. iv. 1). To withhold it seems to him a wrong against them (BENGEL: *justas invenio causas*). —**Because I have you in my heart**—διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμῶν. The context demands με as the subject; with this agrees the sing. καρδίᾳ. See WINER'S *Gram.*, p. 329. It is contrary to the order of the words, as well as to the context, to take ὑμῶν as subject (AM ENDE, FLATT, *et al.*). He has them in his heart, because he is separated from them. This cer-tainly shows his deep, abiding affection for them. But this again would be only a subjective mat-ter, like his confidence. Hence what follows is to be closely joined with it: He has them in his heart, and loves them as sharers of the grace of God.—**Inasmuch as both in my bonds and in the defence and confirmation of the gospel, ye all are partakers of my grace**—lit., *grace with me; ἐν τε τοῖς δεσμοῖς μου καὶ ἐν*

* [ALFORD (*in loc.*) supposes Paul to assume here "the nearness of the coming of the Lord." But that view is apparently inconsistent with 2 Thess. ii. 2; for the Apostle there declares this opinion (which some had falsely imputed to him) to be unfounded and without sanction in any thing that he had said or written. If at that early period (2 Thess. being the second of all his extant Epistles) Paul did not entertain but definite expectation, much less should we ascribe it to him after the lapse of so many years, during which this visible coming of Christ had been delayed. The reason why Paul refers here to a more distant event, instead of saying that God would strengthen the Philip-pians and enable them to persevere to life's end, may be that the day of one's death co-incides so essentially in its moral consequences with the Lord's final advent, and hence was habitually near (as it should be to us all) to the feelings and consciousness of the first Chris-tians. On this topic see remarks of the writer in his *Commentary on the Acts*, pp. 80–82 (revised ed.). See also ELLICOTT'S notes on Phil. i. 6, in opposition to ALFORD'S view.—H.]

τῇ ἀπολογία καὶ βεβαίωσει τοῦ εὐαγγελίου συγκοινωνοῖς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. The nerve of the argument lies in συγκοινωνοῖς μου τῆς χάριτος πάντας ὑμᾶς ὄντας; πάντας ὑμᾶς corresponds to ὑπὲρ πάντων ὑμῶν, and they are all characterized as fellow-partakers (συγκοινωνοί) with the Apostle in the grace of God. The pronoun μου depends in sense upon σὺν, τῆς χάριτος upon κοινωνοῖς; they share with Paul in the same grace, which he has received. [For the dependence of the two genitives on συγκοινωνοῖς (comp. also ii. 25, 30), see WINER'S *Gram.*, p. 191—H.] The context (vers. 6, 7), defines it as the grace of God mediated through the gospel, i. e., salvation and blessedness in eternity. It is thus not suffering for the gospel (v. 29, 30), as MEYER thinks, or merely *gratiosa evangelii donatio*, (HÖLEMAN), or the apostolic office upheld and made more efficient by the liberality of the Philippians (STORR, AM ENDE), gratitude—i. e., to them (RILLIET), or *gaudii* (Vulg.), [which seems to rest on the assumed reading, *χαρὰς*.—H.]. The importance of this co-partnership is the greater on account of Paul's situation at the time. Hence he characterizes the situation under two aspects before he speaks of their personal relation to each other: ἐν τοῖς δεσμοῖς μου and ἐν τῇ ἀπολογία καὶ βεβαίωσει τοῦ εὐαγγελίου. The first expression refers to his imprisonment, and the second to his work as a prisoner, embracing his labors both in opposition to adversaries, and for the confirmation of Christians (Acts xxviii. 23). It is not therefore merely his judicial defence that is meant (VAN HENGE), or his general Christian activity alone (WIESINGER), but both together. It is incorrect also to regard the last two substantives as ἐν διὰ δυοῖν (HEINRICH), or to separate τοῦ εὐαγγελίου from ἀπολογία, and to refer this last only to his person (ESTIUS), since neither ἐν, nor the article before βεβαίωσει, is repeated. The explanation which makes the two entirely synonymous (RHEINWALD) has as little in its favor as that which makes the one a defence by word, the other a confirmation by act (ERASMUS). The most natural connection is with ὑμᾶς συγκοινωνοῖς—ὄντας and not with ἔχειν ἐν τῇ καρδίᾳ (CHRYSOSTOM, also MEYER). [We prefer with CHRYSOSTOM, NEANDER, DE WETTE, MEYER, ALFORD, and others, to connect the words in question with what precedes, and not so closely with what follows. Nothing surely could be more pertinent here as a proof of Paul's affection for the Philippians (ἔχειν—ἡμᾶς), than to say, that not all his trials and anxieties as a prisoner at Rome, and not all his arduous labors in the church and for the conversion of sinners, could divert his thoughts from them or interrupt or weaken at all his attachment to them. This view of the connection, too, better explains the solemn appeal in μάρτυς—ὁ θεός, which (note the γάρ, ver. 8) seems too impressive to be referred merely to διὰ τὸ ἔχειν—ἡμᾶς.—H.] To infer from vers. 29, 30, that the bonds and the defence and confirmation of the gospel were common to Paul and the Philippians, (SCHENKEL) is not permitted either by δεσμοῖς μου, or by πάντες.

Ver. 8. For God is my witness, μάρτυς γάρ μου ὁ θεός. Comp. Rom. i. 9. He would confirm here his declaration that he has them in his heart. [His earnest desire to see the

Philippians was both a proof and a consequence of his earnest affection for them.—H.].—How I long after you all.—Ὡς shows the degree, the prep. in ἐπιποθῶ, the direction of the ποθεῖν, ii. 26; 1 Thes. iii. 6; 2 Tim. i. 4. The object of ἐπιποθῶ is πάντας ὑμᾶς, none being excepted. Observe the energetic repetition of the πάντας.—In the heart of Jesus Christ, ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ, characterizes the ἐπιποθεῖν of Paul. Σπλάγχνα, σπλῆν, viscera, is the physical designation of the inmost seat of the affections, of the emotional life in the soul (Col. iii. 12: οἰκτιρῶν; Luke i. 78: ἐλπίου); hence ἐν local. BENGE explains it well: *In Paulo non Paulus vivit, sed Jesus Christus; quare Paulus non in Pauli, sed Jesu Christi movetur visceribus. Nexus hic est: ego vos tamquam consortes gratiæ in corde meo habeo* (2 Cor. vii. 3) *atque desidero, neque id affectu naturali, sed pietate Jesu Christi, inde persentisco eodem erga vos affectu esse ipsum potius dominum, qui rem a principis ad suos exitus est deducturus.** See ἔμοι γὰρ τὸ ζῆν Χριστός, in ver. 21, and comp. ζῆ ἐν ἔμοι Χριστός (Gal. ii. 20). WINER'S *Gram.* p. 189. It is incorrect to regard ἐν as the rule or norm, (RILLIET), for it is not—κατά; or to explain the genitive as, *in animo penitus affecto, ut animus fuit Christi.* (VAN HENGEL). It is incorrect to join the word with ὑμᾶς, and to supply ὄντας (STORR). We are to reject every such weakened explanation as *amore vere Christiano* (GROTIUS), or *digna Jesu Christi affectione* (CASTALIO).

Ver. 9. And this I pray.—To the prayer of thanksgiving in vers. 3, 8, καὶ adds further, the fact that he prays, and what he prays for, in behalf of the church (τοῦτο προσέχομαι). The subject or contents of this prayer are first stated with emphasis, and therefore placed in connection with the subject and ground of his thanks; hence not προσέχομαι τοῦτο. It is not true that καὶ connects what follows with ver. 8, and joins still another act, i. e., προσέχομαι, with μάρτυς μου ὁ θεός, ὡς ἐπιποθῶ. (RILLIET).—That your love may abound yet more and more.—Ἥνα points out the direction, purpose, of the prayer, and so the contents, purport of it. Comp. Eph. i. 17; Col. i. 9. Ἡ ἀγάπη ὑμῶν ἐστὶ μᾶλλον καὶ μᾶλλον περισσέη, pre-supposes this love to be already existing, and that in no small degree, like ἡνα πληρωθῆτε. Col. i. 9. BENGE: *Ignis in apostolo nunquam dicit, sufficit.* Love of the church is meant, which, as shown by the cause of his joyful thanksgiving (ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ver. 6), and by the ground of his confidence and longing (συγκοινωνοῖς μου τῆς χάριτος, ver. 7), is more exactly defined to be Christian love. It is therefore neither merely love towards one another (MEYER), nor works of love for the cause of the gospel (SCHENKEL), nor love to the Apostle (CHRYSOSTOM, et al.), nor to God and Christ (CALOV), although all these are involved. The accumulative, ἐστὶ μᾶλλον καὶ μᾶλλον, marks the earnestness of the supplication. Comp. πολλῶ μᾶλλον κρείσσον, ver. 23. Περισσέη indicates an increase of this love of the church

* [Did I speak of having you in my heart? I should rather have said that in their heart of Christ Jesus I long for you.] A powerful metaphor describing perfect union. The believer has no yearnings apart from his Lord; his pulse beats with the pulse of Christ; his heart throbs with the heart of Christ (LIGHTFOOT).—H.]

above the ordinary measure of its possession. (Comp. 1 Thes. iv. 1, 10, *περισσεύειν μάλλον*).—How that shall take place is shown by what follows: **In knowledge and in every perception, or discernment**, *ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει*. The first (see Eph. i. 17) is a more perfect knowledge of the truth in contrast with a knowledge which is defective, uncertain, confused; and therefore an intellectual act and intensive. The other (*αἰσθήσει*, here only in the N. T.) is the perception by the mind or senses of what takes place or exists around us; here in its ethical sense as opposed to a weak judgment, to inexperience, inconsiderate conduct, and, having to do with the entire range of man's acts and relations, is therefore *extensive*, on which account also *πάσῃ* (=every form of) is added. [This faculty (*αἰσθήσει*), as WORDSWORTH remarks, is that delicate tact and instinct which almost intuitively perceives what is right, and almost unconsciously shrinks from what is wrong.—H.] Both of these, the theoretical knowledge and the ethical tact, belong and go together. The prep. *ἐν* marks each as the sphere, or element, in which the increase of love is to take place. The progress is also a natural one, from knowledge to knowledge, from experience to experience, each promoting the other. Comp. Col. ii. 7. It is incorrect to deny here an increase of love, as if that were already complete (MEYER), or to find that the Philippians were not wanting in love, but in knowledge, their zeal being still *οὐ κατ' ἐπίγνωσιν* (Rom. x. 2), i. e., blind, indiscriminating, liable to error (SCHENKEL).

Ver. 10. **That ye may prove things that differ**.—*Εἰς τὸ δοκιμάζειν* denotes the immediate end of the *περισεύειν*. It is in practice, the conduct of life that we are to prove *τὰ διαφέροντα*. As the senses are to be exercised, *πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ* (Heb. v. 14), so here love should increase in knowledge and experience, that we may prove the things in regard to which we are to decide or act. *Δοκιμάζειν* means to test, distinguish the genuine from the spurious (*χρυσίου*, 1 Pet. i. 7), to distinguish between things which are different (*τὰς καρδίας ἡμῶν*, 1 Thess. ii. 4; *πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε*, v. 21), or between men who differ (1 Tim. iii. 10). The things which experience presents to us are different in degree as well as kind. *Non modo prae multis bona, sed in bonis optima*. (BENGEL). The rendering *ut probetis potiora* (Vulg., et al.) is incorrect.—The purpose of this increase of love is: **That ye may be pure and without offence unto, or against the day of Christ**. *ἵνα* points out the direction of the prayer for the increase of their love. A firm decision for the good follows a correct judgment respecting what is good and evil. The knowledge and experience brought into activity lead to a certain condition and conduct (*ἦτε*): *ἑilikρινεῖς καὶ ἀπρόσκοποι*. The first (Grimm, *Clavis* s. v: *ab. εἰλη* s. *ἐλῆ*, *splendor solis, et κρίνω, qui ad solis lucem explicatus et examinatus purus deprehenditur*,* *ex aliorum conjectura ab εἰλος, εἰλεῖν, vo-*

tubile agitatione secretus et purgatus) elsewhere only in 2 Pet. iii. 1, is positive, internal; the second, negative, outward, as referring to persons and relations; hence active, as in 1 Cor. x. 32, while in Acts xxiv. 16, it is passive. We are to look here not to the church or the world, not to the present or the past, but to God who *ἐπιτελέσει ἄχρις ἡμερᾶς Χριστοῦ Ἰησοῦ* (v. 6); hence *εἰς ἡμέραν Χριστοῦ, against, for the day of Christ* [not until, A.V.] in which this character will be made manifest. They should prepare for this as their great aim (see ii. 16; Eph. iv. 30).—**Being filled**, *πεπληρωμένοι*. The passive refers to what has been experienced or attained, and the perfect to the continued effects of this experience, and thus the participle characterizes the *ἦτε ἑilikρινεῖς καὶ ἀπρόσκοποι*.—**The fruit of righteousness which is by or through Jesus Christ** (*καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ*). The *acc.*, as in Col. i. 9, points out that with which they are filled. The *sing. καρπὸν* marks the harmonious unity, as Gal. v. 22. Comp. v. 19; Rom. vi. 22; James iii. 18. The gen. *δικαιοσύνης* indicates the cause, source. The omission of the article makes it a single conception: righteousness-fruit, more strongly descriptive of the character of the fruit: this fruit is itself righteousness in its very nature. Hence we must not think here of justification (HÖLTMANN). But this fruit of righteousness is not produced by the unaided strength of the Christian without the mediation of Jesus. See Eph. iv. 7, 8; Gal. ii. 20, iii. 22. This truth humbles us because it rebukes self-exaltation, but makes us rejoice also because it shows how glorious this fruit is.—**Unto the glory and praise of God** (*εἰς δόξαν καὶ ἑπανοὴν Θεοῦ*) is an addition to *πεπληρωμένοι*. Comp. Eph. i. vi., 12, 14. Such fulness is of itself the glory of God, because it shows His excellence, and leads to His praise, because men declare it in every way. ["Herein is my Father glorified," says Christ, "that ye bear much fruit; so shall ye be my disciples" (John xv.).—H.]

DOCTRINAL AND ETHICAL.

1. The salvation of individuals is the chief topic of this section, viewed however not theoretically, but practically, in its relation to a living body of Christians. It is a work, a good work, (*ἔργον ἀγαθόν*), wrought in the individual (v. 6: *ἐν ἑμῶν*), in whose inmost personality it is accomplished. Hence in its first province it is a human work.

2. In its nature salvation is righteousness, the fruit of which appears in the life (ver. 11: *καρπὸν δικαιοσύνης*), and love (ver. 9: *ἡ ἀγάπη ἡμῶν*), which is self-sacrificing. Hence it is opposed to self-seeking and self-will, and is fellowship with God, Christ, and the brethren. It is, then, in its next effect, a social work.

3. The source of salvation is to be sought in God alone (ver. 6: *ὁ ἐναρξάμενος*) without any merit or worthiness on the part of the subject who needs salvation, and is capable of receiving it, so that he is only the object, the recipient, of the blessing (*συγκοινωνοὺς τῆς χάριτος*, ver. 7). Hence in its beginning it is a divine work, which excludes as well the *αὐτεξούσιον* of the Greek Fathers, especially Clements and Origen, as it does

*The above is the generally received etymology. But some derive *ἑilikρινεῖς* from *εἰλη*—*ἀλη*, *band*, 'troop,' and *κρίνω*, 'to separate,' and hence *gregatim*, 'distinct,' 'unmixed.' HESYCHIUS defines: *ἑilikρινεῖς* τὸ καθάρην καὶ ἀμύγας ἑτέρου. LIGHTFOOT adopts this derivation. ELLICOTT prefers the second of the views mentioned in the text (see *in loc.*).—H.]

Pelagianism, denying the transmission of sin (which Socinianism warmed again into life), and Semi-pelagianism (which Arminianism revived), weakening the conviction of this sinfulness in conformity with its idea of universal grace.

4. Nor in its entire progress is this less a work of God who does not draw back where He has put His hand, who, in the realm of creation and of redemption, in all His works in nature, and in the lives and hearts of men, is ever present, not only as a witness (*μάρτυς μου ὁ θεός*, v. 8) but to complete also (*ἐπιτελέσει*, ver. 6), what He has begun.

5. The work of salvation is mediated, objectively, through the person of Jesus Christ (ver. 11), the preaching of the gospel (ver. 5), and supplication. With regard to the *how* nothing more definite is here said, because it does not come into question.

6. The subjective mediation is indicated under different aspects, (*a*) Christ, He who is preached coming near to us in the preaching, and received in us by His word, becomes our life, His heart our heart, His pity our pity, so that we love with Him, with His heart, with His love (ver. 8: *ἐν συμπάσῃς Χριστοῦ ἡ ζωὴ*); (*b*) He who does not resist Him, receives His strength and gifts, so that by means of these he works in turn; won for Him, drawn to Him, united with those who are like-minded, he lives, and acts, and walks in love (ver. 9: *ἡ ἀγάπη ὑμῶν* ver. 5: *ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον*); (*c*) Personal activity is not excluded, but called forth (vers. 9-11), self-exaltation is destroyed, and Synergism has no place here.

7. Love, combined with an active faith, is the central force which penetrates the inmost personality, directs the life, and goes forward step by step towards its perfection. This progress shows itself in a two-fold way: *a*) Internally, the Christian becomes intellectually more intimate with God and with His thoughts (*ἐπιγνωσις*). Love thus becomes clearer, deeper, stronger. It increases in knowledge, grows in that and with that. As an ethical effect, also, the love perceives, experiences, feels (*πάσα αἰσθησις*), the power of the kingdom of God with its manifold ordinances, and richly endowed membership. It thus becomes stronger, fuller, riper. It increases in experience, grows in that and with that. Thus Christians come to a surer judgment respecting the things which are about them, and concern them (*εἰς τὸ δοκιμάζειν τὰ διαφέροντα*) within and without, good and bad. The result is *purity* (*ἐλευκρίσεις*). *b*) Externally, love acts spontaneously, without calculation, with nice moral tact, with tender conscientiousness, giving no offence, (*ἀπρόσκοποι*). The eye ever directed to the end (*εἰς ἡμέραν Χριστοῦ*) animates this love thus progressive to the final day (*ἄχρις ἡμέρας Χριστοῦ*). Pantheistic necessity, all physical compulsion in the Christian's progress, are excluded. Our moral responsibility remains entire.

8. Love in two respects is an object of the Apostle's joy. It actuates all, one as well as another (ver. 7 *a*, and 7 *b*, 8), and redounds to the honor of God (ver. 11). First, though there is a difference in the strength, purity, breadth, and capacity of this love, from Lydia (Acts xvi. 14, 15) and the jailer (*ib.* 30-34) down to the weakest member, the fellowship between them is not

disturbed. Every one looks upon the other with humility, and without envy, and cleaves to him. Secondly, the majesty of love becomes manifest, while gratitude for God's gifts is shown in word and work.

9. It is instructive to observe how the Apostle demeans himself here. He is thankful for what is given or done to him; God's act is final; his own doing is as nothing. He rejoices in spite of his imprisonment, since the internal welfare and the salvation of the church are of more importance to him than his own outward suffering. He is full of confidence, for, amid all the dangers to which the members of the church are exposed, from flesh and blood, as well as from the world about them, he has cast his cares upon Him who is greater than he that is in the world, and greater than his own heart. (Comp. 1 John iii. 20; iv. 4). He prays for them heartily, as well as confidently. Without pride of office, without selfishness, without carnal calculation, without meagre consolation, or satisfaction in comparing them with other churches, as in Galatia and Corinth, he looks with grand humility, with noble joy, with childlike confidence, and paternal care, upon the condition of this particular church.

10. [NEANDER:—Paul here (vers. 9-11) gives to love the first place, and ascribes to its quickening presence the knowledge and capacity required for distinguishing the good and the bad, the true and the false; as he himself expresses it, "that your love may more and more abound in all knowledge;" meaning, that *therein* its effect is seen—that increase of knowledge is the fruit of more abundant love. But as here the theoretical proceeds from the practical, the new direction of the judgment from the new direction of the will, of the moral disposition; so is the theoretical in like manner to react upon the practical, the enlightened judgment upon the conduct. Hence Paul adds, as the object to be thus attained, that they should continue "pure and irreproachable" in their Christian walk, until all shall appear before the Lord; "being filled with the fruit of righteousness, which is by Jesus Christ, to the glory and praise of God."—H.]

HOMILETICAL AND PRACTICAL.

The minister, in view of the past, should have reason to give thanks for the success of the divine word, and in view of the present should rejoice in the growth of love, and in view of the future be consoled as to more immediate danger, and hope for a glorious end. The church should find in him a helper of their joy; ever active, yet without official conceit, a friend, full of sympathy, without selfishness, a hero who lifts praying hands over them, a father who cares earnestly for their future inheritance, vers. 3-11.

STARKE:—God has indeed deserved our thanks. He never ceases to do us good. So also our thanks should have no end. Ps. c. 5.—He will be able to pray to God with joy who regards his prayer not merely as a duty, but also as a gospel right, in virtue of which he may come to the throne of grace, and be looked upon graciously.—To begin is well and necessary, but to complete still better, and more necessary.—The more thou art pressed the more cry out. Remain firm, and be

not deterred. Through scorn we come to the crown.—The longer in the Christian life the happier, the better, is the true testimony. He who does not increase, decreases; at least, standing still is not the right way.—Since the chief powers of the soul are understanding and will, the growth must show itself in them both: the one can no more be separated from the other than understanding from the will.

HEUMER:—If men do not recognise God as their God, they have no religion at all. It is not a living piety unless they have found God in their inner and outer life.—True love and friendship is ever a religious, mutual remembrance. Remembrance of God is a holy admonition that we live for, with, and in one another. Thus we see how Christianity enlarges the heart. Christian love embraces many; yea, all. (Vers. 4-7).—Every shepherd must pray daily for his church. Paul had much to do, but he always had time for prayer.—True, inward fellowship of hearts, is a cause for thanksgiving. It is a source of true happiness which nothing can surpass. In our days a repugnance to the closer religious associations often shows itself; for in them religion comes nearer to men, and touches the heart. In like manner too great an equality of many with each other is offensive to some. Among ministers a dread of work is often the cause of this aversion.—There are special days of salvation and grace in our life. These memorable days are not merely birth-days, but rather those in which we have been awakened to a spiritual life.—We have still *churchly* assemblies, but those really Christian are rare.—For progress in what is good one needs grace as much as at the beginning: it is this which accomplishes all. God's Spirit leaves nothing half done. He completes His work if man only lets Him rule. It is disgraceful to us, after God has begun the building, to allow it to stop, or to tear it down. God does not destroy His work, we destroy it.—If thou art anxious about thy progress, cling only to God.—Christian love should not make blind, but clear-sighted. Love lifts up the spirit. The truth is always better discerned through love, and the medium of a practical Christianity. When borne up by others, one sees further, more clearly, (ver. 9).—Love has a keen, critical character. The Christian has a delicate sensibility, by means of which he finds the right. A Christian's growth is growth in the spirit of examination, and the more the Christian discriminates, the freer does he become from all blemishes. It is only the pure, clean heart, which makes us blameless before Christ, (ver. 10).—Paul gives here a definition of good works: they correspond to the law, spring from the Spirit of Christ, and redound to the honor of God: this last is their highest object, (ver. 11). But measured by this rule, many good works so-called lose their value. The Christian should have also not merely single, isolated, good works, but a fullness of them (ver. 12).—As the Epistle for the 22d Sunday after Trinity: The intimate connection of the Apostle with his church.

1) Ground: faith and love. 2) Effects: growth, new zeal.—Christian friendship: 1) Its nature; 2) Blessing; 3) Conditions.

PASSAVANT:—Without His grace over us, and

His Spirit within us, all in us is vain and impure.

SCHLEIERMACHER:—The beginning, though very often the most difficult, is also in many cases the easiest, and not until afterwards do the difficulties which must be overcome, appear. The former exertions then seem, as it were, mere play in comparison with the persistent zeal, which must be shown, if the work is to be brought to an end.—If a man is impelled by the power of genuine love, he is not content with mere experience of life, or with a knowledge of the divine word, by itself, but he seeks to bind both together, so that the one shall ever accompany, support, and promote the other.

KRUMMACHER:—Love for all the saints urges, 1) to thorough self-examination; 2) to joyful emulation; 3) to hearty and humble praise of the free grace of God.—The fellowship of the saints: 1) The duty of thankfulness towards God; 2) Communications from the history of His kingdom; 3) Well-meant counsel: pray and watch.

ASHFELD:—At the end of the church year we observe a thanksgiving festival for the spiritual blessings of the year. 1) We give thanks for the gifts bestowed; 2) We trust God, that He will continue them to us; 3) We pray that we may constantly adorn our faith with richer fruits of righteousness.

LÖHE:—1) The Apostle's joyful thanksgiving for the fellowship of the Philippians in the Gospel; 2) His joyful confidence that the good work which has been begun, will be completed until the day of Christ; 3) His great longing for the Philippians, and for their perfection.

RAUTENBERG:—The signs of genuine thankfulness for the precious gift of the gospel: 1) Hearts which beat for it; 2) Lips which testify for it; 3) Hands which work for it.

ORTINGER:—The greatest joy of the faithful is fellowship in the gospel: 1) Of the perfect joy in pure fellowship; 2) of the incomplete joy in mixed fellowship.

MUENKEL:—The good work: 1) Begun through the gospel; 2) Proved in sorrow; 3) Completed in the love that gives no offence.

The priestly heart of the Apostle Paul: 1) A mirror for repentance; 2) A copy for faith; 3) A pattern for sanctification.

PRÖHLE:—True Christian friendship: 1) The source whence it flows; 2) The signs by which it verifies itself; 3) The blessing which rests upon it.—Most holy thought: God is my witness! 1) A thought of delight; 2) or of fear.—The way to a right understanding of Christian truth is through the heart: 1) It inclines the understanding aright; 2) takes away the bandage which keeps it from discerning divine things in their true form; 3) adds an inward experience to the testimony of the convictions of the understanding.

[NEANDER:—It is customary with Paul to commence his letters with a recognition of whatever is praiseworthy in the church to which he is writing. In this appears his wisdom as a spiritual guide. The confidence of men is far more easily won, and a hearing secured for whatever one has to say in the way of admonition and rebuke, if it appears that he nowise overlooks or undervalues what is good in them, that he does not willingly find fault, but is ready to acknow-

ledge every real excellence with cordial approbation. Good and bad, moreover, stand frequently in close connection with each other. The good lies at the foundation; but the evil mingles its disturbing influence with the good, and hence it

is through the latter that we can best reach and remedy the former. It is in the clear perception of this relation, and in the skilful use of it for the correction of error, that Paul manifests his wisdom (see vers. 5-7).—II.]

(2) *The gospel, in spite of insincere or false brethren and threatening danger of death, makes progress during the Apostle's captivity at Rome (i. 12-26).*

After referring to the happy effects of his ministry in bonds (12-14) among sincere and insincere witnesses for Christ (15-17) he expresses his views respecting this varied experience (18-20) and calmly revolves the question whether life or death may be better for him (21-26).

12 But I would that ye should understand [know], brethren, that the things which happened unto me [my affairs] have fallen out rather to the furtherance of the
13 gospel; so that my bonds in Christ are [have become] manifest in all the palace¹
14 [Prætorium, or Prætorian camp] and in all other places [to all the rest]; and many
15 [the greater part] of the brethren [in the Lord], waxing confident [in the Lord]
16 by my bonds, are much more bold to speak the word without fear. Some indeed
17 preach Christ even of envy and strife; and [but] some also of good will. The one²
18 of love, knowing that I am set for the defence of the gospel; but the other [others]³
19 preach Christ of contention [contentiousness or party spirit] not sincerely, sup-
20 posing [thinking] to add⁴ [raise up] affliction to my bonds. What then? notwith-
21 standing⁵ every way, whether in pretence or in truth, Christ is preached; and
22 I therein do rejoice, yea, and will [shall] rejoice. For I know, that this shall
23 [will] turn to my salvation through your prayer, and the supply of the Spirit
24 of Jesus Christ, according to my earnest expectation, and (my) hope, that in nothing
25 I shall be ashamed, but (that) with all boldness, as always, (so) now also, Christ shall
26 be magnified in my body, whether (it be) by life, or by death. For to me to live is
27 Christ, and to die (is) gain. But if I live in the flesh, this is the fruit of my labor;
28 yet what I shall choose I wot [know] not. For⁶ I am in a strait betwixt two, having
29 a [the] desire to depart, and to be with Christ; which is far better. Nevertheless, to
30 abide in the flesh is more needful for you. And having this confidence, I know that I
31 shall abide and continue with you all for your furtherance and joy of faith; that
32 your rejoicing may be more abundant in Jesus Christ, for [in] me by my coming
33 to you again.

¹ Ver. 13.—[Our English version assumes that ἐν ὄλῳ τῷ πραιτωρίῳ refers to the palace of the emperor at Rome. But there is no αὐτὸν πρὸς proof that this Greek term ever designated the imperial palace in that city. The majority of the best interpreters discard that view. See notes below.—II.]

² Vers. 16, 17 are so arranged in N A B, et al. A few copies have them inverted, as in LUTHER's version, evidently to conform with ver. 13. [The A. V. transposes the verses in accordance with the received Greek text. The object of the transposition was to introduce the subjects of the verbs in verses 16 and 17 in the order in which they occur in verse 13; whereas in the text the subject last mentioned is taken up first.—II.]

³ Ver. 17.—[“Other” occurs here in the A. V. (as in Josh. viii. 22; 2 Chron. xxxii. 22; Job xxiv. 24) in the plural by an old usage for “others.” The form has been silently changed in some later editions.—II.]

⁴ Ibid.—Εὐχεσθῆναι is found in N A B, et al.; ἐπιφύεσθαι is a gloss, with very slight support.

⁵ Ver. 18.—Ἡλθὲν, D E K L, πλὴν ὅτι N, ὅτι B. These last have arisen from the first. [LIGHTFOOT regards πλὴν ὅτι as more probably correct. Some texts have πλὴν alone, others ὅτι alone; both which readings appear like attempts to smooth the construction.—II.]

⁶ Ver. 23.—Δέ is found in N and the majority of MSS.; γάρ has but slight support. [It is found in some of the best MSS., and “yet a reading, which to the relief of a disjointed syntax, must be regarded with suspicion” (LIGHTFOOT). MEYER regards δέ as the true reading.—II.]

EXEGETICAL AND CRITICAL.

Ver. 12. But I would that ye should know, brethren.—The position of γινώσκειν renders it emphatic: *contrariis rumoribus præoccupari potuissent ecclesiæ* (BENGEL). Δέ marks the transition from the condition of the church at

Philippi to that of the Apostle at Rome. Ὑμᾶς βοῦλομαι, together with the friendly address ἀδελφοί, shows that this desire springs from Paul's heart. Comp. 1 Cor. xi. 3; 2 Tim. iii. 1.—**That my affairs** (ὅτι τὰ καὶ ἐμέ, as in Eph. vi. 21; Col. iv. 7,) **have fallen out rather to the furtherance of the gospel.** The comparative μᾶλλον refers to the anxiety of the Apostle

and the Philippian. (WINER's *Gram.*, p. 243.) [The result was favorable rather (*μᾶλλον*) than adverse, as Paul and the Philippians had feared.—H.] The perf. (*ἐλήλυθεν*) indicates an effect which still continues. Comp. ver. 25. HÖLTMANN'S explanation *quam antea contigerat*, is wrong, for there is no comparison here of past and present.

Ver. 13. **So that my bonds in Christ have become manifest.**—ὥστε explains how it was that his imprisonment at Rome had contributed to the progress of the gospel (*εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν*). Τοῖς δεσμοῖς μου φανεροῖς ἐν Χριστῷ γενέσθαι mentions the first result of his imprisonment in regard to hearers who were not Christians. As in 1 Cor. iii. 13; xi. 19; xiv. 25, φανεροῖς γενέσθαι means *to become manifest*. It is incorrect to explain φανερός as *illustris, conspicuus* (CALVIN). It is the opposite of κρυπτός, ἀποκρυφός. The order of the words demands the connection of ἐν Χριστῷ with φανεροῖς. Paulus cum aliis captivis traditus par eis visus est; deinde innotuit, aliam esse Pauli causam et sic invaluit evangelium. (BENGEI.) The nature of the information thus diffused, is shown by ἐν Χριστῷ. Paul's bonds are those of a Christian. He is δεσμὸς τοῦ Χριστοῦ, ἐν Κυρίῳ (Eph. iii. 1; iv. 1; Philem. 9; 2 Tim. i. 8). His bonds had indeed been manifest before this time, but had not been manifest ἐν Χριστῷ. The emphasis lies on the fact that in this relation they had become manifest or known, and on that account φανεροῖς precedes.—**In all the Prætorium or Prætorian camp,** (ἐν ὅλῳ τῷ πραιτωρίῳ) designates the place where this knowledge had spread. On the subject, see Acts xxviii. 16–31.* The *castrum prætorianorum* (SUETON. *Tib.* 37, *Tac. Ann.* 42) is meant, (which was built by Sejanus in the reign of Tiberius, near the *porta Viminalis*), not the *aula Cæsaris* (BENGEI); for πραιτωρίον is not the same as Καίσαρος οἰκία (iv. 22), as many hold. “*Repressaque in præsens exiliabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam.*” (TACITUS *Ann.* 15, 40). [Prof. LIGHTFOOT at present understands πραιτωρίῳ in the sense of “*prætorians*,” and not “*prætorian camp*,” as formerly. (See his *Commentary in loc.*) But with that direct personal sense we might have expected the dative without ἐν, as in the other clause (comp. Acts iv. 16; vii. 13; 1 Tim. v. 15); whereas with the local sense as the direct one, and the personal as indirect, the change of construction becomes perfectly natural. EWALD'S periphrastic rendering “in all the Prætorium among the soldiers” (*Sendschreiben des Apostel Paulus*, p. 441), gives the correct sense.—H.]—**And to all the rest,** καὶ τοῖς λοιποῖς πᾶσιν, points to others besides the Pre-

torians, for many besides these could hear, and did hear Paul preach. But we are not to think of heathen merely (VAN HENGEL), regarding the expression as analogous to 1 Thess. iv. 13. The prep. ἐν should not be repeated, and τοῖς supplied (CHRYSTOSTOM, *et al.*); for that would be making the circuit too extensive. It is plain from ὅλῳ and πᾶσιν (which shows how widely the gospel had become known) that the letter could not have been written very soon after Paul's arrival, but at a later period.

[Paul (if we make a distinction between *ἐξίαν*, Acts xxviii. 23, and *μισθώματι*, ver. 30) may have spent a few days after his arrival at Rome at some place of public or of private hospitality; but after that he “dwelt in his own hired house,” yet under the surveillance of soldiers, who, according to the Roman custom, were detailed from the Prætorian camp to attend him as a guard. But the Prætorian camp occupied an extensive circuit, and “might have contained within its precincts lodgings rented by prisoners under military custody” (LIGHTFOOT). Hence as different Prætorians relieved each other in the performance of this office, Paul would in the course of time become favorably known to many of them, and through these to other comrades. Thus it was soon understood far and wide that Paul had been imprisoned not for any immorality or crime alleged against him, but for preaching the gospel of Christ.—H.]

Ver. 14. Here we learn another fact which was a consequence of the Apostle's captivity, and favorable to the gospel: **And the greater part of the brethren** (καὶ τοῖς πλείονας τῶν ἀδελφῶν). [LUTHER renders πλείονας *many*, as does also the A. V. They constituted the majority, but Paul intimates at the same time that all the Roman Christians did not derive the same benefit from his example.—H.] The reference is to Christians, members of the church, who stood at the Apostle's side as assistants, co-laborers; not to teachers (SCHENKEL).—**Waxing confident in the Lord by my bonds** (ἐν κυρίῳ πεποιθὼς τοῖς δεσμοῖς μου) explains why they acted thus. The perf. part. marks this confidence as already attained, and still in operation; ἐν κυρίῳ is the nearest object of the verb (Philem. ver. 21). OECUMENIUS well remarks: εἰ γὰρ μὴ θεῖον ἦν, φησί, τὸ κήρυγμα, οὐκ ἂν ὁ Παῦλος ἠνείχετο ὑπὲρ αὐτῶν δεδεσθαι. Paul's bonds are to those *qui antea timuerant* (BENGEI) an actual pledge of the entire truthfulness, power, and glory of the gospel (MEYER), and, indeed, as the emphatic position of ἐν κυρίῳ shows, their confidence rests entirely on Christ, and not on any human calculation or reflection. See WINER'S *Gram.* 137 sq.; Gal. v. 10; 2 Thess. iii. 4. LUTHER incorrectly connects ἐν κυρίῳ with ἀδελφῶν, while BENGEI joins it with τοῖς.—**Are much more bold,** (περισσότερος τοῦ μὲν), states in what degree they were animated by the Apostle's zeal. The comparative supposes the case of Paul's being free from bonds, (*i. e.*, more boldly than if he were not imprisoned) and does not refer to the time of his arrival at Rome (SCHNECKENBURGER), or to that of his former freedom (SCHENKEL).—**To speak the word without fear,** (ἀφόβως τὸν λόγον λαλεῖν) shows what they are now *much more bold* to do, though even before

* [In regard to the passage referred to, it should be said that the words “the centurion delivered the prisoners to the captain of the guard: but—” in the A. V. (Acts xxviii. 16) are probably the translation of a later addition to the Greek text. See Mr. ABBOT'S note in SMITH'S *Bible Dictionary*, Vol. I., p. 384 (Amer. ed.). At the same time the words state correctly what was unquestionably true in regard to the Roman usage of committing prisoners like Paul to the care of the Prætorian prefect or commander of the Prætorian camp. (See PLINY'S *Epist.* X. 65). The reference therefore to Acts xxviii. 26 is still pertinent, though not so decisive as if the words were genuine. The false rendering of ἐν ὅλῳ τῷ πραιτωρίῳ by “in all the palace” (A. V.) destroys the interesting connection between the Epistle here and that passage. See above on the text.—H.]

this time they had attempted it. Hence περισσوترως is not to be joined with ἀφόβως, (BAUMGARTEN-CRUSTIUS). Τὸν λόγον is absolute, as Gal. vi. 6, i. e., God's word, which every Christian in his sphere is to speak and to bear witness to. The article denotes, according to the context, that it is the word which the Apostle preaches. The verb is used not merely of teachers (Eph. vi. 20; Col. iv. 3, 4), but also of members of the church (Eph. v. 19).

Ver. 15. Some indeed preach Christ, also of envy and strife (τινὲς μὲν καὶ διὰ φθόνου καὶ ἐριῆς); in contrast with τοῖς πλείονας τῶν ἀδελφῶν we have τινὲς μὲν—τινὲς δέ, in contrast with τὸν λόγον λαλεῖν we have Χριστὸν κηρύσσουσιν—καταγγέλλουσιν (ver. 17), and in contrast with ἐν κυρίῳ πεποιθότας, we have διὰ φθόνου καὶ ἐριῆς. The καὶ, also, introduces something additional (MEYER) i. e., others besides those mentioned in ver. 14, who are also teachers. Their motive (διὰ) is a base one, namely, envy, excited by the Apostle's activity, and prompting them to strife for the purpose of disturbing or checking this activity, or of injuring his person.—**And some also of good will** (τινὲς δὲ καὶ διὰ εὐδοκίαν) forms the antithesis to what precedes. We are to take εὐδοκίαν therefore in the sense of having pleasure or satisfaction, i. e., in Paul's work and person, which includes indeed, complaisance, or a desire to please, but not exactly benevolence. Those here meant are not identical with those designated in v. 14. It is not therefore that they act from conviction: *ideo quod ipsi id probarent* (GROTIUS) nor *alios salvare volentes* (PELAGIUS). Τὸν Χριστὸν κηρύσσουσιν belongs to the two contrasted groups. In their teaching concerning Christ they do not essentially differ, but they differ entirely in their motives, their moral classification, their character. This is more clearly explained in vers. 16, 17.—**The one of love** (οἱ μὲν ἐξ ἀγάπης) points to the latter group, οἱ δὲ (v. 16) to the former. See WINKER'S *Gram.* p. 561. The latter are characterized as οἱ ἐξ ἀγάπης as in Gal. iii. 7: οἱ ἐκ πίστεως sc. ὄντες. They are viewed as children of love; ἀγάπη is their nature. Comp. on εἶναι ἐκ τῆς ἀγάπης in 1 John ii. 16, (LANGE'S Series, XV.) By ἀγάπη (BENGEL: *erga Christum et me*), the generic or essential characteristic is meant; by εὐδοκία the specific as a manifestation or result of the other.—**Knowing that I am set for the defence of the gospel**, εἰδοότες presents the motive (as Eph. vi. 8, 9) ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κείμει. The verb κείμει (as in Luke ii. 34; 1 Thes. iii. 3; 1 Tim. i. 19) represents his bondage as a divine appointment or destiny. Incorrect and opposed to the context (ver. 12) is the idea of his being prostrate in *conditioe misera* (VAN HENGEL), or in *bonds* (LUTHER), because by their preaching they make up for his impeded activity, *supplet hoc meum impedimentum sua predicatione* (ESTIUS). The task which devolves upon him in his situation has for its object the defence of the gospel, ἀπολογίαὶν τοῦ εὐαγγελίου (ver. 7), in which these Christians support the Apostle by their co-operation. It is incorrect to refer this to his account before God (CHRYSOSTOM), or his defence before the court, *coram iudice* (VAN HENGEL).

Ver. 16. But the others of contentiousness or party spirit.—οἱ δὲ ἐξ ἐριθρίας, as in ver. 17. Comp. Rom. ii. 18. Out of this spirit of

rivalry or ambition (ii. 3; Jas. iii. 14, 16), which is their characteristic, spring envy and strife, φθόνος καὶ ἐρις (v. 15). Ἐριθρία from ἐριθός, day-laborer, ἐριθίω to be an ἐριθός, and then in the middle, to use unscrupulous means for one's advantage, is the *ambitus* of the Romans. See PASSOW. *Lex. s. v.* The context requires us to retain the idea of intrigue or party-spirit. SCHENKEL incorrectly assumes the meaning to be "work for pay."—These do the same as the other class: they **preach Christ** (τὸν Χριστὸν καταγγέλλουσιν, v. 15, κηρύσσουσιν). Both verbs designate preaching, but have this shade of difference, that the latter signifies to proclaim Christ to those who have a very slight, or absolutely no knowledge of Him, while the former means to announce Him as present, near. Col. i. 28; Acts xvii. 3, 23. We are to join the finite verb with ἐξ ἀγάπης (ver. 16) and ἐξ ἐριθρίας (NEANDER), since otherwise we have a needless accumulation of epithets, and we miss a characteristic designation of the two different classes. The preaching of the opponents is the same in substance as that of the others, but in a different spirit: **not purely**, οὐχ ἁπλῶς, i. e., properly, not untainted, not free from coarser, or more refined accessory motives (iv. 8; 2 Cor. vi. 6; vii. 11; xi. 2). It is saying negatively that these do not preach from pure, unalloyed love for Christ.—This is further explained, positively:—**Thinking to add affliction to my bonds** (οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου). The participle as present states an attendant motive or belief which the import of the word itself characterizes as unfounded, and the result also shows to be false (vers. 18-20), in contrast with the actual knowledge of the true witnesses respecting the Apostle's work and destiny (ver. 16, εἰδοότες). Ἐγείρειν refers to the stirring up of further, additional, θλίψις, affliction, connected with the imprisonment (τοῖς δεσμοῖς μου), not merely the prisoner, its effect being to aggravate his sufferings. [Prof. LIGHTFOOT finds a metaphor in θλίψιν ἐγείρειν—to make my chains gall me. "This word (θλίψις), though extremely common in the LXX, occurs very rarely in classical writers even of a late date, and in those few passages has its literal meaning. The same want in the religious vocabulary which gave currency to θλίψις also created 'tribulatio' as its Latin equivalent. The reading ἐγείρειν, besides being supported, carries out the metaphor better than ἐπιφέρειν of the received text."—H. J.]—How this aggravation of his trials was to take place, φθόνος, ἐρις (ver. 15) and ἐριθρία (ver. 17) indicate. Though the Apostle's enemies preach Christ as do the others, they do not, like them, seek to edify the church, and to assist the Apostle, but stir up strife and hatred against him. They preach Jesus as the promised one, that those who hear may say: 'This is indeed also Christian preaching; we need not run after Paul.' They thus draw the church to themselves, and withdraw it from Paul. They preach concerning Christ essentially as he does, only either more strictly to please those who are zealous for the law, or more loosely for the sake of those who are still weak, or in a more rhetorical way, not to offend the cultivated, as does the Apostle. Thus they not merely weaken the attachment of others to him, and draw away his followers, but excite enmity

against him, and thereby make his imprisonment still more oppressive. In their preaching of Christ they go beyond their convictions from dislike to Paul; they make them more Christian in form to do him injury. To understand *θλίψις* of an increased severity in his imprisonment by command of the emperor Nero (the Greek commentators, and PELAGIUS, ERASMUS, GROTIUS), accords as little with the context, as it does to limit the term to his personal mortifications.

Ver. 18. **What then?** *τί γάρ;*—The question implies a denial of the belief (*οἰόμενοι*) *Quid refert? utrinque juvor* (ver. 12). BENDEL.—**Notwithstanding every way whether in pretence or in truth, Christ is preached.** *Πάντῃ* presupposes a difference (that is, of motives), while, at the same time, it brings forward what is common to the parties. Under *παντὶ τρόπῳ* are included what is outward, the manner of representation, the compass, articulation, the systematic arrangement and tendency of this teaching, not its contents as being Ebionitic, or other Jewish views, or Gnostic conceptions (Gal. i. 8). The more exact definition of *πᾶς τρόπος* follows in *εἴτε προφάσει εἴτε ἀληθείᾳ*. Both mark the relation of the word preached to the character of the preacher; *εἴτε προφάσει* points to the difference, *εἴτε ἀληθείᾳ* to the harmony between the two, as regards the word, doctrine and motives of the respective preachers: on the one side, insincerity, self-seeking, party spirit; on the other, conscientiousness, faithfulness. The first description embraces those mentioned in ver. 15 *a* and ver. 17, and the second those mentioned in ver. 15 *b* and ver. 16, and also ver. 14. It is incorrect to regard *προφάσει* = *per occasionem* (Vulg., GROTIUS). It is also incorrect to include under *προφάσει* those mentioned in ver. 15 *b*, as if these also merely showed themselves pleased with the apostolic type of doctrine (SCHENKEL). *Χριστὸς καταγγέλλεται* in ver. 17, sets forth what is common to the different witnesses.—**And I therein do rejoice, καὶ ἐν τούτῳ χαίρω.** For the construction see iii. 1; iv. 4, 10; Col. i. 24. The cause of his joy is that in every way Christ is proclaimed. The difference in the mode of proclamation cannot disturb his joy, though he must condemn the unworthy motives of his opponents. This joy is not merely a present, but an abiding one.—**Yea, and I shall rejoice (ἀλλὰ καὶ χαίρήσονται)**—let the result of it as to himself be what it may. In like manner *ἀλλά* (iii. 8) opposes the pres. *ἡγούμεαι* to the perfect *ἡγήναι*. We supply mentally a negative clause—'I do not merely at present rejoice.' Hence we are not to insert a period after *χαίρω*, as in LACHMANN'S N. T., see WINER'S *Gram.*, p. 442. We are not to think here of its being less difficult for Paul to show a spirit of resignation or acquiescence because the danger at Rome did not concern his apostolic authority as in some other instances (MEYER); for joy and an elevated tone of mind pervade the entire letter, and the Roman church was an object of the Apostle's special regard and solicitude, as the Epistle to the Romans testifies. Manifestly the teachers are not like those spoken of in iii. 2 sq., nor are they Judaizers, or Jewish Christians, disinclined to the Pauline view of Christianity (SCHENKEL). They must have been inclined to Paul's system of doctrine, and have approximated

to it, but they were unfavorable to his mode of treatment, and unfriendly to his person. Their motives were corrupt (ii. 21), and they were not sincere friends of the Apostle. [For NEANDER'S views on this question see note below.*]

Ver. 19.—**For I know (οἶδα γάρ)** emphasizes the declaration as to his joy.—**That this shall result to me (ὅτι τοῦτο μοι ἀποβήσεται).** The demonstrative (*τοῦτο*) refers to ver. 18 (*παντὶ τρόπῳ Χριστὸς καταγγέλλεται*), and explains why he rejoices, and not to *ἀλλήν ἐγείρειν* (ver. 17), as CALVIN, VAN HENGEL and others think. The use of the verb is similar to that of *ἐλάνθην* in ver. 12. [It explains why nothing hereafter can occur to rob him of this assurance and joy

* [NEANDER'S views respecting the character and object of those at Rome to whom Paul refers as seeking by their preaching to add affliction to his bonds, deserve to be considered here.—'Are we to suppose that these men, without personal love to the gospel, without personal conviction of its truth, preached Christ for no other reason than to add to the hardship of Paul's situation, and to bring him into greater danger by the wider extension of the gospel at Rome—thus rendering him, as the origin of it all, more obnoxious to the Roman civil power? It appears at once how unnatural and intrinsically improbable is such a supposition. If they would thus bring Paul into greater peril, they would by so doing plunge themselves into equal danger. Can it be imagined that one would play so hazardous a game, simply from hatred to another? He who at that time did not himself believe in the gospel, must be enlisted against it; and would certainly not have given himself up to the business of preaching it merely as the means to another end. We must seek, then, another explanation of this difficulty. When it is said of an individual that he preaches the gospel only in appearance, this need not be understood as necessarily meaning that he has no concern whatever in regard to the subject of his preaching; that he has no personal interest in it, no conviction of its truth, that he makes use of it only as a means to another end. It may mean that he preaches it, not in its purity and completeness, but as an adulterated, mutilated gospel. And when, moreover, he says of such that they were actuated by party zeal and hatred against him, desiring to add new affliction to his sufferings, it is not necessary to understand by this that their witness for the gospel was mere pretence, a form of hypocrisy to which the circumstances of the time afforded no occasion and no ground; but that their ruling motive in preaching was not from love of the Lord; that it was their aim, consciously or unconsciously to themselves, by their manner of preaching, to give offence to Paul, and to raise up for themselves a party against him. . . . We know that Paul had to contend with opposers, to whom all that has been here said is applicable. There were those who did acknowledge and preach Jesus as the Messiah, but a Messiah in the Jewish sense; who acknowledged Him, not as that which He has revealed Himself to be, the only ground of salvation for man; who, in connection with the one article of faith, that Jesus was the Messiah promised in the Old Testament, still adhered to the Jewish legal position; who understood nothing of the new creation of which Christ was the author, and to whom faith in Jesus as the Messiah was only a new patch upon the old garment of Judaism. These were the opposers, with whom we so often find Paul contending in his Epistles. Of such he might justly say, that they preached the gospel not purely and sincerely, but only in appearance; for indeed they were far more concerned for Judaism than for Christianity, and their converts became Jews rather than Christians. Of such he might also say that they sought to form a party against him, and to add affliction to his bonds; for those persons every where seem chiefly animated by jealousy of Paul, through whom the gospel was preached to the heathen world as freed from all dependence upon Judaism, and standing upon its own foundation. They oppose themselves to him on all occasions, contest his apostolic dignity, seek to encroach on his sphere of labor, to draw over the people from him to themselves, from that pure and complete gospel to their own mutilated one. And it need not surprise us to meet such even in Rome; for Paul's Epistle to the church at Rome, written some years previous to his imprisonment there, shows us in this church, consisting chiefly of Gentile converts, a small party of such Judaizing Christians who were in conflict with the rest. It was a matter of course then, that when the pure gospel in the sense of Paul was preached by the one party, the other, provoked to rivalry, should rise up in opposition and seek to give currency to their own corrupted form of the gospel.' (*Epistle of Paul to the Philippians*, translated by Mrs. H. C. CONANT, N. Y., 1851.)—H.]

of which he speaks. He feels assured that the opposition of his enemies will be the means not only of advancing the cause of Christ (ver. 18), but, as stated here, of exciting him to greater zeal and activity, and thus also indirectly of promoting his own spiritual welfare and ultimate salvation. The reference of *τοῦτο* to the opposition of Paul's enemies (so also LIGHTFOOT) is the most natural, both on account of the sequel, and because the statement that the preaching of Christ must advance the cause of Christ is too obvious to need a formal confirmation (*γάρ*).—[H.]—**Unto salvation** (*εἰς σωτηρίαν*), like *εἰς προκοπὴν τοῦ εὐαγγελίου* in ver. 12, with the meaning (comp. also ver. 20), that in himself Christ and His gospel will be glorified and advanced. Hence it does not refer to his release from imprisonment (CHRYSTOSTOM, *et al.*), to the preservation of his life (OECUMENIUS), to his victory over his enemies (MICHAELIS), *ad salutem multorum hominum* (GROTIUS), to *salus vera et perennis* (VAN HENGEL), or to his own salvation in a spiritual sense (RHEINWALD). [Among others, ELLICOTT and LIGHTFOOT adopt this last explanation. The pronoun (*μου*) indicates a personal result, and the future of the verb shows it to be one not yet secured. This meaning, too, of *σωτηρία* is the prevailing one in Paul's Epistles; comp. ver. 28; ii. 12; Rom. i. 16; 2 Thess. ii. 13. See further on ver. 20.—[H.]—**Through your prayer and assistance of the Spirit of Jesus Christ.**—The way to this result (*ἀποβήσεται*) is, first, through (*διὰ*) the supplication of the Philippians (*τῆς ὑμῶν δέησις*), to which the Apostle attaches great value (Philem. 22; Rom. xv. 30, 31; 2 Cor. i. 11); secondly, through the assistance of the Spirit of Jesus Christ (*καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ*), which therefore the Holy Spirit affords, who is indeed the Spirit of Jesus Christ, directs His cause, and hence is designated as His Spirit. The genitive makes it unnecessary to repeat the article (*τῆς*), as also the close connection of the two substantives makes it unnecessary to repeat *διὰ*. On *ἐπιχορηγία* see Eph. iv. 16; comp. Rom. viii. 9, 10; Gal. iv. 6, 7. *Precationem in celum ascendentem, exhibitionem de celo venientem* (BENGEL). Hence it is wrong to regard *καὶ* as exegetical, and *ἐπιχορηγία* as the contents of *δέησις* (MEYER); nor can *τοῦ πνεύματος* be shown to be *gen. obj.* from Gal. iii. 5. [Yet the close connection of the nouns indicates that the gifts and guidance of the Spirit were among the favors for which they prayed in his behalf.—[H.]

Ver. 20.—According to my earnest expectation and hope (*κατὰ τὴν ἀποκαρδοκίαν καὶ ἐλπίδα μου*). Having stated the end or result (*εἰς σωτηρίαν*), and the means (*διὰ τῆς ὑμῶν δέησις*), he now presents the measure (*κατὰ*) of the *ἀποβήσεται*. The first substantive (*ἀποκαρδοκία*, see Rom. viii. 19) denotes the soul's subjective, intenser longing (*ἀποκαρδοκέω*, *erecto capite specto*); the second (*ἐλπίς*) the more objective, outward, ground or object of expectation.—The object of this longing and expectation is: **That in nothing I shall be ashamed** (*ὅτι ἐν οὐδενὶ αἰσχυνήσομαι*). *Ὅτι* is declarative, not argumentative (ESTRUS); for *οἶδα γάρ* brings forward the reason of his rejoicing. *Αἰσχυνέσθαι*=*ἰν* (Ps. xxxiv. 4, 29; Rom. ix. 33; 2 Cor. x. 8) is to become

ashamed, to fail of one's purpose, be disappointed. The meaning is not *pudore confusus ab officio deflectam* (VAN HENGEL), since, as MEYER well observes, it relates not so much to the conduct as to the fate of Paul. Still less does it refer to an ignominious issue of his trial. *Ἐν οὐδενὶ* excludes the being put to shame in any particular, as *ἐν μηδενὶ* in ver. 28. It is incorrect to regard it as masculine, and to apply it to his opponents (HÖLEMANN, LIGHTFOOT), especially as the case is one not of individuals, but of parties.—But (*ἀλλ'*) joins the positive side to the negative.—**That with all boldness as constantly, so now also Christ shall be magnified in my body** (*ἐν πάσῃ παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνήσεται ὁ Χριστὸς ἐν τῷ σώματι μου*). *Ignominiam a sese removet; sibi parrhesiam, Christo ipsi gloriam tribuit* (BENGEL). In the person of the Apostle who is in bonds Christ is to be thus glorified. This positive statement shows fully what is meant by the preceding negative statement. *Παρρησία* is not=joyfulness, for see I John ii. 28, where *σχῶμεν παρρησίαν* is opposed to *καὶ μὴ αἰσχυνώμεν*, as here. *Ἐν πάσῃ* corresponds to *ἐν οὐδενὶ*, and the *μεγαλυνήσεται* of Christ in Paul's person, to Paul's *αἰσχυνέσθαι* designed and sought by his enemies. As formerly this had been done in many a difficult position, amid great obstacles, so also now in this severest crisis (*καὶ νῦν*) will Christ be glorified in him. He desires for himself what he entreats for the church (see ver. 11). On *μεγαλυνήσεται* comp. Luke i. 46; Acts x. 46. This exaltation of Christ is effected as much indeed through Paul's activity and boldness (*ἐν πάσῃ παρρησίᾳ*), in word and deed, before individuals and crowds, friends and foes, as through his sufferings (hence *ἐν τῷ σώματι μου* instead of *ἐν ἑμοί*). It is not, therefore, the *παρρησία* of the teachers (vers. 15-18) (HÖLEMANN), nor does the verb (contrary to usage) refer to the growth of Christ in Paul (RILLIET), which surely does not take place in Paul's body. [He says *ἐν τῷ σώματι μου*, not *ἐν ἑμοί*, because he is thinking of the possibility of a violent death.—[H.]—Both clauses: **Whether by life or by death** (*εἴτε διὰ ζωῆς εἴτε διὰ θανάτου*) are conditioned by *ἐν τῷ σώματι μου*. The meaning is, that whether he is to live or suffer death, the result will be for the glory of Christ. In the first case, by the Apostle's activity; in the second, by his joyful death. In either case, his *παρρησία* or 'boldness' would be made manifest. [The manner, therefore, in which the Apostle's trials, his perplexities and annoyances (*τοῦτο*, ver. 19) might be made to conduce to his salvation (*εἰς σωτηρίαν*) is evident. If, on the one hand, they should discourage him and lead him to relax his efforts, and render him unfaithful, they would endanger his hopes and safety, or at all events dim the lustre of his crown of glory in the heavenly world. So, on the other hand, if, through the prayers of his friends and the assistance of the Holy Spirit, these same trials should be overruled (as he was confident they would be) so as to strengthen in him the graces of the Christian and excite him to greater fortitude and zeal as a preacher of the gospel, they would then render the fact of his salvation more certain, and in the measure of its fullness more complete and glorious.

And it was not a vain confidence which the Apostle has expressed here. At a later period, on the eve of his actual martyrdom, he was enabled to exclaim: "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 6, 7).—H.]

Ver. 21. [The Apostle is uncertain whether in a personal point of view he should choose to live or to die (vers. 21-24).—H.]—**For to me to live (is) Christ, and to die (is) gain.**—'Εἰμοὶ γὰρ introduces a confirmation of the thought that it is entirely the same to him whether Christ be glorified through his life and activity, or by his death; with others (hence ἐμοὶ at the beginning) it may indeed be different. Τὸ ζῆν, which is made more specific by ἐν σαρκί, ver. 22, defines the nature of the preceding ζῶν; this is Χριστός (predicate). *Quidquid vivo (vita naturali), Christum vivo, Christi causam, dum vitam in mundo ago, meam esse censeo* (BENGEL). [Living consists in union with and devotion to Christ: my whole being and activities are His. The context shows that Χριστός, besides the idea of union with Him, must also involve that of devotion to His service (ELLICOTT).—H.] Καὶ τὸ ἀποθάνειν κέρδος imports: If the imprisonment end with my being condemned to death, even this as regards my person is also gain, as more fully explained in ver. 23. Hence the inf. aorist is used to mark the simple fact, while ζῆν is a continuative present. It is incorrect to understand ζῆν of the spiritual life (RILLIETT), or to make Χριστός the subject in the sense of preaching Christ, κέρδος the predicate, and τὸ ζῆν καὶ τὸ ἀποθάνειν as accusative relations, *tamen vita, quam in morte* (CALVIN, et al.). It is also wrong to make it parenthetic: His assurance that death will be gain will give him strength to die joyfully, and so he will glorify Christ (MEYER, et al.). [Since κέρδος is defined as σύν Χριστῷ εἶναι in ver. 23, 'the gain' cannot be a result viewed simply as advantageous to the cause of Christ or the salvation of others.—H.]

Ver. 22. **But if the living in the flesh, this (is) the fruit of my labor.**—Εἰ δὲ begins the comparison of two cases. Εἰ pre-supposes an undoubted fact, in opposition (δέ) to the last thought (τὸ ἀποθάνειν κέρδος). Τὸ ζῆν is more fully defined by ἐν σαρκί, because there is a life out of the flesh which ἀποθάνειν calls to mind. Τοῦτο rhetorically brings the two antecedent words together, and μοί, for me, is placed emphatically before the predicate without the copula (ἐστὶ): καρπὸς ἔργου. In καρπὸς we have a parallel to κέρδος (ver. 21), and τὸ ζῆν ἐν σαρκί is thus also a gain, a living, ever ripening fruit, the nature of which the *genit.* of apposition more closely defines, like *flumen Rheni, virtus liberalitatis* (BENGEL), and comp. Eph. i. 14; vi. 14, 16 f.; Col. ii. 24. See WINER'S *Gram.* p. 531. So that *Paul ipsum opus pro fructu habet, alius ex opere fructum querit* (BENGEL). Ἔργον is the Apostolic activity. It is wrong to regard εἰ=an (BEZA) [whether (LIGHTFOOT)]; τοῦτο ἔργον as the apodosis=this is fruit, etc. (PELAGIUS, BENGEL, A. V.); καρπὸς ἔργου=operæ pretium (GRO-

TIVUS); or to suppose an *aposiopesis*: *non repugno, non ægre fero* (CONR. MUELLER, RILLIETT). HÖLEMANN translates against the context and the language: If to live is a fruit, in the flesh, death is a fruit indeed. [Instead of ἔργον as *genit.* of apposition, we prefer that of origin or source: *If the living in the flesh* (εἰ, not hypothetical, but syllogistic=since it is, etc.) *this* (which simply repeats and emphasizes τὸ ζῆν) is (brings forth, secures) *fruit*, i. e., the salvation of men, *from work* (his continued Apostolic activity; comp. ii. 30; 1 Thess. v. 13; 2 Tim. iv. 5), *also then, etc.* (as in the next clause). With this modification the explanation of Dr. BRAUNE as above agrees essentially with that of DE WETTE, MEYER, ELLICOTT, ALFORD, and many other interpreters.—H.]—**Then also what (i. e., which of the two) I should choose I know not** (καὶ τὸ αἰρῆσθαι, οὐ γινώσκω). To the supposition τὸ ζῆν=καρπὸς Paul now adds *also or then* (καὶ) the uncertainty of the choice to be made (οὐ γινώσκω). For this use of καὶ comp. 2 Cor. ii. 2. It is not a Hebraistic form of the apodosis. [TISCHEENDORF has correctly only a comma after ἔργον. In this concomitant use of καὶ, as we may term it, its proper force is not wholly lost. It implies that if one theory be true, then another will be true also: if the life be thus useful, the choice must also (καὶ) be difficult. See ELLICOTT *in loc.*—H.] On τὸ αἰρῆσθαι, see WINER'S *Gram.* p. 229. It is a future with the force of the conjunctive, the two being closely related; and τὶ is for πότερον, as in Matth. xxi. 31. See WINER'S *Gram.* p. 169. The middle denotes the choosing for himself, with γινώσκω=non definitio mihi (BENGEL). [In the first edition of his Commentary, MEYER renders 'I am uncertain,' but in the second and third editions he renders 'I do not make known,' 'give no decision.' The latter is the prevalent sense in the N. T.—H.]

Ver. 23. **For I am in a strait betwixt the two** (συνέχομαι δὲ ἐκ τῶν δύο).—The negative statement in οὐ γινώσκω passes here to a positive statement in συνέχομαι, and the latter is made emphatic by its position and strengthened by δέ=rather. The verb means to be held together, to be pressed hard (2 Cor. v. 14; Luke viii. 45 (συνέχουσι σε καὶ ἀποθλίβουσι), xii. 50), and is followed by the instrumental dative (Matth. iv. 24; Luke iv. 38; viii. 37; Acts xviii. 5; xxviii. 8). Here the preposition with the genitive (ἐκ τῶν δύο) marks the origin or source of his perplexity about the two conditions, i. e., ζῆν and ἀποθάνειν already mentioned. The sense of the verb (see above) is manifest from ver. 24. It cannot refer to outward affliction or anxiety.—**Having the desire to depart** (τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλίσθαι).—Paul is in a strait or perplexity, since for himself he prefers death to life. The article marks the desire as the one which Paul feels, not one already mentioned (HÖLEMANN), which is not the case. The prep. εἰς points out the direction; whereas the *genit.* τοῦ would represent death as the object of his desire. Paul is not wearied of life, but his thoughts pass beyond death as a transition, and fix upon that which is to follow. Death is conceived of under a similar figure, viz., that of a journey (Matth. xxvi. 24, ὑπάγειν), that of a voyage (2 Tim. iv. 6, *solvere ancoram*), and also without a figure, as *cedere*

(Luke xii. 36, BENGEI).—**And to be with Christ**—καὶ σὺν Χριστῷ εἶναι.—Comp. 2 Cor. v. 8 (ἐνδοξάζει πρὸς κύριον); Heb. xii. 22, 23; Acts vii. 59. The departure (ἀναλῦσαι) brings him into this higher life of fellowship with Christ. There is no thought here of an intermediate state.—**Which is far better**—πολλῷ γὰρ μάλ-λον κρείσσον.—The accumulation of comparatives (2 Cor. vii. 13; Mark vii. 36) indicates the strength of his desire. WISER's *Gram.* p. 240.

Ver. 24. **Nevertheless to abide in the flesh is more needful for you**—Τὸ ἐπιμένειν δὲ stands opposed to ἀναλῦσαι. 'Εν τῇ σαρκί has the article here in the correct text (not ἐν σαρκί, as in ver. 22); hence in *his flesh* as it now is. This remaining is more necessary (ἀναγκαϊότερον) as distinguished from his departing (ἀναλῦσαι), which is better (κρείσσον), as far as relates to his own preference. But here a calm survey and consideration of the circumstances, a regard for the welfare of others, beloved ones, among whom are to be named especially those to whom he writes (δὲ ὑμᾶς), decide the question. His Apostolic calling and his service to the church, which are of far greater importance to him than his own heart's desire, control his decision. It is incorrect to explain ἀναγκαϊότερον=prestat (HEINRICH), as "too necessary" (VAN HENGEL), or to consider the glory of Christ as the ground of his wish to live longer (CALVIN).

Ver. 25. **And having this confidence I know** (καὶ τοῦτο πεποθῶ; οἶδα). Τοῦτο points back to ἀναγκαϊότερον, and indicates the ground of his confidence, and the perf. part. marks this confidence as one which he has had, and still entertains. We are not to join τοῦτο with οἶδα (ERASMUS, et al.) or to explain this last as *probabiliter sperare* (BEZA, VAN HENGEL, RILLIET). Comp. Philem. ver. 22. Though uncertain as to what he ought to choose for himself, yet he is quite sure that he will remain.—**That I shall abide and continue with you all**.—Ὅτι μὲν ὅ is the opposite of ἀναλῦσαι. On μένειν comp. 1 Cor. xv. 6; John xxi. 22, 26. It is more fully explained by καὶ συμπαραμένῳ πᾶσιν ὑμῖν. Παραμένειν is to remain here, while σὺν adds the idea of association with others (πᾶσιν ὑμῖν). This fellowship helps him to give up the more desired ἀναλῦσαι, especially as his remaining has its consequence and fruit, as well as the being with Christ (σὺν Χριστῷ εἶναι).—**For your furtherance and joy of faith**.—This is explanatory of δὲ ὑμᾶς (ver. 24). Εἰς states the purpose of Paul's remaining; it is twofold: their furtherance in the faith, and their joy in the faith, τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως. This is Paul's life—to preach Christ and to strengthen the faith of others. On προκοπή see ver. 12; 1 Tim. iv. 15. Nothing is here said of a favorable termination of his imprisonment (BEZA). It is also incorrect to assume a hendiadys: *in incrementum gaudii vestri, quod ob agnitionem evangelium accepistis* (HEINRICH); or to understand it of Paul's joy on account of the faith of the Philippians (ERASMUS), or to connect τῆς πίστεως only with χαρὰν (VAN HENGEL); for in this case the pronoun would need to be repeated with πίστεως.

Ver. 26. **That your rejoicing may be more abundant**.—Ἰνα states the final purpose of the subordinate one, expressed by εἰς; comp. vers.

9, 10, 11. Τὸ καύχημα ὑμῶν is *significatio gaudii, affectus gaudii plen* (BENGEL), glorying, as 1 Cor. v. 6. It is the natural result of the increase and joy of their faith (τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως), but it is not the object of them. Hence καύχημα is not *materies gloriandi* (MEYER), nor is it boasting against Judaizing teachers (FLATT), or Paul's glorying (CHRYSTOSTOM). But this glorying, as well as faith, is to increase (περισσεύειν) in Christ Jesus (ἐν Χριστῷ Ἰησοῦ) as its sphere.—**In me** (ἐν ἐμοί) points to the Apostle's person and activity as the outward sphere of this glorying which admits of increase in Christ. Neither ἐν Χριστῷ (CALVIN), nor ἐν ἐμοί (FLATT), belongs to καύχημα. The idea expressed by ἐν ἐμοί is rendered still more definite by the statement of the means.—**Through my return to you** (διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς)—by which the faith of the Philippians shall be confirmed and their joy be increased. On πάλιν, which has here the force of an adjective, see 2 Cor. xi. 23. Paul is thinking of his release from imprisonment; but no safe conclusion can be drawn from this as to the fulfilment of this expectation.

DOCTRINAL AND ETHICAL.

1. The evil and sorrow of the world, as imprisonment, and death, become a trial, a cross, on which hang victory and a glorious issue, only then, when he who experiences them can say: "For me to live is Christ" (ἐμοὶ τὸ ζῆν Χριστός). Not the sorrow which men experience makes a bearer of the cross, with its power of attraction, the sign in which we conquer; but the Christian's disposition and behaviour in sorrow make the sorrow a cross. In this consists the true value of martyrdom, and not in the fact alone of suffering and dying. Like the cross of Christ, it must also be a necessity, imposed by the Father, from which we can withdraw only by a violation of conscience, and a refusal to deny self, and to seek our own and our neighbor's edification. See HARLESS, *Ethik*, § 39.

2. The Christian shows himself, in calamity, to be one who is not overpowered, vexed, swept away by sorrow, or engulfed by it, like one who toilsomely wades through deep water, but he compels it to yield him strength and joy, like the stars of heaven in the night, after he has conquered it and made it his attendant. He is not the object of weak compassion and pity, but of admiration and love, like a conquering hero. He is like a praying one who speaks to God; and as one to whom God speaks, is an object almost of religious veneration.

3. The blessing of the cross is seen in three respects—*a*) The suffering soul becomes free, more joyful, riper, stronger (ver. 19, εἰς σωτηρίαν, comp. 12, 18, 20, 21 sq.), since it becomes more closely united to the Lord, purified from what is earthly and mortal, more intimate with the Eternal Will, and more joyful in it. *b*) Men on every side, Christians (ver. 14), as well as heathen, even Prætorians (ver. 13; Matth. xxvii. 54; Mark xv. 39; Luke xxiii. 47), are improved and benefited; for the glory of the peaceful fruit of righteousness becomes better and better known, and the deep need of its possession is felt in the hearts of men. *c*) The gospel secures for itself a recog-

nition of its true character by preaching, which brings to view the person and his history (vers. 12, 20), for thus the adaptation of the gospel to the hearts and lives of men is seen and confessed.

4. Death, which, like imprisonment and the world's enmity, is an evil, becomes in the Apostle's view an insignificant event, which closes indeed the life upon earth, but changes not the essence, the life of the soul, only the place and form of its existence (ver. 21, ἀποθανεῖν; ver. 23, ἀναλίσσειν). To experience it is no merit, but to conquer it by faith and patience is a grace. Death leads the faithful from the misery of imprisonment to be more completely with Christ. In what way we pass through death into fellowship with Christ, is not said; and still less is there any indication here of an intermediate state. This agrees with the word of the Lord to the thief on the cross (Luke xxiii. 43), and with the teaching of the parable of the rich man (Luke xvi. 23), and still more significantly with the efficacy of Christ's death and resurrection in regard to the relations of life and death, in heaven and on earth (1 Cor. v. 1; Eph. iv. 8; comp. 2 Cor. v. 8; Acts vii. 58).

5. [Unless Paul believed that the death which released him from the trials of this life was to introduce him at once to the presence of Christ and a state of blessedness, we see no adequate reason for the struggle between his desire to depart and be with Christ, and his anxiety to labor still for the advancement of the Redeemer's kingdom on earth. If he believed that he was to remain for an indefinite time without consciousness in the grave, his zeal for men's salvation and his contempt of personal dangers and trials in the pursuit of that object, would lead him to desire to live as long as possible, on account of the importance of his ministry to mankind. On the other hand, if we suppose him to have regarded his attainment of the joys and rewards of heaven as simultaneous with his departure from this world, we have then an adequate explanation of his perplexity (vers. 21-24). For other passages which seem to involve the same doctrine, see Luke xxiii. 43; 2 Cor. v. 6, 7; and Rev. vi. 9.—H.]

6. The substance of Christian preaching is the person of Christ (vers. 15, 17, 18), as the exaltation of His person is the end of Christian life (ver. 20). This should be the preacher's testimony, his proclamation.

7. The difference in the teaching here consists not so much in the difference of the doctrine of Christ, as in the difference of disposition of the teachers towards Paul (vers. 15-18). The agreement in their teaching, which could scarcely fail to admit of certain variations, is of more account to him than their hostility to him. So much the more magnanimous is his joy in the doctrine which they hold in common.

8. That church fellowship (τὸ καὶ κῆμα ἡμῶν περισσεύει ἐν Χριστῷ Ἰησοῦ) should promote Christian fellowship is exemplified in the intercourse of Paul and the Philippians (ἐν μοι δὴ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, ver. 26). It is important to observe and maintain this connection.

9. The minister of Christ is helped and served in two ways—(a) by the assistance of the Holy Spirit, which is the Spirit of Christ; and (b) by

the supplications of the church: thus from above and from below. He needs the supplications of the church of Christ not less than the church needs his testimony. The protection of praying hands is no insignificant one.

10. Observe the moral greatness of the Apostle! In the constraint of a prison, in the face of death, amid the enmities of some of his associates, he exults for joy in his fellowship with Christ, and allows it to suffer no abatement on account of an error. He hopes to be able to return again to the Philippians, free from his bonds (ver. 26), as shortly before he had expressed a similar hope to Philemon (Philem. ver. 22). This hope indeed he afterwards gave up (2 Tim. iv. 6), and four years before this had declared that he should not see again the Ephesians (Acts xx. 22-25). In this uncertainty his official gift remains intact, which, as a prophetic endowment, has to do with God's word, not with times and seasons (Acts i. 7). He does not, however, declare definitely (ver. 27) that he will come, but leaves it to God's disposal.*

HOMILETICAL AND PRACTICAL.

For ministers, three teachings: 1) See that thou overcomest sorrow, and that thou art not overcome by it; 2) that Christ is praised thereby; 3) that the church by this very thing is advanced and built up in the faith.—Rejoice without envy in the preaching of thy worthy official brother. The word of God and the preaching of Christ should be to thee of too much value and importance to allow an unfriendly disposition to mortify or vex thee.—For the church, three teachings: 1) Take not offence at the greatness of the evil in the world, especially of the violent enmity which befalls thy pastor, but follow his deportment in the case; 2) persist in hearty supplication for him; 3) aid him full of confidence with thy testimony.—Only one thing must be regarded: that Christ alone, the Saviour of the world, be preached. Thou art not to judge the disposition of the preacher, but only the correctness of his preaching.—In general: Persecution or, at the utmost, death, is the greatest evil which the world can inflict upon the Christian, but this effects for him what launching does for a ship:—it brings him into his proper element. As the ship is thus sent forth upon the ocean for which it is designed, so is the Christian by this means brought to heaven, which is his home. To die, is but to come to our inheritance, if Christ is our life. From Him comes the unselfish love of life for others' sake, which is at once a joy in life and a joy in death, so that from our joy in death there comes no death to our joy. It is unchristian for one to wish for death because he is weary of life, or cowardly to fear death; and worse still are they who desire death while they fear it. Evil does not make us holy, death does not make us happy. Man does not become happy by dying, but the Christian dies, being happy.

IGNATIUS:—Let me become the prey of wild beasts, that God may become my possession. I

* [If Paul was imprisoned twice at Rome (as is almost certain), he could easily have fulfilled this hope of seeing again both the Philippians and Philemon. In the interval between his first and his second captivity. See *Commentary on Philemon* (LANG's Series), pp. 6, 23.—H.]

am God's wheat; the teeth of the wild beasts will grind me so that I may become the purified bread of God. I shall become a true disciple of Jesus Christ when the world no longer sees my body. The iron and the cross, the breaking of the legs, the raging of the wild beasts, the mauling of the limbs, and the bruising of the body—all these diabolical torments may be exercised upon me if I but win Jesus Christ.

STARKE:—If God will make His children known, even His greatest enemies must lend their aid. Let God rule, and follow His leading.—Short but beautiful confession: Christ is our life in creation, in redemption, in regeneration, in the resurrection.

RIGER:—For those in communion with God, in enjoyment of the life of Christ, dying is not the end; the soul's life from that point is before it, not behind (see ver. 21).

SCHLEIERMACHER:—The distressed and suffering man, be the cause of his suffering and distress what it may, attracts the earnest and anxious attention of men to himself more than all the royalty in the world. The way in which he bears his cross, the way in which he accepts his need and distress in his heavenly calling, excite the sympathy of men. If now we are all cross-bearers of our Lord, and if no one here below escapes from sorrows, then there is opened to us here at once a way in which we all, each according to his ability, may contribute to the advancement of the gospel, by bearing the troubles and adversities which the Lord sends, with patience and resignation to His will, with hope and trust in His imperishable work, with confidence and joyfulness of heart in His all-sufficient wisdom, in order that men may be thereby impelled to acknowledge and praise our heavenly Father.—Boldness on the one hand and faint-heartedness on the other, have, as it were, a diffusive and contagious power among men.—The troubles of this life will result in our highest good if we love God.—Above all things this is meet: 1) that we recognize the rough ways in which the Lord leads us as His ways, and acquiesce with our whole heart in His guidance; 2) that at the same time we look more to the internal than to the external; 3) the apostle adds, that it will turn to his salvation through the prayer of the church and through the supply of the spirit of Jesus Christ, which comes to him from the church.—This is the true happiness of the Christian, to which we should all aspire, that the longing for the greater glory which is reserved for us, shall never become so strong as to check or weaken our usefulness in the calling to which God has appointed us here on the earth.—If now we see the vineyard of the Lord so divided that to each one a task therein has been assigned, what else can we say in view of its present condition but that the vineyard is far from being wholly cultivated?—We must say then that all Christians, in whom the fear of death has been destroyed by a living and blessed fellowship with the Redeemer who has taken away the power of death, are able to withstand more firmly the assaults of earthly evil, and that their love for the perishable things of the world and enjoyment in them constantly diminish. The more this actually takes place, the more does there arise in

them, even here upon earth, a higher love, a love for the Redeemer and His heavenly kingdom, in the strength of which they can regard themselves as servants of the Lord, as laborers in His vineyard, whose constantly renewed wish is, to bring forth fruit for Him unto whom all fruit belongs, as a reward for His sorrows and as a glorification of His victory.

HEUBNER:—Man often comes for the first time to know his strength when he is in misfortune.—When a friend of the truth is bound, ten others arise in his place.—The very best deeds may be done from impure motives; even Christ may be preached from ambition.—Spiritual envy and pride creep in even among preachers of the gospel, and incite them to a false and envious emulation.—When the friends of the truth are imprisoned, we ought to undertake their task, and to make good their places, that the good work may suffer no hindrance. The kindest service which can be rendered to noble martyrs in bonds, is to interest one's self in their cause, not in their person. The work is of more importance than the instrument.—The Christian commits himself wholly to God, and ought with reference to life and death to be absolutely resigned to His will. If he hopes in any respect to be useful to others, then he remains here even gladly.—WHITEFIELD once asked TENNANT, a preacher who was his friend, whether the thought that he might soon be called home, gave him joy. TENNANT replied: "I have no desire about it; my death does not concern me, my duty is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until He calls me away. If I had sent my servant to plough, and should afterwards find him asleep, and he should say to me: 'Alas, the sun is so hot, let me go to the house!' might I not say to him, 'thou sluggard!'"

PASSAVANT:—In steadfastness of faith the man of God holds fast joy in the faith. How little inclined we are by nature to leave this world for another better world in order to be with God, every candid mind willingly confesses to itself, and this fact holds up before us the clear mirror of our natural life, and shows us how far estranged we are from God, from His love, and the blessed life which is in Him.

NITZSCH:—How gloriously do desire for death and love of life unite in the Christian's mind! 1) The Christian shows by his faith that in death he loses nothing of that in and for which he here lives, but gains it. 2) Though it is better for him to be with Christ, yet it seems more necessary to remain in the flesh and bring forth fruit. 3) Whatever contradiction remains in his desires, he leaves God to settle, and will not choose or decide for himself.

[REV. J. TRAPP:—Two things make a good Christian, good actions and good aims. Though a good aim doth not make a bad action good, as we see in Uzzah, yet a bad aim makes a good action bad, as in these preachers (see ver. 15).—St. Paul stood, as it were, on tiptoes (*ἀποκαρδοκία*), to see which way he might best glorify God, by life or death (ver. 20)—Far, far the better (*πολλὴ μᾶλλον κρίσις*, ver. 23), a transcendent expression, like Paul's *καὶ ὑπερβολὴν εἰς ὑπερβολήν*, 2 Cor. iv. 17.—H.]

[ROBERT HALL:—Paul was so intent upon the

advancement of truth, that he overlooked the malignity of the intention in the success of the cause. It is thus, my brethren, that religion lifts us above self-love and party-strife, and leads us to rejoice in every opening prospect of prosperity, and of good to others, in all public events and in every denomination (see ver. 15).—We see that with all his attainments the apostle was not lifted above them when he says, “by your prayers” (ver. 19). How much have we need to say, “Brethren, pray for us.” The prayer of the obscurest Christian may procure and infuse among us the Spirit of God beyond what we

could wish ourselves; for with Him all distinctions are lost but piety and necessity.—“To be with Christ,” was the apostle’s view of the heavenly world (ver. 23). He knew that Jesus Christ had promised that where He was there also His servants should be (John xvii. 24). He values the friendship of Christ above all the world,—to be found in His image and to be with Him, he can conceive of nothing higher.—If your attachment to this world be great, it must be cured by giving yourselves up more entirely to your Lord and Master.—H.]

SECTION III.

The Lord’s Example and Pattern for the Observance of the Church.

CHAPTER I. 27—II. 18.

(1) *A true Christian deportment the condition of the Apostle’s joy in the Church* (i. 27–30).

Characteristics of a Christian walk (vers. 27, 28 a); and the incentives to such a walk (vers. 28 b, 30).

27 Only let your conversation [deportment] be as it becometh the gospel of Christ: that whether I come and see you or (*else*) be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the 28 gospel; and in nothing terrified by your adversaries, which is¹ to them an evident 29 token of perdition, but to you of salvation, and that of God. For unto you it is [was] given in the behalf of Christ, not only to believe on him, but also to suffer 30 for his sake [in his behalf]; having the same conflict which ye saw² in me and now hear to be in me.

¹ Ver. 28.—[The received text has μέν before ἔστιν, interpolated to respond to δέ in the next clause; and probably for a similar reason ὅμων was changed to ἡμῖν (MEYER, ALFORD, LIGHTFOOT). ELLICOTT would retain ἡμῖν.—H.]

² Ver. 30.—[The T. R. has ἴδω after a few copies, but the correct word is undoubtedly εἶδω. The itacism, or similar pronunciation, of the first syllable (an error of the ear in dictation) led to the interchange.—H.]

EXEGETICAL AND CRITICAL.

Ver. 27. **Only let your deportment be as it becometh the gospel of Christ.** Μόνον in this emphatic position marks the true Christian walk as the sole, indispensable condition of Paul’s joy, when he should come to them, as the connection with vers. 24–26 shows. (Gal. ii. 10; v. 13). BENGE: *hoc unum curate, nil aliud*. But this one requisition contains within itself manifold other requisitions. The verb here (πολιτεύεσθε) is taken from political life. The church at Philippi forms a part of the kingdom of God, of which they should prove themselves citizens. Paul uses the word elsewhere only in Acts xxiii. 1 (ποπολίτευμαι), in his speech before the Jewish Council, where in the presence of the civil rulers he feels himself to be but a member of the common body politic. Περιπατεῖν refers more to individual life; this verb to church-life,

corresponding to πάντες (vers. 4, 7, 8). The fundamental law of this kingdom is denoted by τοῦ εὐαγγελίου τοῦ Χριστοῦ, and the corresponding deportment by ἀξίως. (Col. i. 10: ἀξίως τοῦ κυρίου; Eph. iv. 1: ἀξίως περιπατῆσαι τῆς κλήσεως). —**That** (ὅνα) states the aim or object of his exhortation, agreeably to the context (ver. 26). —**Whether I come and see you or be absent** (εἴτε ἔλθων καὶ ἰδὼν ὑμᾶς, εἴτε ἄπων). He thus leaves it uncertain how it may be, but in accordance with his hopeful desire, puts the supposition of his coming first. In both cases he presupposes his release, which might indeed lead him not to Philippi, but elsewhere.—**I may hear** (ἀκούσω), includes both cases, i. e. either from their own mouth, or from others (MEYER). BENGE: *audiam et cognoscam*. The object is: **your affairs** (τὰ περὶ ὑμῶν), and this as more fully explained: **that ye stand fast in one spirit** (ὅτι στήκετε ἐν ἐνὶ πνεύματι), which is the subject of Paul’s great anxiety. Comp. οἰδᾶ σε τίς εἰ,

Luke iv. 34; xix. 3; Mark i. 24. See WINER'S *Gramm.* p. 626. HÖLEMANN incorrectly joins *iva* with *σῆκετε*, as if it were *ἀκούσας*, and *ὅτι* simply repeated *iva*. The construction would be confused, harsh (*hiulca*, CALVIN terms it), and the participles would be nominative absolute. The verb (iv. 1; 1 Cor. xvi. 13; Gal. v. 1; 1 Thess. iii. 8; 2 Thess. ii. 15) means to *keep one's ground in battle*. What is meant evidently is that the Philippians should cherish a spirit of unity among themselves, as in 1 Cor. iv. 21; xii. 13; 1 Pet. iii. 4. It is presupposed that this harmony, which is to be an object of such earnest endeavor, is a gift of the Holy Spirit (Eph. iv. 3, 4), but the Holy Spirit is not directly intended (VAN HENGEL).—**With one mind striving together for the faith of the gospel** (*μετὰ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου*). This explains more fully *σῆκετε ἐν ἐνὶ πνεύματι*. Here we evidently have to do with a struggle in which the main object is unity, and hence *μετὰ ψυχῇ* stands with emphasis at the beginning. The *πνεῦμα* which is in the *ψυχῇ*, is that part of our nature which is the sphere (*ἐν*) of the unity. The dative *ψυχῇ* is the instrumental dative. The substantive *ψυχῇ* denotes that part of our being which is connected above with *πνεῦμα* and below with *σάρξ*, and constitutes the centre of man's peculiar personality.—individuality. Hence, *μετὰ ψυχῇ* presents their outward manifestation.—Comp. ii. 2; Acts iv. 32. (DELTZSCH, *Psychologie*, p. 199 ff.). Repellent peculiarities may exist even where there is an agreement in principle. BENGE: *est interdictum inter sanctos naturalis aliqua antipathia*. The dative *τῇ πίστει*, for the faith, presents the object of the struggle, which the genitive *τοῦ εὐαγγελίου* renders more precise, and so guards it from any arbitrary misconception of friends or foes. The preposition in *συναθροῦντες* refers to this co-operation of the Philippians with Paul (Col. ii. 1; 1 Tim. vi. 12; 2 Tim. iv. 7). Comp. vers. 7, 30; iv. 3, where *μοι* indicates what is here sufficiently plain from the connection. It is incorrect to limit *σύν* only to the unity of the Philippians among themselves (WIESINGER), which *μετὰ ψυχῇ* after *ἐν ἐνὶ πνεύματι* has already pointed out, or to exclude this reference (MEYER), or to make *σύν* govern *πίστει* (GROTIUS). *Τῇ πίστει* is not an instrumental dative (CALVIN, *et al.*), nor should *μετὰ ψυχῇ* be connected with *σῆκετε* (CHRYSOSTOM, LUTHER).

Ver. 28. **And in nothing terrified** (*μηὲν πτυρόμενοι ἐν μηδενί*). *Καὶ* adds another concomitant of *σῆκετε*. The verb (properly used of horses in the race) means to *turn about, to start, spring aside*. Comp. ver. 2; 2 Cor. vi. 3.—**By your adversaries** (*ὑπὸ τῶν ἀντικειμένων*) gives the cause of this agitation or panic. We are to understand this of their personal enemies (comp. ver. 30), unchristian opposers of the gospel, especially among the Jews, but also among the heathen (ver. 30, *etc.*; Acts xvi. 11 sq.; xvii. 5 sq.).—The Apostle proceeds to enforce his exhortation by appropriate motives, vers. 28 b-30.—**Which to them is an evident token of perdition** (*ἥτις ἐστὶν αὐτοῖς ἐνδείξις ἀπωλείας*). The argumentative *ἥτις* = *since it is* (Eph. iii. 13), in sense points back to the thought that the church does not allow itself to be terrified, but grammatically connects itself by a familiar

attraction with *ἐνδείξις* (1 Tim. iii. 15). See WINER'S *Gramm.*, p. 627. The emphatic position of *ἐστὶν* shows that even if they (*οἱ ἀντικείμενοι*) do not perceive it, or in their excitement do not acknowledge it, yet the fact that the church is unterrified is an evidence (comp. Rom. iii. 25; 2 Cor. viii. 24) of their destruction, of their exclusion from the blessed kingdom of God (1 Cor. i. 18). Comp. 2 Thess. i. 5-10.—**But to you of salvation** (*ὑμῖν δὲ σωτηρίας*). Comp. Rom. viii. 17; 2 Tim. ii. 12. For the reading see on the text. That which should awaken the fears of others with regard to their final destiny, even if it does not, is to believers a pledge of salvation.—**And that of God.** *Καὶ τοῦτο* refers equally to both clauses; for the disquietude of the adversaries before the bar of conscience, and the calmness of believers, alike come from God (*ἀπὸ θεοῦ*). Punishment and consolation are both from Him! To limit *τοῦτο* in the second member (CALVIN, *et al.*), to understand it of humility (HÖLEMANN), or to connect it with what follows (RILLIET), is incorrect.

Ver. 29. **For unto you it was given** (*ὅτι ὑμῖν ἐχαρίσθη*) confirms the statement in ver. 28, the last words of which (*ἀπὸ θεοῦ*) led the Apostle to adopt the passive form here. It is just you who are struggling and suffering together, to whom this grace [or undeserved favor] has been granted by God. Hence *ὑμῖν* has the emphatic position. BENGE emphasizes the verb (*gratie munus signum salutis*), but without reason, while MEYER limits the confirmation to *τοῦτο ἀπὸ θεοῦ*.—**In the behalf of Christ, not only to believe on him, but also to suffer in his behalf** (*τὸ ἐπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦν, ἀλλὰ καὶ τὸ ἐπὲρ αὐτοῦ πάσχειν*). This clause forms the subject of *ἐχαρίσθη*. At first *τὸ ἐπὲρ Χριστοῦ πάσχειν* was the thought in Paul's mind (which expresses positively what is stated negatively in *μηὲν πτυρόμενοι*); but the condition under which the suffering leads to salvation (*σωτηρία*) occurs to the writer's mind, and he interpolates the clause *οὐ μόνον . . . πιστεῦν* in the middle of the sentence, but afterwards resumes his first thought in *τὸ ἐπὲρ αὐτοῦ*. The faith which works such steadfast endurance of suffering clearly proves that both are from God. *Τὸ ἐπὲρ Χριστοῦ* is not = what concerns Christ (BEZA, *et al.*).

Ver. 30. **Having the same conflict** (*τὸν αὐτὸν ἀγῶνα ἔχοντες*) presents the characteristic of this suffering, the participle agreeing with the subject understood with *πάσχειν*, as in Eph. iv. 2; iii. 17, 18; and Col. iii. 10. See WINER'S *Gramm.*, p. 572. It should not be connected with *σῆκετε* (BENGE), or be referred back to *ὑμῖν* for its subject (MEYER).—*Τὸν αὐτὸν* is explained by what follows: **Which ye saw in me and now hear to be in me** (*ὧν εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοὶ*). He refers in the first verb to his sojourn at Philippi (Acts xvi. 12-16 sq.), and in *νῦν ἀκούετε* to the information contained in the present letter (which would be read before them) and to that furnished by the report of Epaphroditus (ii. 28). *Ἐν ἐμοί, in me*, in both instances refers to a conflict which Paul suffers, to persecutions directed against himself. The Philippians also endured the same; and it is the kind of conflict which is the same in each case. The likeness does not consist merely in

the similar ground of the conflict, that is in the faith for which they suffer (MEYER). The second *ἐν ἑαυτοῖς* is not = *de me* (Vulg., ERASMUS, *et al.*), nor is allusion made here to false teachers (HEINRICH).

DOCTRINAL AND ETHICAL.

1. A right deportment of the Christian is the one thing which the Apostle demands of each member of the church. It is only this one thing, because this embraces all that belongs to the special circumstances, positions, and relations of life; just this alone, because it is the deportment of a citizen of the kingdom of God, including the relations of each one with every other, and finds its rule in the fundamental law of the people of God, the Gospel of Christ, to which it must correspond (ver. 27).

2. Four points here deserve especial attention. (a) The calling of the Christian is that of a warrior who retreats not; (b) It requires him to hold together and to agree together with the church; (c) It requires him to keep ever in view the object of the contest, his faith; and (d) It secures to him, in all outward afflictions, true soul-peace. In the first respect, it is not something to be won, but is a prize which having been won, the Christian is to defend; not salvation to be gained, but a possession to be kept. In the second respect, it is unity with the Apostle and with each member of the church, in the direction and impulse of the Spirit, in opposition to unchristian opponents. But the individual peculiarities of temperament, education, *etc.*, are not to be made an occasion for separation. In the third respect, it is the holding fast of the faith which is according to the gospel; and in the fourth respect, it is the keeping watch over the soul in order that by looking to the example of the Apostle and of the Lord Himself, we may be kept from fear and despair by reason of the adversaries.

3. The intrepidity of the Christian amid the enmities of unchristian opponents, is as certainly an evidence to him of fellowship with God, as it is for them a proof that they should and may

learn therein their exposure to final destruction (ver. 28).

4. He who believes in Christ must regard it as a grace of God that he is permitted to suffer for Him (ver. 29).

HOMILETIC AND PRACTICAL.

Compare the Doctrinal and Ethical remarks.

STARKE:—Brief epitome of the whole of Christianity: faith, love, patience.

RIEGER:—Although we must suffer and struggle together for the gospel, yet we often become thereby more completely linked together. Since the disposition to yield to fear is planted so deeply in our nature, it becomes a part of the renewal of our souls into the image of God, to obtain again a steadfast courage to adhere to the right.

SCHLEIERMACHER:—Fearlessness with respect to all adversaries of the kingdom of God and all their efforts against it, must be peculiar to the Christian; for it has no other basis or other measure in him than his faith in the Redeemer and his love for Him and for His holy cause.

HEUBNER:—To believe in Christ is to make common cause with Him, hence also to suffer with Him.

PASSAVANT:—Whenever Christians fall out with one another, it happens for the most part because they are unwilling to surrender their own self-will to the control of the one Spirit of the Lord, or to merge their individuality in His sovereignty.

[ROBERT HALL:—"Nothing terrified by your adversaries" (ver. 28). Having Jesus Christ present with the Father, as an advocate, what was there to terrify them? They knew that He was at the head of all—principalities and powers, thrones and dominions, being made subject to Him. That Christian, my brethren, who views Jesus Christ as the Lord of men, of angels, and of glory, how firm and undaunted may he look around him, and consider kings and princes but as common dust; for they must submit themselves to His authority or perish. See Ps. ii. 10-12.—H.]

(2) *Christ's Example on the Way through Humiliation to Exaltation* (ii. 1-11).

After earnestly and eloquently entreating them to stand together in harmony (1-4), he holds up to view the person of the Redeemer (5, 6), His state of Humiliation (7, 8), and

His state of exaltation (9-11).

- 1 If there be therefore any consolation [exhortation] in Christ, if any comfort of love, if any fellowship of the Spirit, if any¹ bowels and mercies [compassion],
- 2 fulfil ye [make full] my joy, that ye be like-minded [mind the same thing], having the same love, being of one accord, of one mind [with one soul minding the one
- 3 thing]. Let nothing be done through strife or vain glory; but in lowliness of
- 4 mind let each esteem other [others] better than [superior to] themselves. Look not every man² on his own things, but every man also on the things of others.
- 5, 6 Let this mind³ be in you which was also in Christ Jesus; who, being in the form

7 of God, thought it not robbery to be equal with God: but made himself of no reputation [emptied or divested himself], and took upon him the form of a servant, 8 and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a [the^e] name which is 10 above every name; that at [in] the name of Jesus every knee should bow, of things [beings] in heaven, and things [beings] in earth, and things [beings] under 11 the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹ Ver. 1.—*ἐν τῇ σπλάγχνῃ* is found in \aleph A B C D E F K L. It is either a solecism (TISCHENDORF N. T. ed. VII. maj.) or a mistake (WINE, *et al.*) of Paul or of the transcribers for *τινα*. [WORDSWORTH makes here the just remark (in opposition to a possible extreme): "But this text, among others, affords evidence that it is not a sound principle of criticism, to limit the data for determining the readings of the N. T. to the most ancient extant MSS., and that it is necessary to extend the range of inquiry to the cursive MSS. and other collateral aids."—H.]

² Ver. 4—*ἕκαστοι* has stronger support in A B F G, *et al.*, than *ἕκαστος* in \aleph C D E, *et al.*

³ Ver. 5.—*τοῦτο γὰρ φρονεῖτε* is found in D E F G; *γὰρ* is wanting in \aleph A B C, probably because *ἕκαστοι* was added from ver. 4. ["As ver. 5 begins an ecclesiastical lecture, and as the explanative force of *γὰρ* (= 'verily,' 'as the case stands') might not have been fully understood and have led to the omission of the particle, the reading *γὰρ* seems slightly more probable" (ELLIOTT).—H.] \aleph A B C* read *φρονεῖτε*, others read *φρονεῖσθε*. [The former is also grammatically the more difficult, and therefore more likely to be original.—H.]

⁴ Ver. 9.—*τὸ ὄνομα* in \aleph A B C; the article is omitted in D E F G, *et al.*

EXEGETICAL AND CRITICAL.

Ver. 1. **If there be therefore any exhortation in Christ** (*εἰ τινος οὖν παράκλησις ἐν Χριστῷ*). *Ὀὖν* goes back to the preceding thought (i. 27-30). He now exhorts them to be united in the present conflict, in which they as well as himself are engaged, that the joy which he has felt on account of their harmony may receive no check. *Εἰ* presents what is actual as hypothetical for the sake of the conclusion, as in Eph. iii. 2, 4, 21; Col. i. 23; ii. 20; iii. 1. We are to supply *ἔστι*, but not also *ἐν ἡμῖν* (MEYER). *Ἦ* is to be taken for granted that such exhortation (*παράκλησις*), which by *ἐν Χριστῷ* (i. 26) is defined as based upon Christ, as having its sphere or element in Him, is found richly in the Apostle; but he adopts this mode of expression in his humility. Comp. Rom. xv. 30. [The A. V. renders *παράκλησις* consolation, but that sense destroys the difference between this clause and the next. The meaning here is: If those who are in Christ may address to each other exhortations and entreaties with a right to expect that they will not be unavailing, then fulfil, *etc.* We may carry forward the idea of *ἐν Χριστῷ* to the other clause.—H.]—**If any comfort of love** (*εἴτε παραμύθιον ἀγάπης*). According to 1 Thess. ii. 11: *ὡς πατήρ τέκνα ἑαυτοῦ παρακαλοῦντες ἡμᾶς καὶ παραμυθούμενοι*; and 1 Cor. xiv. 3: *παράκλησιν καὶ παραμυθίαν*, this *ἀπᾶς λεγόμενον* must denote *consolation of love*, friendly address, or encouragement which springs from love, as described by the genitive. We are to refer the above without doubt to the Apostle. [The Apostle would say: If it be a characteristic of true love that it is ever ready to comfort or encourage those for whom it is cherished, then comply with my request and thus manifest your love to me.—H.]—**If any fellowship of spirit [or the Spirit]** (*εἰ τις κοινωνία πνεύματος*). The article being omitted, we cannot compare this expression with 2 Cor. xiii. 13: *κοινωνία τοῦ ἁγίου πνεύματος*, and explain it as fellowship with the Holy Spirit (BENGEL, MEYER); but the *κοινωνία*, which was described in i. 5 with reference to its object or outward action, is described here in its inward

sphere: *fellowship of spirit* among themselves, and with the Apostle, by virtue of which exhortation and entreaty readily find response and acceptance as addressed to each other. That this fellowship of spirit is a gift of the Holy Spirit, is only pre-supposed, not stated. [The absence of the article does not decide against the other view; for *πνεῦμα* as being of the nature of a proper name may have the article or omit it. See WINE's *Gramm.*, p. 122. Most interpreters understand the Holy Spirit to be meant.—H.]—**If any bowels and compassion** (*εἰ τινα σπλάγχνα καὶ οἰκτιρμοί*). The first substantive (i. 8) denotes the seat, the source, of the second; the second being in the plural represents the individual proofs, the acts as repeated, manifold. See WINE's *Gramm.*, p. 176; Col. iii. 12: *σπλάγχνα οἰκτιρμῶν, lect. var. (οἰκτιρμῶν)*. Thus the fellowship or participation (*κοινωνία*) in the third clause appears in its action and effects. [The two nouns give intensity to the idea. The Apostle intimates in terms of the greatest delicacy that any reluctance to grant him the favor for which he so earnestly pleads, would have all the effect upon his feelings of unkindness and cruelty.—H.] The first two clauses we are to refer to Paul, the other two to the Philippians; the implied affirmation of the several conditions (*εἰ τις . . . οἰκτιρμοί*), as respects both Paul and those addressed, enforces the exhortation (*πληρώσατε*) which they severally introduce. It is incorrect to regard the first and third as objective, and the second and fourth as subjective motives (MEYER), or to refer all four to the Philippians only (MEYER, SCHENKEL). That we are to supply *χαρά*, from ver. 2, in each of the conditional clauses (*'si quod (gaudium) consolatio amoris,' etc.*), according to BENGEL, is inadmissible.

Ver. 2. **Make full my joy** (*πληρώσατέ μου τὴν χαράν*). The Apostle has joy already, and it only remains that this should be full and complete (comp. i. 9; 1 John i. 4; 2 John 12). The Philippians are to make it so by allowing his appeal to prevail with them (first two clauses), and by maintaining and exhibiting the virtues to which he exhorts them (last two).—He sums up the whole as it were in one word: **That ye mind the same thing**. *Ἦνα* represents the harmony

of the Philippians (τὸ αὐτὸ φρονεῖτε), as sought by them in order [as one of its attendant aims] to fill up the measure of Paul's joy. According to iii. 15; iv. 2; Rom. xii. 16; xv. 5, *mind and striving after the same object are meant*.—This is more closely defined, first on its ethical side: **Having the same love** (τὴν αὐτὴν ἀγάπην ἔχοντες). As possessors and dispensers of that love which in its object, purity and strength, is essentially the same, they should be of one mind.—Secondly, the trait or conduct appearing on its intellectual side is: **Being of one accord** (A. V.), or **like-minded, pondering the one thing** (σύνψυχοι τὸ ἐν φρονούντες). With reference to the object had in view, the τὸ αὐτὸ represents it as a single thing, and the question they consider is, what *one thing* is necessary; and further, the personal unity which corresponds to this unity of aim, becomes prominent, as in i. 27: *μὴ ψυχή*. TITTMANN (Syn. I. p. 67) correctly observes: *ισόψυχοι, est qui eodem modo est animatus* (like-minded); *σύνψυχοι autem, qui idem sentit, unanimis* (harmonious); *σύνψυχοι esse possunt, qui non sunt ισόψυχοι; sunt igitur σύνψυχοι οἱ τὸ αὐτὸ φρονούντες. Sed τὸ ἐν φρονεῖν est unum velle, in uno expetendo consentire*. In this earnest exhortation the accumulation of terms and phrases cannot surprise us. It is incorrect to regard *σύνψυχοι* as independent, the subject of a separate predication (OECUMENIUS, *et al.*). To these two positive qualifications correspond the negative ones in ver. 3.

Ver. 3. **Let nothing be done through strife or vain glory.**—*Μηδὲν κατ' ἐριθείαν* forbids whatever is without or against τὴν αὐτὴν ἀγάπην, while *μηδὲ κατὰ κενδοζησίαν* forbids whatever violates τὸ ἐν φρονεῖν, *μὴ ψυχή*. On the first substantive see in i. 17; on the second, SUIDAS: *ματαία τις περὶ ἐαντοῦ οἰσίσ* (Gal. v. 26, *κενδοζήσι*); *κατὰ* denotes rule, motive (WINER's *Gram.*, p. 401). Without question it is more simple to continue *φρονούντες* from the preceding verse (WINER, *Gram.*, p. 587) than to supply *ποιούντες* (ERASMUS, LUTHER, *et al.*), or even to construe it with the following *ἡγούμενοι* (HÖLEMANN).—The positive (ver. 2 b) is opposed here to the negative (ver. 3 a).—**But in lowliness of mind (or in humility) let each esteem others superior to themselves.**—*Ἀλλά* marks strongly the opposition. The instrumental dative (τῇ ταπεινοφροσύνῃ) corresponds to *κατὰ* with the accusative. See WINER's *Gram.* p. 402, note 2. On the substantive see Eph. iv. 4; Col. ii. 18, 23; iii. 12. *Ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν* teaches that humility fixes its eye on another's excellences, and judges him from this point of view. BENIGL: *Jure et dotibus fieri id potest, non extreme tantum, sed per veram ταπεινοφροσύνην, cum quis per abnegationem oculis avertit a suis prerogativis et alterius dotes, quibus prior est, studiose contemplatur*.

Ver. 4. **Look not every one on his own things, but every one also on the things of others** (μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι).—The sentence presents a general principle. The unusual plural *ἕκαστοι*, which is emphatic in each number, but especially in the second, where it stands at the end, indicates that this should be true of every member of the church. *Τὰ ἑαυτῶν, τὰ ἐτέρων*, signify in general *res, causa*, as in ii. 21; 1 Cor. xiii. 5 (τὰ

ἑαυτῶν); x. 24 (τὸ ἑαυτοῦ, τὸ τοῦ ἐτέρου), 33 (τὰ ἑμμεῶν, τὸ τῶν πολλῶν), τὰ being used, and not τὸ, in order to mark the multiplicity. It is also to be noticed that *ἄλλος* denotes *aliū, nulla diversitatis nisi numeri ratione, ἑτέρος non tantum aliū, sed etiam diversum indicat* (TITTMANN, *Syn.* I. p. 155 sq.). While in the above passages *ζητεῖν* is employed, we have here *σκοποῦντες* (iii. 17). Hence, according to the context, we are to think of the gifts and excellencies of others before our own, and of their advantage, interest, as well as our own. This distinction, however, comes out more clearly in view of what follows. *Ἀλλὰ καὶ* after *μὴ* limits or softens the antithesis. We are to think *also* of the things of others, hence not merely and exclusively of them. It is selfishness only that is forbidden. ["We are to look," says LIGHTFOOT, "beyond our own interest to that of others."—H.] See WINER's *Gram.* p. 498. It is incorrect to deny this distinction between *ζητεῖν* and *σκοπεῖν* so as either to find no reference to gifts and excellencies (MEYER), or to think exclusively of these (CALVIN).

Ver. 5. **Let this mind be in you, or, according to the better text, have this mind in you** (τοῦτο γὰρ φρονεῖτε ἐν ὑμῖν).—Paul confirms his exhortation to unity by showing what self-denying love and humility are, as illustrated in the example of Christ. Τοῦτο has as its correlative *ὁ* in the following clause, while ἐν Χριστῷ Ἰησοῦ answers to ἐν ὑμῖν. Hence the meaning must be *in animis vestris*, but not *intra vestrum cœtum* (HÖLEMANN). [For the force of γὰρ see notes on the text.—H.]—**Which was also in Christ Jesus** (ὁ καὶ ἐν Χριστῷ Ἰησοῦ sc. ὁφρονήθη). *Καί, also, i. e., as well as ἐν ὑμῖν*.

Ver. 6. **Who being in the form of God, thought it not robbery to be equal with God.**—*Ὁς* has for its antecedent Χριστῷ Ἰησοῦ, and points to His ante-mundane state, as vers. 7, 8, refer to His earthly existence, and vers. 9–11 refer to His subsequent glorified condition. The subject is the *ego* of the Lord, which is active in all the three modes of existence. It is the entire summary of the history of Jesus, including His ante-human state (MEYER). Hence neither the λόγος ἀσαρκος alone, nor the λόγος ἐσαρκος, is to be taken as the subject. The emphatic participial clause (ἐν μορφῇ θεοῦ ὑπάρχων) connects itself with the principal clause (οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἰσα θεῷ), and the participle must be taken as imperfect, not as present (UMBREIT, *Studien und Kritiken*, 1828, p. 594). The finite verb ἡγήσατο, from its import, requires us to think of a resolution or decision to which what is stated in the participle stands related as concessive in accordance with the sense of the whole passage. (Comp. 2 Cor. viii. 9, ἐπτόχευσε πλοῖσις ὧν); hence neither causal (RHEINWALD *et al.*) nor merely temporal (MEYER). If now we regard strictly the connection and drift of the context, which is to bring before us Christ's example, as a testimony in behalf of that humble self-denial which promotes harmony, and against the ἐριθείαν and κενδοζησίαν which destroy it, the meaning of this difficult passage cannot be mistaken. The words in themselves are plain. Ὑπάρχων, stronger than ὢν, denotes Christ's pre-existence, ἐν μορφῇ θεοῦ. According to Mark xvi. 12 (ἐφανερώθη ἐν ἑτέρᾳ μορφῇ), and in accordance with its use elsewhere,

μορφή must be understood of the outward form, "species externa," and this as defined by θεοῦ, which must be understood as not of the person of God, the Father, but only of the Godhead,—is a divine *morphe* or form, that of a God. Comp. iii. 21; Rom. viii. 29: σύμμορφον. The μορφή θεοῦ here corresponds to μορφήν δούλου, ver. 7, as ἑπάρχων has its parallel in λαβὼν there. BENGE well observes: *ipsa natura divina decorem habebat infinitum in se, etiam sine ulla creatura illum decorem intuentem*. Comp. John v. 37: εἶδος αὐτοῦ (of God); xvii. 5: τῇ δόξῃ ἣ εἶχον παρά σοι; Col. i. 15: εἰκὼν τοῦ θεοῦ; Hebr. i. 3: ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. It is incorrect to regard it as equivalent to οὐσία, οὐσία (the Greeks, AUGUSTINE *et al.*), status (CALOV, *et al.*), and to hold that Jesus, when He was on earth, caused His δόξα to be recognized through the medium of His words and works (LUTHER, *et al.*), of His miracles (GROTIUS, *et al.*), and in the transfiguration (WETSTEIN). ["Though μορφή," says LIGHTFOOT, "is not the same as οὐσία or οὐσία, yet the possession of the μορφή involves participation in the οὐσία also; for μορφή implies not the external accidents, but the essential attributes. Similar to this, though not so decisive, are the expressions used elsewhere of the Divinity of the Son: εἰκὼν τοῦ θεοῦ, 2 Cor. iv. 4; Col. i. 15; and χαρακτήρ τῆς ὑποστάσεως—τοῦ θεοῦ, Heb. i. 3. Similarly also is the term which St. John has adopted to express this truth—ὁ λόγος τοῦ θεοῦ." It may be added that the word is fitly chosen for the expression of the Apostle's idea. For though μορφή denotes properly the outline or shape of an object, and not directly the substance or nature of the object, it yet presupposes the existence of that nature or reality, of which it is the manifestation, just as the figure or shadow implies a body or substance which determines the figure or outline. Besides, to deny that Christ's μορφή or form as God, agreed with the reality, would oblige us to deny also in the next verse that His form or condition as a servant agreed with the reality, and this would destroy the force of the Apostle's reasoning. The condition in both cases presupposes the corresponding nature or reality, and is called μορφή precisely on account of that condition. The Apostle seems to have chosen this peculiar word because he would provide in his mode of speaking for the fact, that though the state or manifestation was changed, the nature or essence of the personality remained unchanged.—H.]—The expression οὐχ ἀρπαγμὸν ἡγήσατο is more difficult. It denies a precedence of self, as is the case with those τὰ ἐαυτὸν σκοποῦντες (ver. 4). In its connection with ἐν μορφῇ θεοῦ ὑπάρχων, and its position before ἐκένωσεν ἑαυτόν, it points to a decision in a negative form before the incarnation. Hence it is not the same as οὐχ ἤρπασε, which did not for a moment enter into the thoughts of Christ. Ἀρπαγμός may, like περραμὸς, βαπτισμὸς, signify the act of robbery; and it would properly denote this according to the rules of derivation (WINER'S *Gram.* p. 93); but usage allows it to be taken as *res rapta* or *rapienda* (BRUECKNER against MEYER); just as χρησμοί may be *non vaticinatio sed vaticinium, χρησμοτισμός et negotiatio et id quod hac perpetratur*, so here also ἀρπαγμός=ἀρπαγή (THOLUCK: *Pfingstprogramm*, 1847, pp. 17-19). Whether the meaning is *res rapta* or *ra-*

pienda, the context must decide. Here now ἀρπαγμὸν is predicate in its relation to τὸ εἶναι ἰσα θεῷ as the object (WINER'S *Gram.* p. 323). On this construction καὶ ἡ βασιλεία τῶν οὐρανῶν βιάζεται βασταὶ ἀρπάζουσιν αὐτήν in Matt. xi. 12 is very instructive. Ἀρπάζειν is not a heroic *exproliare*, but a violent appropriating to one's self, of which the object is τὸ εἶναι ἰσα θεῷ. This is therefore not "spolium," "præda," but "*res rapienda*." The emphasis falls here on εἶναι; ἰσα (not ἰσα—see WINER'S *Gram.* p. 177) is an adverbializing accusative (BENGEL), but different from ἰσως, since it denotes several relations of likeness, and from ἰσος, since it does not point to a likeness of person, as John v. 18 (ἴσον ἑαυτὸν ποιεῖν τῷ θεῷ), but to the equality of Christ's condition with that of God's. What is meant by this expression appears from vers. 10, 11: it is the κυριότης of the Lord, His worship in the church, in heaven, and upon earth. Hence the difference between ἐν μορφῇ θεοῦ ὑπάρχων and τὸ εἶναι ἰσα θεῷ is that the former denotes the Lord's mode of existence, as a divine existence for Himself apart from the world and before it, the dignity of the Son, founded upon His eternal origin or generation from the Father, but the latter His existence as the King of His people in the realm of the Father, at His right hand. It is entirely like Eph. i. 20-23; John v. 22, 23; John xx. 28; Matt. xxviii. 18-20. Accordingly it must signify "*rapiendum non duxit*." For the former (μορφή θεοῦ) was His from eternity, while the latter (τὸ εἶναι ἰσα θεῷ) He had not as yet obtained. He was already enjoying the former before He had received the latter. It is not correct to regard the object of ἀρπαγμὸν ἡγήσατο as identical with what is stated concessively in the participial clause (LUTHER, MEYER, *et al.*), or ἀρπαγμὸν as equivalent to "*præda, res rapta*" (AMBROSIIUS, *et al.*), "*spolia*" (ERASMUS, RHEINWALD, *et al.*), "*holding tenaciously*" (HÜLEMANN), "*concealing*" (MATTHIES), "*a triumphant display*" (LUTHER, *et al.*), nor are we to understand by εἶναι ἰσα θεῷ "*plenitudinem et altitudinem dei*" (BENGEL), "*vitam vite dei æqualem*" (VAN HENGEL), or "*identity with the Father*" (RILLIET). It is entirely fanciful to scent Gnostic allusions in ἐν μορφῇ θεοῦ, ἰσα θεῷ εἶναι, ἀρπαγμός, as also in ἐαυτὸν ἐκένωσε and ἐν ομοίωσιν, σχήματι εἰρηθεῖς (ver. 7), and in ἐπουρανίῳ, ἐπιγίῳ, κατὰ χθονίῳ (ver. 10), (BAUR) as BRUECKNER shows (*Ep. ad Phil. Paulo auctori vindicata*, p. 15 ff.) in his *exposé* of the difference between the doctrine of the Gnostics and the present passage, and of the contradiction between BAUR's earlier and his later representation of this doctrine, and also ERNESTI (*Studien und Kritiken*, 1848, pp. 858-924; 1851, pp. 595-630), with admirable acuteness and learning. Yet the view advanced as a conjecture by UMBREIT (*Studien und Kritiken*, 1828, p. 595) and earnestly maintained by ERNESTI, that this passage is to be explained out of Gen. ii. 3, is unnecessary and untenable.

[The view of τὸ εἶναι ἰσα θεῷ (adopted above by DR. BRAUNE) as—"the κυριότης, or worship of Christ in the church, in heaven, and on earth" (vers. 10, 11) which He did not claim for Himself in His pre-existent state, makes the self-denial of Christ negative merely, not positive, as the Apostle's use of the example would seem to require. Moreover, if this equality with God

which Christ forbore to arrogate to Himself before the incarnation be the same as the sovereignty which God conferred on Him after His humiliation and sufferings and death, as a reward for such self-devotement (see ver. 9 and Heb. xii. 2), we cannot regard such an equality as, properly speaking, subject to acceptance or rejection till the antecedent historical condition has been fulfilled.—We subjoin a summary of the views of some of the later writers in our own language on this important passage. The meaning which Bishop ELLICOTT prefers is: "He did not deem His equality to God a prize to be seized, but emptied Himself, *etc.*; in other words, He did not insist on His own eternal prerogatives, but, on the contrary, humbled Himself to the condition and sufferings of mortal man." See his *Commentary on Philippians* (*in loc.*) for the grounds of this interpretation.—Prof. LIGHTFOOT presents the philological details at some length. Instead of ἀρπαγμός, "the more usual form of the word is ἀρπαγμα, which properly signifies simply 'a piece of plunder,' but especially with such verbs as ἡγεῖσθαι, ποιεῖσθαι, νομίζειν, *etc.*, is employed like ἔρμαιον, ἐτήρημα, to denote a highly-prized possession, an unexpected gain." He adduces examples of this usage from some of the later Greek writers. "It appears then from these writers that ἀρπαγμα ἡγεῖσθαι frequently signifies nothing more than 'to clutch greedily,' 'prize highly,' 'to set store by,' the idea of plunder or robbery having passed out of sight. The form ἀρπαγμός, however, presents a greater difficulty; for neither analogy nor usage is decisive as to its meaning: (1) The termination -μός indeed denotes primarily the *process*, so that ἀρπαγμός would be 'an act of plundering,' but as a matter of fact substantives in -μός are frequently used to describe a concrete thing, *e. g.* θεσμός, χρησμός, φραγμός, *etc.* (2) And again the particular word ἀρπαγμός occurs so rarely that usage cannot be considered decisive. Under these circumstances we may, in choosing between the two senses of ἀρπαγμός, fairly assign to it here the one which best suits the context. The meaning adopted above satisfies this condition: 'Though He pre-existed in the form of God, yet He did not look upon equality with God as a prize which must not slip from His grasp; but He emptied Himself, divested Himself, taking upon Him the form of a slave.' The idea is the same as in 2 Cor. viii. 9, δι' ἣν ὑμεῖς ἐπώχλευσεν πλούσιος ὢν. The other rendering (adopted by the A. V.), 'thought it not robbery to be equal with God,' disconnects this clause from its context.*—ALFORD translates: 'who being' (originally) 'in the form of God regarded not as self-enrichment His equality with God.' He observes (1) that ἀρπαγμός holds the emphatic place in the sentence; (2) that this fact casts τὸ εἶναι ἰσα θεῷ into the shade as secondary and as referring to the state indicated by ἐν μορφῇ θεοῦ ὑπάρχων above; and (3) that ἀρπαγμός strictly means, as here given, the act of seizing or snatching—not from another, but for one's self. Dr. WORDSWORTH paraphrases the thought thus: "Let this mind be in you which was also in Christ Jesus, who subsisting from eternity

in the form of God, did not think His own equality with God (τὸ εἶναι ἰσα θεῷ) was a spoil which He had usurped wrongfully, and of which He might justly be divested by another, or which on principles of justice He was Himself obliged to give up to another," *etc.* The following is Professor EADIE's paraphrase of the meaning: "The Apostle affirms that Jesus, in His pre-incarnate state, was 'in the form of God;' and adds, that He thought it not a seizure, or a thing to be snatched at, to be on a parity with God, but emptied Himself. Now, it seems to us very plain that the parity referred to is not parity in the abstract, or in anything not found in the paragraph, but parity in possession of this form of God. He was in the form of God, and did not think it a thing to be eagerly laid hold of to be equal with God, having or exhibiting this form. The apostle adds, ἀλλ' ἐαυτὸν ἐκένωσεν, but emptied Himself, and the clause is in broad and decided contrast with ἀρπαγμὸν οὐκ ἡγήσατο τὸ εἶναι ἰσα τῷ θεῷ. That is to say, the one clause describes the result of the other. It was because He did not think it a seizure to be equal with God, that He emptied Himself. He did not look simply to His own things—the glories of the Godhead; but He looked to the things of others, and therefore descended to humanity and death. His heart was not so set upon this glory, that he would not appear at any time without it. There was something which he coveted more—something which He felt to be truly a ἀρπαγμός, and that was the redemption of a fallen world by His self-abasement and death. From His possession of this "mind," and in indescribable generosity He looked at the things of others, and descended with His splendor eclipsed—appeared not as a God in glory, but clothed in flesh; not in royal robes, but in the dress of a village youth; not as Deity in fire, but a man in tears; not in a palace, but in a manger. . . . And in this way He gave the church an example of that self-abnegation and kindness which the apostle has been inculcating, and which the Lord's career is adduced to illustrate and confirm" (*Commentary on the Greek Text of the Epistle to the Philippians*, pp. 108, 9).—For a list of monographs on this difficult text the reader may see MEYER'S "*Briefe an die Philipper*," *etc.*, p. 63 (1859), and WIESINGER'S *Commentary on Philippians* (Eng. trans.), p. 61.—H.]

Ver. 7. But emptied or stripped himself, and took upon him the form of a servant (ἀλλ' ἐαυτὸν ἐκένωσε μορφῇ δοῦλου λαβὼν). The ἀλλὰ introduces the antithesis (not *tamen*, *nilominus*, *quin potius*). The first member corresponds to the second in ver. 6, and the second here to the first there; and at the same time unfolds further the antithesis to οὐκ ἀρπαγμὸν ἡγήσατο. In opposition to the *not thinking* of an act stands something done: in opposition to the unwillingness to rob another stands a giving up on His part; and in opposition to the thing which He does not even wish to arrogate to Himself stands His own person which He surrenders. This last contrast appears in ἐαυτόν, which precedes with emphasis, in opposition to ἐαυτῷ τι, and hence not Himself in opposition to another (MEYER, *et al.*), as the relations in the case and the context show; since the equality with God (τὸ εἶναι ἰσα θεῷ) was not to be seized from men

* [Professor LIGHTFOOT states his objections to the rendering of the A. V. in an extended note in his *Commentary* at the end of chap. ii.—H.]

or angels, nor could God be deprived of it, but He, the Son, by His own might and will could seize upon it, although it would not be withheld from Him by the Father.—'Εκένωσε=κενὸν ἐποίησεν, *exinavit*, divested Himself, i. e., of that which He had, ἐν μορφῇ θεοῦ ὑπάρχων, hence of the form of God, of the divine mode of existence. Since He has emptied Himself of this, as the word properly means, the μορφή is not something merely external, and since He has given up only the ἐν μορφῇ θεοῦ ὑπάρχων, it cannot be an *evacuare* of the person, as if that now had in it no longer anything divine—no δόξα which remained to Him (John i. 14; Col. ii. 9); hence the nearer limitation by μορφήν δούλου λαβών, which is itself more closely defined. The antithesis is still μορφή θεοῦ, and δούλου is chosen, because according to the context (ἰσα θεῷ ver. 6, comp. vers. 10, 11) the κυριότης belongs to the θεότης. It is the *becoming* μιν, or the incarnation that is meant, as the sequel declares, and since λαβών (which is contemporaneous with ἐκένωσε as in Eph. i. 9, 13) must be taken as a modal limitation of the verb (ἐκένωσε), this emptying of Himself (κένωσις) is the Lord's incarnation. It is incorrect to deny here the *becoming* man, the act of incarnation, and to find only His position as a servant indicated (SCHENKEL), for in this case μορφήν δούλου λαβών must follow ἐν σχήματι εἰρηθείς ὡς ἄνθρωπος, and could not stand at the beginning; Observe too, that the δούλου is without the article, and hence it does not mean the servant of God, in the sense of the Messiah. The following also are incorrect interpretations: *libenter duxit vitam inopem* (GROTIUS), *miseram sortem, qualis esse servorum solet* (HÖLEMANN), *semel ipse depressit* (VAN HENGEL), *veluti deposuit* (CALOV), *non magis ea usus est* (CLERICUS), since the subject of discourse here is not anything within the human life of Christ, the laying aside of the δόξα, or abstaining from the full use of it.—**And was made in the likeness of men, and being found in fashion as a man** (ἐν ὁμοιωματι ἀνθρώπων γενόμενος καὶ σχήματι εἰρηθείς ὡς ἄνθρωπος). These two clauses plainly belong together. They serve more closely to define μορφήν δούλου λαβών. BENIGL: *forma dicit aliquid absolutum, similitudo relationem ad alia ejusdem conditionis, habitus refertur ad aspectum et sensum*. Δούλος is more exactly defined by ἀνθρώπων, ἄνθρωπος; ἐν ὁμοιωματι, ὡς, correspond to μορφήν and indicate the difference between the Lord in the form of a servant, as the son of man, and men. He is not indeed *purus putus homo*, but the incarnate Son of God. Γενόμενος denotes a *becoming*, the human individual development, and preserves the λαβών from being mistaken as a merely outward assumption. Hence ὁμοίωμα is to be understood of the inner and outer, the spiritual and bodily life, and ἐν points this out as the sphere of His development, and the dative σχήματι as the respect in which, or rule according to which. He is found as man. WINER'S *Gram.*, p. 215. By σχῆμα (*vultus, vestitus, victus, gestus, sermones et actiones*). BENIGL, is denoted the outward manifestation which is indicated by εἰρηθείς (not equivalent to ὡν), was recognized by all who came into contact with Him. Comp. 1 John i. 1-3. On ὡς ἄνθρωπος THEODORET observes: ἡ γὰρ ἀναληφθεῖσα φύσις ἀληθῶς τοῦτο ἦν, αὐτὸς δὲ

τοῦτο οὐκ ἦν, τοῦτο δὲ περίεκειτο. BENIGL: *Vulgaris, ac si nil esset præterea, nec inter homines quidem excelleret; nil sibi sumit eximium*. It is incorrect to regard ὁμοίωμα and σχῆμα as indistinguishable synonyms (HEINRICHS, *et al.*), or the latter as dignitas (GROTIUS), *dress* (ELSNER), *γενόμενος as natus* (RILLIET), *ἀνθρώπων as a designation of the debile et abjectum* (HÖLEMANN), of the *infimæ et contemptæ sortis* (WOLF), or of the first human pair, because He like them was *peccati experts* (GROTIUS).

Ver. 8. **He humbled himself** (ἐταπείνωσεν ἑαυτόν). The humiliation described by ἐκένωσε, which took place in His incarnation, because He thereby passed over from the divine into the human mode of existence, is now particularly noted. Here observe the asyndeton, the verb being also connected with ἀλλὰ, while the position of the verb before the pronoun renders it emphatic. The general description (ἐκένωσε) gives place to the particular one (ἐταπείνωσεν). Hence there is no climax here (MEYER), nor does the latter exceed the former (SCHENKEL), nor does it refer to any humiliation below the dignity of man (HÖLEMANN).—It is more closely defined by the following: **And became obedient unto death, even the death of the cross**. Hence it is inadmissible to find in the preceding participial clause (ver. 7) the nearer limitation of ἐταπείνωσεν (WIESINGER), since this cannot be separated from the participial clauses belonging to ἐκένωσε, while ἐταπείνωσεν receives now its limitation. It is not without reference to a μαθεῖν ὑπακοήν, His learning obedience or subjection (Heb. v. 8), that γενόμενος precedes. It is not stated to whom He became ἐπίηκοος, since the design was to mark the μορφή δούλου, *form of a servant*, according to its nature. If it were more exactly defined the object would be God (ver. 9; Rom. v. 19), not men (GROTIUS). The extent to which this obedience was carried appears in μέχρι θανάτου, *unto death* (Acts xxii. 4; Heb. xii. 4; Matt. xxvi. 38). Hence it is not a *temporal limitation* (VAN HENGEL), nor is it to be joined with ἐταπείνωσεν (BENIGL, *et al.*). Θανάτου δὲ σταῖρου, a construction like σοφίαν—σοφίαν δὲ οὐ τοῦ αἰῶνος τοῦτον in 1 Cor. ii. 6 (WINER'S *Gram.*, p. 443). Δὲ often brings forward something new, a more precise statement as opposed to something to be denied or rejected. It is opposed here to the idea of a natural or common death. Death by crucifixion was a punishment for slaves, criminals, outcasts, and hence increased the degradation. Τούτῳσι τοῦ ἐπικαταράτου, τοῦ τοῖς ἀνόμοις ἀφωρισμένου (THEOPHYLACT). See Gal. iii. 13.

Ver. 9. **Wherefore God also hath highly exalted him** (διὸ καὶ ὁ θεὸς αὐτὸν ἐπερίψωκε). This was a consequence and result (διὸ) of the self-renunciation and the self-abasement of the Son. To this act is joined (καὶ) that of the Father. On the expression see Heb. xiii. 12; Rom. i. 24; Acts x. 29; on the thought Heb. ii. 9, 10; xii. 2. The language here involves an idea of merit on the part of Christ and of recompense on the part of God. The verb marks the antithesis to ἐταπείνωσε μέχρι θανάτου σταῖρου, and the preposition in the verb (ἐπερίψωκε) indicates that it is an exaltation corresponding to the ὑπεράνω πάντων in Eph. iv. 10. The reference is to the resurrection and ascension, the end of which was His sitting down at the right

hand of God (Matt. xxviii. 18; Mark xvi. 19; Acts vii. 55, 56; Eph. i. 20, 21; Col. iii. 1; Heb. viii. 1). The view of GROTIUS is incorrect: *eum multo sublimiorem fecit, quam antea fuit*, for the Saviour was not *sublimis* on earth (vers. 7, 8), and did not become *sublimior* than He was before the creation of the world (ver. 6), and besides *ἐπερ* will not bear that signification. BENGE: *Exinanitionis premium justissimum est exaltatio* (Luke xxiv. 26; John x. 17); *neque ea non potuit illam consequi* (John x. 15); *quæcunque Patris sunt, filii sunt; ea non potuere ita Patris esse, ut non essent filii* (John xvii. 5); *Christum Christus exinanivit* *Christum deus exaltavit* (1 Peter v. 6) *eumque facit pariter deo*.—And given him the name which is above every name. *Kaî* introduces the explanation of the *ὑπερίψασις*, by which was obtained the *ἐλvai ἰσα τω θεῷ* (ver. 6) which Christ would not seize for Himself. *Ἐχαρίσατο αὐτῷ, denotat, quam accepta deo fuerit exinanitionis* (BENGEL). *Τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα* (WINER'S *Gram.*, p. 140) designates the well-known name which transcends every name, which according to the context is received and borne in heaven and on earth, since it is the *nomen cum re* (BENGEL), which is everywhere manifest and recognized, and includes the adoration of the person of Christ in its divine dignity. It is thus not mere *dignitas* (GROTIUS), or the particular name of Jesus (MICHAELIS), or *κύριος* (VAN HENGEL).

Ver. 10. *That in the name of Jesus every knee should bow*.—*Ἰνα* points out the purpose of this exaltation, which reaches its fulfilment, not by a single step, but gradually. See 1 Cor. xv. 25, 26; Rom. xiv. 11; Is. xlv. 23. *Ἐν τῷ ὀνόματι* stands emphatically at the beginning, and marks the ground and occasion of the *πάντων γόνυ κάμψις*. The bending of the knee presents "plastically" (MEYER) the act of adoration. Eph. iii. 14; Rom. xi. 4; and comp. *ἐπικαλεῖσθαι τὸ ὄνομα κυρίου* (Acts vii. 59; ix. 14, 21; xxiii. 16; 1 Cor. i. 2; Rom. x. 12, 13; 2 Tim. ii. 22). It is therefore not merely *adhibito nomine Jesu* (VAN HENGEL), since indeed Ps. lxxiii. 5: *ἐν τῷ ὀνόματι σου ἄνω τὰς χεῖράς μου*, is said of prayer to God, nor is it merely a circumlocution for *ἐν Ἰησοῦ* (ESTIUS), or equivalent to *εἰς τὸ ὄνομα*, the glorification of His dignity (HEINRICH), or *quoties auditur nomen* (ERASMUS).—Of beings in heaven, and beings in earth, and beings under the earth—comprises the entire realm of worshipping creatures. *Τὸν ἐπουρανίαν* are the angels (Eph. i. 20, 21; Heb. i. 4, 6), *τῶν ἐπιγείων*, men upon the earth, *τῶν καταχθονίων*, the dead in Hades. The following are incorrect classifications: *οἱ δίκαιοι, οἱ ζῶντες, οἱ ἀμαρτωλοὶ* (CHRYSOSTOM); the dead, the living, the embryos (STOLZ); *homines sortis nobilioris, mediocris et infimæ* (TELLER). The words must not be taken as neuter (BEZA), nor is there in *καταχθονίαν* a reference either to the demons (the Greeks, ERASMUS), which Eph. vi. 12 forbids, or to the souls in purgatory (CATHOLICS).

Ver. 11. *And that every tongue should confess* (*καὶ πάντα γλῶσσαι ἐξομολογήσεται*).—To the outward, inarticulate expression *καὶ* adds still another, the eloquent homage breaking forth from the heart and confessing itself to Him. What the bending of the knee indicates, the tongue expresses (WIESINGER). In *πάντα* the

three categories (ver. 10) are included as in *πάν γόνυ*. To refer it therefore to *πάντα τὰ ἔθνη* (THEODORET) is erroneous, as also to take it *pro omni idiomate* (BEZA).—That Jesus Christ is Lord.—*Ὅτι* introduces the contents of the confession. *Ἰησοῦς Χριστός* is the subject, and *κύριος* the predicate, and precedes in accordance with the scope of the context: the kingship is to be pointed out of which the realm is unlimited (Eph. i. 23; iv. 10; 1 Cor. xv. 25, 28). It is not to be limited to rational creatures (HÖLEMANN), or to the Church (RHEINWALD, SCHENKEL).—To the glory of God the Father (*εἰς δόξαν θεοῦ πατρὸς*) belongs properly to the verb, not to the predicate *κύριος* (BENGEL), from which it is separated by the subject. It presents the end, purpose, of this adoring confession. It is therefore not the same as *in gloria* (Vulg.) or even, *θεῷ* (VAN HENGEL, who takes *ὅτι* as causal), as if *ἐξομολογεῖν* meant *laudibus celebrare*. [*Ἐν θεῷ πατρὶ* the first term denotes a relation which God sustains to all His creatures; the second denotes one, which is peculiar to those who believe on His Son (comp. Gal. i. 1). On the universality of this confession see the last paragraph under DOCTRINAL AND ETHICAL.—H.]

DOCTRINAL AND ETHICAL.

1. The motives urged in teaching and exhortation are first objective, based upon Christ and the fellowship of the Holy Spirit; and secondly, subjective, as dependent on the character of individuals. Both of these concur in the case of him who teaches and exhorts, and of those dependent on the instructions and exhortations. The objective motives occupy the first place, and to these we should always appeal first of all. Among them stands in the foremost rank the example of Christ, which vers. 5–11 bring into view especially. Among the subjective motives are love and compassion, important beyond comparison with others, for they answer to the objective which come from God, who is love, and to the character of sin, which is an evil, an injury, against which we must be preserved. All other motives are, as it were, crutches, which, as adapted to a sickly self-love, must be finally thrown away, *e. g.*, regard for the judgment of others, fear of punishment, hope of reward. For with human nature as it is, one would not willingly do right, if, without doing so, he could be happy; and he would rather do wrong, if no harm should come to him from it.

2. The Apostle appeals to various motives for the maintenance of *unanimity* in the Church. But the unanimity which he seeks is moral rather than intellectual. It is not *uniformity*, but only the possession of a common centre, around which each one moves in a common love, which, however, may exhibit different degrees of strength and purity in different individuals, just as the centripetal force is capable of manifold gradations.

3. Among the bonds of this concord is *humility*, which in its two-fold intellectual and moral sphere, recognizes clearly both its own gifts and those which others possess, and does not allow one to esteem others less than himself, but prompts him with a sense of his own unworthiness

to regard them more highly, because their unworthiness does not concern him. It is characteristic of humility that it has its centre outside of itself, and includes the great whole of which it is a member within itself; while pride makes the individual himself the centre, and not only breaks loose from the whole, but stands opposed to it, and so becomes the source of all discord and enmity.

4. *Party spirit and vain glory* are excluded. The former misuses its neighbor, the latter its own possessions and those of the world; the former presses others down in order to raise itself; the latter draws others to itself in order to please them. The one exalts itself at the expense of others; and the other at the expense of its own real worth; party spirit often brings into action great talents and energy; self contents itself with the mere appearance. However sharply the former may spy out the weaknesses of others and the advantages of particular relations, it is yet sure to destroy itself; or it may be happy in the present moment, while blinded to the evils which follow in its train.

5. *The example of Christ* is here presented to the Church with a fullness and completeness such as is found nowhere else. The whole life, not merely the sufferings of Christ (1 Pet. ii. 21-25), enforces the doctrine, that we ought to deny self in humble love towards our neighbor, and only in such a way desire to share in his glory. If Christ existing in the form of God (*ἐν μορφῇ θεοῦ ὑπάρχων*, ver. 6), not seeking the things of Himself (*τὰ ἑαυτοῦ σκοποῦν*), but also those of others (*τὰ ἑτέρων*, ver. 4), resolved not to seize for Himself the sovereignty of a God over His creatures (ver. 6), but *in love* (*ἐν ἀγάπῃ*, ver. 2) and *lowliness of mind* (*ταπεινοφροσύνη*), ennobled and exalted those of mankind, made through Him in His image, and emptied Himself (*ἐκένωσεν ἑαυτὸν*) by becoming a man (ver. 7), obedient in all things, even unto the death of the cross; and God has now exalted Him as the object of worship (vers. 9-11); then we also have no other way open to us to the glory with Him, except through humble self-denying love in fellowship and unity with the brethren.

6. [NEANDER:—That we rightly understand the use made of the example of Christ, as the model after which the Christian life is formed, we must first endeavor to bring the model itself clearly and distinctly before our minds. Before the eye of the Apostle stands the image of THE WHOLE CHRIST, the Son of God, appearing in the flesh, manifesting Himself in human nature. From the human manifestation he rises to the Eternal Word (as John expresses it), that Word which was, before the appearance of the Son of God in time—yes, before the *worlds* were made; in whom before all time God beheld and imaged Himself; as Paul in the Epistle to the Colossians calls Him, in this view, the image of the invisible, i. e., the incomprehensible God. Then, after this upward glance of his spiritual eye, he descends again into the depths of the human life, in which the Eternal Word appears as man. He expresses this in the language of immediate perception, beholding the divine and the human as one; not in the form of abstract truth, attained by a mental analysis of the direct object of thought. Thus he contemplates the entrance of the Son of God into

the form of humanity as a self-abasement, a self-renunciation, for the salvation of those whose low estate He stooped to share. He whose state of being was divine, who was exalted above all the wants and limitations of the finite and earthly existence, did not eagerly claim this equality with God which He possessed; but, on the contrary, He concealed and disowned it in human abasement, and in the form of human dependence. And as the whole human life of Christ proceeded from such an act of self-renunciation and self-abasement, so did His whole earthly life correspond to this one act even to His death; the consciousness on the one hand of divine dignity which it was in His power to claim, and on the other the concealment, the renunciation of this, in every form of humiliation and dependence belonging to the earthly life of man. The crowning point appears in His death—the ignominious and agonizing death of the cross. Paul then proceeds to show what Christ attained by such self-renunciation, thus carried to the utmost limit, by such submissive obedience in the form of a servant; the reward which He received in return, the dignity which was conferred upon Him. Here, too, is presented the universal law, laid down by Christ Himself, that whose humbles himself, and in proportion as he humbles himself, shall be exalted.—II.]

7. Concerning the *person of Christ*, the passage before us states the following truths: (a) His *ego*, His essential entity, is an antemundane person, who had a divine mode of existence (*ἐν μορφῇ θεοῦ ὑπάρχων*). He is thus to be conceived of as existing within the being of God, as *πρὸς τὸν θεόν* (John i. 1), yet not merely as a thought, a principle, but as a person, *λόγος ἄσαρκος*. (b) Before the world was, before any creature existed, there was still wanting to Him who is *ἰσὺς θεῶς*, the *τὸ εἶναι ἰσὺς θεῶς*, a kingdom, and a people over which He might rule as the Anointed One at the right hand of the majesty of the Father. (c) He gave up His *μορφὴν θεοῦ*, the *form of God*, not His *ego*, not the possession of the glory, the *κτῆσις* of the *δόξα*. He assumed a *servant's form* (*μορφὴν δούλου*), not sin, in becoming man. With the incarnation His humiliation began, in which He exhibited obedience even to the death of the cross, the shameful death of a slave. Within the human life also, which began with the incarnation, there were degrees of exaltation or self-divestment from Bethlehem to Golgotha. (d) He humbled not His nature, but only His personal existence, Himself, by the assumption of human nature and by His entrance into the life of men, so as to subject Himself to ignominy and death. He thus humbled Himself *not through* the obedience, *but in* the obedience which He rendered to the Father's will, without sin, even in the most extreme trials that befell Him. (e) Such merit was followed by exaltation, which consisted in this, that He now became as *κύριος*, the object of worship for the whole realm of created spirits unto the praise of God the Father. (f) Into this position of exaltation the Father has placed the loved and loving Son. (g) In the worship of Jesus Christ the glory of the Father is constantly to be kept in view, as is the case in the public prayers and collects of the Evangelical Churches of the Reformation.

8. Our passage teaches nothing concerning the relation of the divine and the human nature, and of their attributes, to each other, of the relation of the two natures to the personal unity, or of the *κτῆσις*, or possession of the divine *δόξα*, or glory, to the *χρῆσις*, or use, of the same. Here we have opened to the efforts of Christological inquiry a wide and important domain which was measured and is measured or limited only by the fundamental conditions or outposts of Christianity, such as the hypostatic union, and based upon this the real communion of natures, which includes both the divine *δόξα*, as opposed to Ebionitism, Pelagianism, Socinianism, Rationalism, and the human development against Docetism and Romanism, and so the immutability as well as the self-limitation of the absolute God.

9. *History of the interpretation of the text and of its doctrinal application.* (a) The ancient Church almost throughout, before and after the Council of Nicæa, taught that the *λόγος ἀσάρκος* did not retain the divine *δόξα* for Himself, for His own advantage, while yet He did not cease, as *λόγος ἐνσάρκος*, to be what He was. His incarnation was not a yielding up of His divinity, but an assumption of humanity, which was taken up into His divinity. Only AMBROSIAS, PELAGIUS, NOVIATIAN, maintained opposite views. (b) The middle ages honored the divine nature at the expense of the human. THOMAS AQUINAS admitted only an outward development, in age and wisdom, with reference to men to whom He daily gave new proofs of it. (c) The Reformation harmonizes in general in the true confession of faith, yet the Lutherans, upon the fundamental principle, *finitum capax esse infiniti*, which the Reformed (Calvinists) denied, extended further the doctrine of the two natures and conditions of Christ. Thus LUTHER, led by his doctrine on the Lord's Supper, concludes from the form which Christ possesses, exalted at the right hand of God (which is conceived of, not as a place of abode, but as a mode of existence), that the humanity was taken up into the divine glory, and that from the incarnation onwards the condition of humiliation appears more as a veiling, self-limitation, that of exaltation as a complete, visible revelation of the divine life. So in the *Formula Concordiæ*, VIII., which, by "its very indefiniteness allows room for further examination," concerning which see FRANK, *Theologie der F. C.*, III., pp. 165 ff. The controversy of the theologians of Giessen and Tübingen, since 1607, did not concern itself about the *κτῆσις*, the possession of the divine glory, which was undisputed, but only about the *χρῆσις*, the use of it. The former, MENZER and FEUERBORN, with the F. C., maintained a *κένωσιν χρήσεως*, the latter, HAFFENREFFER, THUMMIUS, NICOLAI, only a *κρίνιν χρήσεως*, in respect to which the *Decisio Saxonica*, 1624, places itself on the side of the Giessen theologians, without reaching any very important result. (d) The modern development of Christology began with regarding the Son of God, the pre-existent God-man, as *bring in the perfect man* (GOSCHEL), then attempted to conceive of the same as *becoming the God-man* (ROTHE, DORNER). THOMASIUS (*Christi Person und Werk*, II., §§ 40, 43), following HORMANN (*Schriftbeweis* II.), went farther, since he supposed a self-abdication of the real attributes

of the divine nature, amounting to a *συνκοπή* of the divine life of the Logos, or a sleep-like unconsciousness, and thus both impaired the *unio personalis* and assumed an exclusion of the Son from the Trinity during the earthly life of Christ. GESS (*Die Lehre von der Person Christi*), and GEORG LUDW. HAHN (*Theologie des N. T.* 1.) suppose a self-abnegation also of the immortal attributes, while SCHENKEL (*Die Christ. Dogmatik*, II.) does not proceed beyond the mere human nature, and falls into Socinianism. Others again revive Apollinarism. Comp. DORNER, *Entwicklungsgeschichte der Lehre von der Person Christi*, II., pp. 1203 ff.

9. The correct standpoint even for our time which, in the effort to conceive of the human development of the Redeemer, is in danger of lowering His divine personality, is shown by CHERNITZ: *Reliqua vero, quæ vel queri vel disputari possunt, et in verbo non habent expressam patefactionem, cum magni hujus profunditatem in hac vita exhaurire et pervidere non possumus, ita me differre et rejicere ad magnam illam celestem, æternam et illustrem scholam, ubi gloriam Christi salvatoris et fratris nostri ad faciem sicut est videbimus. Nec propter ea, quæ explicare non possum, ab illis, quæ expresso verbo patefacta sunt, discedere me debere. Hæc responsio, si videbitur rudior, simplicior et puerilior, non pugnabo, sed scio veram, certam, firmam et omnium tutissimam esse.* It is important to hold fast the ethical and practical sense of the passage, and to deny neither the constant unchangeableness of the divinity of the Son in itself (John i. 1, 18; iii. 13), nor His real, loving, self-denying, and self-abasing entrance into fellowship with sinful humanity in life and in death (John i. 14; xvii. 5).

10. [The final and universal acknowledgment of Christ's sovereignty (ver. 10) is affirmed also in Rom. xiv. 11. All the hosts of heaven and the myriads of the human race who still live, or have lived, or shall live, are to "bend the knee" before Him who bears the "name which is above every name," who, as the Apostle John has said, wears "the title written on His vesture and His thigh, 'King of kings and Lord of lords'" (Rev. xix. 16). But this language is to be understood in harmony with the teachings of other passages. "Even the enemies of Christ," says Dr. THOLUCK, "who reject the gospel, acknowledge the reality of His power, if they are unable to resist the decisions of His justice, i. e., if at the end of the world they are excluded from all part in the blessings of His Kingdom; while those who have repented and submitted to His claims are received to the joys and the rewards of heaven. Both classes in this case yield to Him the homage of their submission. But according to a just distinction which some of the older writers have made, that of the one is *obedientia ex animo*, i. e., a voluntary, hearty obedience; that of the other, *obedientia cum tremore*, a subjection reluctant, extorted by fear." Viewed in this light, the passage in our Epistle is parallel entirely to that in 2 Thess. i. 7-10. (*Disputatio Christologica de loc. Paul Phil. II. 2 ff.—H.*)]

HOMILETICAL AND PRACTICAL.

Motives (ver. 1), aim (vers. 2-4), and method

(vers. 5-11) of a Christian teacher, a spiritual father.—We must ever start from what we have in order to get forward and upward. First, fulfil thine own duty, which should be to thee a pleasure, not a burden, and then lay hold of the good that is in others, be it ever so little, or merely supposed to be there; yet assume it, use it without complaint or mistrust.—Truth is one, simple, and yet so infinitely rich that there can be *unanimity* and yet no *monotony*, like the harmony in a choir of many voices. Most controversies in the church have moved and still move *around* the germ of the truth, *around* the fundamental doctrine, but do not touch exactly the thing itself. They have reference only to the *human* confirmation of the truth, its mediation through conceptions, or mode of apprehension, and affect not the Christian character of the individual, provided only he abides in love.—Not, how art thou esteemed by thy neighbor, but, how dost thou serve him, is the main point.—He is great who humbles himself in obedience, but disobedience dishonors and degrades; the former recognises the higher will, and looks forward to the glorious end; the latter is concerned only with itself, and does not get beyond self.—Self-seeking is a deadly plague to the soul.—The example of Jesus Christ instructs, directs, leads, makes the way of the cross a path of light; He went no other way, and the Christian also, His disciple, may not go a different one.

STARKE:—If we would make people religious we must not use the wheel and the sword in the church, or fight them with the iron Bible, or preach fables; but build our exhortation upon Christ, the fellowship of the Spirit, the fellowship of God, for such arguments pierce through bone and marrow.—Love of honor in a preacher is a baneful poison, a prolific source of dissension in the church of God.—Self-seeking destroys country and people, churches and schools, cities and houses.—Who has knees to bend, let him bend them! Christ is the One most worthy of glory, the One whom we can never fully honor.

[ROBERT HALL:—Christianity was never intended to destroy the different stations and gradations of life; but it is intended to destroy that arrogance and superciliousness with which rank and splendor are too often borne. As it teaches the poor humility and submission, so it teaches the rich humanity, gentleness, and compassion. In this respect it merges all distinctions (ver. 3).—H.].

RIEGER:—He who exalts himself above others, thinks that others also must accommodate themselves to him, acts as if they must regard his rights and their maintenance as of the first importance. With respect to the self-abasement of Christ, the language always was: He humbled Himself in order to show His obedient, willing spirit; but with reference to His exaltation, the language is: God has raised Him up, placed Him at His right hand, *etc.*, in order to distinguish Him as the Author and Finisher of our faith, the pioneer in the way of faith by which we must now come to God.

SCHLEIERMACHER:—Unity of mind among all Christians can be nothing else than unity in the knowledge that Christ is the Redeemer of the

world, and in the disposition to recognize Him as such, and to accept Him as Leader in the way of salvation. 1) In what respects especially the Redeemer is our example. 2) How can we imitate this example?

HEUBNER:—It is characteristic of the Christian that he does not think highly of himself, but is disposed to regard others as more important, more deserving. He acknowledges gladly their excellencies and gives way to them. Such humility towards men, unaffected, and yielding the pre-eminence which pride arrogates to itself, flows from humility towards God.

[NEANDER:—One's judgment of another (see ver. 3) is not within the control of his own will. How can he esteem his brother higher than himself, if this is not in accordance with the truth, if he cannot but perceive in himself excellencies which are wanting in the other, and defects in the other from which he himself is free. Is humility to be grounded upon falsehood? Most certainly not. But there is here presupposed, as resulting from the development of the Christian life, a pervading temper of heart, of which such a judgment of one's self in comparison with others is but the necessary and natural expression. The Christian's love will lead him first of all to discern what is good in another: to discover even in his blemishes his peculiar gifts, that in which he is really superior to himself; while on the other hand, through a self-scrutiny, sharpened by the Spirit which quickens him, he detects with rigorous exactness his own faults. And this self-rigor, united with love, will give leniency to his judgment of whatever may obscure the divine life in others.—H.].

PASSAVANT:—Strife and vain glory are pests in hearts, houses, families, congregations, cities, the state, the church.

As the Epistle for Palm Sunday (vers. 5-11).

RAUTENBERG:—The Mediator crowned with praise and honor on account of His sufferings and death. 1) By the world before God; 2) by God before the world.

ZEISS:—Royal image of the Christian who consecrates his life to the Lord; 1) Humility of heart is his costly adornment; 2) the blessing of love his joyful delight; 3) pleasing God his exalted aim; and 4) harvesting of the seed his heavenly reward.

Love and Testimony:—What a Christian shares with his Lord Jesus: 1) the cross; 2) the glory. Conditions of the church of Christ; 1) its servitude; 2) its glory. The palms which we strew in the path of the Lord Jesus: 1) That we believe in the Crucified One; 2) that we trust in the Exalted One. The five-fold hosanna with which we prepare the way of the Lord Jesus: hosanna (1) of humility, (2) of patience, (3) of faith, (4) of prayer, and (5) of hope.

PROBLE:—The Epistle on Palm Sunday an earnest reminder of the entrance into the passion week. It reminds us, 1) of the cross and death of Christ; 2) of His innocence and holiness; 3) of His divine dignity; 4) of His complete subjection to God's will; 5) of the triumphant end of His sufferings.—The traits of a true imitation of Christ: 1) Humility; 2) Self-denial; 3) Obedience unto death.

God helps believers in their endeavors to imitate Christ.

(II. 12-18.)

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only,
 13 but now much more in my absence, work out your own salvation with fear and
 14 trembling. For it is God who worketh in you both to will and to do of (or for)
 15 his good pleasure. Do all things without murmurings and disputings [doubtings].
 16 That ye may be [become]¹ blameless and harmless [pure] (the) sons [children] of
 17 God, without rebuke,² in the midst of a crooked and perverse nation [generation],
 18 among whom ye shine [appear] as lights [luminaries]³ in the world, holding forth
 the word of life; that I may rejoice in the day of Christ, that I have not run in
 vain, neither labored in vain. Yea, and if [But, if also] I be offered upon [in] the
 sacrifice and service of your faith, I joy [rejoice], and I rejoice with you all. For
 the same cause (also) do ye [also] joy [rejoice], and rejoice with me.

¹ Ver. 15. *Γενέσθαι* in *N B, et al.* has better support than *ἵτε* in *A, et al.*

² *Ibid.* *ἁμώματα*, found in *N A B C et al.*, is better supported than *ἀμώματα*, but as the more common form in the *N. T.* might more readily displace the latter, than the reverse.

³ [*Ibid.* The Greek for luminaries (*φωστῆρες*), says Lightfoot, is used almost exclusively of the heavenly bodies. It occurs again in the *N. T.* only in Rev. xxi. 11, where also it should be so rendered.—H.]

EXEGETICAL AND CRITICAL.

Ver. 12. **Wherefore**, ὥστε, refers to what precedes, as in iv. 1. See WINER's *Gram.* p. 301. Ὑπακούετε is correlative with γενόμενος ἡγήκοος, and τῶν ἐαυτῶν σωτηρίαν corresponds to vers. 9-11. The exhortation borrows its coloring indeed from vers. 8-11, but, like the example of Christ adduced as an illustration, it reaches back to the entire course of thought (vers. 1-11), and hence does not attach itself merely to ver. 11 (SCHENKEL), to the last thing discussed (vers. 6-11, MEYER) or to i. 27 ff. (DE WETTE).—**My beloved** (ἀγαπητοί μου) shows the Apostle's joy and deep interest in them (ver. 2).—**As ye have always obeyed** (καθὼς πάντοτε ὑπακούσατε) singles out the act on the part of the Philippians, upon which he now builds his hope that his exhortation will not be in vain. *Mihi ad salutem vos hortanti, ipsique deo* (BENGEL). The context requires this explanation.—**Not as in my presence only**. Μή belongs to the following imperative (κατεργάζεσθε); for if the negative belonged to ὑπακούσατε, with which Luther wrongly connects it, οὐ would have been used. Ως, according to its use in a participial clause, points out a possible idea of the Philippians, that such compliance with Paul's admonition must be necessary only in his presence. See WINER's *Gram.* p. 617. Hence it is not a term of comparison (HÖLEMANN).—**But now much more in my absence** (ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου) urges the stronger necessity for self-exertion, because they are left to themselves, without the assistance of the Apostle who is now far distant. *Quia ego vobis non adesse possum, ipsi vos curateo magis* (BENGEL).—**Work out your own salvation with fear and trembling**. Μετὰ φόβον καὶ τρόμον refers (as in Eph. vi. 5) to that tender conscientiousness, that fear in the presence of the omnipresent God, which feels that no effort or solicitude can be

too great. It does not refer to a servant's relation (BENGEL: *servi esse debetis, exemplo Christi*, ver. 8), nor to spiritual pride (RILLIET), nor to resignation to God's will (MATTHIES). τῶν ἐαυτῶν σωτηρίαν marks the salvation as that of the Philippians themselves (ἐαυτῶν not being here used for ἀλλήλων, FLATT, *et al.*), who in this case ought to regard the things of themselves (τὰ ἐαυτῶν σκοπεῖν) as the glorious end of the κατεργάζεσθε. Ὁν ἐαυτῶν see WINER's *Gram.*, p. 150 sq. Κατεργάζεσθαι: means to bring to pass (*perficere usque ad metam*, BENGEL), for which energetic perseverance is requisite. The mode of this is indicated by ὑπακούσατε, as also by the example of Christ (ver. 8).

Ver. 13. **For it is God who worketh in you** (θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν). The Apostle strengthens his exhortation here by reminding them that if they disregard it they will not merely suffer personal loss, (τῶν ἐαυτῶν σωτηρίαν), but strive against another, the Highest, whose work and working they would disturb and bring to naught. It confirms the entire exhortation, though it designates only the τῶν ἐαυτῶν σωτηρίαν specially as their aim and labor. Thus it is neither a ground of encouragement (CHRYSOSTOM, MEYER, *et al.*), nor an incentive to humility (CALVIN, SCHENKEL, *et al.*); for it is not designed to confirm exclusively either κατεργάζεσθε or μετὰ φόβον καὶ τρόμον. Notwithstanding God's activity, which is shown by ἐστὶν ὁ ἐνεργῶν to be constant, and by ἐν ὑμῖν to be exerted in the hearts of individuals, every one should be careful both as to what he does or omits to do. Of God it is not said that He effectually works (κατεργάζεται) to will and to do, since He does not indeed accomplish this result in all; but He is only said ἐνεργεῖν, because where it is effected, it is not without His assistance; which of course to be effective (κατεργάζεσθαι) requires obedience on their part (ὑπακούειν). HÖLEMANN wrongly explains ἐν ὑμῖν as *intra cœlum vestrum* [and others 'among you.'—H.]. What God works is espe-

cially—Both to will and to do, *καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν*. The first is the self-determination, the second the personal exertion: both take place in the heart of the believer. The first originates, the second carries out in the life; both are conditions of the *κατεργάζεσθαι*.—Of or for his good pleasure *ὑπὲρ τῆς εὐδοκίας* is a nearer limitation of *ἐνεργεῖν*. God's working has its ground within Himself (His *εὐδοκία*), and is not occasioned or controlled by anything out of Himself, and in man. The article defines the disposition as well known. Comp. Rom. xv. 8: *ὑπὲρ ἀληθείας θεοῦ*. See WISER's *Gram.* p. 383. [The preposition *ὑπὲρ* does not represent the *εὐδοκία* as the mere ratio of the action, or the mere *norma* according to which it is done, but as the *interested cause* of it; the *commodum* of the *εὐδοκία* was that which the action was designed to subserve (ELLCOTT).—H.] On *εὐδοκία* see i. 15; Eph. i. 5. The meaning of *ὑπὲρ* cannot be *κατά*, *secundum*, nor can the *εὐδοκία* of the Philippians be meant (ERASMUS, et al.)

Ver. 14. Do all things without murmurings and doubtings. *Πάντα* is limited only by the context: all which is to be done in reference to salvation, for which God gives the willing and the working. [The verb (*ποιεῖτε*) here comprehends in its full compass suffering as well as doing. The patience with which the Christian endures the trials to which God may call him illustrates his character not less decisively than the habit of active obedience.—H.] *Ποιεῖτε* marks only the act, the nature and mode of which are determined by the disposition of the doer (*χωρὶς γογγυσμῶν καὶ διαλογισμῶν*). The preposition denotes, like *ἀπεν* (1 Pet. iv. 9) a separation, but the difference between them is, that the former represents the subject, the latter the object as distant. The Philippians ought to be distant, separated, from murmurings and doubtings: *ἀπεν* would indicate that these ought to be far from the Philippians (Eph. ii. 12); and see TITTMANN *Syn.*, 1, pp. 93-97. The distinction between the two substantives is, that the first (*γογγυσμοί*) belongs to the unwilling, weak, and still stubborn spirit, the second (*διαλογισμοί*) to the doubtful spirit, which does not see its way clearly. The former proceeds from the will, the latter from the intellect. SCHENKEL refers the first to the defiant, the second to the timid heart. BENGEI supposes the *ἀμεμπτοι* in ver. 15 to refer back to *γογγυσμοί*, and *ἀκέραιοι* to *διαλογισμῶν*. We are not to understand by the latter term *disputation, controversy* (WIESLER, ERASMUS, et al.), contrary to the usage of the New Testament. This word is not to be limited, as *e. g.* to God only (MEYER, et al.), to superiors (ESTIUS, et al.), or fellow Christians (CALVIN, WIESLER, et al.). [As *γογγυσμός* is the moral, so *διαλογισμός* is the intellectual rebellion against God (LICKTEFOOT).—H.]

Ver. 15. That ye may become blameless and pure. *ἵνα* marks the end, *γένησθε* the way, which is a *becoming*, a process of development. *Ἀμεμπτοι*, *unblamable*, those (according to the Greek form) in whom there is nothing to blame (1 Thess. iii. 13), represents the moral integrity as manifesting itself outwardly; *ἀκέραιοι* (from *κεράννυμι*), *unmixed* (Rom. xvi. 19; Matt. x. 16), presents 'the same according to its inner character' (MEYER). The first

is that from which we can judge of the second, for it is the condition of it; the inward answers to the outward.—Children of God, without rebuke, in the midst of a crooked and perverse generation [not *nation* as in the A. V.—H.] *Τέκνα θεοῦ* sums up both predicates, such are they as Christians: but in Christ (Eph. i. 5; Gal. iv. 5) they should become *ἄνθρωποι* (without *μῶμος*, Eph. i. 4; v. 27; Col. i. 22, *in quo non est, quod reprehendatur*, or *ἀνόμωτα* (from *μωάομαι*, 2 Pet. iii. 14, *qui reprehendi non potest*), and this in spite of and in their actual circumstances. *Μέσση* (here as a preposition, see WISER's *Gram.*, p. 471) *γενεῆς σκολιῆς καὶ διεστραμμένης*. Comp. Acts ii. 40; 1 Pet. ii. 18; Matt. xvii. 17; Luke ix. 41. *Γενεῆ* is used of *status alicujus hominibus*. The first adjective describes the outward, dishonest, perverted demeanor; the second the inward, distorted character. Manifestly there is an allusion here to a passage in the important chapter which serves as a basis of prophecy (Deut. xxxii. 5): *ἡμάρτησαν οὐκ αὐτῷ τέκνα μωμητᾶ, γενεὰ σκολιὰ καὶ διεστραμμένη*.—Among whom ye shine as luminaries in the world. [The active (*φαίνεσθε*) means to *shine* (see John i. 5; 2 Pet. i. 19; Rev. i. 16); but the middle means to *appear*, as in Matt. xviii. 27; 1 Pet. iv. 18 and James iv. 14. The A. V. does not always observe the distinction.—H.] *Ἐν οἷς* belongs *ad sensum* to *γενεῆς* (WISER's *Gram.*, p. 141). The verb, *φαίνεσθε*, not *φαίνετε*, describes their becoming visible, being recognized as God's children. Hence it is not *lucetis* (BENGEL), still less is it the imperative (PELAGIUS, ERASMUS, et al.). [Christians were not to be, but now actually *were*, as luminaries in a dark, heathen world (ELLCOTT).—H.] The apostle calls to their mind what they are, in order that they may show themselves to be such. But *ὡς φωστῆρες* introduces a new figure, to designate the immoral character of the world: Christians are the stars, illuminators, *ἐν κόσμῳ*, in the world, which in itself is as dark as night. Hence *ἐν κόσμῳ* is not to be joined with *φαίνεσθε* (DE WETTE), nor is *φαίνονται* to be supplied (RILLIET, et al.); neither is it equivalent to "in the heavens" (RHEINWALD), nor is it *dat. commodi*, "for the world" (STORR). [This form (*φωστῆρες*) occurs elsewhere in the N. T. only in Rev. xxi. 11, where it has the same sense.—H.]

Ver. 16. Holding forth the word of life, presents the mode of the *φαίνεσθε*. *Λόγον ζωῆς* receives illustration from the connection which exists between life and light (John i. 4: *ἡ ζωὴ ἦν τὸ φῶς*): life is light, Christ is the life (John vi. 48; xiv. 6) and the light (John viii. 62; ix. 5; xii. 46), and indeed the source of them; His followers are also light, but it is a derived light (Matt. v. 14); the essence of the gospel is light (Eph. v. 8; Col. i. 12), and the life is in the word, and as the thought breaks forth in the word, so also the light and the life. Accordingly *ἐπέχοντες* is used and not merely *ἔχοντες*. The Christian holds forth the word of life, living it, living out what is living within him. Hence *τῷ λόγῳ προσέχοντες* (THEODORET) is incorrect, for we have not the dative (Acts iii. 5); and so also is "holding fast" (LUTHER).—The aim and result is: That I may rejoice in [or, more literally, for a rejoicing to me against] the

day of Christ (εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ). Comp. i. 10, 26. The cause of his rejoicing then will be: **That I have not run in vain, neither labored in vain** (ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα). The first expression, which recalls the contests of the *stadium* or race, denotes his zeal and the wide reach of his activity (not confined to one place); the second (derived from κοπιᾷ, toil) indicates the labor and effort which his ministry involves. The modifying οὐκ εἰς κενὸν follows: *in vain, i. e. without fruit or result* (2 Cor. vi. 1; Gal. ii. 2; 1 Thess. iii. 5), which thus occasions the repetition, and does not merely arise from his feeling of joy in the consciousness that such is the result (MEYER).

Ver. 17. **But if also I be offered.** Ἀλλὰ introduces an antithesis which εἰ shows to be conditional. What this antithesis is, καὶ before σπένδομαι shows. ["My labors have been severe, unintermitted. But not content with this I am willing (if that is reserved for me) to suffer a martyr's death."—H.] The meaning of σπένδομαι is: *I am poured out as a drink-offering*, presented as a libation, as in 2 Tim. iv. 6. Comp. Numb. xxviii. 7; xv. 4 sq. [The present tense represents the act as in progress. "If I am being poured out," etc.—H.] The libation-wine, set apart from its common use, serving as an expression of joy (Ps. civ. 15; Eccles. x. 19), as an image of quickening grace (Prov. ix. 2; Isaiah lv. 1), as a sweet savor (2 Cor. ii. 15; Rom. xv. 16), serves to represent the Apostle (separated from them by his δεσμοί), as giving up his personal and official ego, his life and his desires, pouring out in a martyr's death his blood as a sweet savor. The Apostle's death by the sword is here alluded to, the present marking it as impending (i. 20). Καὶ connects this death by martyrdom with ἔδραμον and ἐκοπίασα, his sufferings with his labors; the latter have not been fruitless, and the former also shall not be so.—Hence the following is added: **Upon (in) the sacrifice and service of your faith.** Ἐπὶ points to the circumstances of the σπένδεσθαι; this takes place in τῇ θυσίᾳ καὶ λειτουργίᾳ. Both are united under one article, and are hence conceived of as a unity. The second is the priestly service (Luke i. 23; Heb. viii. 6), hence the first is the act of offering, not *victima* (WIESINGER). The offering itself is designated by the genitive: τῆς πιστεὺς ὑμῶν, with respect to which the Apostle exercises his priestly functions, presenting it to God, while he himself is the accompanying drink-offering, since his blood is poured forth. As the former results in his glory, so now this results in his joy. [The Hebrews, in offering their sacrifices, poured out often a libation or drink-offering at the same time. See Ex. xxix. 40; Numb. xxviii. 7. The costume of the thought in this passage is evidently derived from that practice. The faith of the Philippians, according to the Apostle's allusion, is viewed as a sacrifice which they have brought to the altar for the purpose of presenting it to God. The Apostle himself with reference to his agency in their salvation, officiates as the priest who offers this sacrifice for them. The act of presenting it is styled here a λειτουργία, i. e., as the word imports, a sacerdotal service, or ministry (see Luke

i. 23; Heb. viii. 6). Paul declares now, in the ardor of his affection for the Philippians, that if it be necessary in order that he may discharge his priestly office more perfectly, or that the sacrifice of their faith may be more acceptable unto God, that his blood should be shed as a libation for them, he is willing to die in their behalf. He has in view the possibility of his martyrdom, and the effect which he hopes may result from that event, in strengthening their faith and preparing them for heaven.—H.] RILLIET's rendering of σπένδομαι, I am sprinkled, is incorrect, for it is the present tense; ἐπὶ has not the sense of "to" (WIESINGER), or *super* (VAN HENGEL), since θυσία is not *victima*. There is no antithesis here to i. 25 (DE WETTE), of which no reader would readily think, for what intervenes (i. 26—ii. 1 sq.) makes that connection at too remote places, or to i. 25, as if he had hoped to live to see the perfection of his readers, but now supposes the opposite (MEYER, WIESINGER, et al.), or as if he had thought at first that he should live to see the coming of the Lord (VAN HENGEL) which is not here in question. It should not be joined with the following χαίρω (BENGEL).—**I rejoice, and rejoice with you all, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν.** THEOPHYLACT: οὐχ ὥς ὁ ἀποθανόντων λιποῦμαι, ἀλλὰ καὶ χαίρω ὅτι σπονδὴ γίνονται. Paul rejoices in the prospect of a martyr's death; but not for himself merely; he rejoices with the Church also, which will thus experience and acknowledge the blessing of martyrdom. MEYER, contrary to the *usus loquendi* of the New Testament (Luke i. 58; xv. 6, 9; 1 Cor. xii. 26; xiii. 6, where it means in each case to rejoice with others) takes συγχαίρω as *congratulator* together with the Vulg., BENGEL, et al. [This is also LIGHTFOOT's interpretation.—H.]

Ver. 18. **For the same cause** (τὸ δ' αὐτό, governed by the verb) presents the cause of the joy to which in conclusion he earnestly exhorts them from his example. [Instead of being grieved that they should be such gainers at his expense, he would have them share his joy in being permitted to yield up his life with such gain to himself and such benefit to them.—H.]—**Do ye also rejoice, and rejoice with me, καὶ ὑμεῖς χαίrete καὶ συγχαίrete μοι.** These are imperatives, not indicatives (ERASMUS). The following explanations are wrong: *gratulamini mihi, libato* (BENGEL); *subauditor carā* with τὸ δ' αὐτό (BEZA); τὸ δ' αὐτό=ὡσαύτως (RHEINWALD, RILLIET, WIESINGER, who cites Matt. xxvii. 44). BENGEL: *martyrū pręstantia*.

DOCTRINAL AND ETHICAL

1. A great blessing rests upon fellowship with Christians, whether they be mature or not (ver. 12), for it tends to the development of Christian character and life; but not merely upon fellowship with those who are present to the senses: the spiritual man ought to make his influence reach to the absent also. The more he does this the better.

2. In connection with faith which comes from the preaching of the divine word (Rom. x. 17: ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοή διὰ ῥήματος θεοῦ), obedience is demanded (ὑπακοή, ver. 12: ὑπηκούσατε).

This gives keenness to the tender conscience, which dreads to disregard or to seem to cast contempt upon God and His gifts (*μετὰ φόβον καὶ τῶμον*). *Quamvis enim gratis in uno Christo per fidem apprehenso servemur, tamen per viam justitiæ ad salutem contendere nos oportet, cum filii dei ejus spiritu ducantur* (BEZA), hence they must follow, because in His strength they are able to do it. We belong to God through Christ, and we should, by obedience to Him and to His word, prove this relationship.

3. Our salvation is as much God's work as our own. The beginning of a new life in the soul is entirely an act of God, which the Holy Spirit effects in our spirit, but not in our consciousness; yet in such a manner that we become conscious of it as an act of God. We do not create ourselves men; God creates us (HARLESS, *Ethics*, p. 229). He works in us constantly the willing and the doing. But we can resist Him, withdraw ourselves from Him. He does not work irresistibly, determinatively. But because He works thus in us, we may not remain idle, we must be fearful lest we lose this work of grace, fearful on account of our weakness, and the dangers in and around us, and must cherish and follow this willing and working effected by God.

4. [NEANDER:—Paul always represents the salvation of man as something which can be accomplished only through the grace of God as the work of God in man. But he adds (ver. 13) a more exact designation of the temper of heart with which Christians should work out their salvation, *viz.*, “with fear and trembling.” This would not be appropriate if he were speaking of what lay merely in the hand of man, in which case all would depend upon his own strength. It is because Paul is conscious of the weakness and insufficiency of all human strength, because he presupposes that man can do nothing without God, and must constantly watch over himself, lest through his own fault he lose the aid of divine grace, without which all human efforts are in vain; it is for this reason that he designates this temper of mind as one of fear and trembling, as the feeling of personal accountability and helplessness, of insecurity and instability in ourselves, by which we may be ever admonished to continual watchfulness, and to ever-renewed waiting upon God as the fountain of all our strength. Hence, as the ground of such an admonition, he appeals to this consciousness that we can of ourselves do nothing, that it is God who alone bestows upon us the power to will and to perform what is needful to our salvation; that all, indeed, depends upon his sovereign will. This feeling of dependence, the ground-tone of the Christian life, is ever to be maintained. It is this which must combat the presumption of a vain human self-reliance, which, finding itself deceived in the result, so easily gives place to dejection and despair. (See vers. 12, 13.—H.).]

5. The goal is reached by a gradual process (ver. 15: *ἡρπασθε*). *Renovatio non est talis mutatio, quæ uno momento statim omnibus suis partibus perficiatur ac absolvatur, sed habet sua initia, suos progressus, quibus in magna infirmitate perficitur.* (GERHARD, loc. xii. 9, § 126). *Fiunt in conversione inchoationes similes conceptioni, non tamen solum concipi, sed et nasci opus est; nihil tamen horum fit sine gratuita dei misericordia* (AUGUSTINE).

6. *Φόβος καὶ τῶμος* may not be omitted, for in the *renovatio* just as full a view is given of the *magna potentia Dei* as of the *magna infirmitas hominis*. But *γογγυσμός καὶ διαλογισμός* must be absent, for the first springs from self-confidence, contentment with one's self, the second from mistrust towards God and His gifts as the source of power; the first excites a sullen will towards God, the second turns the confused spirit away from God, and ends in despair.

7. Every Christian has a mission in the world, to let his light shine round about him, and to be anxious that the darkness of the world, though it is around him, shall on this very account not be and remain in him.

8. The word of God must, as a *word of life*, manifest itself actively in the personal traits of the Christian, that there may be an eloquent sermon without word of mouth, in the still, noiseless walk and character.

9. As death is no loss to the Christian, still less is the martyr's death, which is rather a ground and cause of thankful joy for the Church and for the martyr himself.

HOMILETICAL AND PRACTICAL.

The work of thy salvation is (1) God's work wrought upon thee and in thee; (2) the work of the Church, within which it takes place; (3) thine own work, since thou consentest to it.—God does not give thee the flower and the fruit of salvation, but the seed, the sunshine and the rain. He does not give houses, nor yet beams and squared stones, but trees, and rocks, and limestone, and says: Now build thyself a house. Regard not God's work within thee as an anchor to hold thy bark firmly to the shore, but as a sail which shall carry it to its port.—Fear thy depression and faint-heartedness, but take courage at thy humility before God. Consider God's gifts, thy employment of them, the final reckoning before Him. Ever become more and more what thou really art, a light in the world.—Even in sorrow and the deepest pain, overlook not the reasons for joy.

STARKE:—Behold the character of righteous children, scholars, and hearers, who in their parents and teachers really see God, and therefore are obedient, as well in their absence as in their presence, since they have the everywhere-present God before their eyes and in their hearts. Our Christianity does not lead one to hide himself in deserts and convents, and thus to remain blameless, but in the midst of the perverted, degenerate world to guard himself from sin. Such knighthood will God have from us.—When the joy of the children of this world ceases, then the joy of the faithful first really begins; and the ability to rejoice in extreme sufferings, even in death itself, is a proof of the truth and excellence of the Christian religion.

RIEGER:—We ought never to forget the danger of being lost, to which we are exposed so long as we live in a body of sin and death, and amid the temptations of the world; and therefore we ought not to regard ourselves as beyond fear and trembling.—God does not compel and overpower us by His working, like a block. Man can do nothing without God, and God will do nothing

without man and his awakened will.—As surely as God does nothing against His honor, so surely will He do nothing against our salvation.—Doubting is opposed to faith, murmuring, to love. Even now, at the departure of favored children of God, the grace which has been made known in them sweetens perceptibly all sorrow over their loss, and prevents any wish to bring them back again.

GERLACH:—The believing Christian is awakened and moved by God's power. It is mighty in him. But he ought also to give himself up to it without reservation, neither opposing God's will by murmuring, a disposition directly contrary to it, nor concealing his disobedience behind doubts, subtleties, and questions.

SCHLEIERMACHER:—We ought to fear and tremble for ourselves as soon as we perceive the thought of future blessedness becoming dim in our souls, or the longing for it becoming languid in our hearts.—Every one who has such fear of that which may bring upon us adversity, every one who through this fear denies the Redeemer before men, should consider that it was the will of our dying Redeemer that His followers should take His cross upon them as their own. But we can take it upon us only in the faithful and unwearied service of truth and goodness, and of all that we recognize as the will of God.

MENKEN:—The willing is of God and the ability to do is of God; but the using, the action, the life in conformity with such divinely awakened willing and divinely bestowed ability, is ours, is dependent upon us, upon our faithfulness.—He who could think that God indeed works in him the willing but not the performing, or that to-day he gives the willing, but the performing not until after days and years, or even not until the future life, would in that error utter a falsehood concerning God, and would deny Him.—No disposition of heart in which love and faith are wanting accords with the spirit of truth and holiness.—So also no work is good and pleasing to God by which love and faith are injured.—There is something lovely and benevolent about a man who performs every good deed as freely, as joyfully, as kindly, as if it had not been a duty at all, as if no law had enjoined it, no fear compelled it, as if, instead of proving difficult, it had cost no self-denial and no effort, as if it had sprung forth with delight and joy from his very nature, from the rich treasure of his goodness and his love. How ungracious and unlovely on the other hand is every word, and work, and endurance, in which we detect compulsion, secret reluctance, and vexation, an inward, restrained murmuring, that says to us plainly enough: all this would not be done, were it not compelled.—The worth and the good conduct of the child of

God should not be the pitiable product of favorable circumstances, not that miserable, godless virtue which is ever dependent on outward circumstances, and changes as often as they change.—The Holy Scriptures contain not an empty, unpractical theory, not a rule for those who dwell in heaven, but instruction for us who live in the midst of the world, who are on the field of battle, and whose life, on account of our own inward character and relation to the world, can be nothing else but a struggle, and who can attain to freedom and peace only through manifold victories.—It was in general characteristic of the Apostle to be moved, awakened, strengthened and exalted by nothing so quickly, so deeply, so powerfully, in the depths of his heart, as by a glance forward to the day of Christ (ver. 16).

HEUBNER:—With real Christians there should be no need of any Mentor, of any higher power whose presence alone could compel them to obedience; they should do the right, no matter whether any one sees or not. With many, doing right is but an eye-service, and with such the law itself is at bottom only one more bugbear.—Christianity does not enjoin anxious scrupulousness and gloomy self-mortification, but it forbids bold assurance and defiant self-confidence. This thought—it is possible for thee to lose thy salvation—can never be fearful enough to us. We should tremble at the idea—it is possible for thee to be cast off from God.—Man must strive as though he could do all, as though all depended on himself. Joy and love in obedience characterize the Christian as a child of God, as a son in distinction from a slave.—Christians should stand in contrast with their age, should constitute the *élite*, and serve as models for others around them.—The fickle sparkle at times; the truly pious burn evenly on.—The service of sin consumes also—but it destroys the best part of the man.

PASSAVANT:—Fear and trembling, before the face of the thrice Holy One; before an unholy world, which ensnares us on every side with the allurements of sin, so that we become partakers of its sins; before ourselves, before this heart which, consciously or unconsciously, joins so readily with Satan and the world in lust and malice, which conceals within itself so many a lust, so many a lie, and so many a power of evil—a manifold tinder of destruction.

MEYER:—Only blessed! is the inscription over every pious Christian's door, as it is over the pastor's study, over font, altar, pulpit, grave. Strive that thou mayest be blessed.—(1) Your salvation *your* care; (2) your salvation *God's* work. The *defiant* heart has heard the admonition to penitence, "work out!"—the *timid* heart the assurance, "it is God!"

IV. SECTION THIRD.

The conduct of the companions and assistants of the Apostle.

(CHAPTER II. 19-30.)

Timothy and his approaching mission to them.

(CHAP. II. 19-24.)

19 But I trust [hope]¹ in the Lord Jesus to send Timothy shortly unto you, that I
20 also may be of good comfort, when I know your state. For I have no man like-
21 minded, who will naturally [sincerely] care for your state. For all seek their own,
22 not the things which are Jesus Christ's. But ye know the proof of him, that as a
23 son [child] with the [a] father, he hath served with me in [for] the gospel. Him
therefore I hope to send presently [immediately]² so soon as I shall see³ how it
24 will go with me. But I trust in the Lord that I also myself shall come shortly.

¹ Ver. 19. [Our English Version often confuses the renderings of ἐλπίζω and πέποιθα with each other. See the notes on Philem. ver. 23, p. 23 (LANGE'S Series).—H.].

² Ver. 23. ["Presently," by an old English usage—"immediately," as in 1 Sam. ii. 16; Matth. xxvi. 53. See EASTWOOD and WRIGHT'S Bible Word Book, p. 38. This change in the meaning of the English word conceals from the reader the relation in which "shortly" (ταχέως) in ver. 19, and "immediately" here (ἐξαυτῆς) stand to each other.—H.].

³ Ibid. [On the form ἀφίω, see the EXEGETICAL NOTES below.—H.].

EXEGETICAL AND CRITICAL.

Ver. 19. **BUT I hope** (ἐλπίζω δέ) in spite of the martyrdom, (σπεινέσθαι, ver. 17) which he apprehends. He regards a favorable result as possible, but only because he hopes in the **Lord Jesus** (ἐν κυρίῳ Ἰησοῦ) who is the ground of his hope (1 Cor. xv. 19), so that he is confident of being able to dispense with Timothy, and to send him shortly to them (Τιμόθεον ταχέως πέμψαι ὑμῖν). This also took place, since the second epistle was written to him after this. Ταχέως is limited by ver. 23. The simple dative ὑμῖν is stronger than πρὸς ὑμᾶς, not merely equivalent (VAN HENGEL), for the latter is only local, while the former marks his longing for the Philippians—their attachment to each other.—**That I also may be of good comfort**, gives the purpose (ἵνα) of the mission; καὶ ὡς, found only here, refers to the effect of the letter in allaying the anxiety of the church concerning Paul, who also needed the same alleviation with respect to them (εὐψυχῶ, also found only here), for the church is exposed to many dangers (i. 27-30; iii. 1-21; iv. 2).—**When I know your state**. Γνωὶς indicates definite knowledge, the object of which is τὰ περὶ ὑμῶν. He needs and expects to receive through Timothy good news as well as certain information. He ascribes special importance to Timothy's communications, for not only had Epaphroditus been a long time away from Philippi (vers. 25-30), but he wished also to learn the effect of this present letter, and Timothy understood him perfectly, and was aware of all that concerned and interested the Apostle.

Ver. 20. **For I have no man like-minded**,

οὐδένα γὰρ ἔχω ἰσόψυχον. [The comparison here is between Timothy and other persons, not between him and Paul; since the object of the remark clearly is to state why the Apostle sends Timothy rather than any one else.—H.]. This last reason alone he makes prominent, and hence unfolds it still further.—**Who will sincerely care for your state**. Ὅστις describes the character of Timothy: *such a one as that, etc.*, and ἰσόψυχος (found only in this place in the New Testament), referring through ἔχω to the Apostle, is more closely defined in its mode of action, entirely like οἶλος ἴσος τῇ ψυχῇ μου (Deut. xiii. 6). Γνησίως marks the uprightness and purity, the freedom from false, self-seeking arts, by which he will show his solicitude for them (τὰ περὶ ὑμῶν μεριμνήσει) when he comes. The sympathy with which he will enter into their relations and circumstances (τὰ περὶ ὑμῶν, not τὰ ὑμῶν, 2 Cor. xii. 14), your estate, your possessions. [The verb is future with reference to the concern for them which Timothy would manifest on his arrival among them.—H.].

Ver. 21. **For all** (οἱ πάντες γάρ) answers to οὐδένα. The article merely denotes a limitation. Those only are referred to who, from their situation being in the Apostle's immediate circle at the time, would be compared with the like-minded (ἰσόψυχος) Timothy.—**Seek their own, not the things which are Jesus Christ's** (τὰ ἑαυτῶν ζητοῦσαν, οὐ τὰ Χριστοῦ Ἰησοῦ), hence do not act sincerely (γνησίως). Comp. ver. 4. We are not to think of the hardships of the journey to which they preferred their own comfort (the Greeks), or that οἱ πάντες is equivalent to "many," "the most" (GROTIUS, *et al.*), or that they are *Philippensibus cogniti* (VAN HENGEL), or that the

word 'more' is to be understood with *ζητεῖν*, (ERASMUS), although self-seeking has its gradations. No reference is made to those designated in i. 15, 17. It would not have occurred to Paul to send any of them. Those spoken of in i. 14, might be of the number. Of those mentioned in Col. iv. 10-14; Philem. ver. 24, Demas probably is the only one who was with him. This view seems to be confirmed by the fact that the Apostle cannot send Timothy away immediately (vers. 19, 23).

Ver. 22. **But ye know the proof of him** (*τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε*). Timothy was indeed known to the Philippians, and had been with them (Acts xvi. 1, 13; xvii. 14); hence the verb is indicative, not imperative (Vulg., *cognoscite*). On *δοκιμὴν*, *indoles spectata*, see Rom. v. 4; 2 Cor. ii. 9; ix. 13.—The proof consists in this: **That as a child with a father, he hath served with me**, *ὅτι ὡς πατρί τέκνον σὺν ἐμοὶ ἐδοξέμεν*. Instead of saying simply *ἐμοί*, he proceeds with *σὺν ἐμοί* in a *variatio structuræ* (WINER'S *Gram.*, pp. 422, 577), in order to indicate that he is speaking of a service shared with himself, which is more nearly defined by the additional clause: **for the gospel** (*εἰς εὐαγγέλιον*), its advancement, (comp. i. 5).

Ver. 23. [By *μὲν* here Paul opposes his sending of Timothy to his own coming as he hopes (*δέ*, next verse).—*Οὖν*, therefore, since the Apostle would be thus relieved (*εὐψυχῶ*, ver. 19), and Timothy (*τοῦτον*) had such qualifications for the service. Both grounds of the inference should be recognized.—H]. What follows here defines more closely the *ταχέως* in ver. 19. [The "shortly," "speedily" there, is relative with reference to the result of the crisis of which he now speaks as near at hand.—H].—**Him therefore I hope to send immediately**, (*τοῦτον μὲν σὺν ἐλπίδι πέμψω*). *Τοῦτον* sums up the characteristics mentioned in vers. 20, 22.—**So soon as I shall see how it will go with me**, (*ὡς ἂν ἰδῶ τὰ περὶ ἐμῆς*). For the form *ἰδῶ* instead of *ἰδῆς*, see WINER'S *Gram.* p. 45. It is like *ἀπελπίζοντες* in Luke vi. 35. The verb, according to its signification, points to the distance (*prospicere*), to see forward to the issue; it indicates his tender anxiety to send Timothy as soon as possible. *Ὡς*, as, in point of time, and with *ἂν*, as soon as ever his relations change, or there is a definite prospect of the issue, one or the other of them will come.—*Ἐξαντῆς* sc. *ὥρας* (Acts x. 33; xi. 11; xxi. 32; xxiii. 30), emphatic limitation of *πέμψω*. [He would send Timothy at once on being able to make him the bearer of good tidings. As LIGHTFOOT remarks *ὡς ἂν . . . ἐξαντῆς* is—at once when.—H.]

Ver. 24. **But I trust in the Lord** (*πέποιθα δὲ ἐν κυρίῳ*). *Δέ* answers to *μὲν* in ver. 23. Although he hopes he will be able to send Timothy, yet he has confidence in the Lord (ii. 19): **That I also myself shall come shortly** (*ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι*); thus not merely Timothy, but he himself will come to them. Comp. i. 25, 26; Philem. ver. 22. [The Apostle expects not only to be set at liberty as Timothy will be sent to inform them, but to be able to use his own liberty for the purpose of coming to them.—H.] Here also there is an alternative, a presentiment of death and a hope of freedom, a wavering between martyrdom and a restored, free activity.

DOCTRINAL AND ETHICAL.

1. Friends should maintain fellowship with each other even when they are far apart in body. This is essential to the true welfare of each.
2. Letters and messengers are the means of communication, but in each case truth is our ultimate reliance as in personal intercourse, and this is found in its full extent only where there is a deep interest in the cause of Christ, and where selfishness does not reign.
3. Greater than the sorrow for weak and false brethren should be the joy over one true friend.
4. Even the apostolic church and the apostles had to suffer from the selfishness which hindered their complete prosperity: perfection is not reached at the beginning but only at the end.
5. Hope and confidence are to be based only upon the Lord, and are justifiable even in time of trouble, even when our hopes are not realized in the form that we expected, when indeed the future is shaped for us in exact opposition to our ideas.

HOMILETICAL AND PRACTICAL.

Where love for the brethren is founded on faith in the Lord—the basis of true fellowship—there will a lively hope in Him as the Ruler of the world manifest itself, giving confidence that the course of events shall result in the welfare of the church and of the individual. We see this illustrated in the case of Paul imprisoned at Rome, who, though of a melancholy, choleric temperament, was always hopeful. Candor in judging persons and things is as great as it is rare. It is based on perfect purity. Even the subtlest selfishness pales before it. A teacher in the church, a minister of the word of Christ, has especially to guard himself from selfishness, both in its most refined and its noblest forms.—Hope in the Lord, and hope all that thy heart desires, if it find pleasure in the Lord, but reckon not upon thy heart or thy hope.

STARKE:—Not our own, not our humors, not our desires, but what is Christ's will, the advancement of His kingdom, must we seek as paramount in ourselves and in others, if we would be saved.—Since there is so many 'a slip between the cup and the lip,' we ought to speak cautiously of future events, saying: I hope so, if God will, etc. See James iv. 13 ff.

SCHLEIERMACHER:—All special love of one person for another, so far as it is truly brotherly, must be purely Christian.

MENKEN:—Such a man as Paul, in his holy, heavenly disposition, in the quiet, true greatness of his character, in the earnestness, purity and majesty of his life, his willing and his working, could not have many equals.

HEUBNER:—True friendship is rare; for a friendship such as makes two hearts one, requires not merely a similarity of certain general principles in duty and religion, but a similarity of inclinations, sentiments, and of essential principles. No one has more false friends than Jesus. Thus how rare, even among Christ's servants, is an entirely pure, unselfish mind! The coarsely selfish serve their belly, Mammon; the more refined their honor, their system, their school.

2. The return of Epaphroditus to them.

(CHAP. II. 25-30.)

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to
26 my wants. For he longed [was longing] after you all, and was full of heaviness
27 because (that) ye had heard that he had been sick. For indeed he was sick nigh
unto death: but God had mercy on him; and not on him only, but on me also, lest
28 I should have sorrow upon sorrow.¹ I sent him therefore the more carefully
[speedily], that, when ye see him again, ye may rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord with all gladness; and hold such
30 in reputation [honor]: because for the [sake of his]² work (of Christ) he was nigh
unto death, not regarding³ [hazarding] his life, to supply your lack of service to-
ward me.

¹ Ver. 27. Ἐνὶ λύπῃ in A B C D E F, *et al.*; ἐνὶ λύπῃ in K has but slight support.

² Ver. 30. The manuscripts give ἔργον alone, or in connection with κυρίου (K A), Χριστοῦ (B), or θεοῦ, also with the article. Probably all the additions are glosses. [For the absolute use of τὸ ἔργον see Acts xv. 38. "The authorities being very evenly divided, neutralize each other. All alike are insertions to explain τὸ ἔργον" (LIGHTFOOT). ELLICOTT is inclined to retain τοῦ Χριστοῦ.—H.]

³ Ver. 30. Παραβουλευσάμενος in N A B D E F G, *et al.*; παραβουλεύσάμενος in C K L, and some other manuscripts. The first *lectio* is the more difficult. See the exegesis. [MEYER, ELLICOTT, ALFORD, WORDSWORTH, LIGHTFOOT adopt παραβουλεύσάμενος.—H.]

EXEGETICAL AND CRITICAL.

Ver. 25. **Yet I supposed it necessary**—ἀναγκαῖον δὲ ἡγήσασθαι. Δέ points to the sending of Timothy and the visit of Paul, which may indeed be near at hand, but still are uncertain, more especially Paul's visit. Ver. 26 states the reason for his supposing it necessary to send him.—**Epaphroditus** (Ἐπαφρόδιτος) is not mentioned elsewhere, and is not identical with Epaphras, (Col. i. 7; iv. 12; Philem. ver. 23). [Epaphras had his circuit of labor in Phrygia or Asia Minor (Col. iv. 12), while Epaphroditus, as we see here, had his circuit in northern Greece or Macedonia. The names, however, are not decisive, as they may be different forms of the same name.—H.] The name signifies "lovely," "charming," and was not uncommon (*Tac. Ann.* XV. 55; *Seut. Domit.* § 14). He was no unimportant person to Paul and the Philippians. The Apostle, it will be noticed, commends him very highly.—**My brother, and companion in labor, and fellow-soldier** (τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιῶτην μου).—The pronoun belongs to all three nouns. The first designates him as the partner of Paul's faith, the second as his partner in office or labor, the third as sharer of his conflicts and dangers; a climax proceeding from a more general to a more definite relationship. On *συστρατιῶτης*, see Philem. ver. 2; 2 Tim. ii. 3-5. On *συνεργός* see iv. 3; Col. iv. 11; 1 Cor. iii. 9. On ἀδελφός without ἐν κυρίῳ (i. 14) see i. 12; iii. 1, 13; iv. 1, 8, 23; Col. i. 1; Eph. vi. 23.—**But your messenger, and he that ministered to my wants.**—Ὑμῶν as emphatic precedes (opposed by δέ τοι μου), and belongs to both substantives (ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου). The first designates him as the deputy or

messenger of the Philippians, as in 2 Cor. viii. 23. It cannot mean here an Apostle (Vulg., ERASMUS, *et al.*). The second designates him as the servant of the Philippians, and his errand is more fully defined by τῆς χρείας μου, so that we have it stated by whom and for what purpose he was appointed. The word is general in its meaning, as in Rom. xiii. 6, where rulers are called λειτουργοί, while in ver. 4 δάκονος is used. So also λειτουργία in 2 Cor. ix. 12, λειτουργεῖν, Rom. xv. 27, have a general signification.—**To send to you** (πέμψαι πρὸς ὑμᾶς, not ὑμῖν, as in ver. 19).—The verb does not signify *remittere* (GROTIUS: *simplex pro composito*). The idea of sending back yields entirely to the idea of sending away.

Ver. 26. **For he was longing after you all.**—Ἐπειδὴ introduces the reason of his mission (comp. 1 Cor. i. 21, 22; xiv. 16; xv. 21).—Ἐπιποθῶν ἦν πάντας ὑμᾶς marks his constant longing for the whole church and its individual members. An intimate acquaintance with the church and close relation to it are presupposed. Though the Apostle would gladly retain him, yet he is induced to send him to Philippi, lest this longing which had seized him after his sickness, should bring on a relapse in his weakened state. The imperfect is used with reference to the time of their receiving the letter, and of the arrival of Epaphroditus; for at the time of writing he is still in the state of mind described. [Whether he suffered this sickness at Rome, or on his journey from Philippi to Rome, is uncertain. Perhaps the latter view agrees best with the probable interpretation of ver. 30.—H.]—**And was full of heaviness, because ye had heard that he had been sick.**—Καὶ adds still another reason. Ἀδμονῶν (from ἀ *privativum* and δῆμος, 'foreign,' 'wretched,' like

the German "*elend*," without country, homeless, in distress, as in Matth. xxvi. 37; Mark xiv. 33, the reason of which is: *διότι ἠκούσατε ὅτι ἡσθένησεν*. How the Philippiahs had heard this, and whence Epaphroditus had received his information, is not known, and is in no way indicated.

Ver. 27. **For indeed he was sick**—*καὶ γὰρ ἡσθένησεν*.—[The *καὶ*, says LIGHTFOOT, implies that the previous *ἡσθένησεν* understates the case. —H.] This addition confirms the report of his sickness which they had received, and at the same time supplements it: **nigh unto death** (*παραπλήσιον θανάτῳ*). This is an adverbial limitation, but neither elliptical, so that *ἀφίκετο* is to be supplied (DE WETTE), nor a solecism (VAN HENGEL).—**But God had mercy on him** (*ἀλλ' ὁ θεὸς ἤλεησεν αὐτόν*).—His recovery is, in the estimation of the Apostle, first of all an act of grace towards Epaphroditus.—By way of supplement he then adds: **And not on him only, but on me also**—*οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ*.—Δε introduces something explanatory, as in ver. 8, and often. See WINER'S *Gram.* p. 443.—**Lest I should have sorrow upon sorrow**.—*ἵνα* introduces the purpose of the *ἤλεησεν*: *μὴ λύπην ἐπὶ λύπῃν σχῶ*. The *λύπη* which still remains is his bonds, his imprisonment, and consequent suffering (i. 12-26); the other, which has been removed, is the distress occasioned by his companion's sickness and apprehended death. *Si ad vincula accessisset jactura amici* (GROTIUS).—The view that one sorrow (*λύπη*) springs from his sickness, the other from his death, is incorrect (CHRYSOSTOM, ERASMUS, *et al.*).

Ver. 28. **I sent him therefore the more speedily, or earnestly**, i. e., with the greater despatch (*σπουδαιότερος οὖν ἐπεμψα αὐτόν*).—The *οὖν* refers to the recovery of Epaphroditus, and to his intense longing after Philippi, which are the reasons for his speedy departure. With the comparative must be supplied: "than I should have done, had you not been disturbed by bearing of his sickness" (WINER'S *Gram.* p. 243). Comp. i. 12.—The Apostle's purpose is: **That, when ye see him again, ye may rejoice** (*ἵνα ἰδόντες αὐτόν πάλιν χαρήτε*).—Paul wishes the Philippiahs to rejoice anew, since their anxiety on account of the illness of Epaphroditus was removed. *Πάλιν* belongs to *χαρήτε*, since as a rule it stands either before or immediately after the word to which it belongs. See GERSDORF, *Beiträge*, p. 491 sq. It should not be joined with *ιδόντες*, especially as he was not sent that the Philippiahs might see him again.—The joy of the Philippiahs will react upon the Apostle: **And that I may be the less sorrowful** (*κατὰ ἄλγος ὀλίγος ὦ*).—"There is a delicate blending here of his own interest and sympathy with that of the beloved Philippiahs" (MEYER); *quum sciam, vos gaudere* (BENGEL). While he is in bonds he cannot be *ἄλγος*, but yet he is less sorrowful (*ὀλίγος*), since the sorrow (*λύπη*) with regard to the anxiety and condition of the Philippiahs is removed.

Ver. 29. **Receive him therefore in the Lord with all gladness**.—The *προσδέχεσθε*, emphatic by position, requires a reception of Epaphroditus (*αὐτόν*), which shall most fully correspond (*οὖν*) with Paul's purpose in sending him

(ver. 28, *ἵνα—χαρήτε*), and one which shall be worthy of a Christian church (*ἐν κυρίῳ*, and comp. *ἐν κυρίῳ ἀξίως τῶν ἁγίων*, Rom. xvi. 2); for it should be with *all joy* (*μετὰ πάσης χαρᾶς*), without any admixture of chagrin or discontent on account of the sickness of Epaphroditus, or of his coming too soon or too late.—**And hold such in honor** (*καὶ τοιοῦτος ἐντίμος ἔχετε*). THEOPHYLACT remarks very justly: *ἵνα μὴ δόξῃ αὐτῷ μόνω χαρίζεσθαι, κοινὸς παραίει πάντας τοὺς τὴν αὐτὴν ἀρετὴν ἐπιδεικνυμένους τιμᾶν*. Yet he has Epaphroditus in view as the individual of the class referred to (MEYER). Hence the suspicion that the Philippiahs were inclined to undervalue others (WESINGER, with reference to ii. 3) has no support here.

Ver. 30. **Because for the sake of his work he was nigh unto death**—goes back at once to the person intended. The reception and honor required for Epaphroditus, are based upon (*ὅτι*) his work (*διὰ τὸ ἔργον*); for this and nothing else brought upon him the severe illness (*μέχρι θανάτου ἤγγισεν*; and ver. 27, *ἡσθένησεν παραπλήσιον θανάτῳ*). Under *τὸ ἔργον* we are to understand, according to the context (ver. 25: *ἵμῶν ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου*; and ver. 30: *τὸ πρός με λειτουργίας*), the commission assigned to him by the church as the bearer of their gifts to the Apostle, and his zeal in the performance of that service. Hence it is not his activity in teaching, *opus a Christo ei demandatum* (VAN HENGEL); or labor for the gospel (SCHENKEL); or the enmity of Nero (the Greek interpreters), both of which are opposed to the context, since ver. 25 designates Epaphroditus as Paul's *συνεργός* and *συστρατιῶτης* on account of his office and conduct in general, not especially in Rome, while the latter view contradicts also the history (Acts xxviii. 30, 31). Whether we are to limit his work to his sojourn at Rome (MEYER) may be doubted. Why may it not include his journey also, which certainly was an arduous one?—**Hazarding, or staking his life** (*παραβουλευσάμενος τὴ ψυχὴν*) states the way in which he came so near losing his life. This verb occurs as seldom elsewhere as the other reading (*παραβουλευσάμενος*); yet that (*παραβουλευσέσθαι*) has a less familiar sound than *παραβουλεύεσθαι*, and has also better witnesses, and a sense that offers itself less readily. *Παραβουλεύεσθαι* is *παράβολον εἶναι*, "to be a fool-hardy" or "reckless person," as *περπερεύεσθαι* is *πέρπερον εἶναι*, "to be a boaster, braggadocio" (1 Cor. xiii. 4). See WINER'S *Gram.* p. 93. *Τῇ ψυχῇ* is dative of the respect in which (WINER'S *Gram.* p. 215). It is his life, not money, property, time, which he put at hazard, or (to keep nearer to the word) squandered. We see in this prodigality the measure of his zeal. Whether the season of the year, his haste, means of travel by land and water, were concerned in the case, is not indicated, is simply unknown. *Παραβουλευσάμενος* would mean *male consulens vitæ* (LUTHER), since he regarded his life so lightly. TISCHENDORF, (ed. VII. maj. II. p. 473) compares CÆSAR (*Bell. Gal.*): *adeo esse perterritos nonnullos, ut suæ vitæ duritiæ consulere cogantur*, and the verbs *παραφρονεῖν*, *παράλογίζεσθαι*, and finds this rendering the more suitable, because there is then only *temeritas*, not guilt, in a holy work. Yet we are the less to assume the re-

proach of a censurable *temeritas* in *παράβολένεισθαι*, from the fact that the watchers by the sick* in the ancient church were named *parabolani* (from *παράβλλεσθαι*, whence *παράβολος* and then *παράβολένεισθαι*, are derived); yet certainly the name implied no reproach, but was meant solely to recognize their fearless courage. The conclusion states the object of the participial clause.—**To supply your lack of service toward me.** *ἵνα* introduces the motive for such exposure (*παράβολένεισάμενος τῇ ψυχῇ*) which is that he might fill up, (*ἀναπληρώσῃ*), etc. Parallel to this is 1 Cor. xvi. 17: *ὅτι τοῦ ὑμῶν ἐστέρημα αὐτοὶ ἀνεπλήρωσαν*. Comp. 2 Cor. xi. 9; Philem. 13; also Col. i. 24: *ἀναναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ*. The verb denotes not merely filling, but filling *usque ad oram*, and being emphatic by position, gives prominence to the act. The object is *τὸ ὑμῶν ἐστέρημα*, which differs from *τὸ ὑμῶν ἐστέρημα*, by bringing to view the lack of personal ministrations as defined by the genitive (*τῆς πρὸς μελετουργίας*). The service (*λειτουργία*) according to the expression itself, and the context, is the pecuniary relief or supplies which the Philippians could not bring and present in person, but were obliged to remit through Epaphroditus. Luther: "in order that he may serve me in your stead." The apostle finely and delicately views the absence of the Philippians as a deficiency in that service, and bespeaks their grateful sympathy in the affliction of their delegate who had performed his mission with equal courage and skill (MEYER). [In designating the absence of the Philippians in the presentation of their gift as something which was wanting to make it complete, he expresses no censure, but shows merely his affection for those of whose personal intercourse he found it so painful to be deprived, (SCHENKEL).—H.] Hence it is incorrect to join *ὑμῶν* with *λειτουργίας*, to understand this last word in general of every service (RILLIET: *les services, dont j'avais besoin*) in disregard of the limitation furnished by the context, or even as *res necessarie*, and *τὸ ὑμῶν ἐστέρημα* as *defectus qui subvenitis* (HÖLEMANN.)

DOCTRINAL AND ETHICAL.

1. The best men and Christians often show a union of opposite virtues; for example, Epaphroditus. The finest delicacy of soul, which if alone might seem excessive and effeminate, allies itself to a manly courage, which sets at naught life itself. The deepest love of the church does not exclude a most faithful attachment to its great Apostle, nor anxiety for the present moment forbid sympathy for a distant community. One may reverence and acknowledge superior men, and yet give all the glory to God alone; may be anxious for his own soul, and yet give himself to

the welfare of the church, and the common service of its membership.

2. God looks not upon the individual merely in his sorrow. Every instance of God's help is an act of His compassion for the sake of others, as well as of the sufferer; because we are members together, and have joy whenever God causes any one member to rejoice.

3. [REV. J. TRAPP:—Epaphroditus was sick nigh unto death, and Paul distressed on that account. This should not have been if St. Paul could have cured him, as he did others. This shows that the Apostles cured the sick, and did miracles, not by their own power, or at their own pleasure, etc.—H.]

HOMILETICAL AND PRACTICAL.

All that thou doest with respect to others regard as a duty which the Lord Himself demands of thee. By the faithful performance of duty, rightly apprehended, thou dost promote the welfare of those with whom God has placed thee.—Above all be a brother to thy neighbor, and thou wilt be his helper not in joys and labors alone, but also in suffering and victorious endurance. Observe how clear a vision true Christian love has in all our relations, even the most difficult, and how strong it is even in the most trying times. The thread which we are to grasp, to hold firm, never escapes its sight; nor does strength to do what is right, and what is salutary, and beautiful, and lovely at the same time, fail its arm. Whether God's hand smites thee or preserves thee, still feel the pity of the Father's heart which stretches out the arm and lifts the hand.

STARKE:—Neither nature nor grace produces stoics, unsusceptible men; but the susceptibility of friendship, which already exists between kinsmen and friends, is sanctified and perfected by grace.—Unbelief looks to nature and medicine as the only remedies in sickness; faith looks to the providence of God also, by virtue of which He comes to the aid of man's nature, as well as of medicine and care, with a special influence and blessing.—When believers look upon one another, they see also the inner, renewed nature, through the covering of the outer man; and because a tender love exists between them, the sight of each other refreshes, quickens them.

RIEGER:—We must not expect grace to lift us above all alternations of feeling into a state of entire tranquility.—It is a mistake to suppose that one must be equally well equipped at all times. Even in the holy soul of our blessed Saviour there were changes of feeling.

SCHLIERMACHER:—At the bottom of all love between individuals there must be love for the entire body to which they belong as living members; on the other hand, this love for the whole body is the consequence of affection for the individuals.

MENKEN:—One might think that this tenderness of feeling on the part of Epaphroditus went almost too far; on the contrary, we are to notice also here that one possessed of such extreme sensibility may yet be a strong man, and that a very tender heart may nevertheless be a very firm heart. It was not a trifling act for a Chris-

* [The most natural supposition is that Epaphroditus brought upon himself this sickness, which was so nearly fatal, in consequence of some special exposure on the journey, or of the fatigue incident to travelling with such despatch, in his impatience to reach the Apostle. It does not comport so well with our ideas of Paul's character to ascribe it to his "anxious attendance on the Apostle at Rome" (ELLIOTT). Paul did not exact, hardly was willing even to accept, such self-denying services from others. For exemplifications of Paul's delicate regard for the safety, health and comfort of others, the reader may see Dr. Howson's *Lectures on the Character of St. Paul*, pp. 78-83 (London, 1864).—H.]

tian, one of a sect everywhere spoken against, everywhere hated and oppressed, which found no protection under Jewish or Gentile rule, to travel from Philippi to Rome in order to carry aid to a Christian teacher, an Apostle, yea, the hated and now imprisoned Paul, over whose approaching death his enemies were already rejoicing, and take his stand publicly before the world, by the side of this man, and say, "I am his friend."—They knew that by faith and prayer one can move heaven and earth, but they did not regard faith and prayer as amulets, or talismans, that

are able to expel all darkness and distress from a Christian's life, and to raise him above all humble waiting on God's help, above all subjection of his own will to God's will.

HEUBNER:—Life, especially the life of a faithful servant of Christ, possesses great value. For such a life we ought to pray; and it is an act of God's grace when it is preserved to the church.

PASSAVANT:—If one were separated ever so completely from all other men, still he is a warrior and combatant, since in his own heart are the worst enemies of his heavenly peace.

V. SECTION FOURTH.

Warning against Judaistic teachers and wicked deceivers.

CHAPTER III. 1—IV. 1.

1. *The disposition of these teachers in contrast with that of the Apostle.*

(CHAP. III. 1–16).

(1) The Apostle warns his readers against the disposition of these false teachers, especially their pride (2-7); points out plainly the opposition between righteousness which is of the law and that which is of faith (8-11); declares with humility that he is yet striving after perfection (12-14), and concludes by exhorting them to unity (15, 16).

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to
2 me indeed is not grievous, [irksome] but for you *it is* safe. Beware of [the] dogs, be-
3 ware of [the] evil workers, beware of the concision. For we are the circumci-
4 sion, who worship (God) in the Spirit [of God¹] and rejoice [glory] in Christ
5 Jesus, and have no confidence in the flesh. Though I might [can] have
6 confidence (also) in the flesh. If any other man thinketh that he hath whereof he
7 might trust in the flesh, I more: circumcised² the eighth day, of the stock of Israel,
8 of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pha-
9 risee: concerning zeal,³ persecuting the church; touching the righteousness which
10 is in the law, blameless. But what things were gain to me, those I [have] counted
11 loss for Christ. Yea, doubtless, and I count all things (but) loss for the ex-
12 cellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the
13 loss of all things, and do count them (but) dung [refuse] that I may win
14 Christ, and be found in him, not having mine own righteousness, which is of the
15 law, but that which is through the faith of Christ, the righteousness which is of
16 God by [upon] faith; that I may know him, and the power of his resurrection,
17 and the fellowship of his sufferings, being made conformable⁴ [being conformed]
18 unto his death: if by any means I might attain unto the resurrection of the dead.⁵
19 Not as though I had already attained, either were already perfect: but I follow
20 after, that I may apprehend [lay hold upon] that for which also I am apprehended
21 [was laid hold upon] of [by] Christ Jesus. Brethren, I count not myself to have
22 apprehended⁶ [to have laid hold upon] but (this) one thing: (*I do,*) forgetting
23 those things which are behind, and reaching forth unto those things which are be-
24 fore, I press toward the mark for the prize of the high calling of God in Christ Je-
25 sus. Let us therefore, as many as be perfect, be thus minded: and if in anything
26 ye be otherwise minded, God shall reveal even this unto you. Nevertheless,
27 whereto we have already attained, let us walk by the same rule,⁷ let us mind the
28 same thing [in the same let us walk].

¹ Ver. 3. Θεοῦ is found in \aleph A B C, and most of the authorities, whereas θεῶ has but slight support, and is evidently a correction. [The evidence, says TISCHENDORF, is clearly on the side of the former.—H].

² Ver. 5. [The approved text is περιτομή and not the nominative περιτομή. See the notes below.—H].

³ Ver. 6. ζῆλος has the support of \aleph A B D⁸ F G, *et al.* A few manuscripts have ἔζλον. Is it a copyist's error (comp. 2 Cor. ix. 2. MEYER)? The passage here would seem rather to require τὸ ζῆλος in 2 Cor. ix. 2, [instead of ὁ ζῆλος, masculine. See Winer's *Gram.* p. 65].

⁴ Ver. 10. Συμμορφιζόμενος is found in \aleph A B, *et al.* On the other hand, συμμορφούμενος (E K L, *et al.*) and συνφορτεζόμενος (F G, *et al.*), *conformatus*, have but slight support.

⁵ Ver. 11. Τὴν ἐκ νεκρῶν, is well attested by \aleph A B D E *et al.*, better than τῶν νεκρῶν, and need not appear strange after ἐξανάστασις, though Paul has elsewhere ἀνάστασις τῶν νεκρῶν. [See the exegetical notes *infra*.—H].

⁶ [Apprehend meant formerly "to take in the hand," or "by the hand" (a Latin sense of the word). Thus Jeremy Taylor (*Holy Living*, li. 6) says: "There is nothing but hath a double handle, or at least we have two hands to apprehend it."—H].

⁷ Ver. 16. Στοιχεῖν, for which συνοστοχεῖν also occurs, has after it καὶ τὸ αὐτὸ φρονεῖν, in \aleph C, but in some other copies has the words before it, while in others again the words appear only in part. No doubt ii. 2, and Gal. vi. 16, have led the copyists to change the text for the sake of uniformity.

EXEGETICAL AND CRITICAL.

Ver. 1. Finally (τὸ λοιπὸν) as formula *progre-dienti* begins (BENGEL) as in iv. 8; Eph. vi. 10; 2 Cor. xiii. 11; 1 Thess. iv. 1; 2 Thess. iii. 1), a section usually near the end. Hence in the glow of feeling the Apostle always adds "my brethren" (ἀδελφοί μου or ἀδελφοί). It does not conclude what immediately precedes (SCHENKEL), nor does it so necessarily indicate the end, that ver. 2 follows as a digression (MEYER).—**Rejoice in the Lord** (χαίρετε ἐν κυρίῳ). This is of the first importance, and corresponds with the ground-tone of the letter (see *Intro.* §§ 1, 2, p. 4; and comp. iv. 4; ii. 17, 18, 28; i. 18, 25). Their joy should have its origin and element in Christ (Rom. xiv. 17; 1 Thess. i. 6). That the emphasis falls upon this expression is shown by the final exhortation (iv. 1) *στήκετε ἐν κυρίῳ* (iv. 2), which lies at the foundation of that given here, and appropriately follows the warning against the false teachers who would separate them from the Lord.—**To write the same things to you, to me indeed is not irksome but for you it is safe** (τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές). We infer from ὀκνηρὸν (from ὀκνος 'sluggishness,' 'delay,' like *ποντικός, qui alitis πόνους facit*), which in Matt. xxv. 26; Rom. xii. 11, signifies 'slothful,' that an unpleasant task is meant, and that may consist in a formal repetition of his words. Ἀσφαλές (from *σφάλω, labo, vacillare facio*), properly "firm, secure," (Heb. vi. 19; Acts xxi. 34; xxii. 30; xxv. 26), or 'adapted to secure,' 'make safe,' presupposes warnings against imminent dangers. It is clear that Paul, 'who writes the same things' (τὰ αὐτὰ γράφει), only for the sake of the Philippians, would prefer not to be compelled to do so; it is, therefore, no feeling or confession of poverty of thought (BAUR). It is also evident that τὰ αὐτὰ γράφειν does not refer to consolation, exhortation, which would not be to him burdensome (ὀκνηρὸν). Hence it is not the preceding exhortation to rejoice that is meant (BENGEL, WIESINGER, and others). Both adjectives lead us to think of the warning as directed against false teachers in Philippi. But in this letter Paul as yet has written nothing about these teachers, since those mentioned in i. 15, 17 sq. are in Rome and may be endured, whereas those here are of the most dangerous character. It is most natural to think of another letter of Paul's to Philippi, especially as POLYCARP says of Paul (Phil. iii.): ἀπὸν ὑμῖν ἔγραψεν ἐπιστολάς, εἰς ἃς ἔαν ἐγκύπτῃτε δυνήσεσθε οἰκοδομείσθαι. He also says in another

passage (Phil. ii.), preserved only in a Latin translation: *Ego autem nil tale sensi in vobis vel audivi, in quibus laboravit beatus Paulus, qui estis in principio epistolæ ejus, de vobis enim gloriatur in omnibus ecclesiis*. The meaning of this is not: "Ye are in the beginning of his letter," but according to 2 Cor. iii. 1-3: "Ye are from the beginning, in the beginning, his letters, letters of recommendation." Why may not an epistle to the Philippians have been lost, as well as that to the Laodiceans (Col. iv. 16), and one to the Corinthians (BLEEK, *Studien und Kritiken*, 1830, p. 625; Winer's *Realw.*; p. 673)? The view that *que præsens dixeram* should be supplied (PELAGIUS, ERASMUS, and others) is untenable; for he does not say καὶ γράφειν, nor can we suppose, with HEINRICH and PAULUS, that from τὰ αὐτὰ γράφειν to iv. 20, we have an *esoteric* letter to his more intimate friends, while the remainder is an *exoteric* letter to the church. This is an arbitrary notion, and does not help us at all to explain the language; "it is a manifest historical and psychological misconception," says MEYER, "if we only think of Paul's relations to the Philippians." [Paul had been at Philippi twice after his founding of the church there (Acts xx. 1, 2) where this city must have been among "those parts" mentioned in that passage, and again on his return to Macedonia after the three months in Greece, (vers. 3, 6); and on these occasions he must have given to the Philippian Christians much and varied oral instruction. The γράφειν as present will bear the emphasis—"to be writing as I now do"—and this could be opposed to the warnings which they had heard from his lips, when among them. The act of dictating and writing to them would thus be tacitly opposed to the easier task of merely speaking to them. He would submit cheerfully (οὐκ ὀκνηρὸν) to the trouble of repeating his instructions in every form, with the pen or the voice, if he could only by such or any other means secure them against the dangers to which they were exposed. So, among others, CALVIN and WIESINGER. Prof. LIGHTFOOT understands the expression as referring to the Apostle's reiterated warnings against dissension in this letter, and Bishop ELLICOTT of his exhortations, expressed or implied, to rejoice in the Lord.—H.] In χαίρετε ἐν κυρίῳ we see Paul's aim, in οὐκ ὀκνηρὸν his readiness, in ἀσφαλές the church's danger and want, and in τὰ αὐτὰ (not τὸ αὐτό) the variety or compass of his teachings.

Ver. 2. Beware of [the] dogs, beware of [the] evil-workers, beware of [the] concision. Βλέπετε, followed as here by a direct accusative, strictly means 'behold,' 'fix your eye upon;' and so in 1 Cor. x. 18; i. 26. See Wi-

NER's *Gram.*, p. 223. The proper Greek for 'be-ware of' would require *ἀπό* with the genit. after *βλέπετε* (Mark viii. 15; xii. 38). The one sense here involves the other; *videte et cavebitis* (BENGEL). The threefold repetition marks the Apostle's earnestness and the importance of the warning (WINER's *Gram.*, p. 609), while it corresponds *gradatione retrograda* (BENGEL) to the three clauses (ver. 3) which describe only a single class of teachers, and hence not three different kinds of false teachers (VAN HENGEL). The first substantive (*τοῖς κίνας*) was a term of reproach with heathen and Jews, and implies 'impudence, shamelessness' (in Matt. xv. 26, *τοῖς κυναρίοις*, less severe); among the Jews it (*κίνας*) implied also uncleanness (Matt. vii. 6; Rev. xxii. 15), and among the heathen that of ferocity and malevolence. It is most natural to retain here the biblical idea, viz., profane, impure, shameless, thereby indicating the moral character of the teachers in question. Hence it is not to be understood of mere shamelessness (CHRYSOSTOM), or this together with covetousness (GROTIUS), or ferocity or violence (RILLIET), and least of all a special class: *homines a Christi professione ad Judaeorum superstitionem reversi, imitatores canum ad vomitum suum reduntium* (VAN HENGEL). *Τοῖς κακοῖς ἐργάταις* designates their activity, not as *πονηρόν*, evil to others, but as evil in itself, unprofitable, injurious (comp. *δόλιοι ἐργάται*, 2 Cor. xi. 13). See the contrast in 2 Tim. ii. 15. VAN HENGEL is incorrect: *qui se a Christo quidem non avertunt, sed superstitione illa divinam corruptum doctrinam. Τὴν κατατομὴν, paranomasia nam gloriosam appellationem περιτομῆς vindicat Christianis* ver. 3, *κατατέμνα de concisione vetita*, Lev. xxi. 5; 1 Reg. xviii. 28; *non sine indignatione loquitur* (BENGEL). See WINER's *Gram.*, p. 638. The language here states the result of their activity; with their circumcision they effect only an outward mutilation. This ironical and sarcastic *paranomasia* (found often in Paul as well as in LUTHER) marks only the quality, not the quantity (BACR), of the circumcision, and is to be taken passively in its concrete sense, i. e. the mutilated, not the mutilators. The reference is not to idolatry (BEZA, et al.), or to a separation of faith from the heart (LUTHER), a sundering of the church (CALVIN, et al.), and still less to a class of teachers: *Judei, fiduciam suam in carnis circumsione potentes atque ita ad Christum venire nolentes, sed illum contemnentes et spernentes* (VAN HENGEL). It is certain that they were Judaists, as in Galatia, and were active at Philippi, and though they had no success and no adherents at Philippi, yet were dangerous opponents of Paul's view of Christianity. The severity of the Apostle's language contrasts strongly with his joy and friendliness with reference to the Philippians, but was justified by the fact that a spiritual field so fair and hopeful was threatened and endangered by such disturbers. The condition itself of the church furnished a reason for his sharpness against them. The contrast in ver. 3 sheds further light on this point.

Ver. 3. For we are the circumcision (*ἡμεῖς γὰρ ἔσμεν ἡ περιτομή*). *Causa, cur*, ver. 2, *aliis tam longe secludat* (BENGEL). [Paul justifies here (*γὰρ*) his refusing to recognize the Judaists as the advocates of true circumcision. They

are destitute of the marks of those who answer to that character. They substitute an outward form for the spirit of true worship, and rely upon their own works for acceptance, instead of the righteousness offered to them in the gospel; whereas the circumcision that God accepts is that of the heart and not of the letter (Rom. ii. 29), and is the seal or evidence of the justification which man obtains by faith and not by deeds of the law (Rom. iv. 11 sq.). Christians fulfilled both of these requisitions for obtaining the favor of God, and hence they also were entitled to be called the circumcision.—II.] *Ἡμεῖς* precedes with emphasis. The Apostle means himself and his beloved church, which was composed for the most part of Gentiles. Hence *ἡ περιτομή* is to be understood in the purely spiritual sense, that is, Christians who have received circumcision of the heart (Col. ii. 11; Rom. ii. 25-29). Comp. 1 Cor. vii. 19; Gal. iii. 28; v. 6; vi. 15.—These are further characterized: **who worship in the Spirit of God** (*οἱ πνεύματι θεοῦ λατρεύοντες*). The verb is used absolutely, as Heb. ix. 9; x. 2; Acts xxvi. 1; Luke ii. 31, of the worship of God which the instrumental dative defines more fully as spiritual, and the genit. *θεοῦ* refers to the Holy Spirit in opposition to the human spirit. It is contrasted with the *σάρξ* in its moral sense. Comp. John iv. 23, 24; Heb. ix. 14; Gal. iii. 3; Rom. xii. 1 (*τὴν λογικὴν λατρείαν*). Hence the dative does not designate the rule (VAN HENGEL). WINER's *Gram.*, p. 216. Comp. 1 Cor. ix. 7.—**And rejoice [glory] in Christ Jesus** (*καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ*). For the form of expression see Rom. ii. 17; v. 11; 1 Cor. i. 31; iii. 21; 2 Cor. x. 17. They are here contrasted with the *κακοὶ ἐργάται*.—**And have no confidence in the flesh** (*καὶ οὐκ ἐν σαρκὶ πεποιθότες*) denotes their moral position as opposed to the *κίνας*, the impure, insolent, while that which precedes marks their religious sphere. *Οὐκ* implies a direct negative: *qui non confisi sunt*, whereas *μή* would have made it hypothetical (*si non confisi sunt*). See WINER's *Gram.*, p. 485.

Ver. 4. **Although I might have (more strictly am having = have) confidence also in the flesh.** *Καίπερ* is restrictive here only in Paul, more frequently in the Epistle to the Hebrews (v. 8; vii. 8; xii. 17). 'Εγὼ singled out from *ἡμεῖς*, ver. 3 (the truly circumcised whether outwardly or not), places the Apostle, who is a Jew as the false teachers were (ver. 2), not one of the heathen as was the greater part of the Philippian Church, in contrast with these teachers, as having confidence in the flesh (*ἐγὼ πεποιθῶν ἐν σαρκὶ*) *de jure*, not *de facto*. His actual confidence is based not upon the flesh, upon outward advantages, but upon Christ (hence *καὶ* before *ἐν σαρκὶ*, i. e., also in it as well as Him), though not without his reasons for that other confidence and a right to it. Hence the participle does not denote the past (VAN HENGEL), nor is it to be resolved into 'could have' (SCHENKEL), nor is *πεποιθῶν* merely *argumentum fiducia* (BEZA, CALVIN, et al.). In *σαρκὶ* special reference is made to circumcision. [This rite is named because it was the watchword, as it were, of those who, in their system of salvation, exalted good works above the merits of Christ (see

Gal.)—[H.]—If any other man thinketh that he hath whereof he might trust in the flesh, I more, introduces a comparison between Paul's condition and that of the others. 'Εἰ τις ἄλλος is entirely general, leaving his readers to apply it to the Judaists. Δοκεῖ denotes the subjective, arbitrary judgment, as in Gal. vi. 3; 1 Cor. iii. 18; viii. 2. No appeal can be made to Gal. ii. 6, 9 (SCHENKEL), for there the meaning is 'to be found such by others, to have that repute.' Πειποιθέναί ἐν σαρκί denotes the actual πεποιθήσῃν εἶναι, contained in the perf. With ἐγὼ μᾶλλον we are to supply δοκῶ πεποιθέναί ἐν σαρκί; comp. 2 Cor. xi. 23.

Ver. 5. Now follow the specifications which justify this claim. His first advantage is: **Circumcised the eighth day** (περιτομῇ ὀκταήμερος). The dative (not nominative, as if the abstract were used for *circumcised* (BENGEL), which is true only in the collective sense) denotes the respect in which (Eph. ii. 3; τέκνα φύσει ὀρθῆς). WINER'S *Gram.*, p. 215. The adjective designates Paul in contrast with proselytes, as a Jew by birth, who had been circumcised on the eighth day, according to the law (Gen. xvii. 12; Lev. xii. 3).—*In census nunc venit splendor natalium* (VAN HENGEL), the second advantage: **Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews** (ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐκ Ἑβραίων). These all belong together according to the sense and the construction, for the preposition is not repeated before φυλῆς. As SCHENKEL well remarks: The theocratic full-blood (Rom. xi. 1; 2 Cor. xi. 22) is contrasted with the Idumean half-blood. Comp. Eph. ii. 12. The tribe of Benjamin enjoyed and conferred a distinction, because unlike the Ephraimites it had remained faithful to the theocracy. Besides this his Jewish extraction (εὐγένεια) was also perfect: his mother also was a Jew, and not a foreigner. It is incorrect to understand this of Hebrew-speaking parents (the Greek interpreters), which the context does not support, or of a *tota majus series ex Ebraeis* (GROTIUS), which would be unnecessary if he sprang from the people of Israel, from the tribe of Benjamin.—The third advantage: **As touching the law a Pharisee**. Κατὰ denotes the reference, as τὰ κατ' ἐμέ (Eph. vi. 21). WINER'S *Gram.*, p. 401. Comp. Acts xxii. 3; xxvi. 5. His religious position, his relation to the law, is marked as strict, rigorous; for the Pharisees observed it conscientiously and scrupulously. Νόμος is not = αἵρεσις, disciplina, θεσμοί (GROTIUS and others).

Ver. 6. The fourth advantage: **Concerning zeal, persecuting the Church** (κατὰ ζήλος διώκων τὴν ἐκκλησίαν) describes his moral conduct in the relations above mentioned. The participle is to be taken substantively as οἱ ζήλοῦντες in Matt. ii. 20. It is not equivalent to διώξας (GROTIUS). That which is the greatest sin of the Apostle's life, in his own estimation (1 Cor. xv. 8, 9; 1 Tim. i. 13-16), he reckons by a sort of irony in this controversy with the Judaizers, as a glory to himself.—The fifth advantage: **Touching the righteousness which is in the law, blameless** (κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμωμπος) presents the moral result. The righteousness referred to here (as the result of his

conduct) is that which rests in the law, is based upon and determined by it; hence essentially that which is ἐκ νόμου (ver. 9), and not 'righteousness under or in the condition of law' (DE WETTE). In this respect he is 'blameless' (ἀμωμος) according to men's judgment (*communis hominum existimatio*, CALVIN). It does not fully embrace Paul's meaning to say: *se nihil fecisse, quod morte aut verberibus castigandum esset* (GROTIUS). Γενόμενος, put for emphasis before the adjective, signifies 'becoming, striving himself to be,' upon which, as the context teaches, he places value in the presence of God, but only when he opposes the carnal pride of these false teachers. To find here an obvious, though weak and lifeless imitation of 2 Cor. xi. 18-27, and to call this passage tame and without interest (BAUR), indicates a perverted taste (MEYER).

Ver. 7. **But what things were gain to me**, presents forcibly Paul's own position in contrast with (ἀλλά) that of these teachers. In πάντα, quaecunque, which is emphatic as the following ταῦτα shows, are included the preceding privileges and others of the same class.—These formerly ἦν μοι κέρδη, were actually gains, as the verb, emphatic by position, indicates. By μοι Paul means himself, as when he was Saul of Tarsus, and there is no need of weakening the sense by taking the pronoun (μοι) as the dative of judgment (ERASMUS, et al.). The plural κέρδη is used *ob rerum varietatem*, but there is no reason for supplying *non vera luera, sed opinata* (VAN HENGEL) which is no more implied in the plural than in μοι, since ἦν precedes.—**These [have] I counted loss for Christ** (ταῦτα ἡγήμαι διὰ τὸν Χριστὸν ζημίαν). The perfect, after the emphatic ταῦτα, denotes an *actio praeiterita, quae per effectus suos durat*, and implies the inward decision which has resulted in action. It does not refer to the act in itself, but to the act as a result of conscious freedom. Hence it is not *abjēci, repudiari* (VAN HENGEL), which ii. 3 does not confirm. Both the collocation and the signification of the words are to be observed. As to the order, we notice that διὰ τὸν Χριστὸν stands between ἡγήμαι and ζημίαν: Christ must first be known, then the ταῦτα are esteemed ζημία. With respect to the words we remark the following: (1) that with the accusative διὰ marks the reason (WINER'S *Gram.*, p. 398); (2) that τὸν Χριστὸν denotes the well known, historical Christ, and (3) that ζημίαν calls to mind Acts xxvii. 10 (πολλὴς ζημίας ὁ μόνον τοῦ θορτοῦ καὶ τὸν πλοῖου, ἀλλὰ καὶ τὸν ψυχῶν ἡμῶν), and ver. 21, where reference is made to what had been thrown into the sea. Hence it is *jactura*, after the figure of a merchant who throws his κέρδη overboard, as ζημίαν, in order to save his life. The various kinds of gain (κέρδη) are esteemed as one loss of life, so far as these (ταῦτα) separate and keep one away from Christ.

Ver. 8. **Yea, doubtless, and I count all things loss**. Ἀλλά contrasts the present (ἡγούμαι) with the perfect (ἡγήμαι). *Mē rem praesentem confirmat, oñ conclusionem ex rebus ita comparatis conficit*, (so also MEYER) and καὶ connects the present with the preceding perfect. WINER'S *Gram.*, p. 442. [The stricter translation according to this view, is: 'But therefore also I count,' etc. The present (ἡγούμαι) reaffirms his

former judgment: He has still the same view of the worthlessness of all reliance on outward forms and privileges.—[H]. The contrast does not lie in *πάντα* (RILLIET), for this only embraces the *ἀντα* in its widest scope.—The reason why he thus holds all things to be 'loss' (*ζημίαν εἶναι*) the subsequent clause unfolds: **For the excellency of the knowledge of Christ Jesus my Lord** (*διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου*). The explanation which belongs to *διὰ τὸν Χριστόν* does not lie in the relation defined by the preposition (that being simply repeated), but in that with whom it effects the relation. The substantive participle (*τὸ ὑπερέχον*) designates in comparison with those gains (*κέρδη*) one of far surpassing value, which results from a knowledge (*τῆς γνώσεως*) of the Redeemer both in His Person (*Χριστοῦ Ἰησοῦ*) and in His relation to each individual (*τοῦ κυρίου μου*). CALVIN wrongly takes it *ad exprimentam affectus vehementiam*.—**For whom I have suffered the loss of all things.** [It is the aorist in Greek, 'suffered,' which refers to the definite epoch in Paul's life when he experienced the change in his views and relations which he here describes.—[H]. In *οἱ δὲ* he returns again to the person of Christ, on which, after all, everything depends, not on the subjective knowledge. *Τὰ πάντα*, where the article recalls *πάντα* just mentioned, is the limiting accusative after the passive *ἐξήμιώθην*, which states a result consequent on this altered view of his character and wants. Luther incorrectly renders it: 'I have counted loss;' and VAN HENGEL: *cujus causa factum est, ut me illis privarem omnibus*.—But the Apostle has not merely endured this passively, for he adds: **And do count them refuse that I may win Christ.** *καὶ ἡγοῦμαι* indicates his activity, conviction, knowledge, the ground of which is still for whom (*οἱ δὲ*). *Σκίβαλα* (from *κνέειν*) *βαλεῖν* marks the absolute worthlessness more strongly than *ζημίαν εἶναι* which concedes a relative value: *ζημία, factura fit equo animo, σκίβαλα proprii abjiciuntur, posthac neque tactu, neque aspectu dignanda*. (BENGEL). [Another derivation is that from *σκῶρ, σκατός*, 'dung,' 'filth,' which some good etymologists adopt, though the other is generally preferred.—[H]. The aim and purpose of such a judgment is *ἵνα Χριστόν κερδήσω*, that I may gain Christ, who replaces all losses.—The future does not exclude present possession, but yet implies a fuller appropriation, which the present does not satisfy. *Χριστόν* is stronger than simply *Christi favorem* (GROTIUS).

Ver. 9 attaches itself closely to that which precedes.—**And may be found in him, καὶ εὑρεθῶ ἐν αὐτῷ.** BENGEL well observes: *qui omnia, ne se ipso quidem excepto, amittit, Christum lucrificat et in Christo lucrifit; Christus est alius et ille est Christi. Plus ultra loquitur, Paulus quasi adhuc non lucrificerit*. It is incorrect to take the objective gaining of Christ (*ἵνα κερδήσω*) placed emphatically after the subjective, i. e., the being found (*εὑρηθῶ*) opposed to *ἡγοῦμαι*, as equivalent to *sim*, (GROTIUS) or to restrict it to *judicium dei* (BEZA). How he will be found is stated in what follows.—**Not having mine own righteousness, which is of the law.** *Μὴ* is used with *ἔχων* in the first place, because it belongs to a final clause, but also because it expresses a judg-

ment concerning Paul: 'as one who does not have.' See WINER'S *Gram.*, p. 482 sq. VAN HENGEL incorrectly joins it closely with *εὑρεθῶ*: *ut deprehendar in ejus communione non meam qualicumque habere probitatem*, while KUEHNWALD and others explain it as 'holding fast.' It is *habens* as a specific modal-limitation of *εὑρεθῶ ἐν αὐτῷ*.—*Ἐμὴν δικαιοσύνην τὴν ἐκ νόμου* describes the righteousness (*δικαιοσύνην*) under two aspects: first, *ἐμὴν*, emphatic by position, corresponding to *τὴν ἰδίαν δικαιοσύνην* (Rom. x. 3) 'his own,' 'self-acquired,' to which is opposed *ἡ ἐκ θεοῦ* or *ἡ τοῦ θεοῦ* (Rom. x. 3); secondly, *τὴν ἐκ νόμου* with reference to the medium, as in like manner *δικαίος ἐκ πίστεως* (Rom. iii. 26) and answering to *τὴν διὰ πίστεως* (comp. Rom. iii. 21, 22, 26; iv. 5; ix. 32; x. 3, 5, 6).—Hence he at once adds to the latter the opposite characteristic. **But that which is through the faith of Christ, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ.** Here righteousness (i. e., of faith) is described as the *causa apprehendens* or means of securing the benefits of Christ's work.—But for the sake of completeness he now adds still under the antithetic *ἀλλὰ*: **The righteousness which is of God upon faith** (*τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει*). It is not a righteousness proceeding from the subject, but from God (*causa efficiens*), which rests on faith as its basis. The article *τῇ* renders the *gen. objecti* (*Χριστοῦ* or *ἐκ Χριστοῦ*), and the article *τὴν* before *ἐπὶ τῇ πίστει* unnecessary, because this limitation is immanent in the conception as the faith-righteousness. WINER'S *Gram.* p. 135. MEYER incorrectly connects this clause (*τὴν ἐκ θεοῦ, etc.*) with *ἔχων*, and SCHENKEL, with *εὑρεθῶ ἐν αὐτῷ*. So remote a connection is itself against both views. We reject also the following: *In fide* (Vulg.), *per fidem* (GROTIUS), *propter fidem* (DE WETTE), *conditio hujus ipsius fidei posita* (VAN HENGEL).

Ver. 10. **That I may know him** (*τοῦ γνῶναι αὐτόν*). This knowing of Christ is what the righteousness of faith proposes, without which such knowing is impossible, in the possession of which therefore he would be found, that he may be able to know Christ. In like manner in Rom. vi. 6, one clause with *ἵνα* is joined to another with *τοῦ* and the infinitive. Thus the process of the knowledge of Christ (ver. 8) is given. CALVIN, BENGEL, and others, join this clause incorrectly with *ἐπὶ τῇ πίστει*. The excellence of this knowledge lies first of all in its object, the person of the Lord, a practical, experimental acquaintance with Him. What follows *αὐτόν* is exegetical.—**And the power of His resurrection, and the fellowship of His sufferings** (*καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ*). The first denotes the *vis et efficacia* which the resurrection of Christ has upon those who know Him, which they experience when they embrace by faith the resurrection of the Lord; whereby God declared Him to be the author of justification and righteousness to all and every one who believes, (Rom. iv. 25; viii. 11; 1 Cor. xv. 17; 2 Cor. ii. 14; iv. 10, 11; Col. iii. 1, 2). Hence the new life, the striving for that which is above, the conversation in heaven (ver. 20), spring up in and with the righteousness of faith. Hence *ἀνάστασις* is not to be regarded as *exortus* (BENGEL);

or *δύναμις* to be understood as the power which effects the resurrection (GROTIUS); nor is reference had to the certainty of our resurrection and exaltation (HÖLEMANN, *et al.*) The other expression, *τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ*, indicates a participation in the sufferings of Christ, a *συνπάσχειν* (Rom. vii. 17. See Gal. ii. 20: *Χριστῷ συνεσταύρωμαι*; 2 Tim. ii. 11) a suffering for Christ's sake and in fellowship with Him. Thus suffering alone does not lead to glory as dying does not save or make us blessed. With Him! But as there is no resurrection without death, so also is there none without suffering (WIESINGER). Hence this thought, which logically should come first, takes the second place, emphatically intimating that the second is something not to be overlooked if one desires the first. The reference is not merely to a similar disposition in suffering (VAN HENGEL), or to an appropriation by faith of the merit of Christ, (CALOV), nor is it to be explained as if it were written *τὴν δύναμιν τῆς κοινωνίας* (HÖLEMANN). These two things, the power of the resurrection of Christ and the fellowship of His sufferings, are objects of the knowledge which only the righteous by faith possess. Hence such knowledge transcends all other advantages (ver. 8).—**Being conformed unto his death**, *συμμορφούμενος τῷ θανάτῳ αὐτοῦ*. The nominative with *τοῦ γινώσκειν*, without its relation to the subject being more closely defined is unusual. It would properly be the accusative of the subject, but is a *constructio ad sensum*, as if it had been *ἵνα γινώσκω*. Comp. John viii. 54; and for the opposite construction Acts xxvii. 10. WINER's *Gram.*, p. 572; see on Eph. iv. 2. The present participle points to an incipient present accomplishment, which the verb shows to be outwardly similar to the death of Christ. Paul had been exposed in the cause of the gospel more immediately to a violent death, at the hands of the heathen in league with the Jews; he might at length die a martyr's death. It is not therefore to be carried forward beyond the nearer clause, to which it actually belongs, to one more remote, which has its own limitations; nor does it denote a condition yet to be attained, or an inward ethical relation of likeness to the death of the sinless Redeemer (SCHENKEL).

Ver. 11. **If by any means or perchance**, *εἰ πως, si forte*, denotes a hope which naturally connects itself with what has been said of the power of the resurrection of Christ, of fellowship with His sufferings, and of the Apostle's, own impending death by martyrdom. The problematical form of the expression shows his humility in view of the glory which is the object of this hope. We are not to suppose any hesitation, or doubt, but only the exclusion of moral certainty.—**I might attain unto the resurrection of the dead**. *Καταντήσω* as in Acts xxvi. 7. *Εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν* is simply the resurrection of the righteous to blessedness. The first preposition in the substantive *ἐξανάστασις*, found only here, (the verb *ἐξαναστήσαν* in Mark xii. 19; Luke xx. 28; Acts xv. 5), points to the place whence the dead come forth (*ἐκ τῆς γῆς*). BENDEL hypercritically refers *ἐξανάστασις* to the resurrection of Christians, and

ἀνάστασις to Christ's resurrection. Our passage gives no support to the distinction between a first and second resurrection. Comp. 1 Cor. xv. 23; 1 Thes. iv. 16. ["The general resurrection of the dead," says Prof. LIGHTFOOT, "whether good or bad, is *ἡ ἀνάστασις τῶν νεκρῶν* (e. g., 1 Cor. xv. 42); on the other hand, the resurrection of Christ and of those who rise with Christ, is generally [*ἡ ἀνάστασις*] *ἐκ νεκρῶν* (Luke xx. 35; Acts iv. 2; 1 Pet. i. 3); the former includes both the *ἀνάστασις ζωῆς* and the *ἀνάστασις κρίσεως* (John v. 29); the latter is confined to the *ἀνάστασις ζωῆς*."] To infer that the righteous only are to be raised at the last day would contradict the express declaration of Christ in John v. 26-29; and of Paul in Acts xxiv. 14, 16.—[H]. VAN HENGEL's view is singular: *si forte perveniam ad tempus hujus eventi, hence: live to the time when the dead shall rise*.

Ver. 15. **Not that I have already attained [laid hold of] or am already [or have become] perfect**. *Οὐχ ὅτι* guards against the error of supposing that Paul would say of himself *ἤδη ἐλάβον ἢ ἤδη τετέλειμαι*. The object of *ἐλάβον* is not named, hence is to be drawn from the context: *τὸ γινώσκειν αὐτὸν* (ver. 10), *τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ ἡμοῦ* (ver. 8). *Ἐλάβον* naturally denotes complete, secure possession; as if he were entirely penetrated by such knowledge, and it had entirely penetrated him, as if it had accomplished in him its perfect moral effect. The explanatory *τετέλειμαι* defines the meaning. With this modest literal account of his experience we are not to connect the figurative *βραβεῖον* in ver. 14, which does not come forward till after the intervention of several other clauses (the Greek interpreters, BENDEL, MEYER, and others); and also not *τὴν ἀνάστασιν* (RHEINWALD). *jus ad resurrectionem beatam* (GROTIUS), *καταντῆσαι* (MATTHIES), all of which belong to the future, or *Χριστὸν* (THEODORET), moral perfection (HÖLEMANN). BENDEL well remarks: *in summo fervore sobrietatem spiritualem non dimittit apostolus*.—**But I follow after if I may also apprehend [lay hold of] that** (*διότι καὶ εἰ καὶ καταλήβω*). *Διότι* means (as in Rom. ix. 30; 1 Cor. xiv. 1; 1 Tim. vi. 21; 2 Tim. ii. 22) *studiosi appeto*, in contrast with (*δέ*) *ἐλάβον*, and having the same object. The *εἰ* shows the striving to be with humility. *Καὶ* points back to *ἐλάβον*; *καταλάβω* is stronger: *cum quis plene potitur* (BENDEL); laying hold firmly (MEYER). Comp. Rom. ix. 30; 1 Cor. ix. 27.—**Because also I was apprehended [laid hold of]**. The ground on which he hopes to lay hold of (*εἴφ' ὅ*), as in Rom. v. 12; 2 Cor. v. 4 (WINER's *Gram.*, p. 394), hence equivalent to *διότι*. It is inappropriate to supply *τοῦτο* as the object of *καταλάβω*, for which, *καὶ κατελήμθην ὑπὸ Χριστοῦ* (RILLIET, WIESINGER, and others); for the Apostle's thought relates not so much to the reciprocal acts of 'laying hold,' and 'being laid hold of,' as to the effectual initiative which Christ has taken; and equally out of place is the idea of 'being laid hold of for Christian perfection.' The tone of the passage, which is not dialectic, reflective, speaks against such interpretations as: 'under the condition,' (MATTHIES), *quo ut pervenire possim* (GROTIUS). LU-

THEIR'S rendering is unphilological. 'After that,' and CALVIN'S *quem ad modum*. We are to recognize a suggestive and fine allusion in *κατελήμψην* to the manner of Paul's conversion (Acts ix. 3 ff.). [This reference appears to me doubtful.—H.]

Ver. 13. **Brethren, ἀδελφοί.** *Familiariter salutetur* (BENGEL). **I count not myself to have laid hold of,** ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατελήφεναι. A repetition of ver. 12, which emphatically excludes himself (Acts xxvi. 9; John v. 30, 32; vii. 17; viii. 54). The perfect as distinguished from *καταλαβείν*, denotes the having laid hold and kept hold. He resolutely discards all certainty and self-conceit, not so much on account of his readers and of their conduct (ii. 2-4), as WIESINGER thinks, but for their sakes in view of false teachers among them, or who might appear among them.

Ver. 14 answers to ver. 12 b. **But one thing,** ἐν δὲ, introduces the antithesis of οὐ λογιζομαι; hence we are to supply *ἀγων* (LUTHER), or *λογίζομαι κατελήφεναι* brought forward; for what follows he maintains to be true of himself in opposition to what he has denied to be so. There is no ground for inserting *ποιῶ* (BENGEL, WINER'S *Gram.*, p. 620, *et al.*); nor *διώκω* (VAN HENGEL). 'En refers to the whole following sentence, not merely to one member of it, viz., the two participial clauses (MEYER).—**Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark,** (τὰ μὲν ὀπίσω ἐπιλανθάνόμενος, τοῖς δὲ ἔμπροσθεν ἐπекτεινόμενος κατὰ σκοπὸν διώκω). The finite verb, as in ver. 12, is first of all defined more closely by two participles, which stand emphatically before it. The first clause is negative: 'forgetting that which lies behind;' the second is positive: 'reaching out to what lies before;' the first designates a purely spiritual act; the second describes a spiritual act by the posture of the body. 'Επекτεινόμενος indicates the bent-forward posture of one stretching himself out towards an object. BENGEL: *Oculus manum, manus pedem prævertit et trahit*. The concrete expressions (ἐλαβὼν, διώκω, καταλάβω, τὰ ὀπίσω, τὰ ἔμπροσθεν, ἐπекτεινόμενος, σκοπὸν) gradually pass over more and more into the figure of a runner who in view of the goal before him and in thinking of the prize, forgets the space that lies behind. At first these expressions are such as readily attach themselves to the figure—perhaps it already lay at the bottom of them—in the end they are borrowed directly from the figure, so that τὸ βραβεῖον naturally follows as a part of the description. Hence in τὰ ὀπίσω the reference is not to the advantages mentioned, vers. 5, 6 (PELAGIUS, *et al.*), for these as attributes of the flesh (σάρξ) must be given up before the race begins, nor is it to the labors of the apostleship (THEODORET), but to the past attainments of the Christian life (MEYER). Τὰ ἔμπροσθεν, according to the figure the space yet to be traversed, is the life: future experience, not the goal itself, which is pointed out by κατὰ σκοπὸν. The dative (τοῖς ἔμπροσθεν) shows upon what the gaze is fixed, while the preposition (κατὰ) indicates the direction, so that the goal is always thought of beyond the intermediate steps: it is thus = goalward (MEYER), *versus metam* (WINER'S *Gram.*, p. 400).—**For the prize of the**

high calling of God in Christ Jesus. Εἰς τὸ βραβεῖον presents now the object towards which his thoughts and efforts are directed. See 1 Cor. ix. 27; comp. Col. iii. 15. How the genitive τῆς ἀνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ is to be understood, a due attention to the subject and the figure shows. By ἡ ἀνω κλήσις is meant the heavenly calling (Heb. iii. 1: κλήσις ἐπουράνιος) in opposition to τὰ ἐπὶ τῆς γῆς (Col. iii. 2), and as usual κλήσις denotes an action (Eph. i. 18; iv. 1, 4; Rom. xi. 29; 2 Tim. i. 9; 2 Thes. i. 11; 1 Cor. i. 26; vii. 20). If its nature and character are thus determined, so now is its author (τοῦ θεοῦ). Comp. 1 Thes. ii. 12. The medium is presented by ἐν Χριστῷ Ἰησοῦ (WINER'S *Gram.*, p. 135 sq. Comp. Col. i. 4.) To connect this clause with διώκω (CHRYSOBOSTOM, MEYER) is against both the sense and the construction. Accordingly τῆς κλήσεως is genitive of the subject, which holds forth τὸ βραβεῖον, but not the genitive of apposition (SCHENKEL). [On the games of the Greeks and Romans, from which the Apostle has drawn his illustration, see GAMES in Dr. Smith's *Dictionary of the Bible*.—H].

Ver. 15. **Let us therefore, as many as be perfect, be thus minded.** Ὅσοι οὖν τέλειοι begins the practical application as an inference (οὖν) from the preceding. Τέλειος is to be distinguished from *τετελειωμένος*: *ille, cursui habilis, hic, brabeo proximus, jam jam accepturus* (BENGEL). The first word designates a character or condition objectively determined without measuring its subjective development or degree; whereas the second determines the measure of that growth or progression. It designates like ἅγιος (Eph. i. 1) the Christian state of which the context treats, ver. 12 (τελείωσις), Heb. vii. 11. See 1 Cor. xiv. 20; Matth. v. 48; Col. iv. 12; Jam. i. 4; iii. 2; Heb. v. 14. 'As the ἅγιος εἶναι is the strongest obligation to ἀγισμός, so the τέλειον εἶναι presents the strongest incentive to strive after the τελειοῦσθαι' (WIESINGER). The nature or extent of the perfection (τέλειος) appears in vers. 9, 10. The question is one not of absolute, but only of relative perfection. Οὖν points back to the entire passage (1. 14), not merely to 12-14 (MEYER). By ὅσοι each individual is left to judge for himself whether he belongs to the τέλειοι or not. There is no reason for understanding the expression as ironical, and since he includes himself, as self-irony (SCHENKEL). Nor can the Apostle refer to intelligence only (GROTIUS, *et al.*), for the point under remark is the righteousness of faith. Hence, too, a comparison with immature believers or beginners in the Christian life, νήπιοι (1 Cor. ii. 6; iii. 1; xiv. 20; Heb. v. 13, 14) as MEYER supposes, is irrelevant. Τοῦτο ορνοῦμεν has reference to the moral disposition. BENGEL: *hoc unum* (ver. 14). Unlike the false teachers the church should be of the same mind as the Apostle. The reference is not to τὸ βραβεῖον (VAN HENGEL); the point in question is the true way of striving after the βραβεῖον.—**And if in anything ye be otherwise minded,** (καὶ εἰ τι ἑτέρως φρονεῖτε) supposes a case in which the members of the church differ among themselves in their views or spirit in regard to points which are incidental or formal, and not essential, (it is ἑτέρως, not ἕτερον, as if to distinguish between form and substance), but

still not rightly, as surely might be the case according to i. 9-11. The context does not indicate in any way how this has taken place.—Those of whom Paul speaks are not *νήπιτοι* (*alter ac perfecti*, ΒΕΝΚΕΛ) nor those who have been led astray (GROTIUS); nor yet are the errors entirely indifferent (SCHENKEL), for ἀποκαλῖνφει authorizes a hope of correction or recovery; nor is it: *si quid boni per aliam viam appetitis* (VAN HENKEL).—God shall reveal also this unto you (καὶ τοῦτο ὁ θεὸς ἡμῖν ἀποκαλῖνφει is a confident hope, not a wish (LUTHER). Καὶ also points to other things that He has already revealed. The verb indicates an immediate disclosing to the human spirit by the Spirit of God, which next to the teaching (διδάσκων) of the church men need in order to understand ethical truth. See Eph. i. 17.

Ver. 16. Nevertheless, whereto we have already attained, let us walk in the same.

[For the rendering of this verse, see remarks on the text.—H]. Πλὴν (as in i. 14; and iv. 14) limits the hope by a *conditio sine qua non*, which is εἰς ὃ ἐφθάσαμεν τῷ αὐτῷ στοιχεῖν. The infinitive as in German: ‘*nur—wandelnd*’ is to be construed as an imperative (WINER’s *Gram.* p. 316), but not connected with ἀποκαλῖνφει (ECUMENIUS), or with what follows (RILLET). The verb, according to its derivation from στοιχος, *row, order*, (from στέχω, to ascend), signifies ‘to walk with and after one another,’ and is construed with the dative (Gal. v. 25, πνεύματι; vi. 16, τῷ κανόνι τούτῳ; Rom. iv. 12, τοῖς ἰχθεσιν). Hence the meaning of τῷ αὐτῷ στοιχεῖν is: ‘to walk together with each other according to or in the same.’ Τῷ αὐτῷ is more closely defined by εἰς ὃ ἐφθάσαμεν. This verb means to arrive at, to reach, hence has to do with an act completed at a definite time, which the tense marks as belonging to the past, while the act denoted by στοιχεῖν is continuous, reaching from the present into the future. The common rule by which they are to act is that which they have experienced or gained in the Christian life—the gospel, truth, Christ, God’s Spirit and life—and indeed in its entire range as the indefiniteness of the expression indicates. Thus there is no reference to the βελτίον, or any single thing, and the sense is: Should energy become even violence; mildness, softness; earnestness, stubbornness; reserve, exclusiveness; fidelity, narrowness; freedom, laxity; in any one point (all which is τὶ ἐξέρως φρονεῖν), only hold fast to the gospel, the Lord and His word, to the essential truth of the same, to that of which we have become partakers.

DOCTRINAL AND ETHICAL.

1. Christianity plants and nourishes essentially and chiefly joy, true joy, joy in the Lord, in His word and work, His life and gifts, His excellence and glory.

2. Irony and humor in sacred things (ver. 2: κατατομή—περιτομή) hold almost the same place that the imprecatory Psalms hold among the prophetic; the former invoke on the enemies of God and His kingdom what the latter predict. Irony and humor are an expression of the difference which exists between reality and truth, a dif-

ference sharply recognized and as sharply uttered, without mercy for the delinquent, but with a tender regard for those who are to be instructed. They occur especially in the style and thoughts of genial men distinguished for faith, at the same time full of deep earnestness as well as tender love, like Paul and Luther (whose *Dreckel Drecketal*, instead of *Dekret Dekretal*, MEYER compares here with Paul’s sarcastic *paranomasia*). They are to be distinguished from *ridicule* which only seeks to provoke laughter against one, and thus to achieve a petty triumph, and from *derision* and *scorn* which have their origin in contempt. It is not an allowed *ridicule* or *scorn*—allowed to an Apostle, even a duty, but in general to be condemned (SCHENKEL)—that is here employed. The greatness of the danger and of the interests at stake, the hot struggle at an endangered post, a true and lively sense of justice, the deepest sympathy with those for and around whom the contest is raging, and great spiritual keenness, sagacity, and depth of feeling, occasion the hard, telling, crushing expression (see ver. 3).

3. Two things are as important as they are difficult: to determine the *extent* of one’s advantages and gifts, and the *worth* and relation of the same. Birth and lineage, family, tribe and nationality on the one hand, and the moral character determined by them on the other; Paul reckons together as excellencies and gifts of the same kind, and holds them all in slight esteem compared with what he has in Christ. The morality of men belongs to the province of the natural life; it depends on birth, family, position, culture, time and circumstances, and gives reason, as does every favor for humble thankfulness, but not for proud boasting (vers. 3-5).

4. The righteousness of faith has its advantage over righteousness of the law in the author to whom it owes its origin, that is God Himself; in the *medium* through which it is wrought, faith which embraces and clings to the Mediator; and in the *experiences* which it works, and which reach into the eternal glory, that is, Christ’s life and sufferings, with whom the believer has sympathy (ver. 10).—The worthlessness of the righteousness of the law does not consist in this, that law and advantages, such as birth, family, nation, morality, are in themselves valueless, but in the fact that man of himself, the natural man, without Christ, in his perverseness, does not highly estimate them (ver. 7-9, and Rom. vii. 7-24).

5. Progress consists in advancing from the possession of faith to that of knowledge, which is not merely an intellectual thing, but an experience of the whole man, a transforming of impressions into views or judgments, and then onward through suffering with Christ to glorification with Him who perfects His servants even as He completed His own course. The first points out the material or means of progress, the second its form or sphere, while the end is the permeating of the entire man by the dead and again risen Lord (vers. 11-14).

6. The progress of the Christian to eternal glory has its *origin* in the fact, that he has been called from above by God in Christ, and has been laid hold of by Him; its *continuance* in the fact,

that he holds firmly to Christ without contentedly looking back upon what has been already won, but with his face earnestly set towards the goal with the feeling that he has not yet reached it; and its end in the fact, that the exalted Lord receives him into His glory. It is thus an onward movement in one direction, without elation or depression, or a deviation to the right or left (vers. 13, 14). To him belongs the *χαίρετε ἐν κυρίῳ* who obeys the *στέκετε ἐν κυρίῳ* (iv. 1).

7. He who has the truth-loving heart will never want the helping guidance and revelation of the Spirit of truth; and as certainly will he have his waverings and his need of this help (vers. 15, 16).

8. [It seems appointed that much of the highest instruction should come to us (even in the Bible) through the sufferings and struggles of individual men. *Perseverance in the Christian life*, is, after all, the basis of St. Paul's character. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." "Not as though I had already attained, but I follow after. This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Dr. Howson's *Lectures on the Character of St. Paul*, p. 212 f.)—H].

HOMILETICAL AND PRACTICAL.

Warn thy hearers constantly by holding up before them first of all what the Lord commands, and by leading them to observe what they have lost, and by whom they have been deprived of it. —Never glory in the gifts of the Lord, but only in the Lord of the gifts.—Do not leap over the valley of sorrows through which the way to the heights of glory passes.—Thou art never complete, never think thyself complete; what thou hast and art is ever less than what thou shouldst have and be.—Far-seeing, circumspect, self-inspecting, watch all waverings in thyself, that thou mayest not depart from the one way of salvation.

LUTHER:—Thoughtless, full, surfeited souls, if they have once heard a word of God's, act as if it were an old thing, and yawn for something new, as if they were able to do all that they have heard. This is a dangerous plague and wicked artifice of the devil, who thereby renders men confident, secure, over-curious, and ready for every error and schism; and they are guilty of the vice of slothfulness (*ἀκηδία*) in the service of God (ver. 1).—Flesh and blood say: Something new, else it becomes tiresome. Nay, says Christ, but *think of me*. The word of God rightly received into the heart, produces neither fullness nor satiety, but greater desire the longer it is known (ver. 1).

JEROME SCHURF:—*Sic mutata et corruptam esse ecclesie doctrinam, quia concionatores existimant gloriosum esse, non repetere eadem, sed alia et nova afferre redeuntibus iisdem festis.*

STARKE:—God has no respect of persons; before Him the slave has as much worth as the

master, the peasant as the noble, the subject as the prince. We see this, indeed, in death, which is God's provost, who uses even justice, and punishes the master with the slave.—It is a humility which becomes those to whom God has lent many talents, and who have also increased them by usury, to act as if they knew it not, and so to give God all the glory.—To boast of one's race, lineage, rank, and external advantages, is a vain ostentation; but we may well praise those on account of their family and descent, who also possess the faith and virtues of their ancestors.—False prophets may perhaps be blameless in their outward walk; but without circumcision of the heart, it is only a coat of whitewash over an old, unsightly wall.—Righteousness of the law is good, but it does not merit blessedness, which is bestowed as a gift only through faith in Christ.—Whoever fancies that he has advanced so far in Christianity that he needs nothing more, may perhaps in God's school hardly sit upon the lowest form. Christians have ever to be learning, and cannot finish their education during their entire life (ver. 15).—In religious matters we ought not to depart a hair's breadth from the prophetic and apostolic doctrine; and thus many errors may be prevented.

RIEGER:—As with the two scales of a balance, when one rises the other falls; and what I add to one, diminishes the relative weight of the other; so as one adds to himself he takes away from the pre-eminence which the knowledge of Christ should have. What he concedes to Christ makes him willing to abase himself, to resign all confidence in his own works. Therefore the sharp expressions, 'to count as loss, as dung,' become in experience not too severe; for to reject the grace of Christ, to regard the great plan of God in sending His Son, as fruitless, were indeed far more terrible (ver. 8).

GERLACH:—The inner and outer life of the Christian upon earth, is a life of suffering in the sorrow which he feels for the sins of others, for his own, and for the distress of others, and for the oppression, conflicts, and even apparent defeats of the children of God. These sufferings are the sufferings of Christ Himself, not merely similar to His; He bears them with His members. His conflicts and their conflicts are the same; it is one cause for which, and one strength in which, they strive; it is one victory and one crown which He has won, and which He gives to them (ver. 10).—'What is behind' signifies in this figure not merely the world and sin, which we have forsaken, but also our own virtue, the actual progress which we have made, on which we are prone to dwell with self-complacency, and so to become unmindful of our great deficiencies and sins (ver. 14).—True Christian perfection, therefore, in this world, the token of a mature Christian, is that, certain of his election in Christ he yet does not regard himself perfect, but painfully perceives the wide space which still intervenes between the righteousness imputed to faith and the sanctification of his entire heart and life, and unceasingly strives to reach the goal.

SCHLEIERMACHER:—Are now the expression of the Apostle John, "Little children, love one another," as he explains it, and the expression

of the apostle Paul, "Rejoice in the Lord," one and the same? And are both such that one can say of them with confidence, that they never weary the speaker, and that they always strengthen the hearer?

MENKEN:—The ever recurring exhortation of the apostle to rejoice in the Lord, was adapted to assure them that Christianity is something bright, cheerful, and joyful, to make them certain, confident in their knowledge and walk in opposition to those who imagine that one must mix a bitterness, narrowness, and legal servitude with the mildness, breadth and freedom of the new covenant and its gospel.—There is no one among us, however limited his powers may be, whose weakness and incapacity may not be changed into wisdom and knowledge; his timidity into firmness and fearlessness; his hardness and unloveliness into gentleness and amiability, through our Lord Jesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Hence the Christian religion is vastly different from human morality.—The choice of the best part is never repented of.—As in the life of the body the question is not, whether the man will breathe or not, whether he will make use of the light that is in the world to see or not; but as it is understood, that according to the laws of nature he must breathe, if he will live, and must open his eye to the light, if he will see; and as there is no way of supporting life outside of the atmosphere, and no medium for perceiving the world of matter, except the light; so is there no other way of becoming partakers of the divine light and life except Christ, and no room for the question whether man can do without Christ or not.—All men are under sin and death, and no one comes to the divine light and life, to his own source and end—to God, except through Christ.—The forgiveness of sins is not indeed deliverance from sin, but it is the sure pledge and earnest of future complete deliverance, and is necessary, and must form the beginning.

HEUBNER:—The preacher should not be ever thinking of something new, but of what is useful, edifying. The Sophists made it a charge against Socrates that he repeated the same things.—Lavater's principle of saying at least something in every sermon, which he was certain he had never said before, *i. e.*, something that he had never before spoken either so plainly, or so urgently, or with such a particular application (though the kernel of the sermon must always be the same) is not at variance with that of the Reformers; for they also do not exclude variety in the contents, or diversity in the form of the sermon.—Spiritual sloth may creep over even the converted, so that the Bible becomes dull to them. Bunyan himself complained of this.—What a vast difference between blamelessness before God, and legal blamelessness before men! How can one deceive himself therein!—How many an ecclesiastic buries himself in his studies, while he might be sowing seed for eternity by oral instruction, visits, and the teaching of children. The more earnest in conversion and sanctification, the humbler is our state of mind, and clearer our knowledge of our imperfections, because we then first see and understand how lofty and distant is

this goal of perfection, and how great is the work of sanctification. The Christian does not please himself with the conceit that he has already laid hold of, or attained it; this folly is far from him.—The influence of grace is mighty, but not irresistible.—The most advanced Christian thinks least of himself.—The Christian is not yet in quiet possession; he should not rest on his laurels.—The Christian knows that he is ever in arrears, and so long as there are debts still remaining, so long must he also work.—I look not back like Lot's wife towards the Sodom I have left, nor long like the Israelites after the flesh pots of Egypt. Both kinds of looking back are idle and ruinous, for they make us slothful, they lead to unfaithfulness.—Perfect Christians, in the proper sense of that language, are those who know the goal and the way thither, *i. e.*, Christ, and have begun with earnestness to press towards it.—The hope of spiritual growth is conditioned on fidelity, conscientiousness, and adherence to known truth.

PASSAVANT:—Every one who will not deceive God or himself knows in his own heart out of what darkness the light broke forth with him, and out of what darkness old and new, it has long continued to break forth.—Paul forgets what is behind, *viz.*, three things: 1) those objects of pride which he formerly regarded as gain and glory; 2) the sins of his past life in general, and especially the many and great sins which he had committed as a persecutor and blasphemer of the Church; and 3) his progress hitherto in the new divine way of life.

AHLFELD:—The genuine warrior of Christ may not stand still: 1) he knows that he has not yet obtained the prize; 2) in the pursuit of it he never becomes weary; 3) he journeys towards the city of God, having the same mind as his brother.

HARLESS:—Three great foes of Christian and social virtue; 1) the conceit of being perfect; 2) the weakness of looking back; 3) obstinacy and destructiveness of self-will.

LEHMANN:—True progress in the Christian life. 1) From what *origin* must it proceed? Laid hold of by Christ! 2) By what *rule* must it shape itself? I have not yet obtained! 3) What *end* must it seek? The prize of the heavenly calling (vers. 12-14).

[**ROBERT HALL:**—As every person either has, or expects to have some spring of joy or source of consolation, there is nothing which so much determines our character as *that* from which we expect this to rise. So if we wish to know ourselves we must examine where this spring or source lies.—We see from the Apostle's account of his experience, that it is very possible for a person to have great zeal for modes, and forms, and ceremonies, and yet be totally ignorant of the spirit of true religion. Real religion is one thing; an attachment to forms and ceremonies another. We may be very zealous for one particular creed, opinion, sect or denomination, and with the credit and conceit of our wisdom yet be very defective in the Christian spirit. This temper leads to malignity of feeling. There may be sufficient in such religion for us to hate one another, but not enough to cause us to love each other. Let us "worship God in spirit, rejoice in Christ Jesus," and be taught to value the great truths and promises of the Gospel as all in all (vers. 1, 2, 6).—H].

(2). *The destiny of false Christians in contrast with that of true believers.*

(CHAPTER III. 17—IV. 1).

17 Brethren, be followers together of me [become imitators of me] and mark them
 18 who walk so as ye have us for an ensample. For many walk, of whom I (have)
 19 told you often, and [but] now tell you even weeping, that they are the enemies of
 the cross of Christ; whose end is destruction, whose God is their belly, and whose
 20 glory is in their shame, who mind earthly things. 'For our conversation [citizen-
 21 ship] is in heaven; from whence also we look for the [a] Saviour the Lord Jesus
 Christ; who shall [will] change [transform] our vile body [the body of our hu-
 miliation], that it may be fashioned like² unto his glorious body [the body of his
 glory], according to the working whereby he is able even [also] to subdue all
 IV. 1 things unto himself.³ Therefore, my brethren dearly beloved and longed for,
 my joy and crown, so stand fast in the Lord, my dearly beloved.

¹ Ver. 20. [The γάρ here has the support of all the oldest manuscripts, though the passage is cited by many early writers, as if δέ was the connective.—11].

² Ver. 21. Before συμμορφῶν some codices insert εἰς τὸ γενέσθαι αὐτό, manifestly an interpretation.

³ Ibid. x A B et al. have αὐτῶ. A few copies read ἐαυτῶ [adopted in the received text.—11].

EXEGETICAL AND CRITICAL.

Ver. 17. Brethren, become imitators of me, συμμιμηταὶ μου γίνεσθε, ἀδελφοί. 1 Cor. iv. 16: μιμηταὶ μου γίνεσθε. They are to look to the Apostle, to follow him, with him to act on the principle of following the light which they have (τῷ αὐτῷ στοιχεῖν, ver. 16). This result is not achieved at once, but by degrees (hence γίνεσθε, 'become'). The συν refers to the Apostle's associates, as is evident from what immediately follows (THEOPHYLACT: συγκαλλᾷ αὐτοῖς τοῖς καλῶς περιπατοῦσιν). [The "associates" are those whom the Apostle would have the Philippians to imitate, together with himself (τίπον ἡμᾶς); and the import of συν more naturally is= 'as ye all a company of imitators' (ELLCOTT).—H]. Hence it is not: *una cum Paulo* (BENGE), *omnes uno consensu et una mente* (CALVIN), or superfluous (HEINRICH). Brethren, ἀδελφοί, indicates the fervor of the appeal.—And mark them who walk so, (καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντες) associates others with Paul, who are models for the church, since they walk as he does.—As ye have us for an ensample (καθὼς ἔχετε τίπον ἡμᾶς) embraces Paul and those who walk like him. 'Ἡμᾶς is thus neither Paul alone, especially as it stands after μου, while besides, we should have in that case ἔχουσιν, instead of ἔχετε, nor Paul and Timothy (SCHENKEL), nor Paul and all approved Christians (MATTHIES), nor *ut ego meique socii* (VAN HENGEL). The singular (τίπον) is found not only where one is spoken of (1 Tim. iv. 12; Tit. ii. 7), but also in regard to a plurality (1 Thes. i. 7; 2 Thes. iii. 9). In 1 Pet. v. 3 τῶποι occurs where several are meant. The singular here indicates that they all present the same image, belong to the same category. In καθὼς lies unquestionably an argumentative force= 'in the measure' (MEYER).

Ver. 18. The Apostle confirms his exhortation by two contrasts (vers. 18–21).—For many walk (πολλοὶ γὰρ περιπατοῦσιν), since there are many wicked persons who strive to lead others astray, consider us, not them. [They should heed his expostulations the more because there were so many (πολλοί) whom they could not safely imitate. "The persons here meant are not the Judaizing teachers, but the anti-Roman reactionists. This view is borne out by the parallel expression, Rom. xvi. 18: τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δονθενουσιν ἀλλὰ τῇ ἐαυτῶν κοίλῃ, where the same persons seem to be intended; for they are described as creating divisions and offences (ver. 17), as holding plausible language (ver. 18), as professing to be wise beyond others (ver. 19), and yet not innocent in their wisdom: this last reproach being implied in the words θέλω δὲ ἡμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. They appear therefore to belong to the same party to which the passages vi. 1–23; xiv. 1–xv. 6, of that epistle are chiefly addressed. For the profession of "wisdom" in these faithless disciples of St. Paul, see 1 Cor. i. 17 sqq.; iv. 18 sqq.; viii. 1 sqq.; x. 15" (LIGHTFOOT). See the remarks on ver. 18.—H]. Περιπατεῖν is not neutral here as in 1 Pet. v. 8, *circulantur* (HEINRICH), 'go about' (MEYER). It could not stand absolutely after οὕτως περιπατοῦντες. Paul wishes to describe more closely the moral walk of those in question, but he is led away from the adverbial construction by the first relative clause, and proceeds in relative clauses to speak of the end, motive, and character of this walk. Hence neither κακῶς (OCUMEN.) nor *longe aliter* (GROTIUS). is to be supplied, nor is the concluding limitation (οἱ τὰ ἐπιγίγνα φρονούντες) to be joined with the verb to relieve the difficulty (CALVIN); nor are we to assume that since περιπατοῦσιν in itself needs no qualifying term, the sentence proceeds with en-

ture correctness with the subjoined limitations of the subject (ΜΚΡΑ). Those, whose example the Philippians should shun (πολλοί) are according to the entire description members of the church, not false teachers, as in iii. 2; at the most they are those who, led astray by such teachers, have become in turn corrupters of others.—**Of whom I told you often, but now tell you even weeping,** (ὅς πολλὰκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω.) [The imperf. shows the habit:—“was accustomed to speak of.” This is an instance of Paul’s repeating in his letter what he had said in person when he was among the Philippians. See the remarks on ver. 1. The Apostle in this passage, refers evidently to his former warnings, when he was at Philippi.—H]. To understand the remark of passages in the letter itself (iii. 2; i. 15), is untenable; for these here are different persons from those referred to in the passages mentioned. To πολλοί corresponds πολλὰκις. Why he now weeping repeats that which he had formerly said without tears, is well explained by CHRYSOSTOM, ὅτι ἐπέτενε τὸ κακόν. [The evil in the meantime had become more serious.—H]. He writes with deeper emotion, with streaming eyes.—**That they are the enemies of the cross of Christ** (τοὺς ἐχθρούς τῶν σταυροῦ τοῦ Χριστοῦ) we are to join with ὅς ἔλεγον. [O! this construction see WINKER’S *Gram.*, p. 53].—H]. Paul thus designates those to whom the cross is an offence or foolishness; formerly they may have been Jews or heathen, but now they are Christians, who wish to know nothing of the “fellowship of Christ’s sufferings,” (κοινωνία τῶν παθημάτων Χριστοῦ, ver. 10), to whom the “sufferings of Christ” (παθήματα τοῦ Χριστοῦ, 2 Cor. i. 5) are offensive, who are not willing to suffer with Him, (συνπάσχειν, Rom. viii. 17), nor allow the world to be crucified to them and themselves to the world (Gal. vi. 14), nor crucify their flesh together with its lusts and desires (Gal. v. 24). The Apostle is speaking of immorality of life, ethical errors, while ver. 19 (ὡν ὁ θεὸς ἡ κοιλία) indicates an Epicurean, careless life (ἐν ἡσυχίᾳ ζῶντες καὶ τρυφῇ, CHRYSOSTOM). No reference is made to their doctrine of the cross (THEODORET); or even to theoretical errors, or intellectual misconceptions. The reference is not to those who are not Christians (RILLIET) or *hostes evangelii* (CALVIN).

Ver. 19. **Whose end is destruction** (ὡν τὸ τέλος ἀπώλεια) is first mentioned. Hoc ponitur ante alia, quo majore cum horrore hæc legantur; in fine videtur. Finis, ad quem ejusvis rationes tendunt, ostendit sane, que sit ejus conditio (BENGEL). Ἀπώλεια, the opposite of σωτηρία (i. 26) is passive. BENGEL incorrectly regards *salvator* as the equivalent term, and HEINRICH takes the meaning to be: their end is to destroy Christianity. The end is described by τὸ τέλος (2 Cor. xi. 12-15) as their own peculiar, appointed end.—**Whose God is their belly,** (ὡν ὁ θεὸς ἡ κοιλία). The belly is termed their God, as being their highest concern, the master whom they serve (Rom. xvi. 18). Κοιλία from κοῖλος, *cavus*, is *venter* (Matt. xv. 17; Mark vii. 19; Luke xv. 16) *uterus* (Luke i. 41, 44; ii. 21; John iii. 4; Matt. xix. 12), and also *intima hominis* (John vii. 38). It embraces here the organs of sensual desire and of gluttony, not excluding licentiousness, nor re-

fering exclusively to it: so that this passage comprehends more than 1 Cor. xv. 32.—**And whose glory is in their shame** (καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν). Καὶ takes the place of ὡν. Ἡ δόξα signifies the honor and glory which belong peculiarly to them; that which they conceive to be glory, but which is actually and truly their shame, and will in the end prove to be such. BENGEL well remarks: *Deus et gloria ponuntur ut parallela. Sic venter et pudor sunt affima. Id colunt isti, ejus ipsos maxime pudere debet et suo tempore pudebit misere.* But there is no reference to circumcision, the genitals (BENGEL, et al.). It is not intimated that they have perverted Christian truth to palliate their moral laxity (WIESINGER).

—**Who mind earthly things.** The individualizing article αὐτῶν introduces the comprehensive characteristic: τὰ ἐπιγῆα φρονοῦντες. The nominative is the logical subject (MEYER), and it is not vocative (WINKER’S *Gram.*, p. 183).

Ver. 20. **For our citizenship is in heaven** (ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ἐστίν). The confirmatory sentence (γάρ) points back like vers. 18, 19, to ver. 17, and states why the Philippians should look to Paul and to those who walk as he does (ἡμῶν as in ver. 17 ἡμῶς). [Their souls are mundane and grovelling. They have no fellowship with us; for we are citizens of a heavenly commonwealth. The emphatic position of ἡμῶν contrasts the false adherents of St. Paul with the true (LIGHTFOOT). On the state of the text see the notes.—H]. Πολίτευμα, found only here, in the N. T., denotes according to its termination and its derivation (from πολιτεῖν ἐσθαι i. 27) citizenship, commonwealth, the rank and rights of a citizen. Comp. πολιτείαν ταύτην ἐκτός σου, Acts xxii. 28. True Christians have nothing to do with an earthly possession and existence simply, but are citizens of the heavenly (ἐν οὐρανοῖς) Jerusalem (Gal. iv. 26; Rom. v. 2; viii. 24; 2 Thes. ii. 8; Heb. xii. 22, 23) even here. We are not to join ἐπάρχει with ἐν οὐρανοῖς, as if the citizenship did not exist here at all, but to regard ἐν οὐρανοῖς as descriptive of the character of the πολίτευμα rather than the place. Hence this sentence does not confirm the conclusion of ver. 19 (WINKER’S *Gram.* p. 453, MEYER, et al.); for it is not pertinent to say ‘for this very reason I warn you against them,’ since he does not warn but exhorts them. It does not confirm καθὼς ἔχετε τύπον ἡμῶς (WIESINGER), but συμμητρὰ μου γίνεσθε καὶ ἀκοῦτε τοὺς οὕτως περιπατοῦντες (ver. 17). Nor does it present the higher glory of the true Christian as the cause of his deep sorrow over the misconduct of the enemies of the cross (SCHENKEL), since καὶ κλαίων is too subordinate a remark. Again, πολίτευμα is not ἀναστροφή, walk. (LEATHER) nor does it refer to the Messiah’s kingdom which has not yet appeared (MEYER), for it exists already even upon earth, and only waits for its completion.—**From whence also we look for a Saviour, the Lord Jesus Christ.** Ἐξ οὗ, an adverbial expression, equivalent to unde (Vulg., WINKER’S *Gram.*, p. 141 sq.) refers to ἐν οὐρανοῖς, not to πολίτευμα (BENGEL) but is not equivalent to ex quo (ERASMUS), nor even to ἐκ ὧν (MATTHIES). Καὶ before σωτήρα indicates that He is looked for (ἀπεκδεχόμεθα, an awaiting, ad finem usque, perseveranter expectare, Rom. viii. 19, 23,

25; 1 Cor. i. 7; Gal. v. 5) not merely as *κύριος* in their *πολίτευμα*, in contrast with the *θεός* of the enemies of the cross, but also as a Saviour, in contrast with their 'destruction' (*ἀπώλεια*). Comp. Luke xviii. 7, 8; xxi. 28. *Καί* points neither to a relation corresponding to what has been said of their citizenship (MEYER), nor to 'conduct' (WIESINGER), which does not agree with *ἀπεκδεχόμεθα*.

Ver. 21. **Who will transform the body of our humiliation** (*ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*) explains how the Lord will manifest Himself as *σωτήρ*. The reference is to a future transformation which relates to the *σχῆμα* or fashion of the body (ii. 8; 2 Cor. xi. 13, 14; 1 Cor. iv. 6); and not to its identity. Hence Paul does not speak of the body alone as the object of the change (*τὸ σῶμα*) but adds the genitive of characterization (WINER'S *Gram.*, p. 187 sq.), namely, *τῆς ταπεινώσεως*, as in Col. i. 22: *σῶμα τῆς σαρκός*; Rom. vi. 8; *τῆς ἁμαρτίας*; vii. 24; *τοῦ θανάτου τούτου*. CHRYSOSTOM well observes: *πολλὰ πάσχει νῦν τὸ σῶμα, δεμνείται, μαστιγίζεται, μυρία πάσχει δεινά*. But we must also include here the carnal, the sinful in man's nature; for it is that especially which makes up the *ταπεινώσις ἡμῶν*. Not merely the body, but we ourselves (note the *ἡμῶν*) suffer these things, which constitute this humiliation, that cleaves to the body. The object or result of the transformation is now stated.—**That it may be fashioned like unto the body of his glory**, *σύνμορφον τῷ σώματι τῆς δόξης αὐτοῦ*. The breviloquence (or adj., instead of a sentence) is like 1 Thess. iii. 13; Matt. xii. 13. See WINER'S *Gram.*, p. 624 sq. Out of this arose the variation noted in the critical remarks. The body is now no longer *σῶμα τῆς ταπεινώσεως*, but has become *σῶμα τῆς δόξης*, and as that was ours (*ἡμῶν*) so this is his (*αὐτοῦ*). The body comes forth from our present humiliation, and becomes a participant in the glory of Him who has transformed it. This is to be effected by the change which makes it like, conformed to, the body of His glory; hence through a transformation into His image (Rom. viii. 29), which begins even here (2 Cor. iii. 18; *μεταμορφοῦμεθα*). [The body is that which exhibits His glory not merely because He has it in His glorified state, but because His glory in that state so pre-eminently appears in the spiritual body with which He is there clothed, and which stands forth as the type of the spiritual body into which every one of His true followers will be transformed.—H.] HÖLEMANN joins *ἡμῶν* with *σῶμα*, *αὐτοῦ* with *σώματι*. HAMMOND explains *σῶμα* as the church: LUTHER supposes only the weakness and frailty of the body to be meant, MEYER, the change which first begins at the time of Christ's second advent. All of these views are more or less faulty. He has the power necessary to produce such a transformation.—**According to the working whereby he is able also to subdue all things unto himself**. On *κατὰ τὴν ἐνέργειαν*, see Eph. i. 19, where *τοῦ κράτους τῆς ἰσχύος αὐτοῦ* is added, while here we have *τοῦ δυνάσθαι αὐτὸν καὶ ὑποτάξει αὐτῷ τὰ πάντα*. Since all things are and must be subject to Him, He can also (*καὶ*) transform the (body *μετασχηματίζων*); for the *καὶ* connects that

verb with *ὑποτάξει*. It is an *argumentum a maiori* (*ὑποτάξει αὐτῷ τὰ πάντα*) *ad minus* (*μετασχηματίζων*). Comp. 1 Cor. xv. 25-28; 50-57. It is incorrect for HÖLEMANN to connect *δύνασθαι* and *ὑποτάξει* by *καὶ*, as if Paul would say that He is able to do all things and subject all things to Himself. [*Τὰ πάντα* is stronger with the article: not only this, but *all the things* together which require infinite power (comp. ver. 8).—H.]

CHAP. IV. Ver. 1. **Therefore** (*ὥστε*) introduces the conclusion, as in ii. 12. The section extends from iii. 1 to iv. 1, not merely from iii. 17 to iii. 21 (MEYER); for *στήκετε ἐν κυρίῳ* points back to *χαίrete ἐν κυρίῳ*. [So extended a reference of *ὥστε* is uncommon and not necessary here. In view of the glorious destiny which awaits those whose citizenship is above, they should persevere and not frustrate such a hope (vers. 20, 21). Comp. 1 Cor. xv. 58.—H.]—**My brethren dearly beloved and longed for, my joy and crown**, is an expression of his love and recognition of them. *Ἀδελφοί μου* indicates the relation of fellow-believers with respect to the personal fellowship, which not only renders the Philippians an object of special love (*ἀγαπητοί*), but also of earnest longing (*καὶ ἐπιπόθητοι*; comp. i. 8). [The Apostle's separation from them was so painful because his affection for them was so strong.—H.] *Χαρά* marks the personal, *στέφανός μου* the official relation: they are the joy of his heart and the honor of his office (SCHENKEL). The first expression refers to the present, the second reaches onward into the future. [The *στέφανος* among the Greeks was the emblem of victory, and not of regal power or dignity, which was denoted by *διάδημα*. On this distinction see SMITH'S *Dictionary of the Bible*, vol. i. p. 597 (Amer. ed.) Hence "his converts will be his wreath of victory;" for it will appear that he "did not run in vain," (ii. 26), and he will receive the successful athlete's reward. Comp. 1 Cor. ix. 25 (LIGHTFOOT).—H.]—**So stand fast in the Lord** (*οὕτως στήκετε ἐν κυρίῳ*); i. e., as I and those who walk with me stand (iii. 17) and as I have exhorted you (iii. 1 sq.) Comp. i. 27. BENDEL, incorrectly, *ita, ut statis, state* [which disagrees with ii. 17.—H.].—**Beloved** (*ἀγαπητοί*) thus repeated shows his ardent affection for them.

DOCTRINAL AND ETHICAL.

1. The instinct of imitation gives force to the power of example; and the Apostle here does not present merely his own apostolic character, but joins with himself those who walk with him.—Sympathy and community of feeling render specially effective an example which embodies ethical views and principles. Hence precisely in the section where the citizenship of Christians in heaven is brought forward, this appeal is specially appropriate. Manifest as may be the forms of life in individuals, they are yet features of one image; they harmonize with each other, are not discordant; the many reflect one type (*τυπός*). The power and frequency of evil example (1 Cor. xv. 33) make it the more necessary to regard the Apostle's exhortation.

2. Enmity to the cross of Christ, which takes offence at Christ's form as a sufferer, and His

path of suffering wherein His followers ought to walk, has its ground not exclusively indeed, but to a great extent, in a sensual character, subject to the lust of the world, by which many are governed even in the church. From an occasional, easy, and subtle service of the senses it may come to be uninterrupted and overbearing. Gentleness towards the natural man is cruelty towards the spiritual. Forbearance towards sensual desire ends in the loss of eternal glory, and that which passes current under the forms of conventional propriety, is in truth often a shame and disgrace.

3. The stand-point in the Christian life which fixes the eye on the future, the familiarity with God which maintains a close connection with the church, militant on earth but triumphant in heaven, and does not suffer the child of God to forget his eternal inheritance, affords the surest protection against evil example, and gives to good example its strongest attractive power.

4. [NEANDER:—The earthly mind Paul would say (vers. 19-21) must be far from us, who are Christians; 'for our conversation,' (more correctly 'citizenship') is in heaven.] His meaning is, that Christians, as to their life, their walk, belong even now to heaven; in the whole direction of their life existing there already.—This he deduces from their relation to Christ, their fellowship with Him to whom they are inseparably united, so that where He is there are they also. While here, they are sustained by the consciousness that Christ now lives in heaven, manifested to believers, though hidden from the world. Thither is their gaze directed, as their longings rise towards a Saviour, who will come again from thence to make them wholly like Himself, to fashion them wholly after His own glorious pattern, to transform them wholly into the heavenly. Hence Paul says: "From whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." There is not presented here a resurrection, as a restoration merely of the same earthly body in the same earthly form; but, on the contrary, a glorious transformation, proceeding from the divine, the all-subduing power of Christ; so that believers, free from all the defects of the earthly existence, released from all its barriers, may reflect the full image of the heavenly Christ in their whole glorified personality, in the soul pervaded by the divine life and its now perfectly assimilated glorified organ.—H.]

5. [CHR. WORDSWORTH:—Christ, at His own transfiguration, gave a pledge and glimpse of the future glorious transformation of the risen body, and thus prepared the apostles to suffer with Him on earth, in order that they may be glorified forever with Him, in body and soul, in heaven (N. T. Commentary, vol. ii. p. 357).—H.]

HOMILETICAL AND PRACTICAL.

In lack of faith is found the cause of lack of joy.—There is no true renewal without humbly going to the cross of Christ. The bodies of many

who profess to be renewed, are temples of the god of the belly and of his servants to whom Christ's cross is so entirely an offence, that they are even its enemies.—He who does not see the Easter sun rising behind the cross on Golgotha is no true Christian, does not cling fast to the good example of the apostles, and the faithful in the church, and becomes himself an evil example which may frighten away and even destroy others.

STARKE:—Not all who point out the way to heaven will themselves be received into it. Many helped to build the ark of Noah who did not enter it.—Thou rejoicest when thou canst lay off an old garment and put on a new one: why art thou troubled because thy body shall experience corruption? By this means it lays aside not only what is worthless but attains to a glorious transformation (ver. 21).

RIEGER:—Our house, home, city, and fatherland where we belong, the seeking and hoping for which govern all our thoughts, are not mere fancies to be grasped only by the imagination, but exist in heaven; God has prepared them there; and faith in His word affords us a complete representation of them.

GERLACH:—Every one who is not redeemed by Christ's cross from sin and from the present evil world, serves his flesh and minds earthly things, though his imagination take ever so exalted flights, though he be a philosopher, or a slave to grovelling lusts.—No Christian can find perfect rest until even the last trace of sin is overcome and destroyed: hence his life upon earth is a life of waiting and longing.

SCHLEIERMACHER:—If a man still values and seeks sensual good he is then an enemy of the cross of Christ. If he has earthly honor in view, and desires to distinguish himself before the world, he is then an enemy of the *shame* of Christ which accompanied His sufferings.—Eternal life is not to be thought of apart from a man's reconciliation with himself and with Christ, who has left peace as His most beautiful legacy to His followers.

HEUBNER:—They who will not recognize the crucified Redeemer as their only righteousness, who are proud of their legal virtue, are as much enemies of the cross of Christ as those who from a fleshly mind will not follow the crucified Redeemer, nor crucify their flesh together with its lusts and desires.—Pride and the lust of the world can make a man an enemy of the cross of Christ.—The holiest thing may become an offence to a corrupt heart, and excite violent opposition.—Even evil examples must be salutary to the Christian, because they deter him from evil: they present it to him in all its fearfulness and render him anxious for himself.—The man who opposes the cross of Christ, labors for his own ruin.—That which is honorable with God, the worldly man does not understand at all.—The present body disturbs the heavenly life; and hence this body is to be glorified. The future body will promote, facilitate the spiritual life. We are to attain to a complete likeness to Christ, even the body is to become like His; but as the condition of this the soul here must first resemble His soul. The power of Christ extends to the new creation of our bodies and of the world.—Though difficult, the Christian may guard himself against the de-

structive influence of evil examples. 1) He has no lack of good examples around him; 2) He sees the fearfulness of evil examples; 3) He has a heavenly calling.—There is a Christian use of bad examples as well as good.

PASSAVANT:—This is the three-fold divine working of the one Redeemer; He has redeemed His people from the *curse* of sin through His blood; He redeems them more and more by His Holy Spirit from the *power* of sin, and He will finally redeem them from all *misery* and all oppression in this evil, godless world, and bring them to His heavenly kingdom.

[NEANDER:—Each one is required to apply to his own life the measure of spiritual discernment bestowed upon him (ver. 16).—All progressive revelation of the Spirit, all new light of which man is made partaker, presupposes a faithful application of what has previously been given (ver. 15).—If each one were careful to put in practice with strict fidelity his own measure of Christian knowledge, without contending with others about matters wherein they differ from himself, how many schisms might have been avoided in the church, how many differences might for its interest have been overcome and adjusted!—H.]

VI. SECTION FIFTH.

Concluding exhortations designed to secure co-operation between the Philip-
plans and the Apostle.

CHAPTER IV. 2-20.

(1). Exhortation to unity addressed to individuals.

CHAP. IV. 2, 3.

2 I beseech Euodias [Euodia]¹, and [I] beseech Syntyche, that they be of the same
3 mind in the Lord. (And) [Yea]² I entreat thee also, true yoke fellow, help those
[these] women,³ who labored [strove] with me in the gospel, with Clement also, and
with other⁴ [others] my fellow laborers, whose names are in the book of life.

¹ Ver. 1. [On this change of the name see notes below. The Geneva version has the feminine form of the name instead of the masculine. STEPHENS' text has Εὐδοκίαν, which means 'fragrance;' but the correct reading is Εὐδοκίαν, 'good way,' according to all the uncial manuscripts.—H.]

² Ver. 2. [The common text has καί, but καί is undoubtedly the correct reading.—H.]

³ Ibid. [Our English version misleads the reader here. In the Greek the first pronoun (αὐταῖς, 'them'), refers to Euodia and Syntyche, and the second (αὐταῖς, 'since they') assign them to the class of co-laborers with Paul whose toil and conflicts (συνήθλησαν) they had shared. The translation therefore might be: 'help them, since they labored,' etc.—H.]

⁴ Ibid. [For this use of 'other' (=others) see the note on ii. 3. Instead of the appositional form it may be rendered: 'the rest of my co-laborers.'—H.]

EXEGETICAL AND CRITICAL.

Ver. 2. I beseech Euodia, and I beseech Syntyche, 'Εὐδοκίαν παρακαλῶ καὶ Συντύχην παρακαλῶ. From the general exhortation (ver. 1) the Apostle passes to one addressed to individuals. The relation of the persons being known to the readers, it was unnecessary to describe it. The repeated παρακαλῶ, I exhort (not so correctly beseech) indicates that each of them needed the admonition; they were both in fault. The repetition is not merely *ad vehementiam affectus significandam* (ERASMUS). The names, common also elsewhere, belong to women, as αἰναις (ver. 3) demands; but the persons are otherwise unknown. GROTIUS incorrectly regards both as men. HAMMOND regards only the second as a man, and BAUER both as parties. SCHWEGLER regards the first as the Jewish party, the second as the Gentile Christian party; but they did not labor with Paul (συνήθλησαν μοι). The Apostle ex-

horts:—That they be of the same mind in the Lord (τὸ αὐτὸ φρονεῖν ἐν κυρίῳ). See ii. 2. On this agreement the Apostle lays special stress; it belongs to the στήκετε ἐν κυρίῳ. They must in some way have been alienated, but on what occasion, in what cause or manner, is not stated or hinted. Hence it cannot be said that, as the expression is borrowed from ii. 2, the motives for this estrangement must have corresponded to those mentioned in ii. 3 (WIESINGER, DE WETTE). With as little reason can it be said that they are deaconesses. [Those who hold that such an order existed in the primitive church generally think that these women belonged to it, and that their variance was the more unworthy on that account.—H.]

Ver. 3. Yea I entreat thee also, true yoke fellow. καί, very common as *particula affirmantis*, but as *particula obsecrantis*, only elsewhere in Rev. xxii. 20. It indicates the seriousness of the affair to the Apostle that he turns with his entreaties (ἐρωτῶ), to still another (καὶ σε) be-

sides the women. It is not clear who it is that he invokes in *γῆσι αἰζυγε*. The substantive, in the N. T. found only here, is plain from its opposite, *ἐπερὶ ζυγεῖν* (2 Cor. vi. 14), as also from the use of *ζυγός* (figuratively: Matt. xi. 29, 30; Acts xv. 10; Gal. v. 1; literally, 1 Tim. vi. 1; Rev. vi. 5); hence partner, associate, and the relation of this person to Paul is described as very close, as that of one who draws at the same yoke with himself. It is a stricter connection than that of *συνεργός*. The epithet *γῆσι* describes the nature and character of this person (ii. 20) as genuine, pure, true. Hence it cannot appear strange that Paul did not address him by name: every one is supposed to know him. It is incorrect to regard *αἰζυγε* as a name (CHRYSOSTOM, MEYER, distinctly; WIESINGER with hesitation), as a designation of Epaphroditus (GROTIUS), or of Timothy (EUSTIUS), for these could not have been addressed as in Philippi; or arbitrarily of Silas (BENGEL), of the husband of one of two women (the Greek interpreters), or of Paul's wife (CLEMENS ALEX., ERASMUS, *et al.*) contrary to the history (1 Cor. vii. 8) and against the grammar (masculine form). [The noun may be masculine or feminine, but the adj. has properly three terminations, and must be masculine here. Other conjectures, on the supposition that an anonymous person is meant are, that it may have been Luke who appears to have been absent from Rome when the Epistle was written (see on i. 1) or Epaphroditus (LIGHTFOOT) at the side of Paul as he wrote, and whom he addressed (*παρεκαλῶ*) at the moment.—H.] LAURENT's view (*Neutest. Studien*, pp. 134-137) is worthy of notice. In reply to the assertion that the name Syzygus does not occur, he remarks that names are not objects of literature, but products of social or civil life, as for example, Onesimus, Tryphena, and Tryphosa (Rom. xvi. 12). He explains the passage thus: "Thou, who, a genuine Syzygus, hast already by thy birth (*γῆσι*) and thy name been called to be a yoke fellow and helper of all laborers in the vineyard of the Lord, lay hold now also of the work together with these two sisters, that they through thy aid may carry it forward with one spirit, not as heretofore, in discord! For Paul does not mean to blame them (as in ii. 20) but to praise them, and hence would not imply that he has only one *γῆσι* *αἰζυγον* in Philippi." Like *Eὐδία* (way of faith), Syntyche and Syzygus appear to him to have been names received after baptism, as in the case of others, whose names are more familiar to us. [The best view after all seems to be that of MEYER, LAURENT, and others, that Syzygus or Synzygus (*συνζυγός*) is a proper name, borne by one who had been associated with Paul in Christian labors, who was at Philippi when the Apostle wrote the letter, and was well known there as deserving the encomium which this appeal to him implies. Paul nowhere uses this word (*αἰζυγός*) of any one of his official associates, being used in fact nowhere else in the N. T.: it is found here in the midst of other proper names (vers. 2, 3); and the attributive *γῆσι* corresponds finely and significantly to the appellative sense of such a name. That such an alliteration is not foreign to Paul's manner, see Philem., vers. 10, 11. The name, it is true, does not appear

anywhere else; but many other names also are found only in single instances, and certainly many names to us must have been in use among the ancients which have not been transmitted at all. Paul himself repeatedly mentions persons in his epistles who are named only once, and a catalogue of names might be made out from the Acts of the Apostles, of those whose whole history for us lies in a single passage. See MEYER's *Brief an die Philipper* on iv. 3.—H.]—**Help these women** (*σὺν λαμβάνου αὐταῖς*) presents the object of the request. The verb (Luke v. 1) signifies 'to take hold vigorously with,' 'to assist one,' *i. e.*, here to re-establish harmony. It is not *ut habeant*, *unde se suosque sustentent* (GROTIUS), against the context.—**Who strove with me in the gospel**, states the motive for helping these women in the work of reconciliation. Hence he adds *αἰτεῖς—ut que* (see Eph. i. 23). *Ἐν εὐαγγελίῳ* marks the sphere, as in 1 Thes. iii. 2, in which they had labored with him (*συνήρῳ λησάν μοι*). The verb points back to the beginning of Christianity at Philippi, when the women embraced it (Acts xvi. 13), and had exerted themselves to advance it. They had contended at Paul's side for the gospel, and ought not now to strive against one another, against Christianity and against Paul; they are so useful and deserving in other respects, they should be right also in their relation to each other.—**With Clement also, and with my other fellow-laborers** (*μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου*), brings to view the fact that various persons at Philippi at that time were harmoniously engaged in behalf of the gospel, men, as Clement and others, as well as (*καὶ-καὶ*) women associated with them. Paul thus exalts the merits of Syntyche and Eudodia who labored in such company. Clement was a Philippiian; which is evident, but nothing further, not even that he was a teacher (MEYER). We have no right to suppose him to have been Clemens Romanus (Catholics), or Flavius Clemens, Domitian's *patruelis* (BAUR). He does not of course mention the *λοιποὶ συνεργοί* by name, because it is superfluous, as in the case of the *γῆσι* *αἰζυγός*. [The closer proximity and the nature of the thought connect *μετὰ συνεργῶν μου* with *συνήρῳ λησάν*, rather than with *σὺν λαμβάνου αὐταῖς*. The position and influence of the women as co-partners in Christian service with Paul and his associates rendered the spectacle and effects of such strife the more deplorable, and thus enforced the appeal (*σὺν λαμβάνου*) to strive the more earnestly to promote harmony between them.—H.] In his joy on their account he adds:—**Whose names are in the book of life**, *ὧν ὀνόματα ἐν βιβλῷ ζωῆς*. [We are to refer *ὧν ζωῆς* of *τῶν λοιπῶν* apart from CLEMENT, because the Apostle having named the latter would recognize the others though unnamed by him, as yet having their names written in heaven (MEYER, ELLICOTT and others). This expression does not of itself decide whether these other fellow-laborers were living or dead, but certainly it is altogether improbable that Clement was the only one of them who still remained.—H.] The figurative expression was suggested perhaps by iii. 20, for the registers of the citizens of Israel, out of which one's name was

erased on his decease prepared the way for the expression כִּפֶּר חַיִּים (Exodus xxxii. 32; Isa. iv. 3; Ezek. xiii. 9; Ps. lxi. 29; Dan. xii. 1) which was adopted in the N. T. (Luke x. 20; Acts iii. 5; xiii. 8; xvii. 8; xx. 15) in order to mark the certainty of the eternal inheritance, the blessedness which is to be reached by faithful striving. [It is clear from the expression "blotting out of the book," (Rev. iii. 5) that the image suggested no idea of absolute predestination. For the use of the phrase in Rabbinical writers see Wetstein here (LIGHTFOOT).—H.] 'Eori is to be supplied, not the optative (BENGEL). It is the joyful certainty, not a wish that Paul has in mind here.

DOCTRINAL AND ETHICAL.

1. The servant of the word of God ought not only to exhort the whole church from the pulpit, but also with a special care for souls to warn individuals.

2. The pastor in his oversight of souls should not stand alone, but be aided by others properly qualified. The lay-element should be cultivated for the service of the church.

3. Goodness at the beginning does not protect one from a fall afterward, nor courageous striving for the gospel from ill-natured arrogance to-

wards others, nor the vanquishing of outward foes from weak indulgence towards one's self.

4. The unity of the church as a body must extend into the narrowest circle of neighborhood and home.

5. He who will exhort, incite others, must generously recognize what is praiseworthy, and attach himself to the good which already exists.

6. Women are to be highly esteemed in the church for their services; but they should act with men (*μετά*), and not work independently.

HOMILETICAL AND PRACTICAL.

STARKE:—There are peace-disturbers enough, but not so many peace-makers. To the work then! and help check those who love contention, and thus make peace!—Even women are to help in extending the kingdom of God with their prayers, gifts, good counsel, *etc.*, and to contend fearlessly for the gospel.

RIEGER:—A tried, approved mediator can often by the grace of God adjust many difficulties.

SCHLEIERMACHER:—Let us strive with all our powers to extend Christian fellowship, and yet not weaken it.

HEUBNER:—To have a genuine colleague is not a privilege granted to every one (ver. 3).

(2) General exhortation to Christian joy.

(CHAPTER IV. 4-7).

4, 5 Rejoice in the Lord always: (and)¹ again I [will] say, rejoice. Let your moderation [gentleness] be known to all men: The Lord is at hand. Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your request [requests] be known unto [before] God. And the peace of God, which passeth [every] understanding, shall keep [guard] your hearts and [your] minds through [in] Christ Jesus.

¹ Ver. 4. [This 'and' in the A. V. answers to καί in the common text, which is, however, unwarranted. For the asyndeton which thus occurs, see WINER'S *Gram.*, p. 537. See the notes below on ἐρῶ.—H.]

EXEGETICAL AND CRITICAL.

Ver. 4. **Rejoice in the Lord always** (*χαίrete ἐν κυρίῳ πάντοτε*) takes up in connection with ver. 3 (*ὡν ὀνόματα ἐν βίβρω ζωῆς*) the theme of the epistle. See iii. 1. A tone of special emphasis rests on "always" (*πάντοτε*): there lies the difficulty and the glory of rejoicing in the Lord.—**Again I will say, rejoice** (*πάλιν ἐρῶ, χαίrete*) repeats the command with emphasis.—BENGEL incorrectly joins *πάντοτε* with *πάλιν*.—[The verb (*ἐρῶ*) is future, not present, as in the A. V. This reiterated exhortation is the more remarkable when we recollect that Paul as he wrote or dictated the letter had his right arm chained to the arm of a Roman soldier, or at all

events was a prisoner under the eye of a sentinel who never left him (see Acts xxviii. 20).—H.]

Ver. 5. **Let your forbearance be known to all men**, though without any external notation, connects itself logically with *χαίrete*, since joy has of itself a tendency to make us mild and gentle: *gaudium in domino parit veram equitatem erga proximum*, (BENGEL). *Τὸ ἐπιεικὲς ὑμῶν* is stronger than the substantive, *ἐπιεικεία* (2 Cor. x. 1; Acts xxiv. 4), and implies that this quality (*τὸ ἐπιεικὲς*) pervades the entire nature of the *ὑμῶν*. Comp. iii. 8; Rom. ii. 4; Heb. vi. 17. It signifies mildness, forbearance, (used with *ἄμαχος*, 1 Tim. iii. 3; Tit. iii. 2; between *εἰρημική* and *εὐπειθής*, Jas. iii. 17; with *ἀγαθός*, 1 Pet. ii. 18), hence not 'becoming conduct' (MATTHIES). It is to be known to

all (γινωσθήτω πᾶσιν ἀνθρώποις) without exception, to strangers, and so much the more to neighbors, because they have such occasion to see it manifested towards themselves and towards others. The context leads us to think more directly of the adjustment of difficulties, the removal of dissension (vers. 2, 3) for effecting which the gentleness which spares the delinquent is a great assistance. [The ἐπιεικὲς ἑαυτοῦ stands in contrast to the ἀκριβοδικαίος, as being satisfied with less than is one's due. ARIST. *Eth. Nic.*, v. 10 (LIGHTFOOT).—II.]—**The Lord is at hand** (ὁ κύριος ἐγγύς) in whom they are to rejoice, hence Christ, under whose eye they are to walk and act, who will also judge them: *iudex vobis propitius, vinlex in malis* (BENGEL). This is a strong motive to the exercise of forbearance. We are not to refer κύριος to God (CALVIN), since πρὸς τὸν θεόν follows in ver. 6, and the subject here is not that of the providence of God, but the παρουσία or advent of Christ. MEYER incorrectly joins it with what follows. [This nearness of Christ admits of other explanations. It may mean that He is ever near to His people as their efficient supporter and helper, so that with such an arm to defend them they have nothing to fear from the power or malice of their enemies (comp. Matt. xiii. 11; 1 Pet. iv. 7); or, more probably, that He is always near to them in point of time, will soon come to relieve them of their cares and trials, and receive them to their appointed rewards and rest in heaven (John xiv. 3; Rom. xiii. 11, sq.). See note on i. 7. There is no necessary, certainly no exclusive, reference here to a definite expectation of the near advent of Christ, and the end of the world.*—II.]

Ver. 6. Be careful for nothing. (μὴδὲν μεριμνᾶτε) enjoins freedom from anxiety since *gaudium in domino legitimam securitatem in suis rebus parit* (BENGEL). Μὴδὲν, accusative of the object, excludes every subject of harassing care, whether fruitless labor or the events which precede the Lord's advent (ver. 5); hence not anxious solicitude merely is forbidden (GROTIUS).—**But in every thing** (ἀλλ' ἐν παντί) is the antithesis to μὴδὲν (comp. Eph. v. 24).—**By prayer and supplication, with thanksgiving, let your requests be known unto God.** (τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν) is the antithesis of μεριμνᾶτε. He who rejoices in the Lord has not to do with 'earthly things' (τὰ ἐπίγεια, iii. 19). Τὰ αἰτήματα ὑμῶν, are the contents or objects of the prayers, *desideria vestra* (Luke xxiii. 24; 1 John v. 15). The verb γνωρίζεσθω has a threefold limitation: 1) the way (τῇ προσευχῇ καὶ τῇ δεήσει) which the article points out as the appointed one, and its repetition as consisting of two parts or acts (on the difference see Eph. vi. 18); 2) the accompaniment: μετὰ εὐχαριστίας (comp. Eph. v. 4; Col. ii. 7; iv. 2),

which should never be wanting in prayer and request; and 3) the direction (πρὸς τὸν θεόν) to whom the prayer should be directed. We are not to run to men with our complaints and lamentations. BENGEL well points out the connection of vers. 4-6: *tristitiam et curam comitatur morositas*.

Ver. 7. And the peace of God, which passeth every understanding. Καὶ adds now a promise. Joy in the Lord is accompanied by the peace of God, etc. The genitive marks the author (see Eph. i. 2; Col. iii. 15; and comp. WINER'S *Gram.*, p. 186), and the participial clause the value of the peace which as the context shows must be understood as an inward state or peace of soul, in contrast with violence (ver. 5), anxiety (ver. 6) and in connection with joy (ver. 4). Hence 'the peace' (εἰρήνη) is not harmony with one another (MEYER), which does not accord with the following predicates, nor reconciliation with God (ERASMUS), which peace of soul presupposes, and on which it is founded. This peace of God is a possession defined as ἡ ὑπερέχουσα πάντα νοῦν, i. e., towering above (ii. 3; iii. 8; Eph. iii. 19) the reach of man's understanding, however strong it may be (πάντα νοῦν), (Eph. iv. 17). The comparison is between peace as the object of emotion and experience, and the understanding as the perceptive or rational faculty, and not between the incomprehensibility of this peace and the understanding (ERASMUS, *res felicitior, quam ut humana mens queat percipere*, and so MEYER *et al.*) [According to MEYER'S view (1859) the comparison lies in the efficacy of God's peace, on the one hand, and of man's reason or understanding on the other, to lift the soul above disquietude and the power of the world. So essentially LIGHTFOOT: 'Surpassing every device or counsel' of man, i. e., which is far better, which produces a higher satisfaction, than all punctilious self-assertion, all anxious forethought. ELLICOTT translates: 'which overpasseth every understanding,' i. e., 'which transcends every effort and attempt on the part of the understanding to grasp and realize it.' The similarity between the language here and Eph. iii. 20 speaks almost decisively for the latter and more obvious interpretation: 'Who is able to do exceedingly abundantly above all that we ask or think,' αὐτοῦμεθα ἢ νοοῦμεν.—II.] We are not to think at all here of the doubting or perplexed understanding (DE WETTE).—**Shall keep your hearts and your minds in Christ Jesus,** characterizes the efficacy of the peace in question. The verb (φοιρήσεται) signifies to guard, while the tense marks the continuance of this protection; it is a promise, assurance, not a wish (VULG., *custodiat, et al.*) The object τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν, is the inner personality, made emphatic and exhaustive by the repeated article and pronoun. BENGEL: *cor sedes cogitationum*. Comp. 2 Cor. iii. 14, 15. Thus the whole and its parts, the principal and derivative, in the individual's life, are preserved *adversus omnes insultus et curas* (BENGEL); or ὥστε μένειν καὶ μὴ ἐκπεσεῖν αὐτοῦ, τῆς πίστεως (CHRYSOSTOM). Comp. 1 Pet. i. 5. [The νοήματα reside in and issue from the καρδιά (comp. 2 Cor. iii. 14, 15); for in the Apostle's language καρδιά is the seat of thought as well as of feeling (LIGHTFOOT)—II.] This result is ac-

*[NEANDER suggests still another, or at least a modified interpretation. The consciousness that 'the Lord is nigh,' furnishes a motive for the exercise of forbearance under provocation. His persecuted people walk in the sight of the Lord and dare not give way to passion in the near presence of Him, who endured every wrong with heavenly patience and long-suffering. This consciousness that the Lord is near will also restrain them from wishing to anticipate His justice, to take the work of retribution into their own hands.—II.]

complished ἐν Χριστῷ Ἰησοῦ, and hence apart from Him it does not spring from any inherent efficacy in the peace itself. Without His aid it is not possible to abide with Him, to obtain or to keep His gifts.

DOCTRINAL AND ETHICAL.

1. Joy in the Lord is the theme of this epistle, and the chief feature in the portrait of the Christian. On this frame of mind much depends: gentleness towards all men, in word and deed, since it causes many a provocation to pass unnoticed, or to be borne patiently; freedom from care and delight in prayer, for the Christian knows and frequents the way to God, and casts all his care upon Him who cares for him, being driven by care to prayer, and by prayer driving away care; inward peace, which God has wrought, and continues to strengthen in the soul.

2. Our consciousness of the nearness of the Lord, is strengthened by our very joy in the Lord, which is only perfected in the other world, so that we feel His coming to be a blessing, and desire it (ver. 5).

3. The prayer for what is lacking should never be separated from thanksgiving for what has been granted (ver. 6).

4. All that moves, disquiets thee, may and should become a subject of prayer, but the sort of prayer, manifold as may be the reason for it, is definite, and not every prayer avails.

HOMILETICAL AND PRACTICAL.

STARKE:—Two things trouble us: sin and affliction: on the other hand we find here a double incitement to rejoice in the Lord; Rejoice!—A Christian must be no towering tulip, but rather a humble violet, dispensing everywhere a sweet perfume.—Thou lion and tyrant in thy house! When an honorable man, a stranger approaches thee, thou ceasest perhaps to scold, and curse, and rage: why hast thou not as much reverence for the Lord who is near thee?—To care is God's part, but to labor and in prayer to commit the issue to Him, is ours.—To-day peace, to-morrow war! So it was formerly in the world, so it is now and so it will be to the end; but the peace of God is an eternal peace.

RIEGER:—Everything in the Lord's life, character, and experience is indeed a cause of joy to you. His condescension in His incarnation and birth, His walk in the world, His sufferings, cross, and death, His life and glory, His present concealment in God, His revelation from heaven ever near and nearer to us.—One may have the inward ground of joy in the Lord, though he has not the same susceptibility at one time as at another.—Yet joy in the Lord does not lead one to violent outbursts, or on the other hand to sit indolently, but to work, and it is this exercise which keeps it pure. A joyful follower of our Lord Jesus Christ, has to deal with different men, who in many ways have need of his forbearance.—Sometimes, indeed, even our reason performs good service against care, and promotes contentment of mind. But too often our reason is itself the fountain of many cares, or at least meets with cases where it is entirely help-

less.—Out of the heart the life flows; if it is not protected it evaporates, and the senses bring in many a thing from the world, which has power to disturb our contentment.

GERLACH:—Let the Lord who in grace and judgment is ever near His people, care for all things. Address no prayer to Him, even out of the deepest distress, without thanksgiving; for even in the greatest misery you have more reason for thanksgiving and joy than for sorrow and complaint. Thus you can maintain joy in the Lord and gentleness towards men, at the same time.

[ROBERT HALL:—Seek repose by prayer. If your mind be overcharged or overwhelmed with trouble and anxiety, go into the presence of God. Spread your case before Him. Though He knows the desires of your hearts, yet He has declared He "will be sought after;" He will be "inquired of to do it for you." Go, therefore, into the presence of that God who will at once tranquillize your spirit, give you what you wish, or make you more happy without it and who will be your everlasting consolation, if you trust in Him. He will breathe peace into your soul, and command tranquillity in the midst of the greatest storms. How much are they to be pitied who never pray. The world is to them all gloom and disappointment; for *there* they see none of the kindness and protection of our heavenly Father. We do not wonder that the sorrow of the world worketh death, with the distresses, afflictions, and disappointments to which human nature is exposed (ver. 6).—H.]

SCHLEIERMACHER:—What then are the chief things in the holy joy of Christmas? 1) Joy in the entire Lord and Redeemer. 2) A common feeling of love and joy (*a*) in the consciousness of the kindness and favor of God, our heavenly Father, which have been manifested in Christ Jesus; (*b*) in the purity and serenity of Christian joy. 3) Joy not over this or that aspect of heart and life, but over universal inward development.

PASSAVANT:—This gentleness manifests itself at one time as equanimity and patience under all circumstances, among all men, and in manifold experiences; at another as integrity in business relations; as justice, forbearance, and goodness, in exercising power; as impartiality and mercy in judging; as noble yielding, joyful giving, and patient enduring and forgiving.—As the epistle for the fourth Sunday in Advent.

HEUBNER:—The true joy of the Christian in Advent. 1. Its nature. It springs from the past, the present, and the future coming of the Lord. 2. Its effects: gentleness, freedom from care, disposition to pray, peace. It is the best preparation for Christmas.

LÖHE:—The approach of the festival as typical of the second coming of Christ greets us with a four-fold trumpet-blast: 1) Joy in Christ; 2) gentleness and goodness; 3) prayer and thanksgiving; 4) a prolonged sweet tone of peace, which is higher than all reason.

AHLFELD:—Supplication and thanksgiving are better than care. 1. Care gnaws the marrow and pith out of God's gifts. 2. Rise above it and leave it to your Lord. 3. Live in prayer and thanksgiving. He will gladly help you.

Law and Testimony. It is necessary to call solemnly to mind the much forgotten second coming of the Lord. 1) It brings holy joy in every way; 2) it is a rampart and wall against all hate and harm; 3) it inspires care-conquering prayer; 4) it enfolds us in God's peace.

PRÖNER:—The Christian disposition of mind in the holy time of Advent. 1) Holy joy; 2) tender love of men; 3) firm trust in God; 4) divine peace.—Difference between the holy mind of Christians and the wanton mind of the world. 1) The sources: the former springs from believing, sanctified hearts; the latter from a fortunate gift of nature, or it is the fruit of the sinful flesh. 2) Expressions: the former in religious joys, in lawful earthly pleasures used with moderation, a gentle, loving spirit, with God before the eye and in the heart; the latter, in sensual joys and violent passions. 3) Duration: the former always, the latter now and then. 4) Effects: the former liberates from care and melancholy, and renders one inclined to and qualified for the good; the latter leads away from God into sin.—The Lord is near! The thought (1) sanctifies our joys; (2) dissipates our cares; (3) consecrates our prayers; (4) fills us with love and forbearance towards our neighbor.

[J. S. HOWSON:—The Apostle Paul illustrated his precepts by example. He was remarkable for his habit of combining thanksgiving with his prayers (see ver. 6).—I know of no more instructive study than to go over all the ground from Romans to Philemon, taking the structure of the Epistles as we find it, and noticing these streams of prayer and praise, sometimes as they appear separately, very frequently together. We have grand doxologies after the commencement of some great truth, or at the prospect of some glorious future, as in the letter to the Romans, (xi. 33); "O the depth of the riches; both of the wisdom and the knowledge of God!" or in the First to the Corinthians (ix. 57): "Thanks be to God which giveth us the victory, through our Lord Jesus Christ!" The habit strikes us more forcibly when the reference is to something *personal*. Thus, at the mention of the long-delayed, but at last accomplished meeting with Titus (2 Cor. ii. 14): "Now thanks be to God, which always causeth us to triumph in Christ!" Even in his statement of a fact, Paul uses a eucharistic

form (Rom. vii. 25): "Who shall deliver me? I thank God through Jesus Christ our Lord." "Thanks be to God which put this into the heart of Titus." 2 Cor. viii. 16. "I thank God that I baptized none save Crispus and Gaius." 1 Cor. i. 14. "I thank my God, I speak with tongues more than you all." 1 Cor. xiv. 18. Even when he speaks of food, the name which he employs is: "That for which I give thanks." And what is said of thanksgiving may similarly be said of prayer. Thus, with the same kind of exuberant impulse, after a doctrinal statement: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you to be strengthened with might by His Spirit in the inner man." Eph. iii. 14-16. So when he has been describing his projected journey: "Now the God of peace be with you." Rom. xv. 33. So when he has been giving advice to an individual: "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. ii. 7. Evidently with St. Paul the law of Prayer is the law of Praise. Supplication and gratitude are almost always inter-linked together; or at least when one is present, the other is seldom far absent. "I will pray with the Spirit, and I will sing with the Spirit: I will pray with the understanding, and I will sing with the understanding." 1 Cor. xiv. 15. In the Christian life he clearly assumes that Thanksgiving will follow easily in the footsteps of Prayer, and that Prayer will be mindful to fill the place which has just been occupied by Thanksgiving. Two parallel sentences from the Ephesians may conclude this imperfect list of illustrations: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. v. 20. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Eph. vi. 18. Different as St. Paul's Epistles are in most respects from the Psalms of David, they resemble them in this combination. The lesson derived from both, and in both cases alike enforced by the writer's example, is this: "Offer unto God thanksgiving; and call upon Him in the time of trouble; so will He hear thee, and thou shalt praise Him," (Ps. l. 14, 15). See *Lectures on the Character of St. Paul*, p. 150 (London, 1864).—II.]

(3). *General exhortation to Christian progress.*

(CHAPTER IV. 8, 9)

- 8 Finally, brethren, whatsoever things are true, whatsoever things are honest [honorable] whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if
9 there be any praise, think on these things. Those [The] things which ye have both [also] learned, and received, and heard, and seen in me [these] do: and the God of peace shall be with you.

EXEGETICAL AND CRITICAL.

Ver. 8. **Finally**, τὸ λοιπόν, introduces the conclusion, but does not strictly resume iii. 1 again (MATTHIES). [This expression indicates an approach to the end, and as MEYER remarks, its recurrence here shows Paul's reluctance to say the last word of farewell.—H.] It is here added how and wherein the peace of God (ver. 7) is to manifest itself; and as ver. 7 states what God does, so this declares what remains for men to do. (DE WETTE). The address, **brethren**, ἀδελφοί, is prompted by the fervor of his feelings; and to this fervor is due also the six times repeated ὅσα. [The words which follow here may be said to be arranged in a descending scale. The first four describe the character of the actions themselves, the two former, ἀληθῆ, σεμνά, being absolute, the two latter δίκαια, ἀγνά, relative; the fifth and sixth προσφίλῃ, εὖφημα, point to the moral approbation which they conciliate; while the seventh and eighth ἀρετή, ἔπαινος, in which the form of expression is changed (εἰς for ὅσα), are thrown in as an after-thought that no motive may be omitted (LIGHTFOOT).—H.]—**Whatsoever things are true**, ὅσα ἐστὶν ἀληθῆ. The ὅσα indicates that all things, without exception, which the category embraces are meant; while ἐστὶν implies their actual existence in contrast with the arbitrary supposition of men. 'Αληθῆ is the morally true, in harmony with the objective rule of morality in the gospels. See Eph. iv. 21. It should neither be limited by *in sermone* (BENGEL) nor be taken as merely subjective in the sense of sincerity (ERASMUS).—**Whatsoever things are honorable** (ὅσα σεμνά), designates things of a worthy character corresponding to the essence of the ἀλήθεια (1 Tim. ii. 2; Tit. ii. 2). [They are such as men esteem, regard with respect, veneration.—H.]—**Whatsoever things are just** (ὅσα δίκαια) signifies the things which accord with the law, as in Eph. iv. 24, and should not be limited by *erga alios* (BENGEL).—**Whatsoever things are pure** (ὅσα ἀγνά) describes the same qualities or acts intrinsically (2 Cor. vi. 6; vii. 11; Jas. iii. 17; 1 Tim. v. 22; 1 John iii. 3; ἀγνῶς i. 17). It is not simply 'chaste' (GROTIUS).—**Whatsoever things are lovely, whatsoever things are of good report** (ὅσα προσφίλῃ, ὅσα εὖφημα) comprises again a two-fold relation; both words have reference to the estimation of men, the first however designating what is valuable and dear to the heart of man, (προσφίλῃ), the second (εὖφημα) what is praised, esteemed among men, in word and deed. The first should not be supplemented by τοῖς πιστοῖς καὶ τῷ θεῷ (CHRYSTOM), or restricted by τῷ θεῷ (THEODORET), or interpreted as *benigna, quæ gratiosum faciunt hominem* (GROTIUS). The second does not refer to *quæ bonam famam conciliant* (ERASMUS), or to *sermōnes, qui aliis bene precantur* (STORR), which is opposed to the context.—**If there be any virtue, and if there be any praise**, sums up the preceding; εἰ τις ἀρετὴ refers to the first two pairs, καὶ εἰ τις ἔπαινος to the last pair. The former, ἀρετὴ, used of God, 1 Pet. ii. 9; 2 Pet. i. 3, here and in 2 Pet. i. 5, of men, signifies moral rectitude in disposition and action; the latter

(ἔπαινος) the moral judgment of men, hence not *res laudabilis* (CALVIN, *et al.*); virtue (ἀρετὴ) calls forth praise (ἐπαινον): this presupposes that.—Thus what is in a Christian sense moral, is described in manifold relations, and the Apostle now says of it:—**Think on these things**, ταῦτα λογίζεσθε, not the same as φρονεῖτε. The Philippians should choose these things as the subject of their meditation, have them ever in their thoughts.

Ver. 9. The train of thought leads us here to the province of action.—**The things which ye have also learned, and received, and heard, and seen in me**. The first καὶ points to the ἐστὶν with ὅσα. [Hence it does not signify both (A. V.), but also, i. e., it adds the Apostle's example and teaching to the claims of the virtues themselves. LIGHTFOOT makes the first καὶ responsive to the third, and so connects the verbs in pairs.—H.] Ἐμάθετε καὶ παρελάβετε, refer to instruction, the former indicating the act in this process, as that of the Philippians, the latter, as that of Paul. The second intimates that the first could not have taken place without the second. Ἠκούσατε καὶ εἶδετε refer to examples of which the Philippians had knowledge by report or from personal observation, and which καὶ joins with the instruction (ἐμάθετε). Ἐν ἡμῶι belongs to both verbs, for Paul is an example in word as well as act. Therefore καὶ-καὶ-καὶ is not "as well as," nor ἐμάθετε *genus*, and the others *species* (HÖLEMANN), nor does ἡκούσατε refer to preaching (CALVIN, *et al.*).—**These do** (ταῦτα πράσσετε) is parallel to ταῦτα λογίζεσθε; both together, thinking and doing, are what Paul enjoins.—**And the God of peace shall be with you**, καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν. The particle connects the result (= 'and so,') with the injunction. The promise points to ver. 7. He has the peace of God as his protection, who has the God of peace with him and in him.

DOCTRINAL AND ETHICAL.

1. Salvation with all its inward wealth and manifold relations, is a unit. It harmonizes with the standard (ἀληθῆ) immanent in it, wherein depends its dignity, its worth (σεμνά), agrees with the rule made objective in the law (δίκαια), so that it is unspotted (ἀγνά), has its echo in the creature (προσφίλῃ), and in the circles formed by it (εὖφημα).

2. Salvation is obtained through a saving union of doctrine and example.

3. He who rightfully claims salvation in word, has resting upon him still more the duty of bearing witness to it in his life.

[ANDREW FULLER:—"The God of peace shall be with you" (ver. 9). We cannot experience the peace of God, and joy in the Holy Ghost, unless we have the testimony of our own consciences that in simplicity and godly sincerity we have had our conversation in the world.—What is this peace? The Christian, the minister who enjoys a well-grounded persuasion that he possesses the favor of Jesus Christ, whose confidence is in Him who sits at the helm of the universe, who walks with God and has the testimony of a good conscience, possesses the peace of God.—H.]

HOMILETICAL AND PRACTICAL.

STARKE:—Christians have no need of the teachings of pagan morality, for no virtue can be found, or anything else praiseworthy and glorious, which is not found in God's word.—Whoever will have the blessings of salvation, must submit to the divine plan of salvation.

SCHLEIERMACHER:—In regard to what is honorable, just, pure, lovely, and of good report, there is a true and a false standard, and for this reason the Apostle here places the true at the beginning, that when the following exhortations are presented this fact, which our experience so often discloses, may at once occur to the Christian, and he may be led to examine himself and see whether he also is everywhere seeking for the true.

HEUBNER:—The Christian should not be one, but many-sided; he should strive after all that is excellent.—The true type of Christian virtue rejects all falsehood.—KLOPSTOCK inserts ver. 8 in his ode to the Redeemer at the close of the Messiah.

[ROBERT HALL:—There are very different virtues. If we would be complete in our Christian profession, we must attend to *all* the virtues of it;—whatsoever things are true, honest, just, or lovely, as well as those sublimer things which more immediately respect God and Christ, and heaven and eternity. The beauty of the Christian character is not formed so much by the gigantic size of one virtue, as from the harmony and consistency of all. Never, then, let it appear which virtue has been most approved by you, but cultivate *every* virtue (ver. 8).—H.]

(4). The Apostle's thankfulness for the gifts of love which he has received from them.

(CHAPTER IV. 10-20).

His joy on account of such friendship (ver. 10); *correction of a possible misunderstanding on their part* (vers. 11-13); *grateful recognition of their kindness* (vers. 14-17); *and assurance of the divine blessing* (vers. 18-20).

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked [were lacking]
11 opportunity. Not that I speak in respect of want, for I have learned, in whatsoever
12 state I am (therewith) to be content. I know both [also]¹ how to be abased, and I know how to abound; every where [in everything], and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I
14 can do all things through Christ² [in him] who strengtheneth me. Notwithstanding
15 ye have well done that ye did communicate with [shared in] my affliction. Now, ye Philippians, [also] know (also) that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning [for an account of] giving and receiving, but ye only. For even in Thessalonica ye sent once
17 and again unto³ my necessity. Not because [that] I desire a [the] gift: but I desire [the] fruit that (may) abounds to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you,
19 an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches⁴ in glory by [in] Christ Jesus.
20 Now unto God and our Father be glory forever and ever. Amen.

¹ Ver. 12. [We are to read *καί* after the first *οὐδᾶ*, and not *δέ* as in the common text. The witnesses are decisive. So TISCHENDORF, MEYER, ELLICOTT, WORDSWORTH, and others decide.—H.]

² Ver. 13. Only a few manuscripts add *Χριστῷ*. *Ν* (inserted afterwards) A B C *et al.*, omit it. It is an exegetical variation. [The change makes the expression like 1 Tim. i. 12, and that conformity may have been the motive for the change.—H.]

³ Ver. 16. [Some good authorities omit *εἰς* after *δέ*, but it is undoubtedly genuine, having been overlooked in some copies in consequence of the successive similar endings.—H.]

⁴ Ver. 19. [The older rendering is *ἡ πλοῦτος* instead of *τὸν πλοῦτον*. The manuscripts (LACHMANN, TISCHENDORF) fluctuate in some other places between the neuter and the masculine.—H.]

EXEGETICAL AND CRITICAL.

Ver. 10. But I rejoiced in the Lord greatly. Paul commences by adding (*δέ*) something else which concerns himself personally (*ἐχάρην*). He limits this statement in two ways; first, by

designating the element (*ἐν κυρίῳ*) and secondly, the degree (*μεγάλως*) of his joy, the latter word being at the end for the sake of emphasis.—**That now at the last your care of me hath flourished again.** *Ὅτι* introduces the reason of his joy: *ἥδη ποτὲ ἀνεθάλετε*. This form of the verb is not found elsewhere. See WINER'S *Gram.*

p. 87. The verb (from *θάλλω* to bloom, be luxuriant, or to cause to bloom) signifies to become green again, or to make green again. [The figure was not suggested by the season of the year when the gift was sent (BENGEL), but the thought in its freshness budded into poetry (EADIE).—H.] The Philippians are regarded in the figure as a tree or field, wherein the concealed life has shown itself anew in the bestowal of the gifts of love, which are, as it were, the new buds or shoots of spring. The figure does not admit of the transitive signification (GROTIUS, with an appeal to Ezek. xvii. 24), and the context, which presents the reason for his great joy, forbids our referring it to a return of prosperity (MEYER, SCHENKEL: to thrive, prosper in their circumstances); and also forbids (for it contains no reproach) our regarding either the emphatic *ἡδη ποτέ* as *tandem aliquando* (MEYER), though it may be so taken in Rom. i. 10 where it stands with the future, or *ἀνεθάλτε* as pre-supposing the readers to be deficient in sympathy, as it were withered, unproductive, *ἀπομαρανθέντες ἐν τῇ ἐλεημοσύνῃ* (ECUM. *et al.*) Under what circumstances the Apostle's welfare (*τὸ ὑπὲρ ἡμῶν*) could not be a subject of the concern and care (*ὀφρεῖν*) of the church, is not stated, nor can it be conjectured. BENGEL, who however goes too far when he says *videtur legatio a Philippensibus tempore verno constituta, a quo metaphora sumitur*, observes very justly: *τὸ ὑπὲρ ἡμῶν dicitur ut τὰ παρ' ἡμῶν*, ver. 18, and also *regitur a ὀφρεῖν*. Hence *τὸ ὑπὲρ ἡμῶν ὀφρεῖν* is not to be taken as the accusative of relation (WINER'S *Gram.*, p. 317 sq.). In a word, a new life has sprung up in the church, which has led them to consider (*ὀφρεῖν*) how they can do something again for the Apostle (*τὸ ὑπὲρ ἡμῶν*). If it could be suspected that any censure was intended here, what follows serves at once to remove that suspicion, for it excludes entirely all ground for such a thought.—Wherein ye were also careful, but ye were lacking opportunity. *Ἐφ' ᾧ*, which is always neuter with Paul, and indicates the basis of the *ὀφρεῖτε* (WINER'S *Gram.*, p. 392 sq.), has *τὸ ὑπὲρ ἡμῶν* for its antecedent, while *ὀφροῦντε*, which the prefixed *καί* associates with their failure to contribute to his support, declares, that notwithstanding such omission, they had been thoughtful in the matter, so that they could not have been *ἀπομαρανθέντες ἐν ἐλεημοσύνῃ*. It was not the disposition, but the outward circumstances that were at fault (*ἡκαρῆσθε δέ*). The omission of *μέν* after *ὀφροῦντε*, to which *δέ* corresponds, states the palliating antithesis with greater point and vivacity. DE WETTE incorrectly explains *ὀφροῦν ἐπὶ* as a thinking without doing, *ὀφροῦν ὑπὲρ* a thinking with doing. The action is not indicated by the preposition, but is expressed in *ἀνεθάλτε*. We are not to refer *ᾧ* to *ἡμῶν* for its antecedent, (CALVIN), nor to translate *ἐφ' ᾧ* although (LUTHER), or *sicut* (VULG.), or *post id* (GROTIUS). In what the unfavorableness of their condition consisted, is not stated or intimated. But Paul's joy on account of the change does not permit us to find it in the state of their resources, their temporal means, (MEYER, *et al.*), or in the want of an opportunity to transmit their gifts (ERASMUS). [The more precise translation of *ἡκαρῆ-*

peisθε may be *ye were not having a favorable time*: which as already remarked leaves it uncertain in what respect it was unfavorable. Of the conjectures that of MEYER and others (see above) is as probable as any other. The want of something to send to the Apostle is less likely to have been the difficulty than the want of a suitable messenger. The commission as a fiduciary trust required honor and fidelity on the part of the agent, and was not to be entrusted to every one who might offer himself for the service. The journey too was a difficult one, involving perils by land and sea, and (as shown in all probability by the narrow escape of Epaphroditus himself) requiring courage and physical hardihood, which many would not possess though not deficient in other respects.—H.]

Ver. 11. **Not that I speak in respect of want**, (*οὐχ ὅτι καθ' ὑστέρησιν λέγω*) denies that the relief of any personal want was the cause of his joy, which is not of a nature to depend on external circumstances. On *οὐχ ὅτι* see iii. 12. WINER'S *Gram.*, p. 597. On *καθ' ὑστέρησιν*, see WINER'S *Gram.*, p. 402.—He now adds in confirmation:—**For I have learned in whatever state I am to be content** (*ἐν ᾧ γὰρ ἑμαυθὸν ἐν οἷς εἰμι αὐτάρκης εἶναι*). Comp. 2 Cor. ix. 8; 1 Tim. vi. 6; Heb. xiii. 5. *Ἐφ' ᾧ* is emphatic: with others it may be different. There is no reason for supplying *in tot adversis*, or *divinitus* with *ἑμαυθὸν* (BENGEL). *Ἐν οἷς εἰμι* means his condition at any time; and does not refer merely to his condition at that time, nor is *ἐν οἷς* to be taken as masculine (LUTHER, with *uhom*). [Prof. EADIE reminds us that the great divine, Dr. Isaac Barrow, has four sermons on this text. See under HOMILETICAL and PRACTICAL.—H.]

Ver. 12. **I know also how to be abased or brought low**, (*οἶδα καὶ ταπεινωσθαι*) begins the account of his resignation, contentment (*αὐτάρκεια*). The order of the contrasts (*ταπεινωσθαι, περισσεύειν*) appears to adjust itself to the condition of the Apostle at the time when he wrote the Epistle. The knowing (*οἶδα*) is a consequence of the learning (*ἑμαυθὸν*). On the facts see 2 Cor. iv. 8; vi. 9, 10. *Καί* adds to the general statement *ἐν οἷς εἰμι*, the more particular one.—**And I know how to abound**—*οἶδα καὶ περισσεύειν*. Here *καί* adds the opposite as having also been learned. *Περисσεύειν* harmonizes better with the context than would the more exact opposite of the preceding verb (*ὑψοῦσθαι*). PELAGIUS: *ut nec abundantia extollar, nec frangor inopia*. GROTIUS: *in rebus exiguis patienter me gerere, rebus abundantibus cum modo uti*. The signification *excellere* (ERASMUS) is untenable.—**In every thing and in all things I have been instructed or initiated**.—*Ἐν παντί καὶ ἐν πᾶσι* is to be explained by *ἐν οἷς* (ver. 11). Both then are neuter, embracing all states and every state. The first is not equivalent to *ubique* (Vulg.), nor is the second masculine (LUTHER: among all; BENGEL: *respectu omnium hominum*). The perfect of the verb (*μεμήνημαι*) denotes the continuance of the state described. There is manifestly here a climax: *ἑμαυθὸν* as pupil, *οἶδα* as companion, *μεμήνημαι* as master. Only a gradation, however, is indicated in the extent and exactness of the knowledge, but there is no reference to a divine revelation (ESTIUS, BENGEL). The verb is followed by the

accusative or dative; hence *ἐν παντὶ καὶ ἐν παντί* only describes the condition, in which this knowledge manifests itself; what he has been taught is stated in the following infinitives, equivalent to accusatives after the verb.—**Both to be full and to be hungry, both to abound and to suffer need** (*καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι*).

Ver. 13. I can do all things in him who strengtheneth me.—Summing it all up, he says, *πάντα ἰσχύω*. [*Πάντα* is the 'quantitative' accusative after *ἰσχύω* (Gal. v. 6; James v. 16) defining the measure and extent of the action (ELICOTT).—H.] Again, climacteric from knowledge to ability (Gal. v. 6; James v. 16), and *πάντα* is entirely general, extending even beyond the categories just mentioned. VAN HENGEL incorrectly restricts it to *omnia memorata*. It sounds like boasting, hence in humility he adds: *ἐν τῷ ἐνδυναμοῦντί με*. In himself there resides no such knowledge and ability; it has been bestowed upon him, he has it only in and from the Lord who alone creates it. Comp. Eph. vi. 10; 2 Cor. xii. 9; Acts ix. 22; Rom. iv. 20; 1 Tim. i. 12; 2 Tim. ii. 1; iv. 17.

Ver. 14. Notwithstanding (better, nevertheless) ye have well done.—*Ἰλὺν* turns the attention from Paul to the Philippians and their gifts, which are now estimated positively. *Cavet, ne fortiter loquendo contempsisse ipsarum beneficium videatur* (CALVIN). [Notwithstanding (*πλὴν*) he did not need their bounty to relieve his wants, he is thankful for it, and commends their generosity.—H.]—*Καλῶς ποιήσατε* describes their contribution as a good deed, which the following more closely defines: **That ye shared in my affliction**—*συγκοινωνήσαντές μου τῇ θλίψει*. It was therefore a fellowship (*ακοινωνεῖν*) with the affliction (*θλίψις*), which last denotes his hard condition, not merely want; hence it was compassion, interest, but as the emphatic position of *μου* indicates, for the sake of the person, in devoted love. *Composito verbo innuitur, etiam alios alio modo fuisse κοινωνήσαντες* (BENGEL). Comp. ver. 16; 2 Cor. ix. 11. [This sympathy on the part of the Philippians with the suffering representative of Christ and His cause is the very trait of character which the Judge selects for eulogy at the last day. See Matth. xxv. 35 sq. (EADIE).—H.]

Ver. 15. Now, ye Philippians also know—*οἰδατε δὲ καὶ ὑμεῖς, φιλιππηῖοι*. The transition to the past is indicated by *δέ*; *καί* points to Paul, for they and he alike know what has been done by them. The insertion of the name of the church shows his deep emotion, and gives a marked emphasis, as 2 Cor. vi. 11. No contrast with other churches is implied (BENGEL).—**That in the beginning of the gospel, when I departed from Macedonia.**—*Ὅτι* introduces the object of their knowledge. *Ἐν ἀρχῇ τοῦ εὐαγγελίου*, a limitation of time which *ὅτι ἐξῆλθον ἀπὸ Μακεδονίας*, the first departure from Macedonia (Acts xvi. 11—xvii. 15), so defines, that it must be understood from the standpoint of the Philippians, since for them the existence of the gospel began when the Apostle preached in Macedonia. [The "beginning of the gospel" at Philippi implies that he visited the Philippians on some other and later occasion. This intima-

tion tallies exactly with Acts xx. 2, 6, which states that Paul came to Philippi (since *μέρη ἐκεῖνα* in the former passage would include that city), both on his second journey from Macedonia to Greece, and on his return from Corinth to Asia Minor and Jerusalem.—H.] It is incorrect to regard *ἐξῆλθον* as used for the pluperfect (VAN HENGEL, WIESINGER, *et al.*), which is forbidden by *ἐν ἀρχῇ τοῦ εὐαγγελίου*, and besides ver. 16 does not refer merely to the gifts sent to Corinth.—**No church communicated with me for an account of giving and receiving, but ye only, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνον.** Only the words *λόγον δόσεως καὶ λήψεως* are difficult. The context, especially ver. 17, explains *εἰς λόγον* as meaning *for account of*; for the genitives, like the words *debit* and *credit*, receipts and expenses, point to the keeping of accounts as the source of the phraseology (CICERO, *Lael.* 16: *ratio datorum et acceptorum*). Hence BENGEL incorrectly takes the meaning to be *quod attinet (limit)*, as if in other ways than with gifts of love, other churches had indeed communicated with him. Further, it is the present giving and receiving of Paul and the Philippians that are spoken of: he gives the gospel and receives their gifts, they bestow their gifts and take gifts from him, God's word. Hence it is not a giving of the Philippians and receiving of Paul in the matter of the gifts of love (GROTIUS, *et al.*), or a giving of Paul and receiving of the Philippians, in *rebus spiritualibus* (the Greeks, *et al.*), nor are we to think of gifts of money from Paul to the Philippians (RHEINWALD), or, least of all, that with Paul the page headed *δόσις*, with the Philippians that headed *λήψις* remained blanks (MEYER), for the two run into each other, and we are not to think merely of the temporal.

Ver. 16. For even in Thessalonica ye sent once and again unto my necessity.—*Ὅτι* is *quia* (Vulg.), or *nam* (LUTHER), and confirms *εἰ μὴ ὑμεῖς μόνον*. It does not depend on *οἰδατε*, it is not 'that' (VAN HENGEL, *et al.*). *Ἐν Θεσσαλονικῇ* states that it was in Thessalonica that the gifts came to him, so that the designation of place can indeed be joined with *ἐπέμψατε*, but rather belongs with *μοι* (WISER'S *Gram.* p. 414), and the prefixed *καί*, with an allusion to *ἀρχῇ τοῦ εὐαγγελίου*, denotes the early period of this contribution, while *καὶ ἀπ᾽ αὐτῆς* (1 Thess. ii. 18) renders the repetition of their giving prominent with a hint at the rapid succession of the gifts. [The *both once and twice* is emphatic, i. e., not once only, but twice (DE WETTE, ELICOTT). The *καί*, also, connects other and later instances of their liberality with the gifts which he received so early and promptly at Thessalonica immediately after his departure from Macedonia. We read in 2 Cor. xi. 9 that while Paul was at Corinth, after having preached in Macedonia, where Philippi was situated, he received supplies from that province. The particular place from which he received them is not named in that passage, but as the Apostle declares here that no other church aided him in that way, we must conclude that the bounty which he acknowledges in the Epistle to the Corinthians is that which he tacitly accredits here to the Philippians.—H.]—*Εἰς τὴν χρείαν* designates the need of the Apostle, the article indi-

cating that it was a present need, and also known to the Philippians.

Ver. 17. **Not that I desire the gift** (οὐχ ὅτι ἐπιζητῶ τὸ δῶμα) denotes that he was not concerned about the definite material present. The verb is simply *quæro*, the preposition denoting the direction, as in ἐπιποθῶ (i. 8). The present tense denotes 'the constant, characteristic tendency: that is not his case' (MEYER). Hence it is not *studiose quæro* (HÖLEMAN).—**But I desire the fruit**, ἀλλὰ ἐπιζητῶ τὸν καρπόν.—Emphatic repetition of the verb in the antithetical clause. ['I do not want the gift, I do want the fruit,' etc. (LIGHTFOOT).—II.] 'The fruit' suggests the idea of the gift, the present, as seed sown which will be followed by a harvest (Gal. vi. 18), and points to a manifold reward (MEYER). But there is no reference to the Christian life as first bringing forth the gift (RILLIET).—**That abounds to your account**, τὸ πλεονάζοντα εἰς λόγον ὑμῶν, describes the fruit as one that grows for the advantage of the Philippians: that what they have entered as δόσις is registered to them as λήψις; they may therefore receive from Paul, from other churches, from the Lord Jesus Christ and God Himself, what will prove a blessing to them for time and for eternity. On πλεονάζειν see Rom. v. 20; vi. 1; 2 Cor. iv. 15; 2 Thess. i. 3. To this εἰς λόγον ὑμῶν belongs, which is not equivalent to εἰς ὑμᾶς, *ratione vestri* (BEN-GEL), and not to ἐπιζητῶ (VAN HENGEL), nor is καρπός here equivalent to τόκος, interest (MICHAELIS), for the context gives no occasion to adopt this meaning, though λόγος is to be held as implying 'account.'

Ver. 18. **But I have all, and abound. I am full.**—Ἀπέχω δὲ πάντα is an expression of his complete content: he has all that (Matth. vi. 2; v. 16; Phil. 15) he needs or desires, so that he has nothing left to wish for. It is not "receipt" (ERASMUS), also not *habeo autem omnia* (Vulg.). With a climactic force καὶ περισσεύω is added: I have yet more than I need and wish, am even filled (πεπληρωμαι), have abundance around and within. Not outward abundance is meant, but complete inward satisfaction.—**Having received of Epaphroditus the things which were sent from you** (δεξάμενος παρὰ Ἐπιφροδίτου τὰ παρ' ὑμῶν) points to the mode in which he had come into this state.—He describes their gift as: **An odor of a sweet smell, a sacrifice acceptable, well pleasing to God.**—Ὁσμὴν εὐδοίας (comp. Eph. v. 2), θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ, represents the gift under the image of an offering. The dative belongs equally to both expressions. Comp. ii. 17; Rom. xii. 1; Heb. xiii. 16; 1 Pet. ii. 5. Every gift and act of love should be regarded as an offering made to God in thankfulness, and hence it is that they are acceptable, well pleasing to Him.

Ver. 19. **But my God shall supply all your need** (ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν) attaches itself to τῷ θεῷ. God allows no offering to be made to Him in vain, especially when it is a gift to one whose God He is. Comp. i. 3. Paul's God will repay the Philippians for having so contributed to his aid that he could say πεπληρωμαι. Hence πληρώσει measures, as it were, the recompense to them by his πεπληρω-

μαι, and πᾶσαν χρείαν ὑμῶν responds to εἰς τὴν χρείαν μοι (ver. 16). The reference is not merely to bodily want (CHRYSOSTOM), or even to spiritual (PELAGIUS), but to bodily and spiritual combined, and the recompense also should not be restricted to the other world (MEYER).—The πληρώσει is now qualified.—**According to his riches in glory in Christ Jesus.**—The limitation is three-fold: (1) κατὰ τὸ πλοῦτος αὐτοῦ shows the relation of the recompense to the gift of the church; (2) ἐν δόξῃ states the kind of recompense: in a glorious way; (3) ἐν Χριστῷ Ἰησοῦ presents the medium by which it is effected. It is incorrect to join ἐν δόξῃ with πλοῦτος (GROTIUS, et al.), since αὐτοῦ stands between, and with πλοῦτος we should have had the genitive δόξης (Eph. i. 14; iii. 16; Col. i. 27; Rom. ix. 23). [The adverbial sense of ἐν δόξῃ has hardly any parallel elsewhere. The constructio pignans affords a better meaning (LIGHTFOOT): in the state of glory where they would ultimately be, and partake of Christ's glory at the right hand of the Father; and it is in Him (ἐν Χριστῷ Ἰησοῦ) as the sphere of their existence that they attain this exaltation and blessedness.—H.]

Ver. 20. **Now unto God and our Father be glory for ever and ever. Amen.**—The doxology here forms a natural conclusion: τῷ δὲ θεῷ καὶ πατρὶ ὑμῶν recalls ὁ θεὸς μου (ver. 19), who is also the God of the Philippians, and not merely God, but also our Father. See on i. 2. With ἡ δόξα supply εἰη. See Eph. iii. 20, 21; Rom. xi. 36. The glory which He has shall also be acknowledged even εἰς τοὺς αἰῶνας τῶν αἰώνων, an expression equivalent in sense to εἰς πάντα αἰῶνας, Gal. i. 5; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11; v. 11.

DOCTRINAL AND ETHICAL.

1. The Christian life, both of individuals and of churches, can no more be without its waverings, its ebb and flow in the stream of its activity, than nature can fail of its winter, spring, summer and autumn (ver. 10). This should be no cause of stumbling.

2. The manifestations of Christian activity are a cause of joy less on account of the material benefits they confer, than on account of the power of love and of life which they evince: and this is the reason why they are not to be lightly esteemed.

3. Both traits of character are important: dignity in circumstances of misfortune and trial, without weakness and without ill-humor; and nobility of soul in the midst of abundance, without pride or arrogance. The last of these, perhaps, is more difficult to acquire than the first.

4. Man can of himself do nothing in matters of morality, but in Christ, who strengthens him, he can do all things (John xv. 5).

5. There is a certain *solidarity* of earthly and heavenly interests, bodily and spiritual, like that which exists between the body and the soul. Romanism, in its proneness to a false ascetism, underrates the former. Socialism and Communism, which attach themselves only to this life, deny the latter. The lower or temporal interests should be subordinated to the higher or

spiritual; they should be servants, not masters, under the control ever of a mind which maintains its ascendancy over the earthly and present. These higher interests cannot be replaced by the lower; they should not be displaced by them.

6. The gift of love is in form and product the true gift, and should be regarded as a sacrifice brought to God and well-pleasing to Him (ver. 18).

7. [AUGUSTINE:—I have learned from Thee, O Lord, to distinguish between the *gift* and the *fruit*. The *gift* is the thing itself, which is given by one who supplies what is needed, as money or raiment. But the *fruit* is the good and well-ordered will of the giver. It is a *gift*, to receive a prophet, and to give a cup of cold water; but it is *fruit*, to do those acts in the *name* of a prophet, and in the *name* of a disciple. The raven brought a *gift* to Elias when it brought him bread and flesh; but the *widow fruit*, because she fed him as a man of God (ver. 17).—H.]

HOMILETICAL AND PRACTICAL.

STARKE:—What virtuous pagans have learned from nature, as in a shadow, that they should not allow themselves to be lifted up by fortune and abundance, nor let their courage sink in misfortune and want, is a knowledge which true Christians have by reason of their faith, in all truth, fulness, and purity.—Thou desirest to know nothing of Christ's power in overcoming sin, and ever excusest thy deeds as effects of human weakness: but if thou art a true Christian, and thus in Christ, thou art strong enough to conquer all things. If thou hast not this strength, then is Christ also not in thee.—God is a rich Proprietor, to whom thou lendest what thou dost give to the poor, and who will recompense thee a hundred-fold, if not in this world, yet certainly in eternal glory (ver. 19).

RIGER:—From that which one endures, something also should be learned. Nature is

content with little, grace with even less. Most desires are first aroused by comparison with others.—So soon as I turn away from Christ, any thing can overthrow me. So soon as I am in Christ, I can withstand all things.

SCHLEIERMACHER:—The Apostle's boast: 1) what he boasts of himself; 2) how he gives Christ the glory.

HEUBNER:—In many a one the spiritual impulse seems at times dead, as the life in flowers and trees, but in favorable weather it breaks out again in buds, blossoms and fruits. Even the manifestation of that which is good is controlled by circumstances (ver. 10).

[ISAAC BARROW:—He who has the consciousness of fulfilling the condition, will secure the effect of that promise: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—This is what supported the Apostles and kept them cheerful under all the heavy load of distresses which lay on them: "Our rejoicing is this: the testimony of our conscience, that in simplicity and godly sincerity—we have had our conversation in this world."—It is an evil conscience that giveth an edge to all other evils, and enableth them sorely to afflict us, which otherwise would but slightly touch us.—The contemplation of our future state is a medicine to work contentedness and to cure discontent. Considering heaven and its happiness, how low and mean, how unworthy of our care and affection, will these inferior things appear.—What is any loss, any disgrace, any cross in this world to me, who am a citizen of heaven, who bear a capacity and hope of the immense riches, the incorruptible glory, the perfect and endless joys of eternity? "For this cause," says Paul, "we faint not—while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." And he says again: "I reckon that the sufferings of the present life are not worthy to be compared with the glory which shall be revealed in us."—H.]

VII. CONCLUSION:

Salutation and Benediction (iv. 21-23).

CHAP. IV. 21-23.

21 Salute every saint in Christ Jesus. The brethren who are with me greet [salute] 22 you. All the saints salute you, chiefly [but especially] they that are of Cæsar's 23 household. The grace of our [the] Lord Jesus Christ be with you all [your spirit¹]. Amen.²

¹ Ver. 23.—[The A. V. reads *ψυχήν* after *κυρίου*, but on no sufficient authority.—H.]

² *Ibid.*—Instead of *μετὰ τοῦ πνεύματος ὑμῶν* some manuscripts read *μετὰ πνευμάτων ὑμῶν*. [LACHMANN and TISCHENDORF adopt the former in their text. MEYER regards *μετὰ τοῦ πνεύματος ὑμῶν* as borrowed from Gal. vi. 18. The English Version translates the common *μετὰ πάντων ὑμῶν*, which is not well supported.—H.]

³ *Ibid.*—*Ἀμήν* is found in *Ξ A D E K L*. The subscription in *Ξ* is *πρὸς φιλικήσους*, and in *B* the same with *ἐν ᾧ* *ἀπὸ Παύλου* added, while *K* subjoins *ὁ Ἐρατορίων*.

EXEGETICAL AND CRITICAL.

Ver. 21. **Salute every saint in Christ Jesus**, ἀσπάζασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. He desires to single out every member of the church as embraced in this greeting; and hence he uses the singular (πάντα), and does not write πάντας τοὺς ἁγίους. The nearer limitation, ἐν Χριστῷ Ἰησοῦ, belongs to the verb (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12: ἐν ἁγίῳ φιλήματι). It is to be a Christian salutation; ἅγιος does not need any limitation (VAN HENGEL, *et al.*), as Eph. i. 1 shows. — **The brethren who are with me salute you**, adds salutations ἀσπάζονται ἡμεῖς (ἐνταῦθα) entrusted to him by others, οἱ σὺν ἐμοὶ ἀδελφοί, *qui mihi vineto ministrant, qui me visitant, qui mecum hic in evangelio laborant* (ESTIUS); hence the smaller circle (i. 14), which, however, we are not to divide into travelling companions (as Luke, Titus and others) and those who lived in the place (as Clemens, Euodia, *et al.*) (VAN HENGEL).

Ver. 22. **All the saints salute you** (ἀσπάζονται ἡμεῖς πάντες οἱ ἅγιοι), all Christians in Rome who did not happen to stand in personal or official relations with himself. — **But especially**, μάλιστα δέ, marks a greeting delivered to him with great earnestness. — **They that are of Cæsar's household**, οἱ ἐκ τῆς Καίσαρος οἰκίας. Since οἰκία most naturally means house, then palace, the imperial servants are probably meant. Neither the context nor the history gives us reason to understand the word in the sense of family, as in 1 Cor. xvi. 15, and to suppose the members of the imperial family, the relatives of the Emperor, to be referred to (BAUR, VAN HENGEL). Still less appropriate is it to suppose the Prætorians to be meant (MATTHIES), as in i. 13. The expressions 'palace' and 'prætorium' do not admit of being interchanged. It is not correct to think of Cæsarea and the βασιλεῖον τοῦ Ἡρώδου on account of Καίσαρος (BÖTTGER, *et al.*). Who they were and why they sent an especial salutation is not stated. [NEANDER conjectures that possibly they may have been natives of Philippi, or have known some of the Philippian Christians who had been at Rome. Perhaps we are not to seek so far for an explanation. The Apostle's 'especially' (μάλιστα), which so emphasizes the greeting of 'those of Cæsar's household,' may represent the tone of hearty earnestness with which they spoke up, as he was writing or dictating the letter, and asked them to send their kiss of love (ἀσπασμός) to these Philippians of whom they had heard so much from the Apostle. For this the parties need not have had any personal knowledge of each other. As servants in the palace (especially if Paul was quartered in that neighborhood) they may have been

brought into relations of special intimacy with Paul.*—H.]

Ver. 23. **The grace of the Lord Jesus Christ be with your spirit. Amen.**—Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. Ἀμήν.—Entirely like Gal. vi. 18; Rom. xvi. 24; 1 Thess. v. 28; 2 Thess. iii. 18; 2 Cor. xiii. 13. [This remark must be understood of a similarity in the import and not the form of the salutations.—H.]

DOCTRINAL AND ETHICAL.

1. Salutations are tokens of personal interest and living fellowship which should not be lightly esteemed.

2. It is important that the grace of the Lord be in us, not merely that we be surrounded by it.

HOMILETICAL AND PRACTICAL.

STARKE:—The Apostolic salutations teach that the Christian religion does not make men unfriendly and stubborn, but courteous and friendly. —A Christian salutation is a benediction, and not merely a custom: the fashionable world uses instead its empty compliments.—O Rome! Rome! how greatly hast thou changed! Formerly thou hadst true saints even in the household of a pagan and tyrannical emperor; but now hast thou false saints, especially in and around the so-called chair of Peter and at the court of his supposed successor.

GERLACH:—Thus among the slaves of the emperor Nero there existed a believing and loving community of Christians who felt a special interest in foreign churches. Perhaps it is on account of this noteworthy circumstance that Paul brings them forward so prominently.†

HEUBNER:—Christianity had forced its way into the very presence of the emperor, had found entrance among the servants of the court. Whether Seneca was among them or not is unknown. Christianity finds its way every where, and the worst places are not closed to grace.

NITZSCH:—The salutations of the saints which the Apostle delivered in such numbers and so earnestly rest—1) on faith and a confession of the one true church of the Lord; 2) they are an expression of the feeling of our communion, of our higher, heavenly relationship in the family of God; 3) they furnish significant proofs of Christian love.

*[Some have supposed that Seneca may have been one of the members of the Emperor's household, to whom Paul here refers. On this question of the possibility of an acquaintance between the Apostle and the philosopher during Paul's captivity at Rome, Professor LIGHTFOOT has an extended *Dissertation* in his *Commentary on Philippians*, pp. 268-331. The discussion involves an elaborate examination of the spirit and teachings of Stoicism as compared with those of the Gospel. The essay is indeed one of great value.—H.]

† [It was their own request, and not Paul's act, which made them prominent (see on ver. 22).—H.]

THE
EPISTLE OF PAUL
TO THE
COLOSSIANS.

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NEW YORK:
CHARLES SCRIBNER'S SONS,
743 AND 745 BROADWAY.

ENTERED, according to Act of Congress, in the year 1870, by
CHARLES SCRIBNER & COMPANY.
In the Office of the Librarian of Congress at Washington.

THE

EPISTLE OF PAUL TO THE COLOSSIANS.

INTRODUCTION.

§ 1. CONTENTS OF THE EPISTLE.

1. SYNOPSIS.*

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2. *Earnest supplication for the progress of the church in true knowledge, especially of the Being and Work of Christ* (i. 9—23). The immediate object of the supplication is fuller knowledge of the Divine Will (ver. 9), in order to upright Christian walk in gratitude (vers. 10—12) for the Redemption in Christ (vers. 13, 14), whose Person is then set forth as to His inmost Being (ver. 15), His efficiency in creation (ver. 16) and Providence (ver. 17) and as Head of the Church (ver. 18), in order to mark how heaven and earth were embraced in the Redemptive Work of Him (vers. 19—20), in whom they also have now a part (vers. 21—23).

3. *Joy of the Apostle in his sufferings and labors* (i. 14—29). Paul rejoices that the sufferings of Christ are becoming ever more complete through his own (ver. 24), and sketches his ministerial relation in furtherance of Christ's cause (vers. 15—20).

4. *Anxiety of the Apostle lest they be led away through false wisdom* (ii. 1—15). After a free expression of his concern about the spiritual health of the church (vers. 1—3), he briefly sketches the situation (vers. 4, 5), then exhorts to faithfulness in walk (vers. 6, 7), warns against apostasy (ver. 8) and praises the glory of Christ and His Work (vers. 9—15).

5. *Two special warnings* (ii. 16—23): against carnal legal service (vers. 16—17), against superstitious angel-worship (vers. 18, 19), with a comprehensive conclusion (vers. 20—23).

* [The following is a popular summary :

I. The doctrinal part : I.—II. 3 (corresponding with Eph. I.—III).

II. The warning : II. 4.—23 (with no parallel in Eph.).

III. The practical part : III. IV. (corresponding with Eph. IV.—VI).—R.]

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3. *Special Exhortations* (iii. 18-iv. 1);

a) to wives (ver. 18) and husbands (ver. 19);

b) to children (ver. 20) and fathers (ver. 21);

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3. CLOSING WORDS (ver. 18). [AUTOGRAPH SALUTATION, EXHORTATION AND BENEDICTION. —R.]

2. The FUNDAMENTAL THOUGHT, as BÄHR justly remarks, is: "Christ the Head of all things." Upon this Paul places himself in open antagonism to error (ii. 6-23), as well as to deduce clearly and definitely thence the lines, both of his doctrine—quietly arranged without expressed antithesis (i. 9-23)—and of his directions respecting Christian walk (iii. 1.—iv. 1). The Epistle to the Ephesians on the other hand sets Him forth as "the Head of the Body." In both Christ is the centre, with this modification only, that in this Epistle the *Christliness* [*Christlichkeit*] is more prominent than the *churchliness* [*Kirchlichkeit*], the *life* of the church more than its *nature*.

§ 2. CHARACTER AND SIGNIFICANCE OF THE EPISTLE.

1. What is said of the Epistle to the Ephesians (Introd. § 2, 1) is applicable here with this difference: there the overflowing fulness of the thought struggles with the expression, here in parallel passages we find a briefer, acuter, indeed a more *clear* and *mature* encasing of the thought.* The independence of the author is quite unmistakable. We find evidence of it in the pithy brevity which controls both thought and language, while it is not less apparent in the *ἅπας λεγόμενος*,† which are either altogether without analogy (ii. 8: *συναγωγῆς*; ii. 18: *καταβραβεύειν*), or remind us of parallel passages only that we may recognize his gift of language as ii. 4: *πιθανολογία* (2 Cor. ii. 4); i. 23: *μετακινεῖν* (2 Cor. xv. 58); iii. 1: *σπλάγχνα οἰκτιροῦν* (Phil. ii. 1); compare also the order in iii. 11: *Ἐλλήν καὶ Ἰουδαίος*, which is altogether exceptional.

2. References more or less definite to the situation of the Apostle (i. 24-29; ii. 1; iv. 3, 10, 18), and to his relation to the Colossian Church (i. 4, 9; ii. 1), to its origin (i. 7, 8), its full membership (iii. 18; iv. 1) and simple organization (iv. 17), its external relation to neighboring Churches (iv. 13), to friendly and sympathizing persons (iv. 9-14), as well as to its internal condition as respected Christian life (i. 4-6, 8, 9; ii. 6, 7) and threatened danger from false teachers (ii. 8-23), afford a firm basis for a clear sketch of the situation. (See § 4.)

3. In contrast with the *Universalism* of the Epistle to the Ephesians, there prevails in our

* Col.	Eph.	Col.	Eph.	Col.	Eph.
i. 4.	i. 15.	i. 15.	i. 7.	iii. 12, 13.	iv. 2, 3, 32.
i. 5.	i. 13.	i. 16.	i. 21.	iii. 16.	v. 19, 20.
i. 9.	i. 8, 17.	ii. 19.	iv. 15, 16.	iii. 18—iv. 1.	v. 22—vi. 9.
i. 10.	iv. 1.	iii. 5, 6.	v. 5, 6.	iv. 2-6.	vi. 18-20.
i. 11.	iv. 9, 10; i. 19.	iii. 8.	iv. 31.		v. 15; iv. 29.
i. 13.	ii. 2; vi. 12; i. 6.	iii. 9, 10.	iv. 22, 25.		

† [ALFORD, New Testament, Vol. III. *Proleg.*, p. 40, gives a list of *ἅπας λεγόμενος*, thirty-five in number, and then remarks the fact that *nineteen* or *twenty* occur in the second chapter—introduced there by the nature of the subject. At the same time he attributes many to Paul's style, to the *συναγωγῆς* of controversial tone.—R.]

Epistle a *Monism*: the Person of Christ, and again and again the Person of Christ, and this exclusively. Hence instead of "the Word of God" (i. 25; Rom. ix. 6; 1 Cor. xiv. 36; 2 Cor. ii. 17; iv. 2), or "of the Lord" (1 Thess. i. 18), "of truth" (i. 5), "of wisdom," "of knowledge" (1 Cor. xii. 8), "of the Cross" (1 Cor. i. 18), "of reconciliation" (2 Cor. v. 19), we find here alone (iii. 16) "the Word of Christ." The Epistle is thoroughly Christological; Christ's Person is the Lord of Eternity, ruling heaven and earth, the visible and invisible (i. 14-16, 19; ii. 9), who by entering into our race and the history of humanity (i. 18), has reconciled all things and all classes to God (i. 20, 21), has so spanned all centuries of development, that out of Him and before Him even the highest mental culture and noblest morality are but rudiments, elements of the world which pass away (ii. 8); in Him are given Peace (i. 20), Life (i. 18; ii. 13; iii. 1-3), Salvation and Bliss (i. 22; iii. 4), likewise all virtue (iii. 5-14) in all the moral relations of life (iii. 18; iv. 1), and this is done by the ethical method of faith (i. 23; ii. 13), in obedience to His word (iii. 16), in vital fellowship with Him (ii. 11-15; iii. 1-4), and in prayer (iv. 2), so that Christ for us becomes Christ in us (ii. 13-15; iii. 3, 4).

4. The judgments respecting this Epistle confirm the preceding statements, as well as mark its significance. This is in part the same as that of the Epistle to the Ephesians (Intro., § 3), so far as they coincide, but consists peculiarly in this, that Christianity is here set forth as the full bloom of true wisdom and the norm on which all false wisdom is put to shame, and at the foundation is placed the connection of the most profound truth with the simplest Christian walk.—CALVIN calls it on account of the first chapter: an incomparable storehouse; COCCETUS: *brevis epistola, sed nucleum evangelii continens et opposita omnibus postea subingressis completis*.—BÄHR: "vivacity and strength, depth and fulness of thought, often struggling with the words, great natural talents, which however are pervaded, illuminated and exalted by the Spirit of God. But a pithy, compact brevity appears as especially characteristic in this Epistle. It breathes the spirit of tenderest love and joy in all sorrows and afflictions. Although bowed down by external circumstances, which made it impossible for him to go into all the world, bearing the name of Jesus unto all the Gentiles, the inward joyousness and elevation of the great Apostle to the Gentiles increased but the more."—BÖHMER (*Isagog.*, p. 160) passes this judgment on our Epistle: *viva, pressa, solida, nervis plena, mascula*.—STEIGER finds this Epistle *fresher*, the connection with the news just received not effaced, and sees in the Epistle to the Ephesians only echoes from this.—EVEN DE WETTE uses the "rich brevity" of the Colossian Epistle to condemn that to the Ephesians as a "verbose expansion" of it.—SCHENKEL remarks that the structure of words and sentences throughout is original.—The opposing, dissenting judgments are partly in regard to details, partly based upon pre-conceived views (see § 3) rather than upon the Epistle itself, and hence cannot be deemed of any weight.—[ALFORD, comparing it with that to the Ephesians, calls it: "his caution, his argument, his protest; so to speak, his working-day toil, his direct pastoral labor." Hence we have here "system defined, language elaborated, antithesis and logical power." WORDSWORTH, in making the same comparison, says: "The Apostle is both a builder and a soldier. He builds up the truth in one Epistle, and he wars against error in the other. He has his sword girded at his side in the Epistle to the Church of Colosse.—Almighty God, in His Wisdom and love, controlled and overruled these evils for endless good to the Colossian Church, and to the Church Universal of every age and country, by the ministry of St. Paul in the present Epistle." DAVIES even suggests, that these errors, as reported to him, gave a stimulus to his thoughts, and made him "aware of depths in the gospel of Christ and of aspects of the Person of Christ which he had not so clearly apprehended before." Certainly these twin Epistles are the most profound of all the Pauline Epistles. This not less so than the other, for here Christ's Person is more prominent, there Christ's Body.—R.]

§ 3. THE AUTHOR OF THE EPISTLE.

1. The Epistle itself specifies the Apostle Paul as its author, both in the address (i. 1) and in the text (i. 24), as in Eph. iii. 1 (comp. Intro., § 4), and in the conclusion (iv. 18). It refers to the sufferings he had to endure as an Apostle (i. 29), and especially from the Jews as the Apostle to the Gentiles (iv. 11), to his imprisonment (iv. 3, 10, 18), refers particularly to the same circle of companions, as Philem. 24, men who are known otherwise as his friends, such as *Timothy*

(i. 1), *Epaphras* (i. 7, 8; iv. 12, 13), *Tychicus* (iv. 7-9), *Onesimus* (iv. 9), *Luke* (iv. 14), as well as to two others, *Mark* (iv. 10) and *Demas* (iv. 14), one of whom had been the cause of serious blame and decided contention, indeed of separation from his companion *Barnabas* (Acts xiii. 13; xv. 37-40), while the other afterwards forsook him (2 Tim. iv. 10). Finally the Epistle sets forth the fundamental features of the same errors, which are combatted by the Apostle in the Epistle to the Ephesians and the Pastoral Epistles, and yet in such a way that the points of agreement and diversity are readily perceived (§ 4, 5).—Accordingly the Epistle, both in form and contents, bears the stamp of Pauline origin.

2. *The testimony of the early Church*, as in the case of the Epistle to the Ephesians (Introd., § 4, 2) is in favor of the Pauline authorship. The occurrence of *πρωτόκοκος πάσης κτίσεως* (i. 15) in the writings of JUSTIN, who suffered martyrdom A. D. 163, and of THEOPHILUS, Bishop of Antioch, who died A. D. 181, may be of more importance for the history of doctrine, than for historical criticism upon this Epistle, yet the fact must be noted in connection with the testimony of the Canon of MURATORI (Eph. Introd., § 4, 2), which was drawn up about A. D. 160, a catalogue of what was generally received. This cites our Epistle as Pauline. IRENEUS († 202), who quotes iv. 14, CLEMENS ALEXANDRINUS († 220), TERTULLIAN († 220), ORIGEN († 254) cite it as Pauline; EUSEBIUS reckons it among the *ὁμολογούμενα*. It is even found in the Canon of MARCION, and the Gnostics did not question its genuineness. BÄHR is right in saying: "It could not occur to any considerate person to doubt its genuineness or make a critical plaything of it." [ALFORD: "That this Epistle is a genuine work of St. Paul, was never doubted in ancient times: nor did any modern critic question the fact, until SCHRADER (*der Apostel Paulus*, V. 175 sq.) in his commentary pronounced some passages suspicious, and led the way in which BAUR and MEYERHOFF followed."—R.]

3. MEYERHOFF (*der Brief an die Kolosser mit vornehmlicher Berücksichtigung der drei Pastoralbriefe kritisch geprüft*. 1838) accepts the Epistle to the Ephesians as genuine, to contest the genuineness of that to the Colossians, while BAUR (*Paulus*, 1845, pp. 417-457) rejects both as an unpauline pair. The charge that the language is unpauline fails in view of the "original many-sidedness" (SCHENKEL) of the Apostle; the charge of poverty in thought and quotation from the Epistle to the Ephesians, as well as that of controversy against Cerinthus, are met by correct and discriminating exegesis of the passages in question. If BAUR finds in the false teachers at Colosse, according to this Epistle, later post-apostolic Ebionites, and in its doctrinal drift, as in that of the Gospel of John, a Gnostic tendency, so that it is to be regarded only as a pseudo-apostolic movement of Gnosticism against Ebionitism, it may be replied, that the doctrine respecting Christ as the centre of the entire spiritual world, and the idea of the *πλήρωμα* are not sufficient to prove the presence of unpauline Gnosticism, since we find here, only that more fully developed and advanced Christology, the foundation of which was already laid in Rom. i. 3, 4; viii. 34; 2 Cor. iv. 4; nor is the opposition to the necessity of circumcision to salvation, and to exaggerated asceticism, evidence of post-pauline origin, since the former had already been opposed in Gal. ii. 3, 4, and the latter in Rom. xiv. 1, 2. The thought that in the death of Christ all diversities and antitheses are abrogated, must not be taken in the sense of a mere external Universalism, separated from the Pauline anthropology and restricted to a coalition of Gentiles and Jews. It is not foreign to the Apostle, but occurs also in Gal. iii. 27, 28; vi. 14, 15, where there is also a reference to baptism as symbolizing death. It would be difficult to receive or justify the opinion, that in the mention of Mark and Luke (iv. 10, 14), there was a purpose of recommending their Gospels and giving prominence to their harmony with each other and with Paul. The open antagonism of the Epistle to the Judaizing tendency directly contradicts the assertion that its main design was to mediate between Jewish and Gentile Christians. Whatever may be peculiar and special in this as compared with other Pauline Epistles, affords no just ground for denying that it is a product of the same author, especially of this vivacious and spirited Apostle.—EWALD (*Sendschreiben des Apostel Paulus*, p. 466 sq.) finds the plan, thoughts and argument Pauline, but takes exception to such words as *ἰελοθρησκεία*, *ἀντανάκληρώς*, to the infrequent use of inferences and causal particles, also to the reference of the reconciling work and death of Christ to angels (i. 20), and hence is of the opinion, that after a preliminary conference about the contents, the composition of the Epistle was left to Timothy as co-author, Paul, how-

ever, dictating the words towards the conclusion and adding his autographic salutation. But according to i. 23, 25; ii. 1, 5, this view is inadmissible, and, notwithstanding 2 Cor. i. 1; Phil. i. 1; Philem. 1; 1 Thess. i. 1; 2 Thess. i. 1, inapplicable to those Epistles also. It will appear from the exegetical remarks that peculiarities of language are not unapauline, because not occurring in antecedent Pauline Epistles.—MEYER, with a reference to ERASMUS (*non est cujusvis hominis Paulinum pectus effingere; tonat, fulgurat, meras flammās loquitur Paulus*), aptly remarks: "The forging of such an Epistle as ours would be more wonderful than its genuineness." [For a detailed answer to Meyerhoff's objections, see EADIE, *Liter.* III., though, as he concludes, "the attacks on this Epistle are of no formidable nature." ELLICOTT forcibly remarks: "To class such an Epistle, so marked not only by distinctive peculiarities of style, but by the nerve, force, and originality of its argument, with the vague productions of later Gnosticism, is to bewray such a complete want of critical perception that we can scarcely wonder that such views have been both very generally and very summarily rejected." See DAVIDSON, *Introd.*, Vol. II., p. 427 sq.—R.]

§ 4. THE CHURCH AND ITS CIRCUMSTANCES.

1. *Topographical Remarks.* COLOSSE, in the vicinity of Laodicea and Hierapolis, was the locality of the Church addressed in this Epistle. This is evident from ii. 1; iv. 13, 16. The opinion of Erasmus and others, that Rhodes is meant, the inhabitants of which are termed *Κολοσσαῖς*, on account of the Colossus, is singular enough [and were there any evidence to support it, the variation in the title of the Epistle (see below) would overthrow it.—R.]

COLOSSE is situated in the southwestern part of Asia Minor, in Greater Phrygia (*Phrygia pacatiana*), on the river Lycus, near the spot where it disappears in a chasm, out of which it soon emerges again to empty itself into the Meander. At the distance of half a day's journey were several populous cities. The most prominent among these, especially in the time of the Romans and in Church History, was Laodicea; STRABO (1st century, A. D.) counts it among the *μέγιστα πόλεις*. HERODOTUS calls Colosse: *πόλις μεγάλη εὐδαίμων καὶ μεγάλη*, but STRABO includes it among the smaller towns (*πολίσιματα*), which lay near Laodicea (THEODORET: *μητρόπολις αὐτῆς* (Colosse) *καὶ γείτων ἡ Λαοδικεία*); though PLINY counts it among the *celeberrimis oppidis*, yet he names it only among the *oppidis*. OROSIUS, who describes the earthquake of the time of Nero in the year 66, mentions Laodicea and Hierapolis first and Colosse last, among the cities affected by it; whether because the smallest, or the least injured by it, is doubtful (*tres urbes—terra motu conciderunt*). TACITUS misstates the date of the earthquake (60), but expressly mentions Laodicea only, as soon recovering itself without the help of the State or foreign aid, and flourishing anew. THEOPHYLACT († after the middle of the 11th century) calls it *Χῳναί*; it is now named *Chonas*. [ALFORD: "For a minute and interesting description of the remains and neighborhood, see SMITH'S *Dictionary of Anc. Geography*, *sub voce*. From what is there said it would appear that Chonæ is in reality about three miles south from the ruins of the city." See also PAULY, *Realencycl.*, Vol. II., p. 518; STEIGER, *Einleitung*, p. 1–33; EADIE, *Col.* p. x., and CONYBEARE and HOWSON, *St. Paul*, Vol. II., p. 383, note, and p. 390, note. The authors last named refer to a legend respecting the opening of the chasm, mentioned above, by the archangel Michael during an inundation from the Lycus, and the church built in his honor, as a curious illustration of the tendency to "angel-worship" rebuked by the Apostle, ii. 18.—R.]

Whether the name should be written: *Κολοσσαί* or *Κολασσαί* is doubtful. Codex Sinaiticus [N.] gives the former in the title* and i. 2 (*Κολοσσαεῖς*), but in the headings of the pages and the subscription *Κολασσαεῖς*. The former is found upon coins and in classical authors, and seems to be the correct form, the latter appears to be the vulgar form, afterwards the more common one. [All modern editors apparently adopt this explanation of the variation. LACHMANN, TISCHENDORF, ELLICOTT give *a* throughout; ALFORD and WORDSWORTH follow the varied spelling of N. and B.—R.]

2. *Missionary History.* Paul came to Phrygia in his second missionary journey (Acts xvi. 6: "throughout Phrygia and the region of Galatia"), also in his third missionary journey (Acts

* [ALFORD, III. *Proleg.* p. 34 and p. 196, 4th ed., gives *Κολασσαεῖς* as the reading of N. in the title. A consultation of the Imp. Ed. in the Library of the Union Theo. Sem., N. Y., proves the correctness of BRAUNE'S statement in every respect.—R.]

xviii. 23: "over all the country of Galatia and Phrygia in order, strengthening all the disciples"), visiting the churches which he had founded in his second journey. Hence there is a possibility, or even probability, that Paul had been in the valley of the Meander and Lycus at Laodicea and Colosse, but nothing more, especially as Phrygia had many divisions: Pisidian Phrygia, mountainous Phrygia, the districts of Amorium, Eumenia, Synnada, and the region about and beyond Laodicea to Apamea and yet further. On the contrary our Epistle, in i. 23, where mention must have been made of the fact, if Paul had ever been in Colosse, says nothing of it, but rather expresses (ii. 1), and in several other places (i. 3-7; ii. 5), pre-supposes that Paul had not been there and that the Church had not been founded by him. This takes away all weight from that possibility or probability, which SCHULZ, WIGGERS and others, following THEODORER, have accepted as fact. For the acquaintance with Philemon, Epaphras and other individuals can readily be accounted for; this acquaintance might easily have been formed at Ephesus and other points, in consequence of the extended movement produced by the gospel, or during business journeys made to these points, with which Colosse was connected by commercial ties. [Dr. LARDNER is the principal English supporter of the view that Paul was the founder of the Church; his argument is given in full and answered by EADIE and ALFORD. WORDSWORTH also adopts this view. See his Introduction to the Colossians. BARNES deems it "in the highest degree probable." But it seemed attended with more difficulties than the other view, which is now held by most biblical students. See DAVIDSON, *Introd.*, Vol. II., p. 396 sq.; ALFORD, III. *Proleg.* p. 35 sq.; also EXEG. NOTES on ii. 1.—R.]

3. *Local affairs.* a) *Epaphras*, a Colossian (iv. 12: "one of you"), who had probably been won to the gospel by Paul during his two years' residence in Ephesus, which was connected in various ways with the important city of Laodicea, had proclaimed the gospel and founded churches in Colosse, Laodicea and Hierapolis (i. 7; iv. 12, 13). He is certainly no unimportant personage; Paul describes him as his helper (i. 7), refers to his correct teaching (i. 4, 7; ii. 6), to his indefatigable, energetic zeal (iv. 12), which had impelled him not merely to prayer to God (iv. 12) on behalf of the Church, but also to go to the Apostle at Rome and share his imprisonment (i. 8; Phil. 23), and which made him shun no labor for the neighboring churches in Laodicea and Hierapolis also (iv. 13).

b) *The Church* was composed mainly of Gentile Christians (ii. 13), for which reason Paul the Apostle to the Gentiles regarded it also as his Church and labored for it (i. 27; ii. 1, 2. Comp. Rom. xv. 20; 2 Cor. x. 15, 16). He had already made or caused to be made to them certain written or oral communications now unknown to us, "touching" Mark (iv. 10). Although allusions to the Mosaic law are not entirely wanting (ii. 10, 13, 14, 16, 21), there is neither quotation, nor proof, nor even a reminiscence from the Old Testament.—Paul praises the Church, which (ii. 16) stands better than the Galatians (Gal. iv. 10), for their Christian deportment (i. 2, 4, 6; ii. 5); his relations with them were altogether undisturbed (i. 8, 25; iv. 7-9, 10); but they needed admonition (i. 9-12; ii. 2, 20; iii. 1-4; iv. 12). False teachers, whom the Church yet in its first love opposed, threatened to ruin it. We cannot, however, infer from iii. 16 that worship had degenerated into lip-service (THEOPHYLACT), nor from iii. 13, that there was variance in heart (SCHENKEL).—The Apostle wrote only "to the saints at Colosse" (i. 2), not "to the Church" (1 Cor. i. 2; 2 Cor. i. 1; Gal. i. 2; 1 Thess. i. 1; 2 Thess. i. 1), nor does he add, as in Phil. i. 1, "with the bishops and deacons," but through the Church exhorts a certain Archipus. Ecclesiastical relations seem to be as yet in an incipient state. According to i. 5, 9; ii. 6, the Church had been formed not long before, probably toward the close of Paul's stay in Ephesus, some time before A. D. 60, about four or five years before the Epistle was written; had it been formed earlier, Paul would certainly have visited it from Ephesus.

4. *Ethnography and Religious history* give us data respecting the kind of false teachers at Colosse and the consequent danger. The Phrygians, an ancient people, were highly gifted, and surrounded by a corresponding grandeur of nature. They were skilful not only in agriculture and trade, in the manufacture and dyeing of woollen stuffs, but also in arts and sciences, especially in music and the art of healing. Besides the mother-tongue, the language of the Greeks and other neighboring nations were in use among them. They had their grammarians and rhetoricians. Resembling their neighbors, the Ionians, in susceptible, impressible, mo- posi-

tion, they readily adopted the various elements of culture. The worship of nature, of the *great mother*, Gaia, of the tower-crowned Cybele, and of Bacchus, was domesticated among them. Here Hellenic Philosophy, which proceeded from the earliest school, the Ionic, and sought the fundamental principle of all things in nature, first in the path of Materialism, then of Idealism, oscillating between Dualism and Pantheism, hostile not to religion, but to Polytheism, came in contact with the Oriental Philosophy. Here the syncretism of that period of transition from the old to the new, Christian age, found ample nourishment. Besides under Antiochus the Great two thousand Jewish families had been transplanted into Phrygia and Lydia. There was in addition a tendency to serious and sombre fanaticism, and to reliance on physical, especially telluric and sidereal influences. [As a further indication of their tendencies, EADIE notes the fact that "the reveries of Montanus originated there about the middle of the second century, and spread rapidly and extensively. The leading features of Montanism were a claim to ecstatic inspiration, the gift of prophecy, the adoption of a transcendental code of morality, and the exercise of an austere discipline. Its votaries were often named Kataphrygians, from the region of their popularity."—R.]

5. With these data we may now learn from the Epistle itself, what was the heresy of the false teachers at Colosse. The polemics of our Epistle point: *First*, to perverted and perverting doctrine *within* the Church (ii. 19: "not holding the Head"), as the admonition also is not respecting apostasy from the Church, but disturbance of the growth in Christ, of the progress in Christian knowledge and Christian life (i. 23; ii. 6). *Secondly*, these false teachers have a Judaistic tendency, they would cling to Jewish laws of food and feasts and seasons (ii. 16), they recommend circumcision (ii. 11) and teach Jewish separatism. *Thirdly*, an asceticism is required, severe and astringent indeed, but *Fourthly*, resting upon a Dualistic view, since it identifies matter with evil, regarding it as eternal, and seeks not sanctification of the life and character by ethical means, but subjugation, mortification of the flesh by physical or chemical or dietetic methods (ii. 23; iii. 6). *Fifthly*, with this is connected the idea that *angels* as *immaterial* beings are objects of adoration (ii. 18), and an Ebionite view of Christ appears, which mistakes and denies His relation to God the Father, to the spiritual world and to creation at large (i. 15, 16, 19; ii. 9), and mistakes and degrades the significance of the objective fact of the crucifixion, that makes peace and reconciliation (i. 20, 22; ii. 14). *Sixthly*, the heresy appeared in the form of a speculation, adapted to the spirit of the age, with the pretensions of a system, which would profoundly, acutely and triumphantly present the entire truth (i. 8, 18).

Accordingly we are not to regard them as Jews, either with Pharisaical tendencies (EICHORN) or with a syncretic leaning to Christianity after the manner of the Chaldean Magi or Alexandrian Neo-Platonists (HUG, SCHNECKENBURGER), or as Essenes (CHEMNITZ, FLATT, THIERSCH and others). Nor can we regard them as heathen philosophers in general (TERTULLIAN), or in particular as Epicureans (CLEMENS ALEX.), Pythagoreans (GROTIUS), Platonists or Stoics (HEUMANN); nor yet as Gnostics who represented a definite system. Nor was *Cerinthus* intended (MEYERHOFF), nor Ebionite Gnosticism (BAUR), and Cabbalism (HERDER, OSIANDER) as little. The errors were rather incipient, occasioned by the thoughts, with which the atmosphere of both the age and the people was charged. This much is true: that in Simon Magus we have a personage, in whom the attempt had been made at a systematic combination of Christianity with the Oriental theosophy (PRESENSE: *Die ersten drei Jahrhunderte*, 2, pp. 128–136); he is the first heretic and Cerinthus the next. But in our Epistle, as in those to the Ephesians, to Timothy and Titus, all is still in flow; here and in the Epistle to the Ephesians as yet within the Church, in the pastoral Epistles without it, and afterwards more widely, sharply and solidly developed. [EADIE: The winged seeds were floating in the atmosphere, and falling into a soil adapted to them, and waiting as if to receive them; in course of years they produced an ample harvest.—R.] Comp. MANGOLD: *Die Irrlehrer der Pastoralbriefe*, 1856. [See DAVIDSON, *Introd.*, Vol. II., pp. 407–424, and EADIE, *Introd. to Col.* Comp. DAVIES' *Essay on the traces of foreign elements in the doctrine of* this and cotemporaneous Pauline Epistles. The same author says: "a meeting of the Persic or Zoroastrian religion with Judaism was sufficient to account for all the dangerous teaching referred to in the Epistle to the Colossians—traces of such a meeting are to be found in the Jewish literature antecedent to the time of Christ." As he indicates

that this is the germ of subsequent Gnosticism, he uses it to oppose those who claim a post-apostolic date for this Epistle, on the ground of its opposition to Gnosticism. Whatever may have been the origin of these theosophic tendencies, Phrygia was the region where Judaism and Orientalism would most readily combine in errors such as are opposed by the Apostle.—R.]

§ 5. TIME AND PLACE OF COMPOSITION.

Compare § 2, 1 and INTROD. to *Eph.* § 6.

[Braune there claims priority for the Epistle to the Ephesians. Undoubtedly both were written about the same time. Which was first is almost entirely a matter of conjecture. Yet the probabilities, as set forth in the Introd. to the Ephesians, outweigh those drawn from "the nature of the contents of this Epistle" by ALFORD, ELLICOTT and DAVIDSON. "The more directly systematic and doctrinal" Epistle might precede quite as readily, as "the more directly individualizing and polemical" one.—R.]

§ 6. LITERATURE OF THE EPISTLE.

Besides the more general works mentioned Introd. *Eph.*, § 7, the following must be named: MELANCHTHON: *Enarratio epistolæ Pauli ad Col. Corpus Reform* XV. pp. 1221-1282.—JUNKER: *Histor. krit. und philol. Commentar über den Brief Pauli an die Kolosser*, 1828.—BÖHMER: *Isagoge in ep. a Paulo ad Col. data theologica, historica, critica*, 1829, and *Theologische Auslegung* of the same Epistle, 1835.—Especially we mention: BÄHR: *Commentar über den Brief Pauli an die Kolosser*, 1835.—STEIGER: *Kleine Paulinische Briefe*, Thl. I.: *Der Brief an die Kolosser*, 1835.—HUTHER: *Commentar über den Brief Pauli an die Kolosser*, 1841.—Compare also: RHEINWALD: *De pseudo doctoribus Colossensibus*, 1834.—SCHNECKENBURGER: *Beiträge zur Einleitung in's N. T.*—Besides the practical expositions which include this Epistle (Introd. *Eph.* § 7): STEINHOFFER: *Tägliche Nahrung des Glaubens aus der Erkenntniss Jesu nach den lehrhaften Zeugnissen des Briefs an die Kolosser*.—SCHLEIERMACHER: *Sermons on the Colossians* (*Works*, Vol. II. 6, pp. 191-401).—KÄHLER: *36 Betrachtungen über den Brief Pauli an die Kolosser*.—PASSAVANT: *Praktische Auslegung des Briefes Pauli an die Kolosser* (a posthumous work), 1865.

[For a list of commentaries on the whole Bible and the New Testament, see LANGE's *Com. on Matthew*, General Introd. p. 19. Of especial value for this Epistle: CALVIN, DE WETTE, MEYER, BENGEL, HENRY, BARNES, ALFORD, WORDSWORTH. On the Epistles of St. Paul: MACKNIGHT, CONYBEARE and HOWSON (London and New York). Of special English works, the oldest are BYFIELD: *Expos. Col.*, London, 1615.—ELTON: *Exposition*, London, 1620.—BISHOP DAVENANT (member of the Synod of Dort): *Learned and exhaustive prelections in Latin*, 1727 (translated into English, 1831).—DAILLE, *Sermons*, translated by John Owen, 1672, also Edinb., 1865, and Philadelphia, Presb. B. Pub.—WATSON: *Practical Discourses*, 1834.—Bishop DAN. WILSON, *Expository Lectures*, London, 1845, with special reference to prevailing errors.—CARTWRIGHT: *Notes of Sermons*, Edinb., 1864. These are all mainly practical.—Later exegetical works of great value: EADIE: *Commentary on the Greek Text of the Colossians*, London and Glasgow, 1856. (Very full and reliable.)—ELLICOTT: *Critical and Grammatical Commentary on Philippians, Colossians and Philemon, with a revised translation*, London and Andover, from 2d Eng. ed., 1865. (Clear, discriminating and judicious, fully sustaining the author's reputation as a critic, grammarian and exegete, largely used in the additions to the present work.)—J. LLEWELYN DAVIES: *The Epistle of St. Paul to the Ephesians, the Colossians and Philemon; with introductions and notes, and an essay on the traces of foreign elements in the theology of these Epistles*, London, 1866. (An attempt to use the Oriental studies so common in England in elucidating these Epistles which seem to have encountered ancient Oriental tendencies.)—There are no special American works on this Epistle.—R.]

EPISTLE OF PAUL TO THE COLOSSIANS.*

I. ADDRESS AND SALUTATION.

CHAPTER I. 1, 2.

1 Paul, an apostle of Jesus Christ [Christ Jesus]¹ by the will of God, and Timotheus *our* [ό, the] brother, To the saints and faithful [or believing] brethren in Christ which [who] are at Colosse:² [.] Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.³

* TITLE: Ἐπὶς Κολοσσαείς, N. and others: Ἐπὶς Κολασσαείς, A. B. K. and others. [The latter is adopted here by Lachmann, Tischendorf, Meyer, Alford, Wordsworth. Alford incorrectly cites K. in support of the latter reading, both in his *apparatus criticus* and *Proleg.* p. 34, Vol. III.—R.] Comp. Intro. § 4. 1.

¹ Ver. 1.—Χριστοῦ Ἰησοῦ in N. A. B. F. G. [Lachmann, Tischendorf, Alford, Ellicott.—R.]; better supported therefore than Ἰησοῦ Χριστοῦ.

² Ver. 2.—Κολοσσαείς is to be retained on the authority of N. B. D. F. L. (Alford, Wordsworth): Κολασσ. Lachmann, Tischendorf, Ellicott. The order of the E. V. is not that of the original: "To the saints in Colosse and believing brethren in Christ."—R.]

³ Ver. 2.—Καὶ κυρίου Ἰησοῦ Χριστοῦ, wanting in no other Pauline salutation, occurring in precisely the same form (except in the pastoral Epistles), is sustained by N. A. C. E. G. and others, but omitted by other important authorities and critics (Tischendorf). The original absence of the phrase is less explicable than the subsequent omission in some MSS. [Rejected by Meyer, Alford, Wordsworth, Ellicott.—R.]

EXEGETICAL AND CRITICAL.

Vers. 1. 2a. ADDRESS. Paul, an Apostle of Christ Jesus by the will of God.—See Eph. i. 1. To this church, not founded by himself and to its false teachers, he thus defines his official position as the Apostle called immediately by the ascended Son of God: hence "Christ Jesus."

And Timotheus the brother.—On this see VAN OESTERZEE (LANGE'S *Commentary*) 1 Timothy. The same phrase is added, Philem. 1. and 2 Cor. i. 1; in 1 Cor. i. 1: "and Sosthenes the brother"; Phil. i. 1: "Paul and Timotheus, servants of Jesus Christ"; 1 Thess. i. 1 and 2 Thess. i. 1: "Paul and Silvanus and Timotheus"; Gal. i. 1, 2: "Paul an Apostle—and all the brethren that are with me." Since "my" is not added as in Rom. xvi. 21, "Timotheus my workfellow," this last passage compels us to understand the word ἀδελφός in the simple sense of "Christian brother," with no more special relation to Paul, than that of one Christian to another (as ver. 2, ἀδελφοί). The Apostle writes, not merely in virtue of his peculiar authority as an Apostle, but together with tried associates; he includes with himself his helpers and friends. To him the Christian brother is a friend and assistant, with whom he has consulted and now acts res-

pecting the case of this church, without resigning or impairing his independence (i. 24; ii. 1; iv. 7). Timothy is not on this account the writer of the Epistle, which Paul dictates to him (STEIGER), else according to Rom. xvi. 22, Tertius should have been named in the address, Rom. i. 1; and must each of the Epistles to the Thessalonians have been dictated to two persons? or the Epistle to the Galatians to the whole circle of Paul's companions? for Gal. vi. 11 is the usual autograph salutation. See SCHMOLLER *in loco* (LANGE'S *Commentary*, Gal.) and LAURENT: *Neutestamentliche Studien*, p. 4 sq. Nor can Timothy be regarded as the dispatcher of the Epistle (SCHENKEL), and certainly ὁ ἀδελφός does not mean "fellow Apostle" (CHRYSOSTOM: οὐκοῦν καὶ αὐτὸς ἀπόστολος). [So THEOPHYLACT. WORDSWORTH, supporting the view that Paul was the founder of the Colossian church, says: "In the case of all the other Epistles, where Timothy is thus introduced, it is certain that he had been with St. Paul at the places, and was well known to the churches to which those Epistles were sent." "If Timothy had not been at Colosse, it is hardly probable that, being still a young man, he would have been associated with the Apostle in this address to the Colossian church." "This opinion is also confirmed by the words ὁ ἀδελφός, the brother, signifying that he was well known to them as such, and was *their* own brother as well as St. Paul's.

Timothy is introduced as 'Timothy the brother' in the Epistle to *Philemon*, who lived at Colosse." EADIE:—"So well known was he as 'the brother,' doing the Apostle's work, carrying his messages, bringing correspondence to him, endeared to him in so many ways, and representing him in his absence, that the church of Colosse could not wonder at his name being associated with that of Paul."—R.]

Ver. 2. **To the saints in Colosse.**—See Eph. i. 1. [See BEVERIDGE, Vol. VI. Sermon II., p. 401, where he answers the question, "What is it to be a saint?"—R.]—**And faithful brethren in Christ.**—After defining their relation toward God, the relation of the members of the church to each other is noted in the word "brethren." This is one, mediated and maintained by Christ, while the adjective *πιστοῖς* describes its internal, true and vital character. At all events "in Christ" must be joined with "brethren" or better with "saints," *ἀγίοις*, here used as a substantive, and hence having the local attribute joined to it; it must not be joined to *πιστοῖς*, which is not = faithful (STEIGER). [The E. V. might be amended—to read "believing" instead of "faithful," but the ordinary reader would then be more likely to regard "in Christ" as connected with it rather than with "brethren" or "saints." Alford joins *ἐν Χριστῷ* to *ἀδελφοῖς* and suggests, to account for the omission of the article before *ἐν Χ.* that the idea *ἀδελφός-ἐν Χριστῷ* was familiar.—R.] A comparison with Eph. i. 1, 2, shows, amid all the similarity, the unmistakable original independence.

Ver. 2b. *The Greeting.* **Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.**—Comp. Eph. i. 2. [The final phrase, hitherto rejected by most modern editors, has found a new and important support from Cod. Sinaiticus. While the reason given in the critical note for retaining it should have due weight, the testimony of CHRYSOSTOM and THEOPHYLACT must not be disregarded: "Yet in this place he does not insert the name of Christ."—THEOPHYLACT adds: "Although it is his usual way to insert it." The reason he subjoins: "Lest the Apostle should revolt them at the outset, and turn their minds from his forthcoming argument." EADIE properly terms "silly;"—especially since, as WORDSWORTH, referring to Chrysostom, remarks: "It is observable that in the beginning of this Epistle—addressed to a church where the name of Jesus Christ was disparaged by many, and written in order to vindicate His Dignity—the Apostle repeats the word Christ four times"—not including this instance, where both adopt the briefer reading.—R.]

DOCTRINAL AND ETHICAL.

All Christians are brethren. In addition to the remarks on Eph. i. 1, 2, one thing must here be noted; the fact that Paul, the Apostle of Christ Jesus, describes with the same name of *brother*, Timothy, whom he places beside himself, and the Colossian Christians to whom he writes with apostolic authority. From this we infer:

1. The Church founded by Jesus Christ is presented to our view as a "family of God," in which

all the members are children of God and brethren to each other.

2. Compared with the difference from God, all differences between the members so far disappear that all are simply brethren.

3. Even in the organism of the church those members, distinguished immediately and by special authority, do not pass out of this fraternal relation; that most important office of the church, the apostolate, is but an accident of the brotherhood; the Christian position is the basis of position in the Church and surpasses it.

4. On fraternal fellowship and love depend all relations of life, all the gradations of that fundamental form which God has established in the earthly human community; each should feel that he is incorporated in the family.

5. True fraternity is not the result of natural family feeling, nor of any form of human community, but the product of God's Spirit in Christ.

6. But the brotherly love, which embraces all united in the faith, does not in the New Testament mode of life make the special personal relation of friendship stand out more sharply; the disciple of Christ has none other as friend than the disciple of Christ, but has all, who are such, without distinction as friends. Yet as soon as the church is enlarged numerically, there must naturally appear, within the great circle, personal affinities, and chosen companionship. Notwithstanding what is remarked above, biblical justification of these is not wanting, since the Lord Himself chose three of the Twelve to be nearest to Himself, and of these but one leaned on the bosom of Jesus. So Paul, among many whom he loved, had no one so "like-minded" as Timothy (Phil. ii. 20), and in the beginning of the apostolic history we see Peter and John more closely united together than to the others (PALMER: *Moral*, p. 400 sq.).

HOMILETICAL AND PRACTICAL.

If we can pray "Our Father," we are and we have brethren. "Father" bids us know and feel and conduct ourselves as children, "our" as brethren.

STARKE:—First, we must be certain of the will of God, then we must follow it cheerfully, whether the world look sweet or sour.—We must not think that we alone can do all, so that nothing goes right but what we alone do. Each must be of such a mind, as to bear a helper beside him.—Whoever fears the Lord from childhood and diligently uses God's Word, like Timothy may soon become a man in Christ, though in years still a youth.

SCHLEIERMACHER:—The Scriptures know nothing of those who were especially saints, pre-eminent above others, but all who through Christ are brought back into living fellowship with God, are saints.

[PASSAVANT:—It is not: *believers on Christ*, but *in Christ*; the Apostle views Christians as through faith firmly founded in Christ, vitally and deeply rooted in His heavenly Being, members of His body, flesh of His flesh, and spirit of His Spirit, life from His life.—*On the greeting.* Notice everywhere in the writings of the New Testament and especially in the Epistles of Paul, this thorough,

unsearchable and indissoluble union of the Father and the Son; from eternity one Being, one Life, one Work of one Eternal Power and Love—and in this Eternal Blessed unity of the Father and the Son was from the beginning decreed and provided and bestowed all that should become to us the peace of eternity; the grace coming unto us.—**RIEGER**:—Fellowship with God through faith makes saints, fellowship with one another makes brethren in Christ.—**HENRY**:—He thought himself engaged to do his utmost, as an Apostle,

because he was made so by the will of God.—As all good ministers, so all good Christians are brethren one to another—toward God they must be saints, and in both faithful.—**SCHENKEL**:—Why Christians are called saints: 1) how humbling, 2) how exalting this designation.—**R.** [Christians are brethren, whatever difference of age or opinion (Paul and Timothy), in spite of distance and degrees of knowledge and piety (Paul and the Colossians); because all are “brethren in Christ.”—**R.**]

II. FIRST PART.

Mention of the ground of Christian fellowship and warning against apostasy.

CHAPTER I. 3—II. 23.

1. Thanks to God for the faith and love of his readers from the beginning.

(CHAPTER I. 3-8).

3 We give thanks to God and [omit and]¹ the Father of our Lord Jesus Christ, praying
4 always [always, when praying] for you,² Since we heard of your faith in Christ
5 Jesus, and of the love which ye have³ to all the saints, For [on account of] the hope
6 which is laid up for you in heaven, whereof ye heard before in the word of the truth
7 of the gospel; Which is come unto you [lit.: is present unto you], as it is in all the
8 world; and⁴ bringeth forth fruit [is bringing forth fruit and increasing],⁵ as it doth
[it is] also in [among] you, since the day ye heard of it [it], and knew the grace of
9 God in truth: As ye also [Even as ye]⁶ learned of Epaphras our dear fellow servant,
10 who is for you⁷ a faithful minister of Christ; Who also declared unto us your love
in the Spirit.

¹ Ver. 3.—Θεῷ πατρὶ, B. C. and other MSS. and the oldest versions. N. [with A. K. L.] and others insert καί, as in Eph. i. 3; Rom. xv. 6; 2 Cor. i. 3; xi. 31 in a similar connexion; here it is an interpolation. [Τῷ πατρὶ is another reading, not well supported. Lachmann, Tischendorf, Alford, Ellicott (though not with perfect confidence) reject καί; Wordsworth retains it.—**R.**]

² Ver. 3.—Περί, N. A. C. [K. L., Tischendorf, Alford, Ellicott, Wordsworth—**R.**], the less supported ὑπὲρ [Lachmann—**R.**] probably from ver. 9, and because more significant. [See EXEGETICAL NOTES on the above emendation.—**R.**]

³ Ver. 4.—Ἦν ἐχρεῖ, N. A. C. and others, supported by the context, [so all recent editors—**R.**]; τῇ is poorly supported, probably from Eph. i. 13. [The italics of the E. V. are therefore unnecessary.—**R.**]

⁴ Ver. 6.—Καὶ ἐστὶν on the authority of F. G. K. L. and the oldest versions, supported by the context. [Tischendorf, Meyer, De Wette, Ellicott.—**R.**] Καί is omitted in N. A. B. C. and others [by Lachmann, Alford, Wordsworth—**R.**], and is the less difficult reading.

⁵ Ver. 6.—[Καὶ αὐξάνομενον, supplied on the authority of N. A. B. C. D. F. L., many versions and all modern editors.—**R.**]

⁶ Ver. 7.—After καθὼς, N. A. B. C. D. omit καί. It is a “mechanical repetition” from ver. 6. [So modern editors. E. V. retains it in “also,” which should be omitted. καθὼς=“even as,” here (Ellicott).—**R.**]

⁷ Ver. 7.—Υπὲρ ὑμῶν, C. E. F. K. L. and N. corrected and in nearly all versions. The otherwise well supported ἡμῶν, N. A. B., is an error of the transcriber, accounted for by the prevalence of the first person. [Tischendorf, Ellicott, Wordsworth. Alford, quoting Ambrosiaster (4th century, *vice apostoli*), reads ἡμῶν, following Lachmann.—**R.**]

EXEGETICAL AND CRITICAL.

The immediate object of thanksgiving (vers. 3-5).
Ver. 3. **We give thanks.**—As a rule the Apostle begins with thanksgiving; this is precisely as in 1 Thess. i. 2; but in 1 Cor. i. 4, though the address reads: “Paul—and Sosthenes,” we find εὐχαριστῶ (so also Phil i. 1-3). The plural is not then conditioned by the mention of Timothy in the address (MEYER, SCHENKEL), yet it is not—εὐχαριστῶ (BAHR). Plural and singular forms are not used arbitrarily by the Apostle; the choice

depended upon the predominance of the Apostle's individual feeling, or of the common sentiment of those participating: and this certainly includes not merely him or those named in the address, but the church in the house or place where the Apostle was. [ELICOTT says: “we, i. e., I and Timothy,” but intimates that the context always fully accounts for the selection of singular or plural. So EADIE, ALFORD. CONYBEARE contends for the singular meaning of the plural throughout all the Epistles—which is inadmissible.—**R.**]

To God the Father of our Lord Jesus Christ.—See Eph. i. 3.—Praying always for

you defines more particularly "we give thanks;" the participle marks the thanksgiving as part of the prayer, and the adverb renders it prominent, that the former was never wanting in the latter. "Always" is not to be joined with the participle "praying" (GREEK FATHERS, BENOEL, LUTHER, etc.) [ALFORD, ELLICOTT, E. V. The majority of modern commentators join it with the verb,—EADIE renders: "We bless God, the Father of our Lord Jesus Christ always, when praying for you."—R.] Still less is "for you" to be joined with "we give thanks" (BAEHR). The latter cannot be decided by Rom. i. 8; 1 Cor. i. 4; 1 Thess. i. 2, while the former opinion is confirmed by Eph. i. 16. On the difference between *πρὶ* and *ἐν*, see Eph. v. 2; vi. 18.

Ver. 4. *The occasion of thanksgiving.*—Since we heard, ἀκούσαντες.—This second participle (aorist) sets forth what had preceded the thanksgiving, while the first one (present) appends what had accompanied it. See WINER'S *Gram.* p. 323.* The plural here marks the fact as publicly known, not merely made known to the Apostle and his friends.

Of your faith in Christ Jesus, and the love which ye have to all the saints.—"Your faith in Christ Jesus" is the first ground of this thanksgiving; your faith, resting on Christ, moving itself in Him; the phrase "in Christ Jesus" limits "faith" as Eph. i. 15, not *ἐμῶν* (DE WETTE). The preposition does not affect the meaning of "faith," so that it becomes "believing constancy" (LUTHER), but it only denotes that the object is to be regarded, not as the end of effort (*εἰς*), but as the element and ground. [ELLICOTT: "In Him as the sphere or substratum of the πίστις, that in which the faith centres itself. The omission of the article gives a more complete unity to the conception, 'Christ-centred faith.'" ALFORD: "the immediate element of their faith, not its distinctive character, is the point brought out."—R.] On the remainder of the clause, "and of the love which ye have to all the saints," see Eph. i. 15.—[The reading: *ἣν ἔχετε* carries "more affectionate commendation" (ALFORD) than the simple article of the Rec. It draws attention to the love and points to its persistence (ELLICOTT).—R.]

Ver. 5: describes this love more closely.—On account of the hope which is laid up for you in heaven.—[Joined to "love."—R.] Since *οὗτα τὴν ἐλπίδα* is joined grammatically to *ἣν ἔχετε*, Paul has not written *ἀγάπην τὴν* as in the parallel passage, Eph. i. 15, but subjoined the relative clause. "The hope" is characterized by the clause "which is laid up for you in heaven," as objective, like the *ἐλπίς βλέπομένη* (Rom. viii. 24), "that which is hoped for," which is preserved, set aside (*ἀπό*), in *deposito reconditum* (LÖSNER), as a securely placed treasure (CHRYSOSTOM: τὸ ἀσφαλές ἔδειξεν; BENOEL: sine periculo), or rather as a reward and prize according to 2 Tim. iv. 8; 1 Pet. i. 4; Matt. xix. 21; comp. Heb. ix. 27; vi. 18. On "in heaven," see Eph. i. 10. Accordingly this hope gives a motive for the love in its activity as well as its extent; it does not depend upon the present, on temporal life and possessions, nor on

the men, the brethren whom it reaches. It is certain of the eternal, heavenly, divine possessions and salvation, and has in these enough. "Hope" is not therefore the third with "faith" and "love" (STEIGER and others), nor does it furnish a motive for faith (BAEHR and others); least of all for the thanksgiving (BENGEL: "from the hope is manifest how great the ground of thanksgiving for the gift of faith and love"). [So EADIE, BARNES. The E. V.—"for the hope" seems obscure. Both "on account of" (EADIE, ALFORD), and "because of" (ELLICOTT), leave the reader uncertain as to the connection, which is the main difficulty here.—R.]

Whereof ye heard before, ἣν προηκούσατε.—In the *ἀπὸς λεγόμενον*: προακούειν, according to the context the *πρὸ* refers to the object, "the hope laid up" which is future and concealed. MEYER is therefore incorrect: before you had this hope; HEINRICHs: *alio doctore* (Epaphra) ante me; BÖHMER, HUTH, before the Epistle was written; SCHENKEL: before he had received tidings of their faith. The interpretation (GROTIUS): *prima rudimenta accepitis*, as if προακούειν described the first instruction of catechumens, is unwarranted. [BRAUNE seems to follow DE WETTE and OLSHAUSEN in their view of the force of "before," "before the fulfilment of the hope," but as EADIE well remarks "such an exegesis is a species of truism." ELLICOTT: "not before any definite epoch, but merely at some undefined period in the past," "formerly."—EADIE gives the sense of "already," as intimating that this hope had been made prominent in preaching, and they of course heard of this in hearing the gospel; a view to be preferred as giving more point to the passage and fully accordant with the context.—R.] To "laid up in heaven" corresponds what is joined to "heard before," viz:

In the word of the truth of the gospel—through which the "hearing before" has its guarantee. This expression is another briefer and independent setting forth of Eph. i. 13, "after that ye heard the word of truth, the gospel of your salvation." The hearing before of the hope is mediated by the preaching (*ἐν τῷ λόγῳ*) of the truth (*τῆς ἀληθείας*), which is the substance of the λόγος, but is taken out of nothing other than the gospel (*τοῦ εὐαγγελίου*), to which the truth belongs. It is not proper to follow the parallel passage, which is grammatically different, and take "of the gospel" as a genitive of apposition to "in the word of truth" (STEIGER), or to "the truth" (BAEHR), [ELLICOTT: "a defining genitive, allied to the genitive *possessivus* (genitive *continentis*), which specifies, and so to say, localizes the general notion of the governing substantive: 'the truth which was preached in and was announced in the gospel'."—R.] Nor is "the word of the truth"—*sermo verax* (ERASMUS), or "the preaching of truth" (HUTHER, BLEEK), nor "of the truth of the gospel"—genuine gospel (STORR), nor is λόγος defined as to its substance by ἀληθείας as absolute truth, as to its form by εὐαγγέλιον as "proclamation of salvation" (SCHENKEL).

The deeper cause of thanksgiving (vers. 6-8).

Ver. 6. Which has come unto you—*lit.*, is present unto you This is spoken of the gospel

* [The original references are to the 6th German edition; altered throughout to the 7th German ed., 1867.—R.]

παρὼν notes its being present (1 Cor. v. 3; 2 Cor. xiii. 10); with πρὸς ὑμᾶς, 2 Cor. xi. 8; Gal. iv. 18, 20, here εἰς ὑμᾶς. In the passages quoted the Apostle stands before them, turned towards them; here he speaks of the gospel, that penetrates into them; he describes the steady, constant and finally entire penetration of the gospel, which is not forced through with one blow. [The preposition conveys the idea of its having reached them, the participle implies its abiding there (ELLICOTT).—R.] The added clause: **as it is in all the world**, renders prominent the simple fact of the presence of the gospel in the world. The preposition ἐν marks the distinction between its presence in the world, and in Colosse, where it has already wrought what it should and would. "In all the world" indicates the whole world as the field, in which the gospel is found and which it will permeate. It is not confined to one part, had already begun its efficacy in the most diverse places, among Jews and Gentiles. Hence it is no synecdoche, "meaning the most noted parts of the world, as Rom. i. 8; x. 18" (GROTIUS), nor only the Roman Empire, nor popular hyperbole (MEYER). [ALFORD: "No hyperbole, but the pragmatic repetition of the Lord's parting command.—R.]

And is bringing forth fruit and increasing.—[ALFORD, omitting καί, calls the paragraph broken and unbalanced.—R.] It is not merely in all the world, but efficient there also. We have here the usual transition from the participial construction to that of the finite verb (WINER'S Gram., p. 505 sq.); the participle with εἶναι indicates continuance and duration (WINER'S Gram., p. 326 sq.). [So in English, hence the literal rendering: "is bringing forth fruit and increasing" is preferable.—R.] THEODORET: καρποφορίαν τὸν εὐαγγελίου κέκληκε τὴν ἐπαινομένην πολιτείαν, αἰσθάνει δὲ τὸν πιστευόντων τὸ πλήθος. The figure is borrowed from a tree which both bears fruit and grows (Matt. vii. 17; xiii. 32; Luke xiii. 19). The former word refers to the faith, the love, the Christian virtues, which the gospel produces in the internal and external life, the latter to the extension and the multiplication of its adherents (Acts vi. 7; xii. 24; xix. 20). [The former the intensive, the latter the extensive progress of the gospel. ELLICOTT.—R.]—**As it is also among you**, introduces Colosse as a part of the field, in which the gospel is and is working ("in all the world"), and furnishes a proof that the gospel is, and how it is, "in all the world." Hence ἐν ὑμῖν is "among you," not "in you" (LUTHER). "Bringing forth fruit and increasing" must be supplied. ["It doth," supplied in E. V., is to be changed to "it is," to correspond with the participial form of the verb in the former clause.—R.]

Since the day ye heard it, and knew the grace of God in truth.—[BRAUNE, following DE WETTE, supplies no object after "heard," making "the grace of God" the object of both verbs. MEYER, STEIGER, EADIE, ALFORD, ELLICOTT, supply: "the gospel," which is to be preferred. E. V. "of it," is unsatisfactory; they must have heard the gospel, as well as heard of it, before it would bring forth fruit among them.—R.] On the construction ἀφ' ἧς ἡμέρας, see WINER'S Gram., p. 130. The first

proclamation of the gospel was followed by the acceptance of it, and from that time forth the Christian life and character of the Church developed internally and externally in constant progress. The object is "the grace of God," the substance of the evangelical preaching (ver. 5), the marrow of the gospel over against the law. "In truth" is an adverbial qualification of the verbs "heard" and "knew." The gospel is proclaimed *vere et sincere absque fūco, sive ἐν ἀπᾷτῃ καὶ λόγους εἰκαίους** (GREEK FATHERS), and is accepted *non simulate, sed vere*. It implies a contrast to the false teachers and is not = ἀληθῶς, "truly," nor to be joined with "grace" (STORR and others), nor = in the gospel (GROTIUS) [BARNES.—R.]. Nor is it to be joined only to "knew" (MEYER and others), nor to "heard" alone (BAEHR and others). [ALFORD: "in its truth, and with true knowledge." So EADIE: "the words ἐν ἀληθείᾳ describe the teaching of Epaphras, or represent that genuine form, in which, by his preaching, the grace of God had been exhibited at Colosse." This makes it qualify the verb "knew," and at the same time define "the grace of God" by presenting the element, in which the gospel was proclaimed.—R.]

Ver. 7. Even as ye learned of Epaphras.—Καθὼς refers to "in truth" [ALFORD: "in which truth"—R.], and describes the manner in which they had learned from Epaphras. The verb, the object of which must be "the grace of God," marks the intermediate step between "hearing" and "knowing" and describes the earnest, constant effort of the Colossians, to which the activity of Epaphras corresponds.—Epaphras a Colossian or Phrygian (iv. 12: "one of you"), with Paul in his imprisonment (Philem. 23: "my fellow prisoner"), is not identical with Epaphroditus, the Macedonian, a preacher of Philippi † (Phil. ii. 25; iv. 18), as GROTIUS arbitrarily assumes; here indicated as the founder of the Church in Colosse, but otherwise entirely unknown to us. Even should we accept the reading καὶ before ἐμάθετε, we could not, with WIGGERS, ‡ treat it as though it were καὶ ἀπὸ Ἐπαφρά (as in Rom. v. 7; Eph. iv. 4), in order thus to maintain that there had been a proclamation of the gospel in Colosse before that of Epaphras. Still less does the καθὼς resume the preceding καθὼς ἐν παντὶ τῷ κόσμῳ, as though Epaphras had only told that the gospel was every where proclaimed (THEODORET). The preposition ἀπὸ indicates that the Colossians had gladly met Epaphras and heard him speak. The words which follow are a confirmation of the preaching of Epaphras: **our dear fellow servant, who is for you a faithful minister of Christ.**—"Our dear fellow servant" describes him in his position toward Christ (δοῦλος) [no thought of his imprisonment with Paul (CONYBEARE)—R.], and toward Paul with his helpers (σὺν ἡμῶν), and in his relation to them (ἀγαπητός), as an excellent minister, who, entirely dependent on the Lord, and independent of men, labored as a colleague with the Apostle and his

* ["Truly and sincerely, without dissimulation, not in deceit and rash words."—R.]

† [CONYBEARE, II. 385: "Epaphras is the same name with Epaphroditus" (?)—"but this can scarcely be the same person." etc.—R.]

‡ [Studien und Kritiken. 1838. p. 185.—R.]

fellow laborers, especially for the Church at Colosse (*ἰπὲρ ὑμῶν*), from the beginning, with proper fidelity (*ὅς ἐστιν πιστός*) in the service of Christ (*διδάκονος Χριστοῦ*). [The reading of the Rec., *ὑπὲρ ὑμῶν*, "for you," "on your behalf," is not only better supported, but avoids the repetition of the other reading, while it is as strong a commendation of Epaphras to the Colossians, to say that he had been a faithful minister of Christ for them, as to say that he had been faithful *vice apostoli*.—R.]

Ver. 8. Who also declared unto us your love in the Spirit.—The declaration is made prominent. Epaphras has not only seen in Colosse, but spoken in Rome to Paul in a detailed, perspicuous way, as a witness respecting "your love in the Spirit." The love was "not carnal, but spiritual" (*ΕΚΜΕΝΤΙ*), "fruit of the Spirit" (Gal. v. 22: Rom. xv. 30); Spirit is of course the Holy Spirit (as Rom. xiv. 17). Hence it is not the spirit of man, the inner man, nor a "love which depends on an internal sentiment and disposition, a love sincere and earnest" (*A LAPIDE*, *BÖHM* and others), and since the context must decide what is the object of the love, it is to be regarded as "love of the brethren" (ver. 4), including love to the Apostle, but not this latter exclusively (*ΒΛΕΠΕ*, *BLEEK* and others); the following "we also" at least cannot decide this to be the meaning, since the Apostle does not pray merely in reciprocity. It is improper to join *ἐν πνεύματι* with *δηλώσας* (*WAHL*), as though Epaphras had narrated it through inspiration, or to explain it, *per spiritum sanctum* (*GROTIUS*). [*EADIE* properly expounds "love" as denoting the Christian grace of love, hence "in the Spirit." *ALFORD*: "the chief gift of the Spirit," "thus in the elemental region of the Spirit;" *ELLICOTT*: "genuine and operative only in the sphere of His blessed influence."—R.]

It is unmistakably the object of Paul in this honoring description, to establish as firmly as possible in every direction the authority of Epaphras; his doctrine is right, his relations to the Apostle hearty and intimate, his interest for the Colossians active and pure, undisturbed from the first. He seems to have been suspected by the false teachers. Paul gives prominence to these facts, in order to shame the errorists, to warn and guard the Church against them; for their sake and that of the cause, he enters particularly upon the efficiency and conduct of Epaphras. *ESTIUS*: "Lest they might suffer themselves to be led away from the doctrine which they had learned from him by new teachers."

DOCTRINAL AND ETHICAL.

1. *Faith and Love* are the chief points, in judging of the condition of the Christian Church. Faith must not only be directed to (*εἰς*) Christ, but be a life in (*ἐν*) Christ; it is the foundation and source of love, by which it worketh [Gal. v. 6.—R.]. This love must be "in the Spirit" (ver. 8), that it may be pure, and extend "to all the saints" (ver. 4), that it may be large-hearted, not limited by sensuous, arbitrary and selfish sympathies. Living, active faith in Christ alone

leads to such purity and extent of love, because the believer has first of all love to God, the Father of Jesus Christ (and through Him his Father), and from a faith on the love of God in Christ, which enjoys the love of the Father and Son, he gains a love to all, in whom the same faith is active, who have become and still are the objects of the same mercy, altogether irrespective of the stage of results accomplished, however manifold the degrees of its strength may be. It overleaps party lines and difference of creeds, and prays in truth: Our Father, which art in heaven. In "Father" lies the doctrine of faith, in "our" the ethics of love, in "which art in heaven," the impulse and motive of hope.

2. *The activity of this love*, growing out of faith, which embraces all Christians as brethren, as children of the Father, has its mainspring in the hope of salvation, secure for us in heaven. This is *Christian eudemonism*, which indeed has in view the salvation of our own souls, the perfection and blessedness of our own personality, yet not selfishly, but seeks and knows in fellowship with all believers; nor yet externally, sensualistically, like a Turk or heathen German, but internally, in the spirit of the mind; nor yet here, but in heaven, not in time, but in eternity, hence not as a materialist or atheist burning for good fortune and earthly pleasure; and finally not in our own strength, as it has been attempted "in godless virtue," but as a gift of the gracious God through Christ.

3. *Faith grows from the preached word of gospel truth.* Since faith as to its essence is God's word become living in the heart of man, since it grows out of this word as from a seed, its establishment and growth depends altogether upon the preaching of this word of God (*λόγος*, ver. 5), which alone contains the truth indispensably necessary for the soul, presenting the grace of God, which is the marrow of the gospel (ver. 5: *τῆς ἀληθείας τοῦ εὐαγγελίου*, ver. 6: *τὴν χάριν τοῦ θεοῦ*). This and not the preaching (*SCHENKEL*) is the vital principle of Christianity, which penetrates ever more deeply into the believers, producing in them and in the life of the church the fruits of virtues, both active and passive, ever extending more widely, ever permeating more thoroughly every one and all things (ver. 6). ["To keep the figure of the Apostle, it was like a tree, whose fruit, falling to the earth, germinated, so that there sprang up a youthful and healthy forest on all sides of it" (*EADIE*).—R.] Preaching is only the principal means, to which we must hold fast in simplicity and freedom from all perversion, deterioration or obscurity.

4. *The teachers or preachers of the gospel* must labor as belonging to Christ, as entirely dependent on Him (ver. 7: *δοῦλος*) yet attached to Him (*διδάκωνος*); they are not servants of the church (*SCHENKEL*), but only of Christ: *servants*, but for the church (*ὑπὲρ ὑμῶν*), in doctrine (vers. 6, 7), in supplication to God (ver. 3), and in the varied intercourse with men, among whom they would advance their cause. They should never forget that they do not stand alone and for themselves, but in fellowship (ver. 7: *συνδουλός*), that as colleagues they should esteem and love each other, that one should rejoice without envy in the other, as Paul in Epaphras, who meekly flies to

him, and should fraternally suffer with each other, as Epaphras with Paul. [HENRY:—"Thus he puts an honor on an inferior minister, and teaches us not to be selfish, or think all that honor lost which goes beside ourselves. We learn in his example not to think it a disparagement to us, to *water* what others have *planted*, or build on the foundation others have *laid*."—"Observe Christ is our proper master and we His ministers. He does not say your minister, but the *minister of Christ for you*. It is by Christ's authority, but for the people's service."—R.]

HOMILETICAL AND PRACTICAL.

Even where we must fear and blame and warn, an opportunity for thanksgiving is not wanting.—In the general prayer for Sunday service belongs the petition for love toward *all* men; however easy towards *some*, it is just as difficult towards *all*.—Do not suffer a preacher, colleague or friend to be misunderstood and falsely judged, for speaking well of him belongs to obedience to the Ninth Commandment; neither break out blindly against him, that misunderstands the neighbor whose cause you would advance.—Rejoice when you see the word of God efficacious, and learn to wait patiently, as a husbandman for the fruits.

STARKE:—He who does not believe on Jesus Christ, does not believe on God at all; so though the Jews and Turks think they believe on God, yet they in no wise do; for they do not believe on Jesus, on whom we must believe before we can assure ourselves of grace and salvation from God.—[Always to pray, and always to give thanks are the Christian's needful duties.—If teaching and learning are of the right sort, then God's word hath good speed.—Not all loving is praiseworthy; love in the Spirit is commended.—R.]

RIEGER:—In the eyes of the world the character of a philanthropist, embracing all in his love, will indeed bring us more honor and glory than love to the saints; for this implies a distinction which the world does not willingly admit. The world has a love to which a Jew or Turk is more acceptable than a saint.—If we consider only the yet feeble beginnings of faith, the still prevailing temptations, we may doubt whether we have cause to rejoice and thank God. But by looking out to the mark of hope, which is set before us, the grace to us becomes very great.—It is certainly unspeakable how much the world, now so unbelieving and unthankful, does yet enjoy of the fruits of the gospel; how many arts and sciences, milder customs and laws would not exist, had not the gospel made the first advance in that direction.

SCHLEIERMACHER:—Faith, since it is active, becomes not only love to Christ, but also love to all, who belong to Christ.—We see how readily we allow ourselves to be led into all manner of divisions and limitations of love, which have less ground than then existed in the difference between Jewish and Gentile Christians. It is better to study such a love to *all* saints, and not one that extends to the few who exactly and specially agree with us, however great enjoyment there

may be in it.—[The gospel is a germ, made fruitful by God, which cannot be received, without its making an impression on the spirit.—R.]

PASSAVANT:—There is generally an unspeakably beneficent, tender feeling in giving thanks from the heart for a benefit.—Thanksgiving will be the bliss of eternity. The beginning, the first steps thereto must be made on the porch, else we shall have no voice nor place, no life above in the holy choirs.—It may often be long: days, years, decades may pass as we hear and know the gospel, before we obtain a living knowledge of the grace of God, that permeates our heart and mind and life.—"There are men," says Pascal, "who admire external greatness alone, as if there were no mental greatness; others can only admire mental greatness, as though there were not one infinitely higher, to be found in wisdom."

[LISCO:—The Apostolic thanksgiving and the praise therein contained has no other purpose than encouragement, 1) to continued steadfastness; 2) to further advance in all good.—HENRY:—Ver. 3. In our thanksgiving we must have an eye to God as God (He is the object of thanksgiving as well as prayer), and as the Father of our Lord Jesus Christ, in whom and through whom all good comes to us.—Vers. 4, 5. Faith, hope, and love, are the three principal graces in the Christian life, and proper matter of our prayer and thanksgiving.—We must love *all the saints*, bear an extensive kindness and good-will to good men, notwithstanding lesser points of difference and many real weaknesses.—Ver. 6. All who hear the word of the gospel, ought to bring forth the fruit of the gospel.—Wherever the gospel comes, it will bring forth fruit to the honor and glory of God. We mistake, if we think to monopolize the comforts and benefits of the gospel to ourselves.—Ver. 8. Faithful ministers are glad to be able to speak well of their people.—R.]

[EADIE:—Ver. 5. "For the hope." Every blessing which the gospel makes known has futurity in its eye,—and the Christian life, in the meantime, is one as much of expectation as of positive enjoyment.—Ver. 6. The gospel bore choice and noble clusters of fruit. It is not a ceremonial to be gazed at, or a congeries of opinions to be discussed. It is essentially a practical system, for its ethics are involved in its creed and worship.—The gospel was ecumenical, but the error which menaced them was only provincial in its sphere.—Ver. 8. Love is to be regarded as the crown and consequence of all the other graces. The Spirit of Him who is Love takes possession of the believing bosom, and exerts upon it His own assimilating power. A Christian community may be congratulated upon its love.—R.]

[SCHENKEL:—The true Christian idiosyncrasy of a church: 1) Its ground—faith in Christ; 2) its fruit—love to the saints; 3) its power—hope of the heavenly treasure of eternal life.—The gospel of Jesus Christ, the tree of life for humanity: 1) The fruit, which it brings; 2) the extension, which it gains.—The power of the gospel. 1) It consists in the word of the grace of God. 2) It is conditioned by a faithful proclamation and simple apprehension of it.—R.]

2. Earnest supplication for the progress of the Church in true knowledge, especially of the Being and Work of Christ.

(CHAPTER I. 9-23.)

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire¹ that ye might be filled with the knowledge of his will in all wisdom
10 and spiritual understanding [in all spiritual wisdom and understanding]: That ye² might walk worthy of the Lord unto all pleasing, being fruitful in every good work,
11 and increasing in [by]³ the knowledge of God; Strengthened with all might [strength]⁴ according to his glorious power [the power of his glory],⁵ unto all patience and longsuffering with joyfulness [joy];⁶ Giving thanks unto the Father, which [who] hath made us meet, to be partakers [for the portion, *εἰς τὴν μερίδα*]⁸ of the inheritance of the saints in light: Who hath delivered us from [out of] the power of darkness, and hath translated *us* into the kingdom of his dear Son [the Son of his love];⁹ In whom we have redemption through his blood [omit through his blood],¹⁰ even the forgiveness of sins: Who is the image of the invisible God, the firstborn of [before] every creature: For [Because] by [in] him were all things created, that are in heaven, and that are in [on] earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created
17 by him, and for him: And he is¹¹ before all things, and by [*ἐν*, in] him all things consist [subsist]. And he is the head of the body, the church: who is the beginning, the firstborn¹² from the dead; that in all things he might have the pre-eminence. For it pleased *the Father* that in him should all fulness dwell [Because in
20 him *God* was pleased that the whole fulness should dwell].¹³ And, having made peace through the blood of his cross, by him to reconcile all things unto himself: by him, *I say*, whether *they be* things in [on] earth, or things in heaven. And you, that were sometimes alienated and enemies in *your* mind by wicked works
22 [lit.: as to *your* understanding in wicked works], yet now hath he reconciled,¹⁴ In the body of his flesh through [his] death,¹⁵ to present you holy and unblamable and un-
23 reprovable in his sight: If [If at least, *εἴ γε*] ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature¹⁶ which is under heaven; whereof I Paul am made a minister.¹⁷

¹ Ver. 9.—*Καὶ αἰτούμενοι* is wanting in B. [On the order of the latter part of the verse see EXEG. NOTES.—R.]

² Ver. 10.—[*Υμᾶς*, inserted after *περιπατῆσαι*, Rec. Tischendorf, Wordsworth. Rejected by Lachmann, Meyer, Scholz, Alford, Elliott, on the authority of N. A. B. C. D. F. The subject "ye" necessarily supplied in the finite construction of our language.—R.]

³ Ver. 10.—Instead of the more difficult reading: *εἰς τὴν ἐπίγνωσιν*, of D.³ E.² K. L., we find in N. B. [C. D. F. G.] *τῇ ἐπιγνωσῇ*, which with Meyer is to be regarded as an explanation. [Braune's German text: *in der Erkenntnis*, is certainly a typographical error for *in die Erkenntnis*. The reading *ἐν* with the dative has little support. *Εἰς* with the accusative, which Braune adopts, is that of Tischendorf (eds. 2 and 7, not 1). But Lachmann, Griesbach, Scholz, De Wette, Alford, Elliott follow the preponderant uncial authority and read *τῇ ἐπιγνωσῇ*, all of them previous to the discovery of N., which confirms this reading. I have therefore altered the English text to express the force of this reading (instrumental dative).—R.]

⁴ Ver. 11.—"Strengthened with strength:" *δυνάμει δυνάμουμένοι*.—R.]

⁵ Ver. 11.—[The hendiadys of the E. V. is generally considered unfortunate. Coverdale, Rhemish: "the might of His glory."—R.]

⁶ Ver. 11.—"Joy:" Wickliffe, Rhemish, Padle, Alford, Elliott.—R.]

⁷ Ver. 12.—B. inserts *κατέσταντο καὶ* before *ἰκανώσαντο* [retained by Lachmann only.—R.]. D.¹ F. G. read *κατέσταντο* only, omitting *ἰκαν*. The first appears to have been interpolated, then the subsequent omission.

⁸ Ver. 12.—"For the portion," more literal than E. V., following the versions of Wickliffe, Coverdale and the Rhemish—"for the share," "for the part," *etc.*—R.]

⁹ Ver. 13.—"Son of his love," preferred by all modern commentators, avoiding the hendiadys of the E. V.—R.]

¹⁰ Ver. 14.—[Elliott: "*διὰ τοῦ αἱματος αὐτοῦ* rests only on cursive manuscripts, and is rightly omitted by nearly all modern editors." From Eph. i. 7.—R.]

¹¹ Ver. 17.—Wordsworth reads *ἔστι*, "exists," instead of *ἐστίν*, "is." "Subsist," Alford, Elliott.—R.]

¹² Ver. 18.—*Ἐκ* is to be retained before *τῶν νεκρῶν* with B. and the corrector of N.—B. alone has the article *ἡ* before *ἀρχῇ*.

¹³ Ver. 19.—[The rendering of Alford, given above, coincides with that of Braune. See EXEG. NOTES.—R.]

¹⁴ Ver. 21.—B. and others have *ἀποκατηλλάγητε*. The reading *ἀποκατηλλάξεν*, N. A. C. and others, seems to

be an emendation on account of the construction. [The preponderance of authority is on the other side. Lachmann adopts the reading of B, but Rec., E. V., Tischendorf, Alford, Ellcott, Wordsworth follow the mass of MSS. See EXEG. NOTES.—R.]

15 Ver. 22.—*Ἄνθρωπ* after *θανάτου*, N. A., is properly omitted in B. [*Τοῦ θανάτου* is—"his death" here.—R.]

16 Ver. 23.—*Τῇ* is omitted after *πάσῃ* in N. A. B. C. and others. The corrector of N. adds it.

17 Ver. 23.—Instead of *διακονος*, the reading of N. B. [*ἡ* A.] is *κηνυῖ καὶ ἀποστολος*, yet *διακονος* is added in the margin of N.

EXEGETICAL AND CRITICAL.

The immediate object of supplication: full knowledge of the Divine will. (ver. 9).—Ver. 9. **For this cause** refers to the entire paragraph, vers. 3-8. What the Apostle had heard of the Colossians moved him to the petition. This is required by the contents of the petition and by the accords: "since the day we heard" (ver. 9), to which the object must be supplied from above ("your faith in Christ Jesus and love to all the saints"); ver. 6, "since the day ye heard" and ver. 4, "since we heard:" and also "do not cease to pray for you" (ver. 9), and ver. 3, "praying also for you." After his thanks to God, Paul now gives the purport of his prayer. Certainly ver. 9 is not connected with ver. 8 alone, where the love of the Colossians to himself is spoken of: because he had heard this, he now prays for them (BLEEK); as though Paul, like the Pharisees, prayed only for those who loved him.

We also, as in "we give thanks" (ver. 3), is Paul and those with him, hence not Timothy merely (MEYER, SCHENKEL), nor is he excluded (BAHR). *Καὶ*, "also," refers chiefly to Ephraim, who represents and labors for the Colossians (vers. 7-8), and then to the Colossians also, who were won to the gospel (ver. 6) and have love to the brethren (vers. 4, 8). It does not therefore indicate merely the reciprocity of intercourse between the Colossians and Paul (SCHENKEL, MEYER). [It has here its slightly contrastive force (ELLCOTT), and marks the change of subject; "we on our part" (ALFORD).—R.] It is not to be separated from *ἡμεῖς* and joined to *διὰ τοῦτο* (DE WETTE), nor by any means to *προσευχόμενοι* (BAUMGARTEN-CRUSIUS).

[**Since the day we heard.**—ELLCOTT: "incidental definition of the time with reference to ἀκούσαντες, ver. 4. EADIE: "The receipt of the intelligence produced immediate results and led to prayer. The effect was instant—and it was not spent with a single impulse." The prayer was continuous also.—R.]

Do not cease to pray for you, and to desire.—On *οὐ παύμεθα* with the participles, see Eph. i. 16. [ELLCOTT: "an exactly similar affectionate hyperbole."—R.] The first verb denotes the wish (2 Cor. xiii. 9; 3 Jno. 2; Acts xxvii. 29), addressed to any one, then in general a prayer expressing a wish; the second, the supplication, entreaty, the medium with its reflection; *sibi expetere*, the pressing hearty petition from a sense of fellowship. [It seems a better distinction to regard the first as general, the second as special, "the one prayer in its ordinary aspect, the other direct request." *Καὶ* "brings into prominence a special after a general" (ALFORD). The comma of the E. V. answers the same purpose here.—R.]

That ye might be filled.—(BENGE: "He made mention of his supplications generally ver.

3; he now expresses what he supplicates." *Ἰνα* indicates the aim of the petition, the purpose of the petitioner, hence not simply its purport (against HARLESS, Eph. 17). [On *ἵνα* after verbs of praying, see ALFORD, 1 Cor. xiv. 13. "The purport and purpose become compounded in the expression." ELLCOTT: "*Ἰνα* has here its secondary telic force, the subject of the prayer is blended with the purpose of making it."—R.] 11 *ληρωθῇτε* pre-supposes the imperfect state of those prayed for, and from its position at the beginning renders prominent the importance of progress to fullness. It occurs in this Epistle alone five times, here; ver. 25; ii. 10; iv. 12, 17; in Ephesians (i. 23; iii. 19; iv. 10; v. 18), and in Philippians (i. 11; ii. 2; iv. 18, 19), each four times.

With the knowledge of his will.—*Τῇ ἐπίγνωσιν* is an accusative of reference, like Phil. i. 11; so *σκηνωτοῦ τῆν τέχνην* (Acts xviii. 3). [ELLCOTT: "accusative of the remoter, the quantitative object in which the action of the verb has its realization." "The genitive marks the absolute material out of which the fullness was realized, the accusative as it were, the domain of which the fullness was evinced."—R.] See WINER'S *Gram.* p. 216. Further it is not *τῇ ἐπίγνωσει*, since they were not to be filled with the knowledge, but their knowledge should be full, perfect. The word itself describes the knowledge which grasps and penetrates the object (MEYER), as ver. 10; ii. 3; iii. 10. [WORDSWORTH: "*ἐπίγνωσις*, full knowledge is more than *γνώσις*, it is a gift and grace of the Holy Spirit. This word occurs oftener in this Epistle than in any other of St. Paul. He may perhaps have used it as a contrast to the false *γνώσις* or *gnosticism* of the false teachers, who were beguiling the Colossians with the speciousness of their vain philosophy. They in their theories promise *γνώσις*, but the Apostle gave *ἐπίγνωσις* by his ministry." DE WETTE suggests, the former is a mere impractical and theoretical, the latter full and living knowledge.—R.] "Of his will," since it concerns the purpose of the prayer, is God's will, and, according to the context (ver. 10), the will of God respecting the walk and conversation of the Christian in the world. Hence not the redemptive decree, as Eph. i. 9 (STEIGER and others), not the will of God which operates on us and is efficient in us, but the will of God to be obeyed by us, hence not the will of the majority (SCHENKEL). [The immediate context "in all wisdom," is against this limitation of "His will." The result of full knowledge was to be worthy walk, but the knowledge was not therefore to be limited to His will respecting walk. As a fact Christian walk is based on a far wider knowledge.—R.]

Paul now sets forth the mode in which this "being filled" was to be consummated: **In all spiritual wisdom and understanding.**—Hence this is not to be joined with "walk" (ver. 10), which is otherwise defined (THEODORET and

others). See Eph. i. 8: "in all wisdom and prudence." *Σύνεσις* is not identical with *φρόνησις* (Sirach. i. 4; *σύνεσις φρονήσεως*); the latter refers more to the God-given organ, the former more to the activity of man in using it; the latter more to the original gift, the former obtained rather by exercise. [The former is perhaps seen more in practically embracing a truth, the latter more in bringing the mind to bear upon it (ELLCOTT).—R.] The adjective "spiritual" belongs to both substantives. It indicates that the "being filled" cannot be effected by any purely natural development of human mental life from its own power. The wisdom is not "fleshly" (2 Cor. i. 12; 1 Cor. i. 26), nor is the understanding of this character; yet neither are of themselves spiritual," they become so only through the Holy Ghost. [EADIE and ALFORD join *πνευματικῇ* to *συνέσει* alone, but it seems better with ELLCOTT to join both adjectives to both substantives. On *σοφία* and *σύνεσις*, the general and particular, ELLCOTT remarks: "both appear to have a practical reference; the former is, however, a general term; the latter its more special result and application."—R.]

The aim of the petition: *Christian walk*. Vers. 10-12. They were not to rest with "knowledge of His will," but advance.

Ver. 10. **That ye might walk.**—The infinitive, *περιπατήσαι*, depending on *πληρωθῆτε* is exegetical (WINER's *Gram.* pp. 298, 301); it is not necessary to supply *εἰς* or *ὥστε*. The closer definition follows.—**Worthy of the Lord** refers to Christ [as always apparently in St. Paul's Epistles (ELLCOTT).—R.], the model of the Christian. Neither 1 Thess. ii. 12, "worthy of God," nor Eph. iv. 1, "followers of God," will justify us in understanding it otherwise.—**Unto all pleasing** describes the manner of the worthy walk, giving prominence to the purpose (*εἰς*). *Ἀρέσκεια*, only here, in a good sense, describes in classical authors the conduct of the *ἀρεσκος*, the obsequious, *i. e.*, obsequiousness. The context requires that it be understood as "pleasing Christ" not God, in spite of Matt. v. 48 (SCHENKEL). Since Christ can be pleased in everything, "all" is added.

This is confirmed by the following characteristic of the Christian walk: **Being fruitful in every work.**—[BRAUNE reads, "being fruitful and increasing in every good work," a collocation in conformity with his view of the text and his exegesis. The order of the E. V. seems to preserve the symmetry and present the meaning better.—R.] On the nominatives *καρποφοροῦντες καὶ αὐξ.*, instead of the more exact accusatives, to agree with *ὑμᾶς* implied after *περιπατήσαι*, see Eph. iv. 1, 3. Here it is readily explained, yet not by joining the participles to *πληρωθῆτε* (BENGEL); the two participles are united as in ver. 6; first bearing fruit, then growing more, as in a tree, in order to greater fruitfulness. The sphere of both is denoted by "in." The prepositional phrase, standing first for emphasis, is not to be joined with "pleasing" (OEBMANN, STEIGER and others), but with the verbs [or according to the view of ALFORD, ELLCOTT and others, with the verb "being fruitful"—undoubtedly to be preferred if the instrumental dative is retained. See below.—R.] By

"good works" we are to understand, works required by the will of God, growing out of faith, demanded, not merely by law, but by relations, circumstances, by the inward impulse of the conscience and the Holy Ghost.

[**And increasing by the knowledge of God.**] The advance is made into, up to the knowledge of God. This indeed depends upon their being "filled with the knowledge of His will" (ver. 9). Their being fruitful and increasing in every good work aids thereto. Hence LUTHER is incorrect; and be fruitful in every good work and increase in the knowledge of God. [The order of the E. V. is the same.—R.] Advance is made from knowledge to knowledge in the Christian walk, wherein the spirit of God guides into all truth (Jno. xvi. 13; xiv. 26). *Εἰς* is neither = *κατά* (BÖHMNER nor = *ἐν* (BEZA), nor = the dative which HUTHNER and others read. [The close union of the two participles above and the preceding exegetical note are based on the less supported reading: *εἰς τὴν ἐπίγνωσιν*. The better reading is *τῇ ἐπιγνώσει* (instrumental dative). This is to be joined with *αὐξανόμενοι*, "increasing by the knowledge of God." As the main reason for retaining the reading of the fewer MSS. is that it is more difficult, ALFORD remarks, supporting *τῇ ἐπιγνώσει*: "this is by far the most difficult of the three readings, the meaning of *ἐν* and *εἰς* being very obvious, the former pointing out the element, the latter the proposed measure of the increase. And hence, probably, the variations. It is the knowledge of God which is the real instrument of enlargement, in soul and life, of the believer—not a γνώσις which *φύσιον*, but an *ἐπίγνωσις* which *αὐξάνει*." So OLSHAUSEN, DE WETTE, HUTHNER, EADIE, ELLCOTT.—R.]

Ver. 11 gives a second definition of the walk, almost exactly like the first in its construction.—**Strengthened with all strength**, *ἐν πάσῃ δυνάμει δυνατούμενοι*. The verb, which occurs only here, marks those walking worthy of the Lord as energized in activity, not in one direction, but in all: in will, affection and perception, in understanding, in home and calling, in all external relations. [BRAUNE seems to regard *ἐν* as indicating the element, and *δύναμις* as subjective (so ALFORD). It seems more natural and accordant with the phrase immediately following, to take *ἐν* as instrumental and *δύναμις* as objective, *i. e.*, strength from God. So MEYER, EADIE, ELLCOTT (THEODORER is quoted by the latter), and E. V.; in either case "all" implies that the energy extends to every department.—R.] The paranomasia, as well as the construction like that of the previous clause, forbid the separation of the prepositional phrase from the verb, to join it with what precedes.

According to the power of His glory, *κατὰ τὸ κράτος τῆς δόξης*.—Power is requisite, the Christian does not have it in himself; the measure of it is not inconsiderable, it increases. God alone gives it in proportion to the Power which He has, in comparison with whose glory, majesty, grace and mercy, we are and have nothing. His glory ever reveals itself more and more to him who walks worthy of the Lord. The motive and measure of our strength is in

the might of the majesty of God, whom we know ever better. Hence *δόξα* and *ἰσχὺς* (Eph. i. 19; vi. 10, "according to the power of his might") are not to be considered as parallels and the former limited here to the Ruler's dignity (STEIGER), nor is the phrase—"glorious power" (LUTHER, BAHR, [E. V.], and others), as though it were *ἐνδοξον κράτος*.

Unto all patience and long-suffering with joy.—Through growing strength progress is made in directions the most various (*πάσαν*, all) "unto patience" (*ὑπομονήν*) which is not merely suffering (*ὑπέχει*, Jude. 7. only) i. e., *sustinere*. *ὑπομένειν* means the mind in suffering; *ὑπομονή* denotes this constancy and patience of the mind. Hence we find, not the patience of God, but "the God of patience" spoken of (Rom. xv. 5), it is not God, who demands, but who dispenses "patience" (TITTMANN, *Syn.*, I. p. 194). "Patience" is opposed to displeasure without power to help or change; "long-suffering," to displeasure with power to punish, to avenge, to alter and avert. CHRYSOSTOM: "one is long-suffering towards those whom it is possible to requite, but patient towards those whom he is unable to requite." In the former case the objects are usually men, in the latter, circumstances. It is incorrect to make "patience" refer to the extent, and "long suffering" to the continuance of the feeling (SCHENKEL), or to contrast timidity with the former and irritability with the latter (HUTHER), or to ignore the distinction (MEYER, BLEEK). [ELLCOTT renders *εἰς*, "to insure, to lead you into," marking the final destination; EADIE: "in order to." See his notes *in loco*, on the distinction between "patience" and "long suffering."—R.] That which is characteristically Christian in both is: "with joy," which is impossible in such a case without the power of God. In "patience and long-suffering" the Christian is glad, and certain of the victory of his cause, of his reward with God both in his own heart and in heaven. It must not then be joined with "giving thanks" (ver. 12), as is done by the Greek fathers, ESTIUS, HUTHER, MEYER, SCHENKEL, BLEEK. [And also by TISCHENDORF, LACHMANN, ELLICOTT, on the ground of the parallelism in the structure of the clauses.—R.] "With joy" would be entirely superfluous in that connection; the parallelism is not compulsory, and besides it is not "*in joy*," indicating the element, but "*with (μετά)*," which shows that it is only an accompaniment with "patience." [AS DE WETTE says: by such a connection "we lose the essential idea of joyful endurance—and the beautiful train of thought, that joyfulness in suffering expresses itself in thankfulness to God" (ALFORD).—R.]

The third definition follows (vers. 12-14).—Ver. 12.—**Giving thanks to the Father who hath made us meet.**—Even in sorrow, let there be thanksgiving; let not Him be forgotten who giveth gifts and is the Father. It is incorrect, to take the participle, not as coordinate with "being fruitful," "increasing," "strengthened," but as connected with "do not cease," ver. 9 (Greek fathers, CALVIN, BENGEL); or to supply "of our Lord Jesus Christ" (ver. 3) after "Father" (MEYER) [ALFORD, ELLICOTT.—

R.], instead of regarding Him, in accordance with the context, as our Father, who however is and proves Himself such in Christ: *qui idoneus fecit, fueramus enim inidonei*, 2 Cor. iii. 6 (BENGEL). "Us" includes the Apostle and his companions and his readers, who are Christians.—For what has He made us meet?—**For the portion of the inheritance of the saints in light.**—"For" (*εἰς* as above) marks the aim the "making meet," which (as aorist) shows that it is already, even though incipiently, attained. *Τὴν μερίδα* describes the "portion," share, which falls to one personally (Luke x. 42; xii. 43), and "the inheritance" (*τὸν κληθρὸν*) describes the whole of which the Christian is partaker, as given *sorte non pretio* (BENGEL), as undeserved. The expression is borrowed from the Old Testament (Ps. xvi. 5, "the portion of my inheritance, *μερίς τῆς κληρονομίας*"); as the chosen people obtained Canaan (*ἡ γῆ τῆς κληρονομίας*) through the grace of God, and each Israelite his part in the distribution of the land, so the Christian obtains his portion in and of the kingdom of heaven. "The saints" then describes the possessors of the heritage. The position of *ἐν φωτὶ* forbids our connecting it with *ἰκανώσαντι*, "making meet" (Greek fathers, STEIGER, MEYER), which besides is accomplished in another way than "in light;" or with "inheritance" (BEZA, HUTHER, BLEEK), or with "portion" (BENGEL). It is a closer description of the sphere in which "the saints," the Christians, (ver. 2) are found in their walk (ver. 10), in order to mark the extent of the benefit conferred upon them through the "making meet," which is the occasion of the thanksgiving. Comp. Eph. v. 8, 9, 11; iv. 18. According to the context the result is the principal point here, not the means, which are introduced afterwards, but without any exposition of "in light" or any reference to it. Hence it is incorrect, to contrast with Christians as the "saints in light" other saints in darkness, under the law in the Old Testament, which is contrary to the *usus loquendi* and to Pauline views (GROTIUS: thus is shown the distinction of the law and the gospel), or to refer it to future glory (SCHENKEL: *ἐν τῇ δόξῃ*). [This last view is the popular one; "light is taken to mean "heaven," and the passage interpreted as a thanksgiving for what God has done to prepare us for an inheritance in heaven, or inheritance with the saints in heaven. Obviously this is forbidden by the context. EADIE, who joins it with "inheritance" as descriptive of it, ALFORD, who connects it with the whole phrase "portion - - saints," and ELLICOTT, who indicates a preference for joining it with "inheritance of the saints," all avoid this mistake. The saints are now "in light," and the inheritance is "in light." "In light" as the sphere of their walk, the saints enjoy their "inheritance" which is "begun here and the meetness conferred in gradual sanctification, but completed hereafter."—R.]

God's act and gift, as the foundation and beginning of the Christian walk, more accurately defined (vers. 13, 14).

Ver. 13. **Who hath delivered us out of the power of darkness.**—"Who" refers back to "Father." His act is first, "hath delivered

us," *i. e.*, has drawn, snatched us out of danger (see Passow, *Lex.*). CHRYSOSTOM: "He does not say delivered, but snatched (*ῥῆψατο*), showing our and their great misery and captivity." ZANCHIUS: "This is more than; he has liberated. For those are liberated, who are willing and desirous and deserving of being made free; those who are seized are often unwilling, as Lot from Sodom; he magnifies both the grace and the power of God." "Out of the power of darkness" denotes the power under the dominion of which Christians were before Redemption. The first substantive describes the organized power, the second its character, as Eph. ii. 2: "the power of the air;" vi. 12: "powers of this darkness." [ALFORD: "power *i. e.*, in the territorial sense; darkness—not to be understood of a person but of the character of the region." ELLICOTT: "evil and sin viewed objectively." DAVIES refers here to the dualism of the Zend-avesta.—R.] Necessarily opposed to this is "the power of His glory" (ver. 11), and as a consequence "the saints" are "in light." Here we find a justification of the exposition given above.

And translated us into the kingdom of the Son of his love.—But He did not stop with this "deliverance" (*καί*); He has "translated" (*μετέστησεν*) us. The word denotes a local change, hence a change of relation, determining the conduct and walk. "Into the kingdom" is in contrast with "out of the power," and "the Son of His love" with "darkness." "The Son of His love," which recalls both in phrase and connection Eph. i. 6, occurs only here, and sets forth the Son with the greatest emphasis as the Object of His love, upon whom His entire love flows, and through Him therefore upon us. The Son is not conceived of here as "out of" the love, born out of its substance (AUGUSTINE), [*i. e.*, "Love considered more as an essence than an attribute."—R.]; nor is it—His beloved Son (Matt. iii. 17; xvii. 25; xii. 18). [Nor "His dear Son" (E. V.).—R.] Not only is the "power" His, but the "kingdom" also, the Messianic kingdom of heaven, which is already actually present here, but not completed in the Christian Church, and therefore not identical with it. This is not then to be understood of the church (BAEHN, HUTHER and others). ["The term has a reference neither purely metaphorical (the church), nor ethical and inward, nor yet ideal and prophetic (MEYER), but —semi-local and descriptive —nor is this wholly future" (ELLICOTT).—R.]

Ver. 14 gives the *modus translationis* (THOMAS AQUINAS): In whom we have redemption, even the forgiveness of sins.—Like Eph. i. 7, except that "through his blood" is omitted here [retained in Rec. and E. V.—R.], the means of redemption not being made prominent; and that *ἀμαρτιῶν* is deeper and more internal than *παρπτωμάτων*. Paul's freedom and independence are unmistakable. [The exact force is: "In whom we are having the redemption" (ELLICOTT).—R.] Such a possession is the result of the act of God which changes our relation to Him [through the Redeemer whom the Apostle then describes.—R.]

The exalted relation of the Mediator to God and the world.—Vers. 15–17. BENDEL: "He de-

scribes the glory and eminence of Christ above the highest angels; and scatters those germs from which he afterwards confutes the worshippers of angels. This so full knowledge of Christ is comprehended only by those who are experienced in the mystery of redemption."

Ver. 15. Who is.—"Is," not "was" or "became;" hence we have here defined, not what He became at His appearing in the flesh, but what He *is*, and is personally (*τοῦ νοῦ—ός*). [Undoubtedly the subject of the whole passage is "the Son of God's love" (ver. 13); and this subject must be taken in its widest and most complex relations, whether as Creator or Redeemer, the immediate context defining the precise nature of the reference (ELLICOTT). MEYER very justly remarks: "It must be noted that Paul is viewing Christ according to His present Being, *i. e.*, according to His present and permanent status of exaltation, and hence he expresses not what Christ was, but what He is." Yet it cannot be denied that while this is true, there must be a distinction made in referring the various predicates to the subject, for even MEYER in objecting to this says: "The only correct reference is to His whole Person, which in the theanthropic status of his present heavenly Being is continuously what His Divine nature (considered in itself) was before the Incarnation, so that by virtue of the identity of His Divine Nature, we can attribute the same predicates to the Exalted One as to the Logos." He thus himself implies a distinction, which he will not permit in Paul's language. In claiming as we do with the Fathers generally, BENDEL, ELLICOTT, BLEEK, WORDSWORTH and many others, that the immediate reference throughout this verse is to the *λόγος ἄσαρκος* (against MELANCHTHON, BARNES, EADIE, and ALFORD, who refer it to the *λόγος ἐνσαρκος*), we by no means deny that all which is here predicated is, now and forever, true of the Son of God's love, but guard against a false interpretation of the predicates themselves. Admitting that such a distinction can be made, we find a reason for the above reference in the fact that ver. 16, which gives a reason for the statements of this verse, must be referred to the Logos, or to the whole Person of Christ, "by virtue of the identity of His Divine Nature." The grammatical connection with ver. 14, which refers to the *λόγος ἐνσαρκος* is not so close. The subject then in this verse is the Son of God's love, as He was before the incarnation, and as He still "is."—R.]

The image of the invisible God, *εἰκὼν τοῦ θεοῦ ἀόρατου* (2 Cor. iv. 4). The first thing is His relation to God, immanent and permanent. *Εἰκὼν* is not in itself something visible (PHILO: *θεοῦ λόγον εἰκόνα λέγει θεοῦ*). Comp. Gen. i. 26, 27. God's image in man is not that which is perceptible by the sense, only thus cognizable. Compare the expression with *μορφή θεοῦ*, *ἰσα θεῷ* (Phil. ii. 6), and *ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ* (Heb. i. 3). It denotes likeness to and equality with the invisible God (Jno. i. 18; 1 Tim. vi. 18), who cannot be perceived absolutely without a Mediator and a revelation, hence is invisible to angels and the redeemed (Heb. xii. 14). The context here differs entirely from Jno. i. 14. Here we must think of the Exalted One, transported from

our sight, who yet already existed before the creation. Thus the "Son of His love" is further described (THEOPHYLACT: *μόνος—καὶ ἀπαράλλακτος εἰκόν*). The revelation, the making known, the rendering visible of the Father is put in the second place. It is not to be viewed as the chief point here, nor as the sole ground of this expression (Jno. xiv. 9), as CALVIN, SCHENKEL and others prefer; nor is it to be entirely denied (BAHR, HUTH). [It is worthy of note that here, as in all the terms used in the Scriptures to express His relation to the Father, there seems to be an implication of revelation (*λόγος, ἀπαύγασμα χαρακτήρ, μορφή*, and even in *πρωτότοκος π. κτ.*) On this relation, immanent and permanent, the actual revelation in the Person of Jesus Christ, indeed the context implies, in all other ways, seems to rest. Still we must be careful not to limit the meaning to this actual revelation as EADIE, BARNES and others do, for as BRAUNE remarks:—R.] it is a sad dilution to interpret: God has as it were made Himself visible in Him (DE WETTE), in Christ it is manifest that God is wise, powerful, good and the like (GROTIUS).

The first-born before every creature, *πρωτότοκος πάσης κτίσεως*.—[So ELLICOTT. BRAUNE's exegesis is better set forth by: the first begotten before every creature.—R.] This second predicate defines His relation to the created world. *Πρωτότοκος* distinguishes Him as the Son from the creation (*κτίσις*); it is = *πρωτόγονος*, "first begotten" (PHILO), but not = *πρωτόκτιστος, πρωτόπλαστος* (among the Alexandrians, ORIGEN). It is joined with the first predicate, closely uniting with God and distinguishing from the creation. (THEODORET: "not as having creation for a sister, but as begotten before all creation." CHRYSOSTOM: "not significant of glory and honor, but only of time.") It is synonymous with *ἀρχή* (ver. 18; Rev. iii. 4). The genitive *κτίσεως* depends on *πρώτος* as *πρώτος μου*, Jno. i. 15, 30 (WIKER's *Gram.* p. 229). [So MEYER. It must be here remarked that WIKER does not expressly sanction this view of this passage. It would not perhaps be strictly correct to say that the genitive is governed by *πρώτος* in composition, although the Greek syntax favors such government in composition. BENGE even governs this genitive by the *πρό* found in *πρώτος*. ELLICOTT's view is a safe one: "genitive of the point of view, rendered more intelligible by the latent comparative force involved in *πρώτος*," though even this is but a circumlocutory statement of its dependence on *πρώτος*. As the word is Alexandrian, the syntax has been supported by Hebrew usage, though the broad use of the Greek genitive scarcely requires this.—R.]

Since *πάσης* denotes every kind of creature, angels and men, Christ existed before all. He does not begin the series of a category, as "first begotten of the dead" (Rev. i. 15), "among many brethren" (Rom. viii. 29), but He is antecedent, conditioning the creation. [It is doubtful, whether it is better to take *πάσης κτίσεως*, collectively: "the whole creation," or individually: "every creature," the context favors the former, so ALFORD; the polemic aim of the Apostle, the latter, so ELLICOTT.—BRAUNE makes this predicate refer exclusively to priority in time. On this ELLICOTT speaks of "His deigning by the

mouth of His Apostle to institute a temporal comparison between His own generation from eternity and their creation in time," but he admits "the possibility of "a secondary and inferential reference to priority in dignity." ALFORD seems to include both views; "not only first-born of His mother in the world, but first-begotten of His Father before the worlds—He holds the rank, as compared with every created thing, of first-born in dignity." To the view which makes the latter thought the chief one, as held by WHITBY, BARNES, EADIE ("the acting President of the Universe and therefore the first-born of every creature"), it may be objected; 1. that it confuses the aspects in which this verse refers to the Son of God's love, see above; 2. it gives to *πρωτότοκος* a secondary and figurative meaning, where a more literal one seems more appropriate; 3. it ignores, or at least throws too far into the back-ground, the relation to the Father which is not only expressed in *πρωτότοκος*, but given further prominence by the close connection with the preceding clause; hence those who adopt it consistently refer that predicate also mainly to the revelation of the Father in Christ, rather than to the relation of the Son to the Father. Yet it must be admitted that there is an inferential reference to priority in dignity, a consequence of the priority in time of the Begotten to every creature: not only so, but as BRAUNE well remarks: He is antecedent, conditioning the creation—for the context, giving a reason (*ὅτι*) for this verse, goes on to set forth in detail His relation to the creation. So that while His priority in time shows His independence of creation, creation is not independent of Him, as He is here described. In this His relation to the Invisible God is to be found the ground or condition of the whole creation. The 16th verse asserts that He is the *causa conditionalis*, this one seems to intimate that in virtue of His relation immanent and permanent to the Father, as the Image and Only Begotten, He holds the relation to the creation subsequently defined. So WORDSWORTH quotes Theophilus, Bishop of Antioch: "when God desired to create the world, He begat the world as *προφορικόν, πρωτότοκος πάσης κτίσεως*." While He is thus placed out of the category of the created, He is the more intimately linked with "every creature."—R.]

Therefore the view of the Arians that He is the first creature is incorrect, as also that of the Socinians, GROTIUS and others, who refer *κτίσεως* to the new moral creation, in which case *καινή* would not be wanting (2 Cor. v. 17). To make of the two predicates but one and join *πρωτότοκος* as an adjective to *εἰκόν* (SCHLEIERMACHER, *Stud. und Krit.* 1832, p. 497) is not only harsh, but grammatically inadmissible. To read *πρωτότοκος*, "first bringer forth" (ISIDORE of Pelusium, ERASMUS and others), is not allowable, since this is applied only to the female sex, and *πρώτος* in that case would be irrelevant.

Ver. 16. Because in him were all things created.—This verse justifies the explanation given above. *Ὅτι* adds the reason that *ante omnem creaturam genitum esse filium, non creatum*, before every creature the Son was begotten, not created: "in Him were all things created." The emphasis is placed upon "in Him." The verb

requires us to understand the fact of creation as here spoken of; the historical act, as the aorist denotes. Acts x. 6 has *ἐκτίσας τὸν οὐρανὸν κ. τ. λ.*, while xiv. 7, reads: *τῷ ποιῆσαντι τὸν οὐρανόν*. The same interchange occurs Gen. vi. 7; Deut. iv. 22, Sirach xv. 14; xxiv. 9 [LXX]. SCHLEIERMACHER should not therefore affirm that *κτίσεν* is not used in Hellenistic Greek of the original creation, but means to give order, arrangement. This creation is *ἐν αὐτῷ*, not *ἐπ' αὐτόν*, which would indicate the first cause. This is not the Son, but the Father, as the thought in the word is efficient in the Son, out from whom the creation is accomplished; but there is no thought of emanation, hence *ἐξ αὐτοῦ* is not used. It is here indicated that the accomplishment of the creation rests in Him, its immediate instrumental cause is to be sought in Him, but not the last, *principalis*. *Ἐν αὐτῷ* is not to be referred to the *κόσμος νοητός*, the *idea omnium rerum*, which was in Him (SCHLEIERMACHER and others), nor is it = *δι' αὐτοῦ* (ÜSTERI); nor does *ἐκτίσθη* refer to the new moral creation, which reference is not supported by Eph. iv. 23, where the context is entirely different. [*Ἐν αὐτῷ* here denotes, not the *causa instrumentalis* nor *causa exemplaris*, but *causa conditionalis*, as the conditional element pre-existent and all-including. ALFORD, ELLICOTT. —R.] *Τὰ πάντα* is the existing all, the totality of things [the universe, ALFORD. —R.], *πάντα* would be all that actually is (WINER's *Gram.* p. 105). A specification as regards *place* follows: *in heaven and that are on earth*, *τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς*. —Thus Paul writes instead of *οἱ οὐρανοὶ ὁ οὐρανὸς καὶ ἡ γῆ*, not excluding these however, because to him all depends upon this, that nothing was created without Him; He stands in such a relation to the whole creation that He was before it and it exists first through Him. There is no reason for understanding by this, *habitatores qui reconciliantur* (WETTSTEIN), or only living creatures (BAHR) or rational creatures. On *τοῖς οὐρανοῖς* see Eph. i. 10. We cannot conclude from the precedence of *οἱ οὐρανοὶ* that emphasis is placed upon the creation of angels (THEOPHYLACT), nor from the omission of "under the earth," that God has not created for the lower world (*Unterwelt*); the context gives no warrant for this.—**Visible and invisible.**—This is added to describe the *nature* of what was created. There is no reason for referring both exclusively either to earthly (SCHLEIERMACHER), or to heavenly things (THEODORET); nor are the former alone visible, and the latter invisible, since among the visible we must reckon sun, moon and stars, and among the invisible human souls. The Apostle places the highest, "things in heaven," first, but here the more important follows, because he intends to give a specification of the angels. It must be borne in mind that *τὰ πάντα* is described. Hence "invisible" does not refer merely to the heavenly world of spirits (MEYER), though this is the main reference (BLEEK).—**Whether they be thrones, or dominions, or principalities, or powers**, *εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι*. *Εἴτε*, thus repeated, specifies the world of angels, to which we arrive through "invisible;" at the same time it indicates an un-

certainly respecting the classes of angels, or that nothing essential depends upon this classification. In Eph. i. 21, we find *ἀρχή, ἐξουσία, δύναμις, κυριότης*; *δύναμις* is not found here, nor *θρόνος* there. This latter word occurs here only in the New Testament, but is applied by the Rabbins, by Dionysius the Areopagite and *testamentum Levi*, to the angels in the seventh or highest heaven. These classes may be regarded as different orders, joined in pairs; *θρόνος*, the highest, *κυριότητες*, the lowest, *ἀρχαὶ* and *ἐξουσίαι*, the intermediate. [ELLICOTT, comparing Eph. i. 21, "where the order seems descensive," says, "we may possibly infer that the *θρόνοι* are the highest order, etc., if indeed all such distinctions are not to be deemed precarious and presumptuous. It may have been suggested by some known theosophic speculations of the Colossians, but more probably was an incidental revelation, which the term *ἀόρατα* evoked." PEARSON thus gives the intent of the passage and the force of *εἴτε*: "Lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem excepted from an essential dependence upon Him, he nameth those which are of greatest eminence, and in them comprehendeth the rest." —R.] SCHLEIERMACHER most incorrectly applies *ἀόρατα* to earthly empires, civil orders and legal conditions (MELANCTHON similarly), and understands here magisterial offices and other functions of persons in power.

All things were created by him and for him, *τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτόν ἐκτίσται*. [Literally, all things have been created through Him and to Him. —R.] Solemn recapitulation (MEYER). The perfect, setting the past in relation to the present, is chosen instead of the aorist, noting the *factum*, because we have here a dogmatic consideration of the completed and now existing creation (WINER's *Gram.* p. 255). Hence also we have not merely *δι' αὐτοῦ* (instrumental), but *εἰς αὐτόν*, indicating Him as the *τέλος* of creation. BENGE: *ἐν denotat prius quiddam quam mox διὰ et εἰς. Notatur initium, progressus, finis*. Comp. Rom. xi. 36; 1 Cor. viii. 6, where *εἰς αὐτόν* refers to God, as here to Christ, to whom the *κυριότης τῶν πάντων* is committed (Matt. xxviii. 18; Phil. ii. 9; 1 Cor. xv. 27), who is the delegated Regent of the world (MEYER). *Εἰς* denotes not simply for Him, but also to Him, in Him (WINER's *Gram.* p. 390). That He is Lord over all is but one side therefore; the other is, that to Him the whole is directed, and thus is developed, exalted, glorified. To His exalted dignity is joined the glorifying of what is created, the participation of the creatures in His glory and blessedness. [ELLICOTT: *ἐν αὐτῷ, causa conditionalis*; *δι' αὐτοῦ, causa medians*; *εἰς αὐτόν, causa finalis* or *finis ultimus*. ALFORD: "He is the end of creation, containing the reason in Himself, why creation is at all and why it is as it is." —R.]

Ver. 17 accordingly adds: **And he is before all things.** —*Αὐτός* and *ἔστι* are emphatic from their position. ["He Himself is" or "exists." —R.] Both the permanence of the existence of Christ and His pre-existence are affirmed. The *usus loquendi* requires only, that it be understood of time, the context, of the whole; compare Jno. viii. 58. The Vulgate is incorrect: *ante omnes*, and Luther, *vor Allen*, [i. e., before all beings.—

R.] So also the Socinians, SCHLEIERMACHER and others, who limit the meaning to superior rank, which is indeed sufficiently implied in such an assertion of priority.—**And in him all things subsist.**—[The E. V. here as in ver. 15, unfortunately renders *ἐν*, “by.”—R.] The verb is used of things held together, as milk, which runs. So 2 Pet. iii. 5; *γῆ ἐξ ὕδατος καὶ δι’ ὕδατος συνεστάσα τῷ τοῦ θεοῦ λόγῳ*. Without Christ all things would fall asunder. The perfect, following *ἐστι*, has the force of the present—put together and now subsisting. The reference is to organic permanence, the continuance of the composition of the things of the world “in Him,” because He holds together what He has created. [ELLCOTT: “the causal sphere of their continuing existence, —not exactly identical with *ἐν αὐτῷ* above. Christ was the conditional element of their creation, the causal element of their persistence.”—R.] It does not refer to a consolidation of earthly relations (SCHLEIERMACHER), nor to the acknowledgment and rule of the Lord in the new world (BAUMGARTEN-CRUSIUS).

The relation of the Mediator to the Church. Vers. 18-20.

Ver. 18. **And he is the head of the body, the church.**—“And He,” *αὐτός*, [is emphatic, possibly involving an antithesis to some errors of the Colossian Church (ALFORD, ELLCOTT). The subject is “the Son of God’s love,” the passage requiring a reference to the *λόγος ἐνσάρκος*, the now glorified Christ.—R.] “Is”: in form this is a resumption of ver. 17, connected closely with that verse, but in matter it refers back to the starting-point, ver. 14, so that, just as in vers. 15, 16, the corresponding relative clause (*ὅς ἐστιν*) follows, together with its proof (*ὅτι*). The parallel of thought—Christ, the Son of God, is before and over the world, as He is Head of the Church—is echoed in the chain of parallel clauses. On “the Head of the Body, the Church,” see Eph. i. 22, 23. The second genitive is unquestionably *appositional* (WINER’S *Gram.*, p. 494, and Eph. iv. 9). In the parallel passage: “Head over all things,” etc.—the relation of Christ to the world is defined by “over all things.” On the Church as an organism, a Body, see Eph. iv. 12; v. 23, 30; that the world might not be considered this Body, “the Church” is added. It does not refer to the family of God in heaven and on earth (RÖSSELT); this is too spiritualistic, is contrary to biblical realism and *usus loquendi*.

Who is the beginning, the first-born from the dead, *ὅς ἐστι ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν*.—“First-born,” *πρωτότοκος*, here is somewhat different from ver. 15,—in the more exact sense of one beginning a series. Hence *ἐκ* can be omitted, as in Rev. i. 5. The preposition marks the fact, conceived of as in Eph. v. 14: “arise from (*ἐκ*) the dead;” as *ἀπὸ τῶν νεκρῶν* also occurs, to denote the separation of the living from the dead. The reference is not to those merely who have died within the church (SCHENKEL); for when the dead revived in the Old Testament times, they were not “first-born from the dead,” since they died again; it is otherwise in the case of Christ. [ELLCOTT distinguishes this passage from Rev. i. 5, where the preposition is omitted: “first-born not only of, but out of the dead”—He left their realm and came again as with

a new begetting and new birth into life.”—R.] It is pre-supposed, but not stated either in the text or context: “because He restores life to others” (CALVIN. THEODORET: “the phrase hints also at the resurrection of us all”). [EADIE retaining his view of *πρωτότοκος*, as referring to priority in dignity, remarks: “as He rose from the midst of the dead, He became their chief,—came out from among them as their representative. His people rise in virtue of His power. He is not only the pledge, He is also the pattern.” This is undoubtedly true, but only implied here.—R.] By “first-born,” which was not chosen without a reference to ver. 15, *ἀρχή*, a word of wide signification, is here more closely defined as “the Beginning,” while the personality is at the same time thus emphasized as the principal thing. Comp. Jno. xi. 25. So Gen. xlix. 3: “Reuben my first-born” (*ἀρχὴ τέκνον μου*—*πρωτότοκος μου*, Deut. xxi. 17). It is therefore—“the first-fruits of them that slept” (*ἀρχὴ τῶν κοιμημένων*, 1 Cor. xv. 20), “first that should rise from the dead” (*πρῶτος ἐξ ἀναστάσεως νεκρῶν*, Acts xxvi. 23); hence to be taken as referring to time, with a secondary reference, however, to a power efficient in a succeeding series (Rev. iii. 14; xxii. 13): in which it differs from *ἀπαρχή*. Hence it is neither *principium* (BAHR, STEIGER, HUTH), nor Regent of the world (FLATT), nor author of the Church (BAUMGARTEN CRUSIUS), nor “beginning of the second and new creation” (CALVIN). Nor is “of the resurrection” to be supplied (DE WETTE), since the Apostle had far more in view than “the dead,” nor “of the church” (SCHENKEL), since there is nothing to indicate this; nor is “first-born” an adjective joined to “beginning” (SCHLEIERMACHER). [While *ἀρχή* has here a primary temporal reference, and is further defined as a Personality by *πρωτότοκος*, there is an argumentative force in the relative “who” involving a secondary reference to “the church” which immediately precedes. So ELLCOTT, EADIE, who insists upon this too exclusively, however. ALFORD: “He is the ‘beginning,’ in that in Him is begun and conditioned the church.” WORDSWORTH suggests the two-fold sense of *ἀρχή*; 1. *principium*, beginning. 2. *principalitas*, dominion, rule. In the first sense, Christ is the source of life to the church: in the second, the Principality of all things, therefore even in His manhood superior to the angelic principalities and powers (against the false teachers).—R.]

That in all things he might have the pre-eminence.—[“In order that (*ἵνα*) in all things he (*αὐτός*, emphatic, might become (*γένηται*) pre-eminent.”—R.] *ἵνα* denotes the purpose of God working herein; it is not—*ὥστε* (ESTIUS, BAHR). What He is, is the basis for something else, which is accomplished in the purpose—which becomes (*γένηται*); hence such permanent relations are here concerned, as took shape historically, and are adapted for definite ends, to be realized in time (STEIGER). In that He is the Risen One, it is the design of God, that He becomes *ἐν πᾶσιν αὐτὸς πρωτεύων*, He, emphatically, and none other, *sine locum tenentibus*, *sine vicario* (BENGLER), and “in all,” on all sides, in wisdom, holiness, might, death-overcoming power, dominion and glory, as respects the world as well as the church. The *First*, for ever and

for every one. The verb *πρωτεύω* occurs only here in the New Testament and denotes strongly, "to have the first rank." [ALFORD: "The word is a transitional one, from priority in time to priority in dignity, and shows incontestably that the two ideas have been before the Apostle's mind throughout," though, as ELLICOTT suggests, this being a result, the same meaning does not necessarily belong to *πρωτότοκος*.—R.] 'Εν πᾶσιν must be neuter, as Tit. ii. 9, 10; 1 Tim. iii. 11; iv. 15; 2 Tim. ii. 7; iv. 5; Hebrews xiii. 4, 18, = *παντί* (1 Cor. i. 5; 2 Cor. iv. 8, etc.). Did it refer to *νεκρῶν*, it must have the article. Hence *inter omnes* (BEZA and others) is incorrect.

Ver. 19. **Because in him God was pleased that the whole fulness should dwell.**—As in ver. 16, *ὅτι* introduces the ground of the last clause, and thus mediately of the whole preceding verse. It is not therefore a proof of the relative clause exclusively (STEIGER), nor is this to be excluded (MEYER). 'Εν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι may be simply rendered; the finite verb *εὐδόκησεν* leads to a will, a personal author as final cause, over against a becoming of necessity; on this account Θεός is the self-evident subject, hence not specially indicated; ἐν αὐτῷ is to be joined with *κατοικῆσαι*, it is placed first emphatically, and denotes the same as in the foregoing; πᾶν τὸ πλήρωμα is the accusative subject of the infinitive, and according to the context, without the necessity of supplying anything, the whole fulness of Him, who had formed the decree (Eph. iii. 19: "all the fulness of God;," Col. ii. 9: "of the God-head"). [With this rendering, the E. V. agrees, but supplies *Father* instead of God, marking, it is true, an obvious antithesis between Christ (the subject hitherto), and the new one. But the impersonal form of the verb is not strictly correct. ELLICOTT renders: "the whole fulness of God was pleased to dwell," making πᾶν τὸ πλήρωμα the subject of the finite verb. The question is only a grammatical one, as the dogmatical result is the same in either case. See ELLICOTT *in loco*.—R.] On πλήρωμα, compare Eph. i. 10; on κατοικῆσαι, Eph. iii. 17; on εὐδόκησεν, Eph. i. 5. To regard πλήρωμα as the fulness of the Gentiles and totality of Israel (SCHLEIERMACHER), is as unfounded, as to understand it, from the terminology of Valentin, of the complex of *Æons* (BAUR). HOFMANN also is in error, in understanding it as the fulness of that which is, making Christ the subject of *εὐδόκησεν*; too artificial. [WORDSWORTH, after giving two interpretations: 1. that God the Son was pleased; 2. that God was pleased, with a preference for (1), adds "on the whole, we may perhaps affirm, that the Apostle designedly placed *εὐδόκησεν* here without any limitation of a nominative expressed, in order to bring out the truth more fully that the *εὐδοκία* is to be ascribed to the Father in the Son, and to the Son in the Father, and that there is perfect unity in will and operation in both."—R.]

Ver. 20. **And by him to reconcile all things unto himself.**—*Locus hic torquet interpretes et vicissim ab illis torquetur* (DAVENANT). The force of καί is clear: "this indwelling (ver. 19) is the foundation of the reconciliation" (BENGEL). Δι' αὐτοῦ, i. e., Christ, is placed

emphatically first, denoting the known mediation. The main difficulty is found in ἀποκαταλλάξαι εἰς αὐτόν. The verb occurs only here, ver. 21 and Eph. ii. 16; here with εἰς αὐτόν, in the last passage with τῷ θεῷ. Καταλάσσειν, Rom. v. 10; 2 Cor. v. 18, 19: τῷ θεῷ, ἐαυτῷ; 1 Cor. vii. 11: τῷ ἀνδρὶ. The meaning is: to reconcile, strengthened by ἀπό. So that the one reconciled is freed, removed from something; open, consensual, outspoken enmity is not meant, rather concealed unconscious estrangement and separation of one or two parts (HOFMANN): but it is found only in him who is reconciled, not in him who reconciles. See on Eph. ii. 16. With MEYER we hold as follows: sin began among the angels, and came, was brought from the angelic world to the race of men (Jno. viii. 44; 2 Cor. xi. 3; Eph. i. 10); thereby the whole creation was disturbed in its harmony, "was made subject to vanity," in "the bondage of corruption," and suffered according to the saying: *delirant reges, plectuntur Achivi* (comp. Rom. viii. 19–22). In Christ the act of reconciliation is accomplished, and this reconciliation is to unfold itself in all directions unto the *palingenesis* (Matt. xix. 28; 2 Pet. iii. 15), to the coming (*Parusie*) of Christ (1 Cor. xv. 24, 28). The aorist infinitive denotes the historical fact; εἰς αὐτόν instead of the usual dative ἐαυτῷ marks the direction, and consequently the gradually accomplished development. We meet here the comprehensive and classical idea of reconciliation, which is considerably modified with respect to the universe, as well as to the human race and the angelic world, as is afterwards indicated. It is therefore incorrect to identify ἀποκαταλλάξαι with ἀνακεφαλαιώσασθαι, Eph. i. 10 (MELANCPHON, GROTIUS, BAHR and others), or in accordance with this view, to apply εἰς αὐτόν to Christ (LUTHER and others) and not to God, as the context requires. [E. V., "to Himself," correctly applies it.—R.] Nor is τὰ πάντα to be limited to intelligent beings, or to men only (A-LAPIDE and others) or to *universam ecclesiam* (BEZA); nor does the verb mean; "the removal of reciprocal enmity" (STOLZ, SCHLEIERMACHER and others). [ELLICOTT, while objecting to any dilution of "reconcile," or limitation of τὰ πάντα, cautions against the irreverence of far-reaching speculations on the reconciliation of the finite and infinite. "It does say that the eternal and incarnate Son is the '*causa medians*' by which the absolute totality of created things shall be restored into its primal harmony with its Creator—more than this it does not say, and where God is silent it is not for man to speak." EADIE: "The one Reconciler is the head of these vast dominions, and in Him meet and merge the discordant elements which sin had introduced. The humanity of Jesus bringing all creatures around it, unites them to God in a bond which never before existed—a bond which has its origin in the mystery of redemption. Thus all things in heaven and earth feel the effect of man's renovation." The view of Braune, that this will find its full development at the coming of Christ, is not in opposition to the above view. See EADIE and ALFORD, also DE WETTE.—R.]

Having made peace through the blood of his cross.—*Εἰρηνοποιήσας* naturally

and grammatically agrees with the latent subject of εὐδόκησεν, God. The verb, only here, like the substantive εἰρηνοποιός (Matt. v. 9) is clear in its meaning. The aorist participle indicates the modality of "reconcile," as Eph. i. 19. Both acts are contemporaneous, conceived of as one, this does not ante-date the other [as E. V. implies—R.]. "Through the blood" marks the act as one of royal judgment and priestly sacrifice (Rom. iii. 25: Heb. iv. 14, 18, 20; 1 Pet. i. 19); while "of His cross" marks the shedding of blood as a consequence of the punishment to which He devoted Himself, in humblest obedience (Phil. ii. 18), in innocence for our sake, in holiness to make us holy. Both denote the definite, historical act, over against all spiritualistic conceptions, as well as Christ's suffering and death over against our moral or ascetic works. In order to preclude any materialistic or magical views of the blood of Christ, Paul reaffirms; **by him**, thus making prominent the Person of Him, who had shed His blood, and thereby made peace with God. ["I say" added in E. V. conveys the meaning.—R.]—Besides this repetition, designed to guard against false views, there is added, in explanation of the object, which has been and shall be reconciled, made partaker of the peace: **Whether there be things on earth, or things in heaven** (comp. ver. 16).—Here "earth" stands first, because he has been just speaking of the act on earth, by which the reconciliation begins. It is not easy to determine how the reconciliation of angels may be conceived of, since it cannot be applied to wicked ones, who remain unreconciled and are condemned, and the good need no reconciliation, only sustaining power. This difficulty leads us to refrain from any explanation, which would be at best a mere surmise. [See above on τὰ πάντα, which is specified here. ELLICOTT remarks: "How the reconciliation of Christ affects the spiritual world—whether by the annihilation of 'posse peccare,' or by the infusion of a more perfect knowledge, or (less probably) some restorative application to the fallen spiritual world—we know not, and we dare not speculate." WORDSWORTH specifies a fourfold reconciliation, 1. Between God and man. 2. Between angels and man. 3. Between Jew and Gentile. 4. Between man and the inferior creatures. Under the last particular he refers to the attempt of false teachers to mar this work of universal reconciliation, by forbidding the free use of the creatures, chap. ii. 20, 21. This is open to the objection stated below.—R.] The disjunctive force of *ἢτε* forbids the idea of reconciliation of the two parts with each other (ERASMUS), nor do "things on earth," "things in heaven," favor the view, that Jews and Gentiles had become hostile to each other on account of heavenly and earthly things, matters of Divine worship and principles related thereto, but should now be reconciled (SCHLEIERMACHER). Nor does this refer to the reconciliation of the Jews and Gentiles to each other and with the world of spirits, nor to the final conversion and blessedness of the demons (ORIGEN), nor to a tendency at least thereto (OLSHAUSEN).

Application. Vers. 21-23.

Ver. 21. **And you.**—Καὶ ὑμεῖς, as Eph. ii. 1,

to begin a new sentence. There is an anacoluthon in the construction, since the reading is ἀποκατηλλάγητε, not ἀποκαταλλάξαι. See critical note¹⁴. [The additional note gives the authorities for the reading Braune rejects. So great is the preponderance in its favor, that the translator feels bound to differ from the author here. The anacoluthon is not so strong with this reading; ὑμῶς is the object of the verb, though νυνὶ δὲ intervenes.—R.] There is no reason for joining "and you," with its immediate attributive, to the preceding sentence (LACHMANN and others). [The better punctuation is that of E. V. and most modern editors, beginning a new sentence or paragraph here.—R.] Καὶ is not merely a copulative particle (and); but is = "even," "precisely," as the following characteristic requires: **that were sometime alienated and enemies**, ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθρούς.—With ποτὲ he refers to their past condition, and with emphasis, as its position indicates, in praise and thanksgiving, the participle is imperfect. On "alienated," see Eph. ii. 12. Neither "from the commonwealth of Israel," from that passage, nor "from the life of God," from Eph. iv. 18, is to be supplied (BAEHR); the context clearly suggests "from God." But more than alienation is mentioned, they had passed into enmity of which the former is the germ; ἐχθροίς is therefore active, enemy against God (Rom. viii. 7). It is incorrect to consider it as passive, *inimicus deo* (Rom. v. 10, STEIGER), since it is enmity, not on the part of God, but of men, which is extirpated, out of which they are delivered in the reconciliation.—**As to your understanding in wicked works**, τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς.—Their enmity is thus described. The article refers to a known previous disposition and mode of conduct. The simple dative is one of reference; "in" marks the sphere in which the alienation and enmity manifested itself. Both belong to "alienated" as well as "enemies." On *διάνοια*, see Eph. ii. 3; iv. 18; 1 Jno. v. 20. [ELLICOTT: "the higher intellectual nature especially as shown in its practical relations." "Understanding." "mind" (as distinguished from heart in E. V.) is the correct rendering, though Braune, referring it to the state rather than to the faculty itself, has *Gesinnung*, disposition.—R.] This manifests itself actively; in it the "wicked works" have their ground and soil. [The form τ. ἐργ. τοῖς πον. emphasizes the character of the works.—R.] The phrase includes all works which are done contrary to God's command, or if formally in accordance with the law, yet from carnal appetites and propensities. It is incorrect to govern τῇ διανοίᾳ by ἐχθροίς (ERASMUS: "enemies to reason") or to consider it as the ground: through their disposition (MEYER), through their reason (LUTHER), since the cause of the enmity cannot be found in this organ or in this disposition, which is a product as respects the enmity. Nor does ἐν ἔργοις depend on διάνοια (BEZA, BAEHR).—**Yet now hath he reconciled**, νυνὶ δὲ ἀποκατάλλαξεν.—[Braune, reading ἀποκατηλλάγητε renders: "now you are reconciled."—R.] Νυνὶ marks the present which begins with the reconciliation, when the readers have become par-

takers of it; *δέ* marks the resumption of the thought uninterrupted by the parenthesis [describing their previous condition—R.], like the Latin *inquam*. "Reconciled" is an act through Christ, (ver. 20) not of Christ (Greek fathers, CALVIN, CALOV., others). Compare 2 Cor. v. 19. [The subject throughout is God.—R.]

Ver. 22. "In the body of his flesh through death.—This sets forth in twofold manner the way or the means of reconciliation. *First*: "In the body of his flesh." This describes the earthly, sensible, historical appearance of Christ. Sirach xvi. 23: *ἀνθρώπος πόρνος ἐν σάρματι τῆς σαρκὸς αὐτοῦ*, where *σαρκὸς* refers to the sensual lusting. Here the reference is to the Redeemer and Reconciler, who had taken upon Him our flesh and blood and appeared in the life and history of our race; *ἐν* is to be taken locally. [ALFORD: "The situation or element of the reconciliation." ELLICOTT: "the *substratum* of the action is pointed to by *ἐν*."—R.] It is entirely foreign to the context to suppose "of his flesh" is in contrast with the body "of the church," as ver. 20 (BENGEL). The antithesis is less doctetic false teachers according to ii. 23 (STEIGER), or the glorified body of the Risen One, 1 Cor. xv. 44 (SCHENKEL), or exaggerated doctrine of angels (MEYER) than this, that the work of Redemption was far too easily separated from the person of Christ and His historical, human nature in the form of a servant. The expression is evidently anti-spiritualistic. *Secondly*: "through death," [the means, instrumental cause.—R.] renders prominent the exit from this natural life, in short, the suffering and death referred to in ver. 20; the entrance into this life through birth must have corresponded with such an exit. Hence it is not strange that Paul speaks often of the latter, but never of the former *ex professo*.

To present you holy and unblameable and unprovable in his sight.—The end to be attained. "To present you" depends on the verb "reconciled." What has occurred to the Christian in this reconciliation is something to be preserved, unfolded, perfected. The God who effects reconciliation, effects more, as Eph. v. 27. The subject is not the subject of the passive *ἀποκατάλλῃ*, but of the active [*i. e.*, of the verb *ἀποκατάλλαι*, as most read—R.]; the accusative *ὑμᾶς* is the object not the subject of the infinitive (MEYER, SCHENKEL). Certainly the immediate result of the reconciliation, the righteousness imputed for the sake of Christ, is not meant (HUTNER and others). The three adjectives *ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους* mark the continued effect of the reconciliation, *viz.*, moral purity in three directions. As "holy," *ἅγιοι*, they are consecrated to God, live to God, die to the world, have conducted and shown themselves as such; as "unblameable," *ἀμωμοί*, they are free from the faults and stains of sin; as unprovable, *ἀνεκλήτοι*, they are not accused by their neighbors. BENGEL is not incorrect in his: *erga deum, respectu vestri, respectu proximi*. [ALFORD and ELLICOTT follow MEYER in referring the first to the positive, the latter two to the negative side of holiness. DAVENANT deems it the aggregation of three similar ideas. On the whole BRAUNE's view, which is that of EADIE, is much preferable.—R.] "In his sight," *κατενώπιον αὐτοῦ*,

refers undoubtedly to the Judgment, hence according to the context we may apply it to Christ. Comp. 2 Cor. v. 10. [ALFORD seems most correct; referring it to the day of Christ's appearing; but before His *i. e.*, God's presence. ELLICOTT doubts the former reference, but renders: "before Him, God not Christ." The passage undoubtedly refers to *justitia inhærens*, as the necessary result of the reconciliation which gave to the believer *justitia imputata*. So CALVIN, but, as HOOKER judiciously remarks, "whenever we have any of these (actual, inherent or imputed holiness) we have all—they go together."—R.]

Ver. 23. If at least ye continue in the faith.—God's act for and upon them is not carried out to a blessed consummation without subjective advance and personal activity. *Eiye* marks a condition, about which there is no doubt. [ALFORD: "assuming that."—R.] It is the mildest, most delicate method of calling attention to the necessity of faith (BLEEK), and seems to belong to "present," rather than to depend on the finite verb, ver. 21 (BENGEL). See on Eph. iii. 2; iv. 21. *Ἐπιμένετε τῇ πίστει* is construed, as Rom. vi. 1; xi. 22, 23; 1 Tim. iv. 16. [Stronger than *μένετε*, implying with the dative, *rest* at a place, perseverance to and rest in the end, "persist" (ALFORD, ELLICOTT).—R.] The article marks the faith as definite; an indefinite one, after their own pleasure, does not suffice.—Grounded and settled and not moved away from the hope of the gospel.—["Grounded and settled and not being moved away" is the literal construction. The E. V. seems to make "moved away" co-ordinate with "continue."—R.] The modality of the persistence is thus denoted: 1. *Τεθεμελιωμένοι* (see on Eph. iii. 18), whose antithesis is *χωρὶς θεμελίου* (Luke vi. 49: "without a foundation"), refers to an objectively given foundation, placed upon which they still stand. This is a reference to Christ, to God's grace in Him, not to the hope (MEYER). 2. *Ἐδρᾶτοι* *dicunt* *internum robur, quod fideles ipsi habent; quemadmodum ædificum primo quidem fundamento recte solideque inniti, deinde vero sua etiam mole probe coherere et firmiter consistere debet* (BENGEL), 1 Cor. xv. 58. [These two denote the positive side of the modality of their persistence; then the negative follows.—R.] 3. *Μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος εὐαγγελίου* marks, through the present participle passive, what is very possible, likely to enter every moment from without and within; circumstances, purposes and suggestions, as well as lusts and selfish thought and desire can easily move, so that they are moved away from the hope of the gospel, held up before them as an aim (not a point of support—SCHENKEL), and both sure and glorious as belonging to the gospel (see on Eph. i. 18). [ALFORD makes the hope subjective, but grounded on the objective, and the genitive possessive. ELLICOTT says: "the hope arising from, evoked by the Gospel."—sub-jjective, therefore: "τοῦ εὐαγγ. is the genitive of the origin or the originating agent"—which is preferable. EADIE thus discriminates between the three expressions: "the first epithet alludes to the cause, the second to its effect, the third depicts a general result,—as the use of *μή* seems to indicate." *Μή* is usual and proper, however,

in such a sentence as this—see WINER's *Gram.* p. 443.—R.] *Merá* refers to the inward change in being moved, *ἀπό* to removal from the given object, thereby effected.—**Which ye have heard**, denotes a fact which takes away all excuse, they know it, it has been told them. [ELLCOTT objects to “have” in the E. V. without reason, as the inexcusableness rests upon the fact that it has already been heard, thus best expressed.—R.]—It has been made efficient for them, and not for them alone: **And which was preached to every creature which is under heaven**, in the whole world. The command of Christ, Mark xvi. 15: “preach the gospel to every creature” has begun to be carried out. “Preached to every creature” is not hyperbolical (MEYER), nor is *κρίσις* to be limited to the Gentiles. [ALFORD incorrectly renders: “in the whole creation.” EADIE and ELLICOTT call this hyperbole, though agreeing with Braune's next remark.—R.] The Apostle prophetically sees as accomplished what has as yet only begun, and marks the universality of Christianity. *Sane undique vulgatum evangelium Christi, ne quid cogitant Colossenses de mutanda fide, quæ jam ab omnibus esset recepta* (ERASMUS). [On the phrase, “which is under heaven,” ELLICOTT remarks, that it characterizes the *κρίσις* as *ἐπίγειος*, including, however, thereby, all mankind.—R.]

Whereof I Paul am made a minister.—See on Eph. iii. 1. [MEYER makes here “three considerations” enforcing their “not being moved away”—It would be, 1) inexcusable for themselves, because they had heard the gospel; 2) inconsistent with the universality of the gospel “preached to every creature;” 3) contrary to the personal relation of the Apostle to the gospel, “whereof I Paul,” etc.—R.]

DOCTRINAL AND ETHICAL.

1. *Christian knowledge.* The progress of Paul's thanksgiving for the faith and love of the Church to supplication for their advance in true knowledge derives its motive from the end in view, viz., Christian walk. Herein is implied: *First:* the basis of Christian knowledge is the Christian morality of the perceiving subject, in its fundamental traits and principles, in faith and love. Here it begins, and hence advance is made to and in the former. The subject of knowledge must also be correctly situated on account of the object of knowledge, and the organ of knowledge in the knowing subject must, at the same time, be first acted upon, that it may enjoy healthy activity and the reward of sound knowledge. Yet is faith itself an immediate knowing, and love, a desire which directly grasps the objects of faith, so that what makes an impression in faith, can be intelligently conceived. *Second:* the object of Christian knowledge is the will of God, in the unity of that will in creation, law and redemption, hence in the visible and invisible, in the temporal and eternal, in the moral and intelligent world, both what was designed in creation and redemption, and what was commanded in word as precept. *Third:* the effect of Christian knowledge is essentially a re-action upon the Christian walk, and thus they reciprocally further each other. *Fourth:* the way to Christian

knowledge is essentially a life of practical morality. *Fifth:* its course is like that of the Christian life, a gradual advance, moving and developing itself in various experiences, temptations and circumstances.

2. *The Christian walk* has its ground in the fact of redemption, which has been decreed and ordained by God the Father, mediated and accomplished through the Son; its *beginning*, in the appropriation of this fact of objective redemption and subjective acceptance; its *standard*, in the example of our Lord Jesus Christ; its *motive*, in pleasing this Lord; its *activity*, in good works, according to the various relations of life in which we are placed; its *modality* in this, that what is done, is done from inward constraint and not from calculation; its *development*, in this, that it perceives more clearly each moment the will of God, grasps it more securely, retains it more firmly, proves it more widely; its *genuineness*, in the joy with which it bears and forbears, and controls itself with ever increasing strength; its *tone*, in gratitude for what God had done to and in and for One, and its *aim* in the eternal heritage in heaven, of which an earnest is given within us.

3. *The Apostle's conception of God.* God, who is the beginning and end for the Christian, is conceived of, not as absolute substance, but as an absolute Person, in substance a Spirit, in character Love; here especially in the latter aspect. He has His will, and His *εὐδοκίαν* (ver. 19) wills itself as the good, wills it with energy and almightiness, and accomplishes His will in general and particular alike. In this recession (*Zurücktreten*) of the absolute substance behind the freedom of the absolute Subject, the right of Pantheism and Emanatism is taken away, in the recession (*Forttreten*) of His almighty and saving Love, that of Deism and Naturalism. The personality of the Living One, and the Life of the Absolute Person are the cardinal points of the Christian's belief in God. Against Indifference “the whole fulness” of God (ver. 19) speaks. By this is meant the fulness of Love and Holiness, of Wisdom and Power, of Grace and Majesty and Blessedness, which bursts forth in the works of Creation, Redemption, Sanctification and Glorification, but which neither is nor can be exhausted in the world; although immanent in the world, He far transcends it. Only in the Son of His Love is “the whole fulness” to be seen and found. Hence there is a reference to a Triune relation, since such fulness of God, the Living One, did not first come in flow with the creation, but moved already in Him, who is before and above all creatures.—The self-existence of God the Father, who is *ἀρχὴ πάντων τῶν ὄντων*, is indicated; on Him the Son Himself depends and His activity in the works of Creation and Redemption.

4. *The Person of Christ* is more accurately described in a threefold relation:

a) *His relation to God* is set forth in the phrases: *ὁ υἱὸς τῆς ἀγάπης αὐτοῦ*, “the Son of His Love,” (ver. 13); *εἰκὼν τοῦ θεοῦ ἀόρατον*, “the image of the invisible God,” (ver. 15). The first expression marks Him as the object of the Father's love, which has in Him, nothing that can grieve it, holy as it is, or that it must first subdue; thus His Holiness, Sinlessness are im-

plied, on account of which it is He, in whom the forgiveness of sin is obtained. The other phrase leads into the substance of the glory of God, manifesting itself first and most of all in Him, and denotes also His Divine Personality; He is indeed the Image of a Personality, so that he must both have existence and be a Person, especially as "all the fulness" of God is said to dwell in the Son of Man. It may be conceded to HOFMANN (*Schriftbeweis*, I. 153-158), BEISCHLAG (*Christologie des N. T.*, 228-233), SCHENKEL and others, that the historical Christ must be made the subject for the most part (ver. 13). [See EXEG. NOTES on ver. 15.—R.] But what gives to this One His position in history and His Dignity, lies above this history in his super-terrestrial position and intrinsically Divine Dignity. Indeed the historical events pre-suppose the relation of the Son to the Father, His Divinity, and do not first constitute Him the Son, or God the Father, or Him a Person, who did not exist before, or was not yet a Person nor the Son of God.

b) *His relation to the world* is described by πρωτότοκος πάσης κτίσεως, "first-born of every creature" (ver. 15), and further explained by the confirmatory clause (ver. 16), "in him were all things created"—"by him and to him" (ἐκτισται), and sharply defined in ver. 17: "He is before all things and in him all things subsist." In the given connexion there is *first*, a temporal definition (πρὸ πάντων), so that here His pre-existence is decidedly and expressly asserted, in agreement with Jno. xvii. 5: "πρὸ τοῦ τὸν κόσμον εἶναι, "before the world was;" i. 1: ἐν ἀρχῇ, "in the beginning;" Eph. i. 4: "before the foundation of the world." *Second*: Prominence is given to the Personality, denoted both by πρωτότοκος and the creation of God "in," "by" and "to Him," as in Jno. i. 1: πρὸς τὸν θεόν; viii. 58: ἐγὼ εἰμί. So that the Apostle here treats of a pre-existent Person, not merely of a pre-existent principle, or of a historical Person, as though the pre-existent principle first became personal in Jesus at the Incarnation, or the personality had previously been only ideal. Compare THOMASIVS, *Christi Person und Werk*, pp. 60-66. *Thirdly*: His Creatorship excludes any creatureship in Him, and the identity of the Creator and Redeemer is so affirmed, that He who became man is placed more under the idea "God" than the idea "man." On this account Theodoret aptly says, "not as having creation for a sister, but as begotten before all creation." *Fourthly*: Our text defines Him, not as Him, ὅς ὃν all things were created, and yet as active in the creation: δι' αὐτοῦ; He is not simply an archetype of the creation for the Creator. *Fifthly*: He is emphatically indicated as the foundation and centre of the world and its history, its stability, and development. [CHRYSOSTOM interprets this passage and Eph. ii. 22: "as teaching that Christ is the Living Centre, to which all things in creation converge, the Divine Keystone in the arch of the Universe, on which the whole fabric leans; but he warns his readers against supposing that Christ Himself is consubstantial with the creatures whom He made and upholds" (WORDSWORTH).—R.]

c) *His relation to the Church* is described by

"Head of the body, the Church;" "beginning;" "first-born from the dead." On the first expression, see on Eph. i. 22. It is the organizing power, dwelling in Him, through which the Church has come into being. The other expression refers to the victory over death, as the fact upon which the secure status of the Church rests; as indeed Paul appears especially as a witness of the resurrection, wherever as Apostle he founds churches. All views which will not recognize and appreciate the Person of Christ as the centre of His work and His Church, as Divine in origin and nature, as eternal, pre-terrestrial and super-terrestrial, efficient both in Creation and Redemption, degenerate into a false speculation against which this Epistle to the Colossians contends. The question is not raised here, not even a hint given, how we are to conceive of Divinity and humanity united in One; nothing is said upon this point; hence Nestorian error does not lie so near, as SCHENKEL thinks, but rather Arian or Sabellian or Gnostic or another spiritual error, which volatilizes the eternal reality of the Person of Christ, or a dualistic one, which overshadows and crowds out the act of the Redeeming Subject by asceticism or legality, the so-called virtue of the subject to be redeemed.

5. *The Work of Christ*, with respect to God, from whom the world has apostatized through sin, is described as an ἀποκαταλλάξαι τὰ πάντα, "reconciling all things;" with respect to the state into which the world has fallen through sin, as ἡ ἀπολύτρωσις, "the redemption," and as to its beginning and principle, as ἡ ἁέσις τῶν ἁμαρτιῶν, "the forgiveness of sins." First of all, the ultimate cause of Reconciliation and Redemption is God the Father (ver. 13: ὁς ἐρρίσαστο, ver. 19: εὐδόκησεν—ἀποκαταλλάξαι), as in creation. The Mediation of these belongs, as in the creation, to the Son of God, as Theanthropos in His historical Personality (ver. 20: by Him—and that "through the blood of His Cross," ver. 22: "in the body of His flesh through death"); His Person has central importance, His suffering and death is the climax. He entered into the fellowship of humanity, which is the object of Divine wrath, endured in this fellowship the wrath of God resting upon it, gave Himself as a Sacrifice, holy and innocent, proved in His self-denying obedience, in His office as Saviour, that just as His Son in whom He was well pleased became man, so it was the man in whom He was well pleased,—so that the Father for the sake of this One could turn His complacency upon the whole race which through Him dies to sin, and turns to God in grateful love.

The work of Redemption, as to its Object, relates to the totality of the creatures, although it begins in the human race; as to its Purpose, it tends to a restitution of the creation, or to a bringing back of the creation to the path which it has forsaken, toward its proper consummation. The former marks the extent of the corruption of sin. Man is a prey to the "power of darkness," which forms the antithesis to the kingdom of Love, so that darkness, which is opposed to Love, is to be conceived of, rather, as moral, than intellectual. Will, as well as knowledge, religiousness and morality, social and political

relations, are effected and corrupted, and this can not only be affirmed of heathen (ver. 21: *ἡνῶς*), but is applicable to Jews (ver. 13: *ἡνῶς*). In the presence of this Redemption in Christ the advantages of Israel over the Gentiles disappear. The purpose of Redemption is directed, chiefly, to the internal sanctification of men, to the forgiveness of sin, extirpation of it and its consequences, to justification before God in the judgment within the conscience, and in the future at the last day (ver. 21). But it extends in ever wider circles, in order to permeate the whole creation, and bring all creatures and all relations to happiness and blessedness with Him into eternity. [To avoid any misconception, see EXEG. NOTES on ver. 20.—R.] Hence no dualistic view finds any justification here, in fact, dualism is anti-christian. The overcoming of the antagonisms, which are easily recognized, is thus set forth as a possibility and an indispensable task, and this is accomplished by ethical means, from the reconciliation of the world to the transformation of the world. [HENRY: Christ is the Mediator of reconciliation, who promises peace, as well as pardon, and brings into a state of friendship and favor at present, and will bring all holy creatures, angels as well as men, into one glorious and blessed society at last.—R.]

6. *The Church* in which the Redemption, objective in Christ, and accomplished by Him, is, and will be subjectively appropriated, is presented in our text in a two-fold aspect:

a) as respects its *region*—the militant and triumphant church, referred to in the expression, (ver. 18); ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν;

b) as respects its *inner life*: *cælus vocatorum et fidelium*, referred to in the expression (ver. 12): ἅγιοι ἐν φωτί, "saints in light." The *organism* of the church is indicated by the expression (ver. 18): "Head of the body, the church." Its *extent* is denoted by the former reference, its *vitality* by the latter, and its mission is to further, subjectively, the purpose of the work of Christ. It is by no means indifferent *how* one stands in the church and holds to her; but it is just as little without important influence, *whether* or *that* one belongs to her, as it is indifferent in what nation or family one is incorporated.

7. The *morality* of the individual within the church of Christ is defined as objectively caused (ἅγιος, "holy"), subjectively internal (ἁμωμος, "unblamable"), and constantly referred to God (ἀνευκλήτως κατενώπιον αὐτοῦ, "unreprovable in his sight"); and on that account conditioned by *faith*, which must prove itself in a two-fold manner, in its life and its substance, as right and correct, as genuine and true, as *fides qua* and as *fides quæ creditur*; it is indeed the *word of God* become alive in the Christian. This, at the same time, explains, why and that faith must be stable and independent of time and human opinions; it depends upon permanence.

8. *The Word of God*, which should be heard and proclaimed, requires living persons who have been filled and moved by it, whom it has first served, to serve it in turn. Here we find a direction for the establishment of public worship, in which the exposition and proclamation of the Word should not be wanting, as well as for the labors of Bible Societies, that should circulate

God's Word, not merely in black and white, as copies from the press, like booksellers, and book binders, but in accordance with the organism and mission of the Church, in connexion with the efforts of Home and Foreign Missions.

HOMILETICAL AND PRACTICAL.

There is an order in prayer. Luther sets it forth in his explanation of the second Commandment [Luther's small catechism, the 2nd answer—on our Third Commandment.—R.]: "In all necessities call, pray, praise and give thanks." The call for help, the cry of distress, the entreaty, which necessity presses out, is the easiest, briefest, first, the prayer of an elementary pupil; the petition in perplexity for a *need* is an affair of the apprentice, who has learned first to pray for himself, and when further advanced, to offer supplications of unselfish love for others. The journeyman knows how to *give thanks* for gifts received, but the master *praises the giver*, not forgetting Him in His bounty. Whoever can and does do this, will not slight the easier part. Paul always goes from praise to thanksgiving, and from thanksgiving to supplication. He begins with the former, nor does he neglect the latter. Do you also? [The Apostle's order is that of mature Christian experience. But the other is that of the learner. It is also that of the Psalms. They usually begin with petition and end with praise. They were written in the times of preparation for Christ. How often Christians revert to David's method. The Old Testament still leads us to the New.—we pray first like the Psalmist, then like the Apostle.—R.]

Theory succeeds practice, as Philosophy follows Poetry. To live the truth is more than to know the truth. To perceive the truth is rather a matter of the sanctified will, than of the well-stored memory or the isolated intellect—Being filled with the knowledge of the truth, is to know both what is nearest and what is most remote. Reason is both a telescope, to look into distant eternal things, and a microscope to inspect and understand the things at hand, in house and heart, in life and business, but to adjust the glasses aright is not hers, it belongs to the will, it is not an intellectual, but a moral act. Christian living is not the product, but the producer of Christian thinking—The more you do, the more you become.—Only when bearing fruit, does the Christian grow.—Self-redemption is a falsity, and forgiveness of sins, without Christ, a lie. The folly of the sixteenth century, when people bought absolution with money, is laughed at, but why should we not also ridicule the blindness of the nineteenth century, when people forgive their own guilt and sin, and fancy they get absolution at a still cheaper rate. Those who credit Christ, no longer have a creditor in God; in this privilege unbelief has no share.—The Christian cannot divide or divorce God and Christ, God and the world, Creation and Redemption, Christ's Person and Work, this world and the next, faith and love, faith and God's word, faith and forgiveness, faith and bliss, religion and morality, church and Christianity, sin and corruption, grace and salvation, salvation and sanctification, though it is he who accurately

distinguishes them.—The truth in Christ is the greatest paradox of life; the cross is a throne, death is life, weakness is strength, defeat is victory, gain is loss.—Christ, who satisfies all the needs of the human heart, begins with pardon, with grace that ends in blessedness with God. He blesses man in himself and goes on until He completes the whole creation—to the choirs of angels.—The Bible is the jewel of all the literature of the world; in the ring of the Bible the gospel is the diamond.—The news and knowledge of the Holy Scriptures come to us in personalities, and in him who understands them they become again personal.

STARKE:—You flatter yourself that you are a good Christian because you do nothing wicked! Is a tree good then, that does not bear thorns and thistles? If you are not diligent in good works, your Christianity is nothing, your imagination is vain, your hope is lost. We must grow in knowledge, grow in the power of God, grow in spiritual walk and in holiness. If a new-born child does not grow perceptibly, it is a bad sign. So it is with a Christian also.—To be patient in so many sufferings of this present time, and long-suffering amid so many adversities are excellent gifts of God. But those are far advanced, who endure evil not only with patience, but with joy also.—Eternal life is an inheritance, hence it can be trifled away with sin, but not earned with good works. For a little child, though it have done nothing as yet, comes to its inheritance as well as the larger ones, who have done much.—Sad condition of men through the fall of Adam! once monarchs over all creatures, they must now be subject to the devil and his empire.—[Believers also are first born, and enjoy the liberty of the First Born.—The dignity of believers surpasses that of angels, for they are united with the Son of God, who is higher than all angels.—R.]

RIEGER:—Darkness, ignorance, doubt, inability man traces to himself; vexation and impatience break out of this darkness. But the gospel first makes known that behind this there is concealed a rule and power of darkness, out of which a deliverance is required, deliverance accomplished by means of right and justice moreover.—It was not done by the Father's sending the Son into the world, as a great witness of His love, to tell much of His name, and thus lead us away from our hostile disposition toward God, or direct us to confidence in Him: but God laid our sins and those of the whole world on this our Mediator, accepted His obedience, His sufferings, His sacrifice and the shedding of His blood as a ransom-price for us.—There is no doubt the corruption in heathenism was greater than now, although we, who spring from Christian, perhaps specially sainted parents, are still wicked and born sinners; yet much is ameliorated in our hereditary disease, and the favorable opportunity for us to find God as Love, is much facilitated. But this must be regarded rather as an advantage of our age, and not one of our persons. Through neglect of this grace of our age, we may become again as bad and worse than a heathen.—[The praise of the blood of Christ reaches to our being presented holy and unprovable before God.—R.]

HEUBNER:—The heart of a Christian is a large heart. Paul had already entered into intimate fellowship with this Church although he had never seen it. What attracts the heart of one Christian to another? How easily true Christians at once understand each other!—The more fruitful our walk, the more does our knowledge of God grow. True knowledge can come only out of and with action. It is not only the knowledge that increases, but the power is enlarged, the capacity of enduring, holding out in conflict, as well as of cherishing kindly sentiments toward enemies—and of doing both with joy. We must live ourselves into Christianity.—Those who do not desire to become holy or to be "made meet," may be external adherents, but are not citizens of the kingdom of heaven.—Christ is *before* all with respect to time; He does not belong to the series of beings created in time. This "*before*" of priority naturally includes the "*before*" of *preëminence*.—Justification precedes, sanctification follows: the heart must first be stilled, then it can collect itself and prepare for sanctification. The latter is the end of the reconciliation. Why then will we ever invert this order? Because we would ascribe pardon to our merit, and not to the merit of Christ.

SCHLEIERMACHER:—A mind, that would fully apprehend the truth of the gospel, will soon mark a voice in itself, when something important and essential is omitted, while on the other hand, good sense will soon warn us, if we allow ourselves to be misled, so as to insert in the Scripture, through artifice, something which is not there.—Only when *He* has become to us the knowledge of the Divine will, is there a walk worthy of Him.—Expanded knowledge is itself a consequence of fruitfulness in good works.—The more plain the will of God becomes to us, the more we see what God has laid upon us to do; so much the more do we encounter opposition, the more difficult it becomes to instil the same view into others, and the more does this spiritual conduct of life enter into spheres which appear foreign to it.—Oh that we so investigated the Scriptures, that it tended to edification!—Paul makes sanctification dependent upon "*being grounded*" in faith, and upon not being "*moved away*" from the hope of the gospel, which is no other than that of the consummation of the kingdom of God in Christ.

PASSAVANT:—At the time of the council of Constance, three cardinals in their ride met a poor shepherd weeping on the beach. They asked him why he wept so. "*Out of gratitude,*" he answered, pointing to a worm, "*that God has made me a man and not a poor worm like that.*" What would have been the gratitude of the poor shepherd, had the cardinals revealed to him, that God could, besides, make him meet for the inheritance of the saints in light.—Darkness is a kingdom, and this kingdom has its principalities and powers, and their artifice and malice is great; their might is great and the abyss is deep.—Many a one may appear pure and refined in conduct and culture, whose conscience sleeps, whose heart deceives itself; it is a dream of rest and peace, a false dream of life: sin can scatter over the whole life of a sinner her poppy leaves.—There exists among highly cultivated

minds, among educated people, an alienation from God, and in consequence an enmity, which seems to arise not so much from the ordinary sinful flesh, as from the temerity and pride of the thinking or subtilizing faculty in us, which indeed is also flesh. ["One can—and the inconsistency is not rare—worship Jesus Christ as God, and yet not have acknowledged Him as God formally and with the understanding; the heart makes Him God, the understanding makes Him man, still with most men the heart cannot cure the mind of its error, but is rather led astray itself." Quotation in Passavant.—R.] "To extend the law of Christ," says Theodorus, "they did not use carnal weapons. The power of convincing speech alone attested the power of these divine precepts. Every where exposed to the greatest dangers, they endured in all cities, through which they passed, the most shameful and cruel mal-treatment: scourge and rack, prisons, executions and martyrdoms of all kinds were daily their lot: yet though the executioner could kill the bearers of the divine message, they could not kill the message itself. It proved still mightier after their death: the gospel survived with equal vital power the efforts and the rage of Barbarians and Romans: out of the funeral pile where they would bury the memory of those fishermen and tent makers, it went forth yet more brilliantly and gloriously."

[HEXNY:—The Apostle heard that they were good, and he prayed that they might be better.—1. That they might be knowing, intelligent Christians. 2. That their conversation might be good. 3. That they might be strengthened. Vers. 12 sq. Here is the summary of the doctrine of the gospel concerning the great work of our redemption by Christ. It comes in here not as the matter of a sermon, but as the matter of a thanksgiving.—He does not discourse of the work of redemption in the natural order of it; for then he would speak of the purchase of it first, and afterwards of the application of it. But here he inverts the order; because in our sense and feeling of it, the application goes before the purchase. We first find the benefits of redemption in our own hearts, and then are led by those streams to the original and Fountain-head.—They who are not saints on earth, will never be saints in heaven. All who are designed for heaven hereafter, are prepared for heaven now. They who have the inheritance of sons, have the education of sons, and the disposition of sons.—This meekness for heaven is the earnest of the Spirit in our hearts; which is part of payment, and assures the full payment.—The greatest enemies to God, who have stood at the greatest distance and bidden Him defiance, may be reconciled, if it is not their own fault.—There was such a value in the blood of Christ, that on account of Christ's shedding it, God was willing to deal with men upon new terms, and bring them under a covenant of grace; and for *His sake* and in consideration of His death upon the cross, to pardon and accept to favor all who comply with them.—This gospel may be preached to every creature; for it excludes none who do not exclude themselves.—Paul was a great Apostle; but he looks upon it as the highest of his

titles of honor, to be a minister of the gospel of Jesus Christ.—R.]

[BURKITT:—Ver. 10. Our fruitfulness should be an universal fruitfulness, an humble and self-denying fruitfulness, a proportionable fruitfulness, an abounding and abiding fruitfulness; this is to be fruitful in every good work.—Ver. 12. This meekness is a spiritual blessing, a transcendent favor, a discriminating favor, an everlasting favor; eternity will be too short to spend in the admiration of it; let such as are interested in it, now begin the work upon earth, of giving thanks to the Father for it.—R.]

[EADIE:—Ver. 10. Superabundance of one kind of fruit is no compensation for the absence of another. "Every good work" is inculcated. Such fruitfulness is not exhaustive. The tree grows healthfully while its fertility is so great.—Ver. 11. That peculiar position which necessitates the exercise of "patience and long suffering" should not induce despondency, as if it were inevitable fate, to be sullenly submitted to, but rather should there be joy that this Divine power is communicated, and that the mind is upborne in triumph, and enabled to hope and wait in quiet expectation.—Ver. 12. None but the saints, as being "light in the Lord" can dwell in that light. They who enjoy it are made meet for social intercourse. Selfishness vanishes before universal love, the intense yearnings of a spiritual brotherhood are developed and perfected.—Ver. 13. The oneness of God has an earthly and a celestial phasis. It resembles a city divided by a river, but still under the same municipal administration and having one common franchise.—Ver. 14. Forgiveness is more closely connected with redemption than any other blessing; it comes at once from the cross to the believing soul.—Vers. 15-19. The sentences in which Paul describes the rank and prerogative of Christ are like a bursting torrent. How he exults in the precious theme, and how his soul swells into impassioned panegyric!—Had the Divine Being remained alone, His glory would have been unseen and His praises unsung. Christ fitted up these "all things" "for Himself," in order that He might exhibit His glory, while He diffused happiness through creatures of innumerable worlds, and enabled them to behold His mirrored brightness and to reflect it.—At every point of His existence, it may be said of Him, "He is." What faith in power and extent should not be reposed in such a Saviour-God!—In all things He has the pre-eminence. None like Christ is the decision of faith, none but Christ is the motto of love.—Every grace as it is needed, and when it is needed, in every variety of phasis and operation, is wrapt up in that fulness which dwells in Christ.—Ver. 20. Blood shed on earth creates feuds to be extinguished only by other blood; but the blood of Christ's violent and vicarious death brings peace, restores alliance between heaven and earth.—Ver. 21. Man does not win his way back to the Divine favor by either costly offering or profound penitence. God reunites him to Himself: has not only provided for such an alliance, but actually forms and cements it. The incarnation rightly understood, enhances the Redeemer's greatness.—Ver. 23. Thus a life

of faith is one of hope. The loss of faith is the knell of hope.—Man is not acted on mechanically by the grace of God, but his whole spiritual nature is excited to earnest prayer and anxious effort. The confidence of success inspires them.—R.]

[BARNES: Vers. 9-11. It is a good time to pray for Christians when they are already prosperous, and are distinguished for zeal and love. We have then encouragement to do it.—Vers. 12-13. No words can express appropriately the goodness of God in thus making us heirs of light.—Vers. 15-18. In the affections of our hearts let the Saviour in all things have the pre-eminence. None should be loved by us as Christ is loved.—Ver. 19. In all our wants let us go to Christ, in whom all fulness dwells.—Ver. 20. What a glorious work is that of the gospel! It reconciles and harmonizes distant worlds.—R.]

[ROBERT HALL:—Ver. 19. In Jesus Christ "all fulness" dwells, for the supply of spiritual destitution. Fulness of *knowledge*: knowledge is the great distinction of the mind, and here is all spiritual knowledge. Christ is Himself the wisdom of God; to know HIM is to attain at once the highest knowledge. Fulness of *holiness*: holiness is the proper riches and beauty of the soul; and the subjects of Christ are created anew in holiness after His image. Fulness of consolation; the greatest comforts that ever visited the troubled heart of man are those which flow from Christ as their fountain. Fulness once more, as it respects the *inheritance* in reserve; of which the saints have at certain seasons a *present* sense and foretaste, though the light of eternity is required to display its real extent, to display the accessible fulness of the *present* Saviour.—R.]

AHLFELD: He who places the full Christian grace before his soul, will strive the more earnestly to possess it. 1) Wherein does it consist? 2) How may I gain what I still lack?—CARSTEN: Peace through His blood on the cross. 1) Between God and man, 2) Heaven and earth, 3) in each human breast—or 1) The world reconciled with God, 2) Heaven opened, 3) Conscience stilled.—LÖHE: A ladder that reaches from heaven to earth. 1) God the Father has set it through the Son of His Love; 2) the highest round, at first concealed, shines in the light of sanctification; 3) the second in that of justification; 4) the third in the bloody scene of Golgotha; and our Redemption.—KÖHLER: Thanksgiving for the benefit of Redemption; 1) end; 2) mode; 3) means; 4) Person of Redemption.

ZIMMERMAN: Strife of two kingdoms for the souls of sinners; 1) God the Father devised the struggle concerning us; 2) God the Son has won the victory and kingdom for us; 3) whoever abides in Him, has escaped the enemy.*

On the epistle for the 24th Sunday after Trinity [vers. 9-14. The Prot. Episcopal Book of Common Prayer, following that of the Church of

England, uses vers. 3-12.—R.]—HEUBNER: The great change wrought in man by Christianity.

1) *Its nature*: a) new light, full of knowledge and wisdom; b) a new virtuous walk, worthy of God; c) the translation into a new kingdom; d) the eternal Redemption. 2) *The consequences*: a) what is the reason, if we have not yet experienced this change? b) what have we to do?—RAUTENBURG: The question respecting our growth in Christianity. 1) *Can we*—2) *will we grow*? 3) *Have we grown*?—Paul prays for the believers in Colosse: 1) that, 2) what, 3) where and when he prayed for them.—KAPFF: What is eternal blessedness? 1) Redemption for all evil; 2) blessed fellowship with God and all saints; 3) unspeakable joy and honor in the glory of the heavenly kingdom.—LORENZ: Darkness and light. 1) Man according to nature; 2) man according to grace.—FLOREY: Light, the believer's inheritance. 1) They *have* the light of truth; 2) they *walk* in the light of virtue; 3) they *come* into the light of blessedness.—BECK: How a share in the glorious power of God 1) makes us meet; 2) admonishes us to thanksgiving.

[BEVERIDGE: Ver. 12. The happiness of the saints in heaven. 1) What kind of persons they are, who are or shall be happy in the other world; they are saints. 2) The happiness they enjoy there; the inheritance in light. 3) They who desire to enjoy that happiness must be duly qualified for it; "made meet." 4) All who are so qualified must ascribe it wholly to God, and give Him thanks for it; "giving thanks," etc.—STEINHOFFER: The economy of the Triune God in the work of our blessedness. 1) What God has determined according to the counsel of His own good pleasure; 2) what in His Son from all eternity for our salvation; 3) what actually takes place in us to the praise and glory of His name.—The three glorious names of Jesus (Begotten before every creature, first-born from the dead, Head of the Body) should awaken us 1) to an humble joy, 2) a complete faith, 3) a tender love to Him.—LISCO: The actual union of God with the human nature in Christ the ground of the most intimate re-union of humanity with God through Christ.—SCHENKEL: A fruitful teacher's duty to pray unceasingly for his people.—The Christian should not rest until he has fully known the will of God, 1) in its highest designs and ends; 2) according to its manifold methods and means.—How Christian life and Christian thought reciprocally condition each other. 1) Without Christian thought the Christian life is not plain. 2) Without Christian life Christian thought is not correct.—The blessing of Redemption: 1) Wherein it consists (forgiveness of sins); 2) whereby it is obtained (through the blood of Christ).—Jesus Christ, the Risen One, the Head of the church: 1) Its Founder, 2) its Upholder, 3) its Ruler.—Jesus Christ, according to God's good pleasure, the Bearer of all fulness of humanity and of man. Consider then 1) His glory, 2) our poverty.—The threefold witness for the truth of the gospel: resting 1) on the antiquity, 2) the extent, 3) the power of the proclamation of the same.—R.]

* [These divisions are made to rhyme in German—a fashion in sermonizing that happily has not yet come into vogue in America: 1) *Gott der Vater hat den Kampf um uns eronnen*, 2) *Gott der Sohn hat Sieg und Reich für uns gewonnen*; 3) *wer in Ihm bleibt, der ist dem Feind entronnen*.—R.]

3. Joy of the Apostle in his suffering and labor.

(CHAPTER I. 24-29.)

24 Who [I]¹ now rejoice in my [the]² sufferings for you, and fill up that which is behind [δυστηρήματα, deficiencies] of the afflictions of Christ in my flesh for his body's
 25 sake, which is the church; Whereof I³ am made [became]⁴ a minister according to the dispensation of God which is [was] given to me for you, to fulfil the word of
 26 God; *Even* [To wit] the mystery which hath been hid from ages and from generations [the ages and from the generations],⁵ but now⁶ is made manifest to his saints:
 27 To whom God would [willed to] make known what *is* the riches of the glory of this mystery among the Gentiles; which⁷ is Christ in [or among]⁸ you, the hope of
 28 glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus [in Christ].⁹
 29 Whereunto I also labor, striving according to his working, which worketh in me mightily.

¹ Ver. 24.—Before *νῦν* some MSS. read *δε*, which is wanting in *Σ. A. B. C.*; more likely to have been added for closer connexion with the preceding context, than to have been omitted. [Alford suggests that it is from the preceding termination. Rejected by all modern editors, though retained in *E. V.* Instead of "Who" read "*I*," or better "Now I rejoice."—*R.*]

² Ver. 24.—[The *E. V.* follows *Rec.*, which inserts *μου* after *παθήματα*. This reading is supported by no uncial authority except *Σ*²; rejected by all modern editors, hence not noted by Braune. The *E. V.* undoubtedly gives the true sense.—*R.*]

³ Ver. 25.—*Σ.* reads *παῖς* after *εγώ*, but not *B.* and others; probably from ver. 23, *causa nexuz*.

⁴ Ver. 25.—"Became," Alford, Ellicott, Coverdale (Test.).—*R.*]

⁵ Ver. 26.—[The article of the Greek should be retained in English, to give definiteness: ages and generations "before us," Alford.—All older English versions omit it, however.—*R.*]

⁶ Ver. 26.—[*Rec.* with *A. D. K. L.*, Lachmann, Tischendorf, Ellicott, Wordsworth, read *νυνί*; *Σ. B. C. F.*, Alford, *νῦν*.—*R.*]

⁷ Ver. 27.—[*ὅς* is the reading of *Σ. C. D. K. L. Rec.*; adopted by Tischendorf, Meyer, Ellicott, Wordsworth; *ὁ* is supported by *A. B. F. G.*, Lachmann, Alford. Braune renders *welcher*, thus adopting the former reading.—*R.*]

⁸ Ver. 27.—[*ἐν ὑμῖν*, literally "in you," but here "among you" also. Braune: "*bei Euch*." See EXEG. NOTES.—*R.*]

⁹ Ver. 28.—[*ἵνα* is wanting in *Σ*¹ *A. B. C. D*¹ *F. G.*; rejected by Tischendorf and modern editors generally. *E. V.* follows *Rec.*, which inserts it. Uncial authority slight.—*R.*]

EXEGETICAL AND CRITICAL.

The joy in suffering. Ver. 24.—**Now I rejoice in my sufferings for you.**—"Now" marks the present, which is described by "in my sufferings for you;" precisely therein, surrounded, encompassed by sufferings "I rejoice." [EADIE: "'at the present time,' with the chain upon my wrist:—not, however, as if he had been sorrowful at a previous period."—*R.*] At other times he had his joy without bonds, in full freedom of activity for the gospel. The object of joy is not denoted by *ἐν*, but by *ἐν* with the dative, *Matth. xviii. 13*; *Luke i. 14*; *Acts xv. 21*; *1 Cor. xiii. 6*; *xvi. 17*, or by *διά*, *Jno. xi. 15*; *1 Thess. iii. 9*. Only in *Luke x. 20*; *Phil. i. 18* is the object introduced by *ἐν τοῖς*. The object of his joy is that his sufferings had good fruit among the Gentiles. *Comp. Phil. i. 12-20*. It was in Rome that he had learned this; hence "now." The bitterness of sorrow cannot disturb his joy at the sweetness of the fruit. See *Eph. iii. 1*. Hence it is incorrect to consider *νῦν* a particle of transition (*BAHR*), or of consecution, or *τὰ παθήματα* as the object of the joy (*GROTIUS*, *HUTNER*

and others). Nor is *ὕνεκ*—"instead of" (*STEIGER*), or "on account of" (*uegen*, *STOLZ*), or to be joined with *χαίρω*. The reference is neither to the occasion of the sufferings of the Apostle to the Gentiles, nor to his example, but to the fact, that his sufferings are for the good of the Church, as indicated by what follows. [EADIE agrees with *STOLZ*: "on account of." He was imprisoned because of his preaching to the Gentiles. This is true, but ALFORD's view agrees better with the text, context and Braune. "The preposition cannot here imply substitution—but strictly in *commodum vestri*, that you may be confirmed in the faith by—not my example merely—the glorification of Christ in my sufferings." So *WINER: zum Vortheil, Gram. p. 358.—R.*]

And fill up that which is behind of the afflictions of Christ.—["And am filling up fully the lacking measures of the sufferings of Christ," *ELLCOTT—R.*] *Kai* leads us forward from the subjective feeling to the objective state of the case (*MEYER*), but not from the particular (*ὑμῶν*) to the whole (*LUECKE*); nor is it—*kai γάρ* (*BAHR*), nor yet—*sed* (*BENGL*). By *τὰ δυστηρήματα* (*Phil. ii. 30*; *1 Thess. iii. 10*; *1 Cor. xvi. 17*; *2 Cor. viii. 13, 14*; *ix. 12*; *xi. 9*); we

are to understand arrears, which must be cancelled ["deficiencies," ALFORD—R.]; where such are found is indicated by τῶν θλίψεων τοῦ Χριστοῦ. As in 2 Cor. i. 5 ("the sufferings of Christ") the meaning here is, sufferings which Christ endured.* The Apostle, whom Christ had asked, when he persecuted the Church (Acts ix. 14), "why persecutest thou me?" and who in the Epistle to the Ephesians (i. 22; v. 33; iv. 12) calls Him the Head of the Church, and this His body, could speak thus without fear of being misunderstood. What befalls His own, the Master accepts as done to Himself (Matt. x. 40-42; xxv. 31-46). Hate and persecution He had announced to them beforehand (Jno. xv. 18-21; xvi. 1-4). What the servants suffer is aimed at the Master. He takes it to Himself. All enemies of the Church are His enemies also, who shall be put under His feet (1 Cor. xv. 25). See WINER'S *Gram.* p. 178. MELANCHTHON: *non quod ad meritum, quod plenissimum est solius Christi, sed quod ad militie societatem attinet.* Here the Apostle treats of historical matters, phenomena and facts, behind which we must ever hold fast to a real, though invisible connexion of the Head with His Church—(here just as in Phil. iii. 10; Rom. viii. 17; 2 Cor. iv. 10 sq.; 2 Tim. ii. 11; 1 Pet. iv. 13)—with respect to the historical development, the course of the Kingdom through the world. There is nothing whatever to indicate atonement with God [i. e., by means of these sufferings of Christ, the "deficiencies" of which Paul was filling up; this interpretation made this "a proof text for the doctrine of indulgences" among the medieval Romanists—it is doubtless thus understood still among them.—R.] As little as τὰ ὑστερήματα describes any lack or insufficiency of afflictions in themselves, so little stress can be laid upon the choice of the specially significant expression (θλίψεις) instead of the more general παθήματα (2 Cor. i. 5). It is incorrect to understand τοῦ Χριστοῦ as meaning: similar to the sufferings of Christ (HUTHER and others), or for the sake of Christ (BÖHMER and others), or borne auctore et auspice Christo (LÜCKE), or the Church directly. On ἀνταπαληρῶ, placed first on the main idea, BENGE makes the excellent remark: *fixa est mensura passionum, quas tota exantillare debet ecclesia; quo plus igitur Paulus exhausit, eo minus et ipsi et posthac et ceteris relinquatur; hoc fuit communio sanctorum.* While ἀνταλληροῦν occurs more frequently in the New Testament, ἀνταπαληροῦν is found here only, and is rare any

* [MEYER: "Τοῦ Χριστοῦ is a subjective genitive. Paul describes his own sufferings, according to the idea of 'the fellowship of the sufferings of Christ' (1 Pet. iv. 13; comp. Matt. xx. 22; Heb. xiii. 13), as 'the afflictions of Christ.' in case the Apostolic suffering was essentially of the same kind, which Christ had endured (the same cup, of which Christ had drunk, the same baptism, with which Christ had been baptized). The sum of these afflictions is conceived of as a definite measure, as is frequent in classical usage in similar figurative representation.—I rejoice in my sufferings, which I endure for you, and how great and glorious is that which I am engaged in accomplishing through these sufferings! the full completion of that which is lacking on my part in the fellowship of the sufferings of Christ." Very naturally his triumphant consciousness, this feeling of the greatness of the matter, led not only to the choice of the highly significant word ἀνταπαληρῶ, but to this description of the Apostle's own afflictions in the most honorable and sublime manner, as the 'afflictions of Christ,' since in their kind and character they are none other than those endured by Christ Himself.—R.]

where. The preposition ἀντί, according to the context, refers to a filling up in view of arrears, and marks the extent and weight of the Apostle's sufferings. It cannot be regarded as referring to Christ (instead of Christ, or: as He for me, so I now suffer for Him [vicissim]), or to the Church; not even to the fact that he had formerly persecuted Christ and afflicted the Church; although he now as a sufferer completed the sufferings which come on the Church, while as a persecutor he had formerly brought such upon it. TITMANN (*Syn.* I. p. 230) and WINER (*de verb. comp.* III. p. 22) explain: *alterius quod deficit loco et vice supplere*; not indicated here. [EADIE gives the clearest statement of the various interpretations, and mentions those who uphold them. His own view, which agrees in the main with that of BRAUNE, ALFORD, ELLICOTT,—and of many of the best commentators from CHRYSOSTOM to our day, will appear from the following extracts: "The personal sufferings of Christ are over, but His sufferings in His people still continue. The Apostle in suffering for the sake of the Church, felt that he was filling up the measure of those afflictions. The double compound verb denotes to fill up in relation to; to fill up with something which meets the exigence, or is equivalent to the want. The Apostle filled up the sufferings of Christ not with some foreign agony that had no relation to the defect; but the process of supplement consisted of sufferings which met the deficiency, in quality and amount.—Filled up what was yet wanting in the Saviour's sympathetic sorrows." So Augustine on Psalm lxi.—See Doctrinal notes below.—R.] A further and fuller definition of ἀνταπαληρῶ is given in the next clause: **In my flesh for his body's sake.**—[In support of the above view, WORDSWORTH aptly remarks: "Hence the Apostle says, that I may fill up what is lacking of Christ's sufferings in His Body; not in the Head."—R.] The two phrases belong together; "flesh"—"body" denote the reciprocal relation; the former describes the person of the Apostle on the side which is affected by the sorrow (Gal. iv. 4; 2 Cor. iv. 11), the latter the organism to which benefit accrues from the sorrow endured, from the bearing of the sorrow; the individual sacrifice for the whole (MEYER) is the intent of these adverbial phrases. Comp. Eph. iii. 13. STEIGER incorrectly joins these phrases with "the afflictions of Christ as one idea: the verb requires closer definition rather than this. [So ELLICOTT: ἐν τῇ σαρκί μου defines the seat, and inferentially the mode of the "filling up,"—in exquisite contrast (MEYER) with the σῶμα, which defines the object of the action.—R.]—Which is the church, is simply an explanation (see Eph. i. 22), as ὑπὲρ τοῦ σώματος ὑμῶν is an explanation of ὑπὲρ ὑμῶν.

The ministerial position of Paul. Vers. 25-27.

Ver. 25. **Whereof I became a minister,** ἧς ἔγενόμην ἐγὼ διάκονος.—See ver. 23. This vocation of suffering for the Church he must endure as its minister; as servant, not as master, as servant of the gospel and of the Church, qui evangelio servit, idem ecclesiae servit (GROTIUS). [EADIE: "of which Church;" ELLICOTT: "ἧς has a faintly explanatory force,—I fill up, etc.—the Church, being an appointed

minister thereof'—in ver. 23 the *διακονία* referred to the *εὐαγγέλιον*, here to the Church by which the *εὐαγγέλιον* is preached"—R.] As servant, which he became: according to the dispensation of God which was given to me for you.—*Katὰ τὴν οἰκονομίαν τοῦ θεοῦ* [*gemäss der Haushalterschaft* (stewardship, ALFORD) *Gottes*.—R.] defines his ministry as that of an *οἰκονομος*, God as *οἰκοδεσπότης*, His (τοῦ θεοῦ) is the *οἰκονομία* entrusted to him, he and his office belong to God. It is therefore the office, not the management, *dispensatio* (Eph. i. 10; iii. 2). [ELLICOTT: "not the disposition of God, but the spiritual function, the office of an *οἰκονομος*."]—

The word is difficult to render accurately in English. "Dispensation" can remain, not from its fitness, but in lack of a better.—R.] Hence "which was given to me." A comparison of Rom. xv. 15 ("the grace that is given to me of God") with 1 Cor. iii. 10 ("the grace of God which is given unto me") enables us to perceive that the emphasis is laid upon this, that the office, which was given to him, was of God, not that God had given it to him. The expression regards the Church [*Kirche*] as the house of God in connexion with the view that the congregation [*Gemeinde*] is the body of Christ, as in Eph. i. 22 sq. and ii. 21 sq.).—The added phrase, *εἰς ὑμᾶς* ["for you," "towards you" (ALFORD)—R.], gives the reference, the direction of the office, which God had determined, and takes the readers as denoting, concretely and immediately, the heathen world to which they belonged.

To fulfil the word of God.—This is his allotted duty. The infinitive depends on *δοθεῖσα* v. [Infinitive of design.—R.] In the object the gospel is included, and thus the idea of a message, which should be carried in all directions. Hence "fulfil" implies the figure of a measure to be filled. BENGE: *ad omnes perducere. Paulus ubique ad summa tendit.* Comp. Rom. xv. 19. There indeed the locality is given; here it is indicated also by *εἰς ὑμᾶς*, which precedes. Hence it is not—to fulfilling the promises (BEZA), that was not the affair of the Apostle, nor—to proclaim fully in extent and contents (OLSHAUSEN), nor—to preach fully (LUTHER), nor—to complete, as if finish the teaching of Epaphras (FRITZSCHE), nor—to teach as רַבִּי (FLATT, BAEHR and others), nor yet—to realize (STEIGER),—to work out (DE WETTE),—to bring to full faith (CHRYSOSTOM, who connects *εἰς ὑμᾶς* here). [ALFORD seems to incline to the view of Chrysostom, but rejects the assumed connection: "to fulfil the duty of the stewardship, in doing all that this preaching of the word requires." ELLICOTT: "to give its fullest amplitude to, to fill up the measure of its fore-ordained universality, not perhaps without some allusion to the *οἰκονομία*, which could thus be fully discharged."] So MEYER and EADIE. See HOMIL. NOTES.—R.]

VER. 26 defines more closely the word of God as to its purport.—**The mystery which hath been hid from the ages and the generations.**—See Eph. iii. 9, 4: i. 9. The synonymous phrase (*καὶ—γενεῶν*), alone is new, and unique in the New Testament (yet see Eph. iii. 5, 21; Acts xv. 21). Beside the ages of the world, the generations of men living in them are

brought into special prominence, and thus the concealment from the beginning of human history is marked. BENGE incorrectly refers *αἰῶνες* to angels, *γενεαὶ* to men. [ELLICOTT: "the mystery was the divine purpose of salvation in Christ. and more especially as the context seems to show 'de salvandis gentibus per gratiam evangelicam' (DAVENANT).—The Apostle does not say, *πρὸ τῶν αἰώνων*, from eternity. The expression is historical. The counsel was formed *πρὸ τ. αἰ.*, but concealed *ἀπο τ. αἰ.*" EADIE seems to be incorrect in limiting "mystery" here to the salvation of the Gentiles, though it has a special reference to this.—R.]

But now is made manifest to his saints.—The Greek liked the transition from a participle to a finite verb, of course with due regard to the structure of the thought, WINER's *Gram.* p. 505. [Here the transition gives prominence to the second member of the sentence, and sharpens the contrast.—R.] Eph. iii. 5 is parallel. Special emphasis rests upon *νυνὶ δέ* on account of the antithesis. In contrast with *ἐγνωρίσθη*, which refers to knowledge, and *ἀπεκαλύφθη*, which refers to special spiritual revelation, *ἐφανερώθη* is the most general and comprehensive expression, certainly not without a reference to the historical actualization, to the fact of evangelical preaching (2 Tim. i. 10). [MEYER observes that this manifestation took place in different ways, partly by revelation, partly by preaching and exposition, and partly by all combined. EADIE and ALFORD seem disposed to limit it to direct manifestation by Divine power, "at the glorification of Christ and the bestowal of the Spirit." But the whole context refers to Paul's ministry, hence the more extensive view, which includes preaching, is to be preferred.—R.] Thus "His saints" means all Christians, and must not be limited to the Apostles on account of the parallel passage (BAEHR, STRIGER, and others). Nor should "saints" be taken indefinitely (HUTNER), because the mystery of the reception of the Gentiles into the kingdom of God was not known by many Jewish Christians. The word is not *ἐγνωρίσθη*, "known;" these were only a minority at best, and their misconception was rather respecting the mode, the immediacy of the entrance of the Gentiles. [DAVENANT applies it to the *elect*, which though true enough, is not pertinent here, see below.—R.]

VER. 27. **To whom God willed to make known,** *οἷς ἡθέλησεν ὁ θεὸς γνωρίσαι*.—This relative clause marks the design of God. *ἡθέλησεν** is not to be limited to free grace, as the Greeks and Reformed claim. [CHRYSOSTOM CALVIN, BEZA, DE WETTE—modern commentators, even EADIE, object to pressing such a meaning. ALFORD: a legitimate inference, but not an exposition.—R.] Simply—it was His will. His

* [Buttmann thus distinguishes *θεῶω* and *βούλομαι*: the former expresses "will combined with choice or purpose," the latter "mere inclinations." Prof. Hitchcock, however, claims (see his valuable note on τοῦ θελήματος, Eph. i. 9) that, in the wide range of volition expressed by *θεῶω*, the element of spontaneity is always included, while *βούλομαι* always implies deliberation. The former can be used of a brute, the latter of a rational being only (Ammonius). This view, if adopted, would lead to a slight modification of Braune's exegesis, though it would also exclude the limitation to free grace. Perhaps care should be taken in applying the distinction to what is predicated of God.—R.]

design in the "making manifest" was "to make known." Thus the view respecting the former verb is corroborated. The relative clause does not limit the force of *ἀγιοι*, to those who should know: *οἷς* is: as to whom, [*quippe quibus* (MEYER): as being persons "to whom," etc. "Seeing that to them it was God's will," etc. (ELLCOTT).—R.] The object of *γνωρίσαι* is: **what is the riches of the glory of this mystery among the Gentiles.**—"What is the riches" is *quæ sui divitiæ* not *quales*. On *ὁ* and *τὸ πλοῦτος*, see WINER'S *Gram.* p. 64. The Apostle is speaking of the wealth "of the glory of this mystery." *Δόξα* is the main idea, which must not be weakened: on it depends a "wealth," while it depends "on this mystery," and comes with the revelation of it. Hence it is incorrect to render: "glorious riches" (LUTHER) and *gloriosi huius mysterii* (BEZA). *Δόξα* is glory, not to be limited to "bliss" (MICHAELIS), "glorious results" (CHRYSOSTOM), nor yet to be extended to God's Being, His wisdom and grace (DE WETTE), the Divine self-revelation (SCHENKEL). CALVIN is excellent: "He teaches that these riches had appeared, particularly among the Gentiles; for what could be more deserving of admiration, than that the Gentiles, who for so many ages had been sunk in death, and whose condition might seem altogether desperate, should suddenly be received into the family of God, and receive the inheritance of salvation?" [On the meaning of *δόξα*, see ALFORD and ELLICOTT.—The former, following MEYER, makes it identical with *δόξα* below—the latter distinguishes it, more correctly. Both would not restrict it to either a subjective or objective meaning; it partakes of both.—R.] On this account "among the Gentiles," is to be joined with "is," which must be supplied, not to "this mystery." Among the Gentiles the riches of the glory of this mystery revealed in the gospel appeared in the sharpest contrast with the deepest shadows (OLSHAUSEN).

Two phrases in apposition make the sense clearer. **First: which [or who] is Christ in you.** [*bei Euch*, "among you—R."]—"Christ among the Gentiles, the greatest paradox in that age" (BENGEL). First "without Christ," "without God." "Children of wrath by nature" (Eph. ii. 12, 13) now He is among, in them (Eph. iii. 17). *Ἐν ὑμῖν* corresponds to *ἐν ἑσέων*, "Christ" to "the riches of the glory of this mystery," and *ὅς* marks this reference, though it conforms to the following name, not to *τὸ πλοῦτος* (WINER'S *Gram.* p. 157). [Hence the various readings do not affect the sense.—R.] The reference to "this mystery" (HUTNER) [ALFORD, ELLICOTT.—R.] is too restricted, and not well-founded in grammar or fact. By "Christ" we must understand not the knowledge of Christ (THEOPHYLACT), nor the doctrine of Christ (GROTIUS) nor yet "from Christ" (FLATT), but Himself, His Person. "You" means the Gentiles, not simply the Colossian readers, as in ver. 25.—**Secondly: the hope of glory**, in exegetical apposition with "Christ," in whom the Gentiles have the surety for the future fruition of the glory of salvation: in Him we have here as seed, what we shall have in Him there as harvest. Entirely like 1 Tim. i. 1, "Jesus

Christ, our hope." ["Glory" here is future blessedness, above it has a more general reference, see EADIE, ELLICOTT.—R.] "Christ—your life," iii. 4, is similar. Jno. xi. 25. Comp. Eph. i. 18; ii. 12; Rom. viii. 24. BENGEL: *Christus in nobis, per se letissimus; sed multo letius, respectu eorum, quæ revelabuntur.*

Paul's labor. Vers. 28, 29. **Whom we preach,** *ὃν ἡμεῖς καταγγέλλομεν*.—The emphasis must be laid on *ἡμεῖς*, which might be wanting, did not the Apostle speak in opposition to false teachers. At the same time, he notes that he does not stand alone. It does not refer directly to Timothy (MEYER), nor to Epaphras; it is doubtful whether Paul thought of particular persons. Certainly BLEEK is mistaken in his view that he thought particularly of no other one than himself. [So CONYBEARE, who insists ever upon the singular force of *ἡμεῖς*.—R.] The singular which follows (ver. 29: *κοινῶ*) forbids such an opinion. ERASMUS incorrectly places the emphasis upon *ὃν*; "this one, not Moses or angels."

Warning every man and teaching every man.—This gives the modality of the *καταγγεῖν*. Both participles [*νοουθετοῦντες* and *διδάσκοντες*] are used, iii. 16, in another order. The first aims to affect the will, using what is already known, the other to foster knowledge, beginning indeed with what is known; it denotes the imparting of information, linked with what is known, or the extension and deepening of knowledge, and here indeed, in the second place after *νοουθετοῦντες*, on the basis of experiences and occurrences in the present and past, with a view to the future and eternity. Eph. vi. 4; Acts xxvi. 18; Rom. iii. 23–26. Both embrace repentance and faith—not the first participle the former, and the second, the latter (MEYER). [So ELLICOTT, and ALFORD, "but not too closely or exclusively."—R.] Nor is the first alone moral, and the second only didactic (SCHENKEL). BENGEL too is incorrect, *νοουθετοῦνται, qui jam docti sunt, διδάσκονται, rudes*. [For the other views, see EADIE, who, while regarding the first term as the more general, and the second as the more special,—agrees in the main with BRAUNE's view as given above.—R.] Both are more closely defined: **in all wisdom**, *ἐν πάσῃ σοφίᾳ*.—See Eph. i. 8. There is no reason for joining it to *διδάσκοντες* alone, (DE WETTE, MEYER) [ALFORD, ELLICOTT and apparently EADIE.—R.], and the view is a perversion, which finds in it the object of the instruction (ESTIUS and others), "Wisdom of words" (1 Cor. i. 11; ii. 1–4) is excluded, but insight into the individuality of one to be taught and admonished, into his condition, and into the method by which it can be successfully done. [ALFORD: "the method of teaching." ELLICOTT: "in every form of wisdom—the characteristic element in which the teaching was always to be, and to which it was to be circumscribed." CHRYSOSTOM: *μετὰ πάσης σοφίας*. These views are correct, but should be extended to "warning" as well.—R.]

That we may present every man perfect in Christ.—*ἵνα* gives the end of the "preaching," mediated by the "warning" and "teaching." As in ver. 22, *παρστήσωμεν*, which is placed first for emphasis, is used with

reference to the Judgment; so earnest a matter is it; it has not to do with men's judgment. The offering of a sacrifice is not found in the context. "Every man" is repeated for the third time: every individual the Apostle bore on his heart. BENGL: *hoc loties positum maxime habet δεινότητα ac vim, et causam continet, cur etiam ad ignota scribat*. As "perfect" each should there appear, and indeed, as the context and ver. 22 require, in his whole being, not simply in knowledge (CHRYSOSTOM [CALVIN] and others), or in justifying faith (OLSHAUSEN). Perfection is possible only "in Christ," who alone conditions and effects this, in life and nature. By this he excludes all those false methods of voluntary asceticism, to which the false teachers guided. [Such a reference is considered doubtful by ALFORD and ELLICOTT, "in Christ" being so frequently used by the Apostle.—R.]

Ver. 29. **Whereunto I also labour.**—"To which end."—R.] The proclamation of Christ is the Apostle's life-work (*εἰς ὃ*) and not simply a service, and also (*καί*) a painful labor (*κοπιῶ*). [*Kai*, also; besides preaching, etc.—I labor also. The relapse to the singular—"has an individualizing force, and carries on the reader from the general and common labors of preaching the gospel, to the struggles of the individual preacher" (ELLICOTT).—R.] This is strengthened by **striving**, *ἀγωνιζόμενος*.—By this he means both the internal conflicts of soul (iv. 12; ii. 1 sq.) in care, prayer, sympathy and earnestness for sanctification, and the external "fightings" (1 Tim. iv. 10; 1 Thess. ii. 2; Phil. i. 30). CHRYSOSTOM adds *μετὰ πολλῆς σπουδῆς τοῦτόστιν μετὰ πολλῆς τῆς ἀγρυπνίας*. MEYER [EADIE, ALFORD.—R.] incorrectly limit it to internal, GROTIUS, BAHR and others to external conflict.

According to his working, which worketh in me mightily.—"According to his working" (*ἐνέργειαν αὐτοῦ*) according to the context: Christ's denotes, that Paul is not led and limited to his own strength, but strives according to the measure of the energy of Christ, which too worketh mightily in him, Eph. iii. 20, Phil. iv. 13. *Paulus per se non valeret, pro eo ac Christus in eo operatur, pellet* (BENGL). It is both humility and certainty of victory. As little as αὐτοῦ should be considered as referring to God (CHRYSOSTOM and others), so little is the participle to be taken as passive (ESTIUS) and *ἐν δυνάμει* (comp. Rom. i. 4) to be referred to miracles (VATABLE). [ELLICOTT, quoting CALVIN, thinks there is no reason for excluding miracles summarily, though he admits such a reference would be only secondary. EADIE makes the phrase specify "the mode of operation." "The occurrence of the noun and a correlate verb intensifies the meaning"—Such a "working" would be "in power." "Its ample energies clothed him with a species of moral omnipotence."—R.]

DOCTRINAL AND ETHICAL.

1. *The sufferings of the Church are the sufferings of Christ.* The connexion of Christ, as Lord and Head, with the Church, His Body is so close, that the sufferings of the Church are the sufferings of Christ. "We know that the unity of the head and the members is such, that the name

Christ sometimes comprehends the whole body" (CALVIN). "The head feels pain before the other members: thus experience teaches. For if you tread on a man's little toe, or hurt any other one of the most insignificant members, you notice it at once in his countenance. So Christ, our Head, takes the pains of us, His members, as if they were His own, and it burdens Him, as though it befell Himself, when any sorrow meets us" (LUTHER). [WORDSWORTH quotes Augustine on Ps. lxi., as follows: "Jesus Christ is one Man with His Body and His Head; the Saviour of the Body and the members of the Body are twain in one flesh; they are one in suffering, and when the iniquity of the world is past, they will be one in rest. Therefore the sufferings of Christ are not limited to Christ; nay, rather the sufferings of Christ are not except in Christ. For if you understand Christ to be both Head and Body, the sufferings of Christ are all in Christ. Hence the Apostle says '*Ut suppleam quod desunt pressurarum Christi in carne meæ*.' Whosoever therefore thou art, if thou art a member of Christ, whatsoever thou sufferest, was lacking to the sufferings of Christ. Therefore that suffering of thine is added because it was lacking; thou art filling the measure, not making it flow over. Thou sufferest so much in thyself as was to be poured in the universal passion of Christ, who suffered in our Head, and who suffers in His members, that is, in us. The whole measure of suffering will not be filled up till the world comes to an end."—R.] Two opinions present themselves here in opposition at either extreme: That of MEYER, that persecutions are indeed directed against Christ, but He, the victorious Ruler in Glory, cannot be *passively affected* by them; and SCHENKEL's, that He, as Head of His Body, must even now *share its feelings*. The former view sunders them, and makes of Christ's sympathy a mere phrase; the latter so confounds them in one, that the sympathy of Christ is marred and soiled by the susceptibility of the militant Church, instead of this being alleviated, purified and exalted by that.

2. *The atoning and the enduring sufferings of Christ.* A distinction must be made between the sufferings of Christ, which *atone for sin and extirpate its corruption*, and those which *endure sin and its evils*. The former, which He vicariously and representatively bore for us, are not here spoken of. The Romanists (CAJETAN, BELLARMINE, and others) are in error, in referring this passage to these only, and then regarding Paul's sufferings as supplementary to those of Christ, and hence, as also atoning and substitutionary, founding upon this their dogma of a storehouse of *superfluous good works and indulgences*. According to Jno. xix. 30, "It is finished," Christ's propitiatory sufferings need no supplement and completion; neither do His sufferings remove merely the guilt of original sin, nor is atonement for sins after baptism to be sought through the saints; one needing redemption himself, cannot make atonement. [For authorities on both sides of this controversy, consult the notes of EADIE, ALFORD and WORDSWORTH.—R.] This passage does not speak of those redeeming sufferings, of the sufferings of Christ in the theological, doctrinal sense, but in the *historical* sense, of the

sufferings of Christ in the world, of the sufferings of His Church from the world. These have a sum and extent not yet concluded, which are diminished in the onward progress to final victory, so that what the world, exhausting itself in its enmity, does to the members of Christ, turns out to the advantage of the Church, insofar as these members bear and forbear in the fellowship of their exalted Lord, the victor who sympathizes with triumphant sympathy. It is by just such *suffering heroes* in the Church, that she is helped out of manifold sorrow.

3. The *Word of God* is, as to its nature, *revelation* of a mystery, which would otherwise have been hidden from men, as to its tenor, *testimony* respecting Christ for all men. And this tenor is *universal*, directed to all men, is *mediated* by the proclamation of historical facts, *begins* within the man, and reaches beyond the germs and conflicts of time into perfection in eternity.

4. The *ministry of the Word* is an ordinance of God in and for the Church He has formed. It pre-supposes the revelation of Christ in the world, in the history of humanity, has to do with the proving of the same for each and every one by means of a proclamation, which takes hold of and advances the whole man, morally and intellectually, in will and knowledge. It should preserve, as its end, the internal sanctification and perfection unto the final Judgment, and is conditioned by the personal labors of the minister, as Christ's energy in him.

5. *Special care for Souls* is very important ["every man"—R]. It begins with Christ's special care.

HOMEILETICAL AND PRACTICAL.

The Christian has to be thankful for so many and so great things, which he cannot lose, that in the sorrows of time, with the prospect of eternity and bliss, he is not joyless, but should be constantly rejoicing.—The Christian may rejoice, where men rejoice, and *can* rejoice, where it is impossible for men. He can rejoice, when he has his child in his arms,—and over its bier also. It is a great mistake to suppose that a certain melancholy and restraint of lively emotion is joined with Christian faith and piety.—Christian joy is the echo of a higher joy, which drowns the tumult of earthly sorrow.—The springs of joy in Mount Zion and Calvary cause it to flow on without interruption, and inexhaustibly.—The Christian's sorrow can and will bring good to the whole body and cause of Christ: in this the world's enmity but wearies and exhausts itself, to make the Christian come forth ever brighter.—The minister of the Word labors with the Eternal on the Eternal, for eternity, more than the artist; but only when He who has contrived eternal Redemption, works upon him, and he does not resist Him.

STARKE:—Preachers are not lords of the faith, but servants of the church, who have to direct all their service to the edification of the church.—The gospel is indeed made known to all the world, but is *known* in its truth and power only by those, who let themselves be brought thereby to faith.—Christ is in His believers, and this is the greatest mystery.—If many a teacher did not inter-

lard his discourses with uncertain stories, fables, figures and other things of human wisdom, they would sink deeper into the hearts of men.

RIEGER:—The joy of the Apostles amid their sufferings was a fruit of the sorrow of Jesus under His. In our sufferings there must often be revealed to us, amid fear and sorrow, the weakness of our flesh, but often also, amid great peace and conscious joy, the manifold power of God and His Spirit of glory. Both are wholesome. Let one force or affect nothing, but accept what and as God finds it necessary.—One must so serve the church, that the gospel be degraded in no respect; yet one must not, under the pretext of the gospel, lord it over the people, but be a helper of their joy.

GERLACH:—In a few significant words the Apostle here brings to our view the activity of a genuine preacher of the gospel; 1) he preaches the mystery of the grace of God in Christ; 2) he admonishes all sinners to repentance; 3) he instructs even the plainest, poorest, most ignorant men; 4) he seeks to guide all to perfection, will withhold the higher light and life from none, keep none in a lower grade, is never satisfied with himself, nor permits himself to be satisfied with the state of others; 5) is ever conscious that a life of labor, especially of conflict too, is allotted to him; and 6) in this life confides only in the power of God working in him mightily, which is promised him, and hence gives God the glory for all.

SCHLEIERMACHER:—He could compare his sufferings with the sufferings of Christ, because they too had their cause in the antagonism of men to the preaching, which Christ had begun, and because to him they also were a work of obedience. Now too there are more views of Redemption, more representations of the manner of the liberty of the Sons of God, and yet there is ever more to be revealed of this mystery.

HEUNER:—Suffering for atonement, Christ alone and fully bore; but suffering for our preservation and for the extension of the kingdom of Christ, every Christian must bear; since Christ has left a share to each.—The gospel sermon is a universal enlistment of souls for Christ. No man is too bad. Empty and hungry souls are led to Him, with Him to be satisfied and sanctified.

PASSAVANT:—"I do not fear the crowd of men, nor the angry outbreak of the world," wrote Matamoras, the Spanish martyr (November, 1862), from his prison in Granada; "as a Christian I have strength enough to lift myself above the raging torrent of earthly anger;—not through my own might, through my own powers, no, but through the strength our loving Father bestows upon me in Jesus; through Jesus, who is my Shield, an impenetrable shield, against which the whole world is weak."—Among the poor heathen of those times as of ours, could be seen only ignorance, hollow deceits, brilliant errors and lies; crying, devilish sins and proud vices raged among the refined Greeks and the proud men in all classes of the spoiled people. The light, or the uncertain, distorted ray of a former light, was limited to the narrow circle of nobler minds; the yet beautiful, rare fragments of the shattered truth remained a private possession of their pupils: the more lovely souls in every na-

tion had only the uncertain legends of the poets as a solace: the priestly utterances, the arbitrary wisdom of the sage, as light on the path of life to death; many, perhaps very many sought salvation and peace at the dumb altar of "the unknown god."—The mystery since then has been made known to myriads of myriads; yet only the smaller part have comprehended it; to the saints alone has it been revealed in their hearts.—Without this "Christ in us" all hope beyond earth is but empty fancy, vanity and delusion; Christ among us and the clearness of His heavenly kingdom about us, only an unknown foreign land into which we have no desire to enter. Then our Christianity is but a borrowed, beautiful garment, which neither fits us nor hides our nakedness.

[SCHENKEL:—Ver. 24. The joy of the Christian in sorrow: 1) Its ground; 2) Its kind.—The blessing of persecution for the church of the Lord: 1) wherein it consists; 2) whereon it rests.—Ver 27. Christ lives among us: 1) A mystery to the unbeliever; 2) the comfort and joy of all believers.—Ver. 28. The task of the evangelical sermon: 1) as to its contents; to warn and to teach; 2) as to its form; "every man in all wisdom;" 3) as to its end; to "present every man perfect in Christ."—Ver. 29. The duty of the evangelical preacher: 1) wherein it consists—in labors and striving; 2) whereby its fulfilment becomes possible—through the help and power of Christ.—R.]

[BURKITT:—Such as are eminent in the church, and, as ministers of the gospel, do lay out themselves more abundantly in the church's service, must expect to meet with a measure, and a full measure of suffering beyond others.—Observe the subject, the manner, the end of St. Paul's preaching. Also his pains and diligence; the gracious help and blessed success he had, humbly and thankfully acknowledged, and ascribed to God.—R.]

[HENRY:—The preaching of redemption 1. to whom it was preached (ver. 23), 2. by whom it was preached. 1) Whence Paul had his ministry (ver. 26); 2) for whose sake he has his ministry

(ver. 25); 3) what kind of a preacher Paul was; a suffering preacher (ver. 24), a close preacher (ver. 28), a laborious preacher (ver. 29). 3. The gospel which was preached (ver. 26, 27). 1) A mystery long hidden, 2) now made manifest to the saints.—The meanest saint under the gospel understands more than the greatest prophets under the law.—The ground of our hope is Christ in the word, or the gospel revelation, declaring the nature and methods of obtaining it. The evidence of our hope is Christ in the heart, or the sanctification of the soul and its preparation for the heavenly glory.—R.]

[EADIE:—In the Divine arrangement of the spiritual house, the Apostle held a function which had special reference to the members of the gentile churches. He would not be confined within the narrow circuit of Judaism; the field on which his soul set itself was the world.—The Apostle says of himself that he did not preach, but that he fulfilled the gospel. He carried out its design—he did not narrow its purpose—he opened for it a sweep and circuit adapted to its magnificence of aim, and its universality of fitness and sufficiency. As an instrument of human regeneration, he brought it to perfection.—The glory of Christians is yet to come, but it is certain. Such glory is too bright for earth, and is therefore to be enjoyed in a scene which shall be in harmony with it. Christ is the hope of this glory.—The process of sanctification begets at once the idea and the hope of perfection.—The apostolic preaching was precise and definite. The one theme was Christ, "Him first, Him last, Him midst." Not simply His doctrine, but Himself.—What in other spheres is enthusiasm, in the Christian ministry is sobriety.—The sublime motive to present every man perfect in Christ, through the preaching of Christ, could only be realized by the conferment of Divine qualification and assistance.—BARNES:—In such a work it is a privilege to exhaust our strength; in the performance of the duties of such an office, it is an honor to be permitted to wear out life itself. Doing this, a man when he comes to die will feel that he has not lived in vain.—R.]

4. Anxiety of the Apostle about their being led away by false wisdom.

(CHAP. II. 1-15.)

1 For I would that ye knew what great conflict I have for¹ you and for them at
 2 Laodicea, and for as many as have not seen² my face in the flesh; that their
 hearts might be comforted, being knit together³ in love, and unto all riches⁴ of the
 full assurance [lit., of the fullness of assurance] of understanding, to the acknowledg-
 ment [full knowledge] of the mystery of God, and of the Father, and of Christ
 3 [or omit all after God],⁵ in whom [or which] are hid all the treasures of wisdom and
 4 knowledge. And this I say, lest any man [that no one, *μηδείς*]⁶ should beguile you
 5 with enticing words. For though I be absent in the flesh, yet I am with you in
 the spirit, joying and beholding your order, and the steadfastness [firm foundation]
 6 of your faith in Christ. As ye have therefore [or As then ye have] received Christ
 7 Jesus the Lord, so walk [walk] ye in him; rooted and built up in him, and estab-
 lished in the faith [or by faith],⁷ as ye have been taught, abounding therein⁸ with
 8 thanksgiving. Beware lest any man spoil you [lit., lest there shall be any one that
 maketh you his booty]⁹ through philosophy and vain deceit, after the tradition of
 9 men, after the rudiments of the world, and not after Christ. For [Because] in him
 10 dwelleth all the fulness of the Godhead bodily. And ye are complete [made full,
 11 *πεπληρωμένοι*] in him, which [who]¹⁰ is the head of all principality and power: in
 whom also ye are [ye also were] circumcised with the [a, article wanting] circumci-
 sion made without hands, in putting off the body of the sins [omit of the sins]¹¹ of
 12 the flesh, by [in, *ἐν*] the circumcision of Christ; buried with him in baptism,
 wherein [or in whom]¹² also ye are risen with him [were raised] with him [or to-
 gether] through the faith of [in] the operation of God, who hath raised him from
 13 the dead. And you, being dead in your sins and the uncircumcision of your flesh,
 [insert you]¹³ hath he quickened together with him, having forgiven you [us]¹⁴ all
 14 trespasses; blotting [having blotted] out the handwriting of ordinances that was
 against us, which was contrary to us, and took [he has taken, *ἔρκεν*]¹⁵ it out of the
 15 way, nailing [by nailing]¹⁵ it to his cross: and having spoiled principalities and
 powers, he made a shew of them openly [with boldness],¹⁷ triumphing over them
 in it.

¹ Ver. 1.—Περί ὑμῶν is to be preferred as the more difficult reading to ὑπὲρ ὑμῶν which N, A. B. C. read, probably taken from i. 24. [The authorities are as follows: περί, D.³ E. F. G. K. L., most cursives, Tischendorf, Meyer, Ellicott, Eadie, Wordsworth; ὑπὲρ, N. A. B. C. D.² Lachmann, Alford. Retaining the former, "for"—"about"—R.]

² Ver. 1.—[Ἐώρακαν (an Alexandrian form of the perfect) is adopted by Lachmann, Tischendorf, Meyer and later English editors on the authority of N, A. B. C. and others.—R.]

³ Ver. 2.—[Instead of *συνεβιβασθέντων* (Rec., grammatical emendation, uncial authority slight) *συνεβιβασθέντες* is well sustained, adopted by all modern editors.—R.]

⁴ Ver. 2.—[Instead of πάντα πλοῦτος, (Rec.) modern editors adopt one of two readings: πάν τὸ πλοῦτος, Lachmann, Tischendorf, Meyer, Ellicott, Wordsworth; πάν πλοῦτος. Alford on the authority of N.¹ B. The former is preferable as it accounts of the reading πάντα, τὸ being changed to τα. The neuter form has a distinct meaning.—R.]

⁵ Ver. 2.—Τὸ θεοῦ is found in several cursive manuscripts which usually agree with B. To this B. adds: *χριστοῦ* [adopted by Lachmann, Tischendorf, ed. 1. Meyer, Luther, Wordsworth, Tregelles, Ellicott, "with considerable confidence."—R.] N. adds *πατρὸς χριστοῦ*; a later hand: *καὶ πατρὸς τοῦ χριστοῦ*; A. C. insert *πατρὸς τοῦ χριστοῦ*; some cursive manuscripts and versions: *πατρὸς καὶ τοῦ χριστοῦ*; Rec. with E. K. L. *καὶ πατρὸς καὶ τοῦ χριστοῦ*. We find besides *ἐν χριστῷ* and *ὁ ἴσθιν χριστός*. See EXEG. NOTES. (Amid so great variety, we may yet conclude, 1. that the longer reading of Rec., followed by E. V., is not the true reading. 2. That the simplest explanation of the great variety is, the original text was the shorter *τοῦ θεοῦ*, the rest being glosses. So Braune, Tischendorf, ed. 2. 7. De Wette, Alford and many others. But 3, this reading having no uncial support, there remains a strong doubt in favor of another one of the many. Of these the most probable as well as best supported is that of B., *τοῦ θεοῦ χριστοῦ*. For a defence of the former, see Alford, who confesses his inability to fix the reading on any external authority; of the latter, Meyer, Ellicott, and the editors they respectively quote. The rendering, in case the latter be adopted, is still doubtful; either "of God, Christ" or "of God, even Christ" i. e., Christ in apposition with "mystery." See EXEG. NOTES.—R.)

⁶ Ver. 4.—N. A. B. C. D. and others have *μηδεὶς* [Tischendorf and modern editors generally.—R.]; better, supported than *μήτις*, (Rec.—The above reading indicates stronger probability of their being deceived.—R.)

⁷ Ver. 7.—Τῇ πίστει. B. D. [Lachmann, Tischendorf, Meyer, Alford, Ellicott.—R.] N. and many others insert *ἐν* [Rec. Wordsworth—R.], which seems to have been taken from the foregoing context. [The simple dative may be either instrumental, Braune, Meyer—"by faith," or of reference, Alford, Ellicott. See EXEG. NOTES.—R.]

⁸ Ver. 7.—Ἐν αὐτῇ is to be retained with B. [D.³ E. K. L. Tischendorf, ed. 7, Lachmann, Meyer, Ellicott, Wordsworth.—R.] It is wanting in N, but *ἐν αὐτῇ* is added by a later hand.

- * Ver. 8.—[The E. V. is too condensed. "You" is emphatic, the more so, as the correct reading seems to be *τις ὑμᾶς ἔστας*, B. K. L. Rec., Tischendorf, ed. 7, Meyer, Alford, Ellicott, Wordsworth. Not *ἐστὰς ὑμᾶς*, Lachmann, Braune apparently.—R.]
- ¹⁰ Ver. 10.—[Ος is the reading of *κ*. A. C. K. L., Rec. Tischendorf, Meyer and others. *ὅ*, B. D. E. F. G. Lachmann "Which." E. V., stands here for "who."—R.]
- ¹¹ Ver. 11.—[*Τὸν ἀμαρτῶν* of the Rec. is generally rejected as an explanatory gloss. Uncial authority very slight.—R.]
- ¹² Ver. 12.—[*Εν ᾧ* may mean "wherein" or "in whom." If the latter be adopted, read "risen together" instead of "with Him." See EXEG. NOTES;—*βαπτισματα* is to be retained with most authorities and editors, instead of *βαπτισμῶ*, Alford.—R.]
- ¹³ Ver. 13.—[*Υμᾶς* is to be retained with *κ*. [A. C. K. L., Lachmann, Tischendorf, Meyer, Alford, Ellicott, Wordsworth.—R.] B. has *ἡμᾶς*. Some [Rec. D. F.] omit both as unnecessary.]
- ¹⁴ Ver. 13.—[*Υμῶν* of the Rec. is not well supported, Wordsworth retains it; *ἡμῶν*. *κ*. A. B. C. D. F. K., Tischendorf and most modern writers. Ellicott says: "Both external and internal arguments suggest the more inclusive *ἡμῶν*."—R.]
- ¹⁵ Ver. 14.—[The perfect should be retained by rendering "hath taken," so Tynaele, Coverdale and other versions.—R.]
- ¹⁶ Ver. 14.—[*By naming*" preserves the modal force as well as the relation of time implied in *προσηλώσας*.—R.]
- ¹⁷ Ver. 15.—[This alteration is the only one required to make the English text harmonize with Braune's exegesis. The various renderings that are substituted for "spoiled," as well as the marginal reading of the E. V., "in him" for "in it," are discussed in the EXEG. NOTES.—R.]

EXEGETICAL AND CRITICAL.

Winning exordium full of tender concern for the spiritual health of the Church. Vers. 1-3.*

Ver. 1. **For I would that ye knew** (1 Cor. xi. 3; Phil. i. 12; Rom. xi. 25).—"For" links this to the foregoing, and according to the context, to "striving" (i. 29); with good reason did he speak of conflicts in this Epistle, since he was anxious about the Colossians also.

What great conflict I have for you.—*Ἠλίκον* (only in Jas. iii. 5, where it is used twice of little fire and great wood), derived from *ἡλξ* (one of the same age, a companion), describes the manner, the vehemence and importance rather than the extent (MEYER and others), as *πηλίκος* (Gal. vi. 11 †)=*qualibus*. HESCHTUS: *ποδάσπν, ὁποῖον*. [ELICOTT: qualitative adjective.—R.] *Ἀγῶνα ἐχω* denotes the continuance of his anxiety. [EADIE: "intense and painful anxiety." Any reference to outward sufferings (ELICOTT) is very doubtful.—R.] *Περὶ ὑμῶν* indicates the readers as the object; what is more prominent in *ἐπέρ*, viz., for their benefit, is put in the back ground. **And them at Laodicea** adds a neighboring church in the same situation (see Introd. § 4.).

And as many as have not seen my face in the flesh.—On *ἐώρακαν* (see WINER'S *Gram.* p. 73). Ver. 2: *αἰνῶν*, requires us to understand this of persons belonging together and grouped together. It is improper to imply it either to those unknown to Paul in other places, in contrast with those in Colosse and Laodicea (THEODORET, SCHULTZ in *Stud. und Krit.*, 1829, p. 135 sq.), Paul having been in both places, or to those Colossians and Laodiceans who remained unknown to him (ROHR, WIGGERS). Paul merely adds a category for his readers; they had not seen him. [ALFORD: *καί* is not copulative, but generalizing. See his remarks on the grammatical inference that Paul had not been at Colosse—so most modern editors.—WORDSWORTH is decided in favor of the other

view, following THEODORET. The passage so naturally suggests the thought that Paul had not been there, as to require far stronger evidence than has yet been adduced to sustain any other view.—R.] He adds to *πρόσωπόν μου* (1 Thess. ii. 17; iii. 10) *ἐν σαρκί*, since the contrast between spiritual presence and lack of personal acquaintanceship (ver. 5) readily suggested this concrete strengthening (bodily face). The reason for it is not to be found in the spiritual physiognomy (OLSHAUSEN), nor is it to be joined with *ἐώρακαν* (CHRYSOSTOM and others). It marks rather, that the readers need not be surprised at the Apostle's concern, when they did not know each other, that he included all Christians, known and unknown, in his sympathy as brethren, than that the motive of his concern was the fact of his not having himself founded and instructed this Church (SCHENKEL), or his having only an uncertain idea of it (BLEEK). BENDEL: *Paulus se omnium gentium debitorum statuit*.

Ver. 2. **That their hearts might be comforted.**—This is the purpose of the conflict (*ἔνα*). The verb means accurately, "to call upon," then "to admonish" (Phil. iv. 2), "to entreat" (Philem. 10), [rendered "beseech" in both cases in E. V.—R.], "to comfort" (2 Cor. i. 4), so that trust, confidence, strength is there, not doubt, uncertainty, wavering (iv. 8; Eph. vi. 22); hence also "to strengthen, confirm" (Jas. iv. 3; Isa. xxxv. 3). [ALFORD insists that the idea of confirming predominates here. But MEYER, EADIE, ELICOTT agree in upholding the usual meaning.—R.] The Apostle regards the danger from false teachers as misfortune, affliction (CHRYSOSTOM: *ὅτε κατηγοριῶν ὅτε ἀπαλλάττων αὐτοῖς κατηγορίας*). This comfort and tranquillity should first affect the heart, the centre.—**Being knit together in love.**—*Συμβιβασθέντες* according to the sense, as though it were *αἰροί*, iii. 16; Eph. iv. 2, 3, WINER'S *Gram.* p. 532. On the meaning, comp. ii. 19; Eph. iv. 16. The participle denotes the way, the mode of the comfort; union in love according to the context: *in amore fidelium mutuo*, brotherly love, as the ethical element (MEYER) in which the "knitting together" was consummated. The Vulgate (*instructi*) is incorrect, and LUTHER also: comprehended (coördinate to "comforted").

And unto all riches of the full assurance of understanding, to the full knowledge of the mystery of God [even Christ

* [From the construction of this Exordium I venture to assert that there is no rule laid down by Aristotle, Cicero, and other masters of eloquence, concerning the framing of introductions, which is not adhered to in this brief opening. For three things are required of them in a legitimate Exordium: That it be adapted to render the hearer attentive, and docile, and to conciliate his affection." DAVENANT.—R.]

† [The meaning of *πηλίκος* (Gal. vi. 11) has been much discussed. See in loc. It is very doubtful whether *qualibus* is strictly correct.—R.]

ELLCOTT. **God Christ, WORDSWORTH.**—R.]—*Kai* joins coordinately the end (*εἰς*) of the union, and in a two-fold direction; formally and quantitatively, “all riches of the fulness of assurance of understanding,” materially and qualitatively, “to the full knowledge of the mystery of God.” It is not sufficient to maintain, to know individual matters, the understanding must extend to the whole, in its fulness, and must attain to knowledge of the mystery. Comp. i. 9; Eph. iii. 18; in fellowship we advance to full knowledge.—On *πληροφορία*, see 1 Thess. i. 5; Heb. vi. 11; x. 22; it denotes full conviction, excludes incompleteness, includes joyous self-certainty. [EADIE: “the fixed persuasion that you comprehend the truth, and that it is the truth which you comprehend.” What is commonly termed “assurance of knowledge,” rather than “assurance of faith.”—R.]—On “the mystery of God” see Eph. i. 9. If *Χριστοῦ* is inserted, this could not be regarded as dependent on *θεοῦ* (against HUTHER, MEYER, SCHENKEL), since the article is wanting, and every clear ground for it in the text, but only as in apposition to *θεοῦ*, so that Christ is called God, a singularity which is not Pauline, notwithstanding Rom. ix. 5; Eph. v. 5; Tit. ii. 13 (against STEIGER)—nor is it in apposition to *μυστηρίου*, as a gloss indicates. [Rejecting the reading of the Rec. as untenable, but one other than the shortest, has a claim upon our attention, the one referred to above: *τοῦ θεοῦ Χριστοῦ*. BRAUNE refers to the three interpretations suggested. The first: the “mystery of the God of Christ,” is harsh, as well as open to the grammatical objection he urges. The second is defended by WORDSWORTH, following HILARY: “the mystery of the God Christ,” i. e. the mystery of the Divine nature of the Man Christ Jesus. His notes are worthy of attention. The third, making *Χριστοῦ* in apposition with *μυστηρίου* seems far preferable: “the mystery of God, even Christ.”—It is well supported by ELLCOTT, and the gloss above referred to (*ὁ ἔστιν Χριστός*), is not without weight in determining the reading and the interpretation. Even MEYER, in adopting the interpretation “the mystery of the God of Christ,” says: *In Christ* God has comprehended and consummated the decree of Redemption (the *μυστήριον*). To him who has acknowledged God as the *God of Christ*, the divine mystery is thereby revealed.” Of course the meaning of *μυστήριον* is widely extended by taking Ellicott's view. It includes not simply the mystery of the Incarnation, but also of Redemption as involved in the Incarnation. The next verse can certainly be interpreted more readily, if this view be accepted.—R.]

Ver. 3. **In which**—*Εν ᾧ* refers to *μυστηρίου*. [E. V., “in whom”]—(with the marginal reading “wherein”) refers it to Christ. If *Χριστοῦ* is retained above, and then taken in apposition to *μυστηρίου*, the meaning is the same. Unless the reference be to Christ in some direct way, it seems scarcely likely that Paul would say that in it were “hid all the treasures of wisdom and knowledge.” So wide a predicate is best applied to Christ.—R.]—**Are**.—*Εἰσὶν* stands first for emphasis, to lay stress upon the fact that in God all mysteries are actually present.—

All the treasures of wisdom and knowledge, πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως.—*Σοφία* is the practical wisdom, to which every Christian attains, γνῶσις is the dialectic science, which is found only in a mentally gifted and cultivated Christian. [*Σοφία*, the more general, γνῶσις, the more special, MEYER, EADIE, ALFORD, ELLCOTT.—R.] CALVIN is incorrect: *duplicitio ad augendum valet*. BENDEL: *θησαυροί, hinc plūtos, σοφία hinc σύνεσις, γνώσις hinc ἐπίγνωσις*. Hence the mystery must needs be revealed for the treasures are *hid*, ἀπόκρυφοί, in it. The adjective is a closer definition of the existence of the treasures in the mystery, and not a description of the treasures in themselves, therefore not an attributive joined to *θησαυροί* (BENDEL, MEYER, SCHENKEL). [ALFORD depends most fully the interpretation: “the secret treasures.” EADIE upholds the view not noticed by Braune, that the treasures are “laid up.” ELLCOTT, whose notes here are valuable, makes it a “secondary predicate of manner,” i. e., the treasures, etc., are in the mystery or in Christ, they are so suddenly; until revealed and made the object of “full knowledge” as above (ver. 2). This recognizes the emphatic position of the verb, takes the adjective in its natural meaning, and accords better with the context. It seems to be BRAUNE'S view. DAVIES refers to the *gnostical* stamp of the terms in this verse. There is probably an allusion to the false doctrine at Colosse.—R.] The church did not need another system of doctrine, only more profound exposition.*

Brief sketch of the Situation. Vers. 4, 5.

Ver. 4. **And this I say**, refer to vers. 1–3, not to ver. 3 alone (EKKHSEN, CALVIN, BAHR and others). In ver. 5 he proves his λέγω by his sympathy. The danger which environs his readers, on account of which he cannot be silent, corresponds with his inward conflict about and for them: **that no one should beguile you**.—The verb (*παράλογίζηται*, only here and Jas. i. 22) denotes, through *παρα*, as in *παραβαίνω*, *παράδοξος*, a deviation, violation, of the λόγος, the λογίζεσθαι, to miscalculate, to be deceived through sophisms (PASSOW, *sub voce*).

With enticing words, ἐν πιθανολογίᾳ denotes especially the danger. Πιθανός means “adapted to convince, persuading,” like πειθός, and λογία denotes the mode in which this skill appears, viz.: in speech; it is stronger than ἐν πειθοῖς σοφίας λόγος (1 Cor. ii. 4); it is found here only and in *malam partem*. LUTHER is incorrect—“with rational speech.” The formal side of the false doctrine, the sophistical, rhetorical, insinuating method is noted, there is nothing from which the purport of the false doctrine can be inferred. [ELLCOTT: “the preposition ἐν has that species of instrumental force, in which the object is conceived as existing in the means,” rather than indicating merely “the element in which the deceit works” (ALFORD).—R.]

Ver. 6. **For though I be absent in the flesh, yet am I with you in the spirit**.—Comp. 1 Cor. iii. 5. External, bodily absence, and spiritual presence, strongly marked by σὺν ὑμῖν, are here contrasted. There is no hint

* [In view of the errors which assailed them, the verse implies that they needed to know, “not more *than* Christ, but more *of* Christ.”—R.]

here of a previous presence at Colosse (WIGGERS, *Stud. und Krit.* 1838, p. 181). [Nor does *ἐν πνεύματι* refer to the Holy Spirit, even secondarily (DAVENANT).—R.] There is no proof here of the danger of enticement to which the Colossians were exposed, nor of the greatness of the Apostle's anxiety, though these are involved. This proof lies in what follows; a description of the possessions endangered through the dangerous false teachers: **joying and beholding your order and the steadfastness of your faith in Christ.**—"Joying and beholding" describe the mode of Paul's presence. The joy is emphasized by the position, in order to point to the noble possessions which it concerns: his joy on this account enchains him, so that he stands there as a spectator. The representations made by Epaphras were sufficient to bring him into this attitude, although he was then unknown and absent. The object of the "joying and beholding" is, *first*, "your order;" its opposite is *ἀταξία*. It is the external appearance of the Church in good order—fixed, orderly deportment (1 Cor. xiv. 40); *ἡσυχία*, placed first, indicates the contrast with the false teachers, who disturb such order. *Secondly*, "and the steadfastness of your faith in Christ," describes sharply and definitely the internal state of the Church. *Στερέωμα*, *firmamentum*, like *τάξις*, is a military word, a fortification into and upon which they could and should fall back; perhaps suggested by *ἀγών* (ver. 1). 1 Pet. v. 9: *στερεῖ τῇ πίστει* is similar. It is incorrect to regard the participles as a hendiadys: *cum gaudeo videns* (BENGEL), or *gaudeo videns* (GROTIUS), nor is *καί* causal: *quia video* (CALVIN), nor explicative: to wit (WINER's *Gram.* p. 438), nor can the order of words be called illogical. Neither should another object than that of *βλέπων* be given to *χαίρων*: his spiritual presence with the readers (MEYER, SCHENKEL), or about you (WINER), [apparently ELLICOTT, see ALFORD also.—R.] *Στερέωμα* is not *στερεότης* (HUTHER and others). [ALFORD: not any abstract quality, but as all nouns in *-ια*, the concrete product of the abstract quality.—R.] Finally we cannot limit this to a part of the Church (FLATT) which was unseduced, or apply it to the whole, hypothetically, were this the case (BAUMGARTEN-ORSIUS). [ELLICOTT: "after these words we have no reason for doubting that the church at Colosse—was substantially sound in the faith."—R.]

Admonition to fidelity in walk, vers. 6, 7.

Ver. 6. **As then ye have received Christ Jesus the Lord.**—The emphasis rests upon *ὡς*: on which account *καθώς* is repeated (ver. 7). "Ye have been taught" there corresponds to "ye have received" here. Comp. ver. 8: *κατὰ τὴν παράδοσιν*; Eph. iv. 20: *ἐμάθετε*; 1 Thess. ii. 13: *παλαβίζοντες—ἐδίδασθε*. It is not then: have accepted [*angenommen habt*] (LUTHER and others); it refers to correct instruction. "Christ Jesus the Lord" [lit., the Christ, Jesus the Lord.—R.] sets forth the object, and "the summary of the whole confession" (MEYER), giving stronger prominence to the Person. "The Lord" marks, in apposition, what Jesus is for us, whom Paul had named "the Christ" over against God: *τὸν κύριον* is not to be interpreted, *ut dominum* (BENGEL and others). [ELLICOTT well remarks:

"Though the reference seems mainly to reception by teaching, the object is so emphatically specified, as apparently to require a more inclusive meaning; they received not merely the *doctrinam Christi*, but Christ *Himself*, in Himself the sum and substance of all teaching"—R.] From the favorable state of the Christian cause, the Apostle deduces (*οὖν*), according to the received instruction, the obligation: **walk in him!**—*Ἐν αὐτῷ* standing first, is emphasized; He is the Life-element. "Walk" includes in agreement, external and internal mode and conduct of life. "In Him" is still further explained by

Ver. 7. **Rooted and built up**, *ἐρριζωμένοι καὶ ἐκοικοδομουμένοι*, [lit. "having been rooted and being built up."—R.]—The perfect denotes a concluded and still efficient fact,—the present, a continuing state, a process of becoming, a progressing development; hence it is not *ἐκοικοδομηθέντες* (Eph. ii. 20) or *τετελειωμένοι* (Eph. iii. 18). BENGEL: *præteritum pro initio, præsens etiam in progressu*. The figures are different, yet related. *Lucian de saltat.*, 34: *ρίζαι καὶ θεμέλιοι*. Comp. Eph. iii. 18. Thus the readers are more closely characterized in their relation to Christ, and obligated to Christian walk. [The mixed figures mark "the stable growth and organic solidity of those who truly walk in Christ." "The accessory idea of the foundation is admirably conveyed by the *ἐν* in the compound verb" (ELLICOTT).—R.] SCHENKEL is incorrect in beginning a new sentence here, because the participles do not correspond with "walk."—In him, is of course to be joined with both participles according to the figure. Christ is first regarded as the soil, and then as the corner stone, [foundation.—R.]; but not as the bond of the root-fibres and the parts of the building (SCHENKEL).

And established by faith—To the objective ground of life, the subjective element is thus added. *Βεβαιούμενοι*, also in the present, denotes a progressing development, the means of which is indicated by *τῇ πίστει*: the Christian is fortified by means of appropriating faith; it is almost *διὰ τῆς πίστεως* (THEOPHYLACT), and not the dative of reference: "as to the faith" (DE WETTE). [The former view is that of MEYER, and EADIE, if *ἐν* be omitted. ALFORD and ELLICOTT, rejecting *ἐν*, adopt the latter view. If *ἐν αὐτῇ*, below, be retained, "faith" must be considered subjective, a view which is preferable on other grounds.—R.] **As ye have been taught.**—*Καθώς* connects with *τῇ πίστει*, and *ἐδιδάχθητε* reminds of Epaphras (i. 7).—**Abounding therein with thanksgiving**, is subordinate to "established," in order to denote the tone in which the "becoming established" acts upon the extension and enlargement of the measure of faith. [ELLICOTT: "mainly reiterating with a quantitative, what had previously been expressed with a qualitative reference.—R.] Hence *περισσεύοντες ἐν αὐτῇ* is *abundantes ea, i. e., fide* (Phil. i. 9; Rom. xv. 13; 2 Cor. viii. 7), which is felt to be a privilege, a great gift; *ἐν εὐχαριστίᾳ—ὡς ἐν εὐχαριστίᾳ* (EKUMEN). [ALFORD: "the field of operation in which that abundance is manifested." ELLICOTT more accurately distinguishes: "the accompaniment with which *περισσ. ἐν πίστει* was associated and as it were, envired."—R.] LUTHER in-

correctly joins (*reichlich dankbar*) "abundantly thankful:" the position of the words and the context, which treats of faith, are against this.

Warning against apostasy. Ver. 8.

Ver. 8. **Take heed lest there shall be any one that maketh you his booty.**—The future indicative (*ἔσται*) denotes an impending danger, whose entrance is feared as certain. (Heb. iii. 12; comp. Luke xi. 35; Gal. iv. 11. WINER'S *Gram.* p. 469.) *Ἵμᾶς ἔσται ὁ συλαγωγῶν* is not=*συλαγῶν*: it marks the continuance of this state; it is not simply that one or another one deceives them, but there is one or another there, who in character and action is a deceiver, ever misleads others. WINER'S *Gram.* p. 326. *Ἵμᾶς*, emphatically placed, makes perceptible the advantages described in ver. 4, which they have above others [as well as indicating that they themselves were the booty to be carried away.—R.] The verb, occurring only here in New Testament, means *prædam abigere* (BENGEL: *qui non de vobis, sed vos ipsos spoliari faciat*): they themselves were made a spoil, lost to the Lord. LUTHER is incorrect; who may rob you; and the Vulgate (*decipiat*).

Through philosophy and vain deceit.—The means employed by the seducers. Since the preposition and article are not repeated, one means, a variety is here presented. BENGEL: *quod adversarii jactabant esse philosophiam et sapientiam, id Paulus inanem fraudem esse dicit*. [Not "philosophy" in general, but what they called such, which was "vain deceit."—R.] In distinction from "enticing words," ver. 4, "philosophy" refers to the substance, the thought and doctrine (against THEODORET, CALVIN and others); in distinction from *σύνεσις, ἐπίγνωσις, ἐπιστήμη* (against TITTMANN), to a system; according to the state of the Church and the context, an Oriental, and according to vers. 11, 16, 18, somewhat Judaistic system, although the future (*ἔσται*) may point to one just arising. It is not to be regarded as Hellenic philosophy (TERTULLIAN), nor more particularly as Epicurean (CLEMENS ALEX.), or as Platonic and Stoic (HEUMANN), or Pythagorean (GROTIUS): nor yet as Gnosticism or Kabbalism (BRUCKER) whose germs were just discernible. Philo had already called the Jewish religion *τὴν πατρὶον φιλοσοφίαν*, and Josephus speaks of the three doctrinal systems of the Essenes, Sadducees and Pharisees, as *τρεῖς φιλοσοφίας*; yet it is by no means equivalent on this account to *cultus divinus* (HEINRICH). Paul does not mean philosophy in itself (CALIXTUS: *si dicam, vide, ne decipiat vinum, nec vinum damno, nec usum ejus accuso, sed de vitando abusu moneo*), but a certain Judaistic-oriental one (MEYER)* which was in itself "vain deceit."

* [MEYER remarks: "This φιλοσοφία is not philosophy in itself and in general, however much it had, in its decay and according to its manifestation in that age, proven itself to the Apostle as folly in comparison with the wisdom of the gospel, but the definite speculation, known to his readers, which obtained in Colosse and that region, and which consisted of gnostic theosophy blended with Judaism (Essenism), designated by the name philosophy, on account of its ontological character, and in general, irrespective of its relation to the truth rightly so called; but perhaps put forward also by the false teachers themselves under this designation, which is the more probable, since Paul uses the word only in this passage." So EADIE, ALFORD and ELLICOTT substantially.—R.]

Eph. v. 6. On this account the Apostle characterizes it more closely:

After the tradition of men, after the rudiments of the world.—Emphatically asyndetic, with the preposition repeated; co-ordinate clauses, which are to be joined, not with the verb, but with what immediately precedes. The first: *κατὰ τὴν παράδοσιν τῶν ἀνθρώπων* marks the origin as purely human in contrast with the revelation from God (BENGEL: *antitheton, deitatis*). The other: *κατὰ τὰ στοιχεῖα τοῦ κόσμου* marks the substance (BENGEL: *antitheton, corporali*, ver. 9). *Τὰ στοιχεῖα*, used in a physical sense 2 Pet. iii. 10, 12, is here, as in ver. 20; Gal. iv. 3, 9; Heb. v. 12, used in a spiritual, didactic sense; beginnings in education, the A B C of knowledge, upon which childish thoughts the Christian as a man looks down (1 Cor. xiii. 11). It is incorrect to interpret: principles of the moral life in the world (LUTHER); precepts of the world (LUTHER); *rudimenta legis ritualia* is too limited (SCHAUBACH: *Commentatio, qua exponitur quid sit. τ. κοσ. in N. T. sibi velit*). Comp. on ver. 20. [WORDSWORTH'S interpretation, following that of the Fathers, is curious: "The physical elements, such as the Sun and Moon, regulating times and seasons; and according to superstitious observances of times, *Fasts, New Moons*, and *Seventh Day Sabbaths* ordered thereby, as if they were of the same importance as articles of faith, and equally necessary to salvation." ELLICOTT'S view is to be preferred: "all rudimental religious teaching of non-Christian character, whether heathen or Jewish or a commixture of both,—the first element possibly slightly predominating in thought here, the second in ver. 20." Whether the immediate reference be to Judaistic errors or not, the phrase must not be limited to Jewish worship (EADIE) or ritualistic observances (ALFORD), for the Apostle is not describing the things themselves, but giving the category (*κατὰ*) to which they belong. A careful investigation of his use of the phrase will not justify any such limitation. Comp. *Galatians*, pp. 96, 105.—R.] **And not after Christ.**—Sharply conclusive, comprehensive negative. Comp. Eph. i. 21; 2 Cor. v. 17. Incorrect: after the doctrine of Christ (ERASMUS and others). [MEYER: "The activity of this *συναγωγὴν* does not have Christ as its objective norm." EADIE: "True Christian science has Him for its centre and Him for its object." On the whole verse the notes of WORDSWORTH are very full and interesting as grouping the patristic authorities respecting the angel-worship of the early heretics.—R.]

Praise of the glory of Christ and His work. Vers. 9–15.

Ver. 9. **Because in him dwelleth all the fulness of the Godhead bodily.**—*Ὁτι* confirms the warning against a doctrine which does not have its norm in Christ, supposing it can transcend Him and yet not attaining to Him. By "in Him dwelleth" (*κατοικεῖ νοὶ κατέκρησε*) Jesus, whose importance is to be portrayed, is described as a habitation, whose value rests upon what is at home there. ["In him" is emphatic, in him and in none other than him (ELLICOTT).—R.] This is then "all the fulness of the Godhead" (i. 19; comp. Rom. xv. 29; xi. 25). *Θεότης*

must be distinguished from *θεϊότης* (Rom. i. 20); the former, *vocabulum abstractum significantissimum* (BENGLER), means *Deitas*, Godhead [*das Gottsein*], the Divine Essence; the latter, *Divinitas*, Divinity [*Göttlichkeit*], the Divine Quality; what is here viewed metaphysically is regarded in i. 19, charismatically (MEYER). *Θεότης* is not to be understood as meaning God's will (the SOCINIANS), Divine grace and gift (SCHLEIERMACHER), nor does "all the fulness of the Godhead" refer to the Christian Church (HEINRICH, SCHENKEL and others). *Σωματικῶς*, placed last for emphasis, limits "dwelleth," which refers, in the present, to the permanent state of the present and exalted Christ, founded (i. 15) upon His nature, and is to be regarded, in contrast with "rudiments of the world" (ver. 8), and "shadows" (ver. 17), as indicating the full nature of the matter, and from the relation of *οἶκος* and *σῶμα* (2 Cor. v. 1 sq.) with a reference to the Incarnation (HOFFMANN, *Schriftbew.* II. pp. 27 sq. 533; SCHMID, *Bibl. Theologie*, 2, p. 301). Hence it is neither—*οὐσιωδὸς* (CYRIL, STEIGER, LUTHER), since there is no contrast between *οὐσία* in Christ and *ἐνέργεια* in the prophets, nor—*ἐν τῷ σώματι*, whether this be referred to the Church (SCHENKEL) or to the body, which He assumed of the Virgin, that is now glorified (MEYER): before the Incarnation He was *ἐν μορφῇ θεοῦ* (Phil. ii. 6). Beyond Christ there is no eternal truth; beyond Him is away from Him. [WORDSWORTH interprets: 1, *substantially and truly* (Hilary); 2, *bodily*, in distinction from "soul" (Council of Antioch),—quoting Augustine, who combines both views. But the literal interpretation is far preferable: "in bodily fashion" (ELLICOTT). "Before His Incarnation the fulness dwelt in Him, as the *λόγος ἄσαρκος*, but not *σωματικῶς*, as now that He is the *λόγος ἐσαρκος*" (ALFORD). If this be the correct view, then with MEYER we must regard the present, *κατοικεῖ*, as referring the whole expression to the glorified Christ. He also finds an apologetic design in the emphasis given to the adverb, "bodily," since the false teachers, "by their doctrine of angels (comp. ver. 10), appear to have spiritualistically split up the *πλήρωμα τῆς θεότητος*."—R.]

Ver. 10. **And ye are made full in him.**—[Perhaps to bring out the double predication involved in the position of the words, it were better to render: "And ye (*being*) in Him are made full."—R.] *Καὶ* is a simple copulative, making the clause depend upon *ὅτι*. *Ἐστὲ* (not *γίνεσθε*) standing first is pregnant: "ye are," need not first become so; the "*being*" is more strongly marked than the subject, in contrast to Christ; hence *ὑμεῖς* is not expressed. It is not the imperative (GROTIUS and others): *Beneficium Christi, non nostrum officium* (CALOV.). But only in Him are they *πεπληρωμένοι*. ERASMUS: *Christo cum sita semel insiti*; BENGLER: *ipse plenus, nos replete*. LUTHER is incorrect: *vollkommen*. [E. V. also—"complete." EADIE's translation is given above; ALFORD: "filled up;" ELLICOTT, as above, also "filled full,"—Rhemish, "in Him replenished."—R.] The perfect excludes the further effect of the fact. Neither *τῆς θεότητος* (THEOPHYLACT and others) nor *sapientia et virtute* (BENGLER) is to be supplied; the first is not indicated by the text, which does not read *καὶ ὑμεῖς*, nor the second by

the context. Divine Truth, Power, Life are treated of. Comp. Eph. iii. 19; Jno. i. 16.—[MEYER: "Out of the 'fulness of the Godhead' which dwells in Christ, flows the being made full of the Christian, which therefore has its ground in none other than Christ and in nothing else than fellowship with Him. Filled with *what*? The answer is self-evident to the consciousness of the reader. It is the *charismatic πλήρωσις*, which Christians in virtue of their vital union with the Lord have received and continually possess, out of the *metaphysical πλήρωμα* dwelling in Christ, out of the 'fulness of the Godhead.'"—R.]

Who is the head of all principality and power.—This affirms the absolute dignity of Christ over against the angelic world (ver. 18). Comp. i. 18. In Him they may, must have enough.

Ver. 11. **In whom ye also were circumcised.**—[*Καὶ*, "also," emphasizes the fact stated by the verb, which is a historical aorist: hence "were" not "are" (E. V.).—R.] The reference is to their entrance into Christianity, to conversion, regeneration in Christ. The Christian is circumcised, not indeed as the Judaistic teachers required, with the Jewish circumcision, but: **with a circumcision made without hands.** *περιτομὴ ἀχειροποιήτω* ["not hand-wrought," ELLICOTT.—R.]—The Jewish external rite was *χειροποίητος* (Eph. ii. 11). Comp. Rom. ii. 28, 29; Deut. x. 16; xxx. 6; Jer. ix. 26; Ezek. xlv. 7; Acts vii. 51. He then sets forth, wherein this spiritual circumcision of the heart, which is better than the Jewish, consists: **in the putting off the body of the flesh, in the circumcision of Christ.**—[The E. V. not only retains "of the sins," but is faulty in punctuation; the second *ἐν* also it renders "by," when it is parallel to the first.—R.] The first clause is in contrast with the externality, the second with the "hand" that performs it; according to the former this circumcision is a moral advance, according to the latter an act of Christ. "In the putting off the body of the flesh" describes the body on which it takes place, as belonging to the flesh (*σάρξ*), entirely corresponding with the context, and parallel to "the body of sin" (Rom. vi. 6), which lives in the flesh, so that it is not indifferent (see Eph. ii. 3). The material, earthly body is not spoken of here, as in i. 22, but the sinfully sensuous organism, "the old man" (Rom. vii. 14). The substantive *ἀπὸκόσμιος* (only here) is emphatic and in contrast with the circumcision, which severs only a small part. It is joined with *τὸ ὄψωμα*, which naturally neither means, *massa*, totality (CALVIN and others), nor refers to Christ's body and His death (SCHNECKENBURGER), since *αὐτοῦ* is wanting. LUTHER, retaining *τῶν ἁμαρτιῶν*, renders incorrectly: "the sinful body in the flesh."—"In the circumcision of Christ" presents nothing new or important, except in the genitive, which denotes the author (THEODORET: *αὐτοῦ*) of the circumcision. [ELLICOTT: "the originating cause; Christ by union with Himself brings about the circumcision and imparts it to believers."—R.] It is incorrect to apply it to the circumcision to which Christ was subjected (SCHÖRTGEN), or to view Christ only as the Me-

diator of it (MEYER). Nor should we on account of ἀχειροποιήτου apply it to baptism (STORR [ALFORD apparently], and others).

Ver. 12. Buried with him in baptism.—The participle συνταφέντες, following περιμήθητε (ver. 11), denotes the progress of the entrance of conversion. "Putting off the body" reminded of death; "being buried" was readily suggested. Ἀντὶ, governed by σὺν in composition, denotes the fellowship with Christ, which is consummated "in baptism," that is a water bath and a water grave for the "old man." Comp. Rom. vi. 3, 4. We live Christ's life, with and through Him, symbolically, ethically, spiritually, but actually and really. ["Burial implies a previous death." "The reality of death is evinced by burial." "This point of burial they had reached—when they were baptized—for then they personally professed a faith which implied the death of sin within them" (EADIE). The reference to burial in connexion with baptism, suggests, that death to sin had already taken place, hence this ordinance has not in itself any efficacy "in the putting off the body of the flesh." There is no doubt that the participle describes an action nearly contemporaneous with that of the preceding verb. This rite would speedily follow the "putting off;" though ALFORD is scarcely correct: "the new life being begun at baptism."—Braune admits, as must be done, an allusion to immersion in baptism, but enters into no discussion as to the *mode*; the question is not deemed so important in Germany as it has been made here. EADIE says: "Whatever may be otherwise said in favor of immersion, it is plain that here the burial is wholly ideal.—Believers are buried in baptism, but even in immersion they do not go through a process having any resemblance to the burial and resurrection of Christ." ALFORD correctly admits an allusion to the κατάνοις and ἀνάνοις in baptism, but adds, "To maintain from such a circumstance that immersion is necessary in baptism, is surely the merest trifling, and a resuscitation of the very ceremonial spirit which the Apostle here is arguing against." A fair exegesis must allow that the passage proves immersion to be baptism; whether baptism is immersion turns on something else than exegesis; see controversial works on both sides of the question. A list will be found. LANGE'S *Com. Matthew*, p. 560.—R.]

In whom ye were also raised together through the faith.—[So Braune renders. The aorist συννηγέρθητε, must be rendered "were raised." Whether raised "together" or "with Him," depends upon the reference in ἐν ᾧ: in baptism or in Christ.—R.] Ἐν ᾧ is parallel to ἐν ᾧ (ver. 11), and refers like ὅς (ver. 10) to Christ and not to baptism; καὶ συννηγέρθητε does not confirm the latter reference, but requires the former, since καὶ renders prominent an advance from the "burial" in immersion at baptism—the new life would not enter with the immersion but with the emersion, and we should find ἐξ οὗ or δι' οὗ [*i. e.*, were the reference to baptism.—R.]. The fellowship with the life of Christ ("raised together") rests upon union with His Person: (ἐν ᾧ). [So DAVENANT, MEYER, EADIE. For the other view, see ALFORD and ELLICOTT *in loco*.—R.] Hence there is no pleonasm here (DE WETTE), nor any reference to the resurrec-

tion of the body, which is an ideal possession before the *parousia*, but becomes a reality with it (MEYER), the Greek Fathers: καὶ γὰρ ἐξηγέρμεθα τῇ δυνάμει, εἰ καὶ μὴ τῇ ἐνεργείᾳ). Συννηγέρθητε denotes an accomplished fact, corresponding with that accomplished in baptism, and like this, actual, but according to the context, spiritual, ethical. After the negative side of dying to sin, the positive side of a new life is set forth, prominence being given to the subjective appropriation, διὰ τῆς πίστεως, hinted at already in ἐν ᾧ. BENDEL is excellent: *ut mors est ante resurrectionem, sic baptismus natura precedit fidem adultam*. The genitive depending on πίστεως: of the operation of God, can only set forth the object, since only this (Eph. iii. 12; Phil. i. 27; iii. 9; Rom. iii. 22; Gal. ii. 16, 20; iii. 22), or the believing subject (ver. 5; i. 4; 1 Thess. i. 3, iii. 2) is denoted by the genitive. [ELLICOTT, while taking this as the genitive *objecti*, considers the statement of MEYER, referred to above, and endorsed by EADIE and ALFORD, as not perfectly certain.—R.] LUTHER is incorrect: "which God works."

God is then characterized: **who hath raised him from the dead**, because the syllogism runs: Has God raised Christ, then can He also bring me to new life (comp. Eph. i. 19, 20). It is precisely through faith in such an "operation of God," that this is experienced.

Ver. 13. And you being dead in your sins.—["When you were dead," ELLICOTT.—R.] See on Eph. ii. 1-5. Here the "being dead" is more strongly marked, than the "being;" there the simple dative marks the cause of this condition, here the results manifesting the condition are added; there inward motions (ἀμαρτία) are added to outward transgressions (παράπτωματα), here is added: **and the uncircumcision of your flesh** (the preposition "in" is supplied in thought).—This means the uncradicated, sensuous, sinful nature which marked the heathen. "Uncircumcision" according to the context is ethical, spiritual (Deut. x. 16; Jere. iv. 4), and is more closely characterized by the genitive. This is exegetical, σὰρξ being used, as in ver. 11, in the ethical sense, so that the carnal nature is regarded as their uncircumcision (BLEEK). BENDEL: *exquisita appellatio peccati originalis*. MEYER is incorrect in taking νέκρως and ἀκροβυστία literally, and σὰρξ as indifferent. [MEYER seems to place the moral significance in τῆς σαρκός, hence ἀκροβυστία, which is their state still, is now indifferent (ALFORD). This gives to ἀκροβ. its literal meaning. EADIE takes the whole phrase literally: "Uncircumcision of the flesh was the physical mark of a heathen state." ELLICOTT gives a slight ethical force to σαρκός, which he considers a possessive genitive—they were heathens, unconverted heathens as their very bodies could attest. Braune's view seems more in accordance with the context.—R.]

You hath he quickened together with him, συνεζωποίησεν ὑμᾶς σὺν αὐτῷ. See on Eph. iii. 5. Ὑμᾶς [omitted in Rec.; "you" to be inserted in E. V.—R.] and σὺν ["together with"—R.] are repeated as an emphatic reminder to the readers. MEYER incorrectly takes the verb in its literal sense [doubtless to correspond with his interpretation of the preceding context.—R.], and HEINRICH

makes Christ the subject, when the context requires "God," quite as much as it refers to the new spiritual life beginning with regeneration, which is eternal life to be perfected at the resurrection. [ELLCOTT also makes "Christ" the subject, rendering "with Himself." His interpretation of the whole passage is modified by this view, which he ably defends; see his notes *in loco*, which are highly suggestive. Still the predicates throughout are better applied to God; those in this verse, "quickened" and "forgiven," being so generally ascribed to God, that the burden of proof rests with those who take the other view. As they have not succeeded in showing a preponderance of reasons in its favor, it is safer to consider "God" the subject (comp. MEYER).—R.]

The mode of the life is described; **having forgiven us all trespasses**, *χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα* (CHRYSTOM: ἡ τὴν νεκρότητα ποιεῖ).—The objective act of reconciliation and justification is referred to, and its universal efficacy denoted by "us" [not "you," the Colossians merely, but all believers.—R.] At the same time the connection between the new life beginning with pardon and justification, and the propitiation of the wrath of God and reconciliation of man with Him is hinted at. BENIGL: *cum hac liberatione a peccato conjuncta est liberatio ab opprobrio peccati* (ver. 14) *et liberatio a potestate tenebrarum* (ver. 15).

Ver. 14. **Having blotted out the handwriting of ordinances that was against us**.—"Having blotted out" (*ἐξάλειψας*), joined like the preceding participle to "quickened together," is contemporaneous,* and describes significantly the act of Divine grace. The verb (here and Acts iii. 19; Rev. iii. 5; vii. 17; xxi. 4) means to wash out, then to obliterate. "The handwriting against us" is the law obligating us and proving our debt, witnessing against us, a bond [*Schulddokument*], (Job v. 3; ix. 5). It means God's law among Gentiles and Jews (Rom. ii. 14, 15), not the Mosaic law merely (MEYER); hence we cannot here distinguish between the moral and ceremonial law, and refer this exclusively to the former (LUTHER), or to the latter only (CALVIN), which is also a moral affair, and affects the conscience. "All trespasses" are here treated of [hence "the whole law" DAVENANT, ELLCOTT.—R.], and Christ's death for the Gentiles also, indeed here with special reference to them. The dative *τοῖς δόγμασιν* (see Eph. ii. 15; *ἐν δόγμασιν*) denotes the contents of the handwriting, written with well-known commandments (MEYER), as Gal. vi. 11. This is explained by the adjectival and verbal character of the word *χειρόγραφον*. [The verbal element governing the dative. MEYER would make the dative instrumental; ELLCOTT makes it the dative with reference to, that in which the hostile aspect was specially evinced," objecting decidedly to the government by the verbal element. EADIE and ALFORD agree with Braune: "The simple dative of form, that distinctive and

well known form which the handwriting assumed.—R.] The dative is not—consisting in commandments, (CALVIN), nor instead of the genitive (CASTELLIO), nor to be joined to *καθ' ἡμῶν* (CALOV.), nor connected with both the preceding expressions (WINER's *Gram.*, p. 206); as little does it belong to "having blotted out" in the sense; with reference to ordinances (STEIGER, HARLESS on Eph. i. 1), or through the gospel doctrine of faith (the Greek fathers). SCHENKEL joins it with what follows appealing to Acts i. 22: *διὰ πνεύματος ἁγίου οὓς ἐξελέξατο*, and BLEEK also without sufficient grounds.

Which was contrary to us.—This relative clause is only an emphatic repetition of *καθ' ἡμῶν* (MEYER), and not to be distinguished from it as is done by BENIGL: *contra esse et inimicum esse differunt, sicut status belli et ipsa pugna*. [ELLCOTT: "an expansion of the preceding: it was hostile not merely in its direction and aspects, but practically and definitely." There is no idea of secret hostility, *sub contrarius*.—R.]

And he has taken it out of the way.—The perfect denotes the completed, still efficient fact; the handwriting is not only blotted out, it is removed entirely, and this continues to be so. Thus the transition from the participial to the finite construction is explained (as i. 26; WINER's *Gram.* p. 533). The mode of taking it away is described: **By nailing it to his cross** [to the cross].—R.] It was the law rather than Christ, which was slain and done away with on the cross, because He bore the curse of the law, took away its condemnation. Men slew Christ, but the Lord slew the law on the cross. Gal. ii. 13; 2 Pet. ii. 24. [There seems to be no ground for the opinion, that there is here an allusion to the cancelling of a bond, by driving a nail through it, although WORDSWORTH expresses the thought thus strikingly: "He nailed the bond of our debt to the Tree, and as by the Tree in Paradise we became debtors to God in the first Adam, so by the Tree in Calvary we received remission of our debt in the Second Adam."—R.]

Ver. 15. **And having spoiled principalities and powers**.—*Ἀπεκδυσάμενος*, found only here and iii. 9. It denotes the result of the contest against the wicked angels (comp. i. 16; ii. 10; Eph. ii. 2; vi. 11, 12), and has an emphatic position at the beginning of the sentence before the finite verb. BENIGL: *qui angelos bonas colebant, malos timebant; neutrū jure*. The verb is well rendered by the Vulgate: *expoliāns*. The middle signification, which is unmistakable in iii. 9, falls into the back ground here. [Two points are open to discussion here: 1. What is the meaning of *ἀπεκδυσάμενος*? 2. What is the reference in *τὰς ἀρχὰς καὶ τὰς ἐξουσίας*? 1. The more common interpretation is as above, "having spoiled," but WORDSWORTH, ELLCOTT, ALFORD, render "having divested himself of," "putting off," giving the middle sense. 2. Of what did He divest Himself? Here the commentators above mentioned differ. WORDSWORTH and ELLCOTT, taking Christ as the subject, refer "principalities and powers" to opposing hostile powers of evil, and follow Hilary, Augustine, in explaining thus: the powers of evil had power against Christ, as mortal in His flesh: He divested Himself of His flesh, by thus doing He di-

[* MEYER with reason insists that it is not contemporaneous, but means: "after he had blotted out," etc. "The divine work of redemption in Christ must occur before the forgiveness, through appropriation of it by the believers, could take place."—R.]

vested Himself of them. See WORDSWORTH'S full notes upholding this view. Still it seems to be a forced interpretation. ALFORD does not admit that these principalities and powers are infernal potentates. He considers that the angelic agency (Gal. iii. 19) in the giving of the law is referred to, and these "put off" by the abrogation and taking away of the law, God manifesting Himself henceforward without a veil in the exalted Person of Jesus. This too seems forced. The view so strongly supported by MEYER, which takes God as the subject, "spoiling" as the meaning of the participle, and the infernal powers as referred to in "principalities and powers," is preferable to either of the others, on the ground of simplicity and accordance with the subsequent context.—R.] Thus deprived of their power, stripped of their armor as it were, in their helplessness: **He made a shew of them with boldness.**—*Ἐδεδυμάτισεν* (only here and Matt. i. 19) has God as its subject, who now as in a triumph makes a show to their shame and His honor: the subject being the same as that of *ἀπεκδυσάμενος*, it is not repeated. *Ἐν παρρησίᾳ* is "frankly and freely" (*frank und frei*), and denotes the confidence and certainty of the complete, permanent victory (comp. 1 Jno. ii. 28) [LANGE'S *Commentary*, p. 82.—R.] "Openly" (LUTHER) [and E. V.] is already found in the verb. [The idea of putting to shame (*παράδειγμα*) does not necessarily belong to the simple verb. ALFORD, to carry out his view of the object of the verb, renders *ἐν παρρησίᾳ* "in openness" of speech, declaring and revealing by the cross, that there is none but Christ the Head of all principalities and powers. For this there seems to be no good support.—R.]

Triumphing over them in it.—Here *θριαμβεύσας αὐτοὺς* means "triumphing over them," while 2 Cor. ii. 14: *θριαμβεύσας ἡμᾶς* has the force of the Hiphil: "making us to triumph." "Them" means the persons conceived of as "principalities and powers." *Ἐν αὐτῷ* denotes the place of contest, the cross (ver. 14). It is not *—*in Christo* (BENGE), [ALFORD, margin of English Bible.—R.] It was precisely "the cross, this symbol of shame and sorrow, which was the place of victory over the enemies of God" (SCHENKEL).

[On the whole verse, see EADIE. Both he and BRAUNE agree entirely with MEYER, whose exegesis of this passage is highly satisfactory. WORDSWORTH is unusually full and valuable on this section, though his comments belong more properly to the homiletical department. ELLICOTT'S exegesis is modified by his taking Christ as the subject throughout.—R.]

DOCTRINAL AND ETHICAL.

1. *Paul's care of the Churches.* Great is the sympathy of Paul, who not only has in eye and mind, as the Epistles to the Corinthians show, all the members of a Christian congregation, but fraternally remembers in prayer and paternally cares for with his counsel, all congregations of the Church of his Lord, even those personally

unknown to him, whenever, as in this case, through the coming of Epaphras to him, a way of God's pointing out is opened to him. He does not step aside from his calling, from his immediate sphere of duty, but takes root in the soil appointed to him and bears fruit, but fruit for many without, as far as in him lies, for all. No one can appeal to the Apostle and his part in the great work, who does not take root and bear fruit in his own immediate calling, as though it were too narrow for him.

2. *Error a calamity.* The Apostle regards error and entanglement therein as calamity and sorrow, which begins with wavering and uncertainty, and has its root in moral deficiency. Hence his sympathizing solicitude, hence his *παρακαλεῖν* directed to their *καρδίας* (ver. 2). [EADIE: "The conflict of error with truth could not but lead to distraction and mental turmoil; and in proportion to their misconception of the gospel, or their confusion of idea with regard to its spirit, contents and aim, would be their loss of that peace and solace, which the new religion had imparted to them."—R.]

3. *Christian unity.* That saying of RUPERTUS MELDENIUS in the seventeenth century: *in necessariis unitas, in non necessariis libertas, in utrisque caritas*, could have been taken from ver. 2, where "in love" sets forth the subjective, and "unto full knowledge of the mystery of God" the objective moment of true unity. The "mystery" is the "necessary" matter, in which there must be unity; for a) as to its nature it is entirely God's affair; b) as to its purport it is the fulness of all wisdom and knowledge, the treasury of all truth in the world and the plan of salvation in the kingdom of God; c) as to its position it is a fact revealed and revealing in Christ; d) as to its end, it reaches into eternity; e) as to its mission, it guides protectively through time with its errors and dangers; f) as to its requirements, it concerns believing acceptance and living therein. [Be-living, which is implied etymologically and practically in believing.—R.] Accordingly the one centre of both the mystery and the unity is Christ in His Being and work. [Still more if we adopt the reading which makes Christ Himself the mystery. The one "necessary" matter, about which there must be unity, is the answer to the question, "what think ye of Christ?"—R.]

4. *The Being of Christ* is all the fulness of the Godhead in bodily reality (ver. 9). This Pauline statement is related to the Johannine; "the Word became flesh;" the latter gives prominence to the historical incarnation, the former to the permanent state of the Exalted One.

5. *The Work of Christ* is pre-supposed as that of a mediator, who suffered death upon the Cross as an atonement for us, whom God the Father has raised again, in order that this fact of salvation should be made of benefit to us; it is essentially of an ethical nature.

6. *Salvation* is essentially a new life, the cause of which is God (the subject in vers. 13-15), the mediation of which is in Christ, resting objectively upon Christ's death on the Cross, whereby forgiveness of sin has been provided, the accusations and curse of the law done away, the power of the kingdom of darkness broken, and beginning subjectively with faith, the principle of the new life,

* [The original omits "not," but it is an obvious typographical error, which I have corrected without hesitation.—R.]

types of which are found both in the Old Testament and the life of Christ. The circumcision of the Old Testament corresponds with baptism in the New; both point, *formally*, to a putting away, the former partially, to a separation, the latter *totally*, to a dying, since the immersion points to the burial of Christ (vers. 11, 12; Rom. vi. 34); *materially*, both apply to the flesh, on which the sinful nature depends; the dying, being buried and rising again of Christ are events in His life which the believer, in contrast with the world, in and about him, must experience in his inner, moral life. In Christ, therefore, that is fulfilled, which before Him was only hinted at, prefigured; and only from Him and in Him, by means of faith, can the participation in this fulfilment be gained. [EADIE: "The Apostle looks on circumcision and baptism as being closely connected—the spiritual blessing symbolized by both being of a similar nature; though, probably, it would be straining this connection to allege it as a proof that baptism has been in all points ordained for the Church in room of circumcision."—To this may be added that just so far as we can refer to this passage in support of any mode of baptism, to the same extent we can find in it a proof of the connexion between baptism and circumcision. If we press it in the first direction, we must also in the second, as Braune does. Whatever may be gained from it in support of immersion, is equally gained for pædo-baptism.—R.]

7. *Sin* has so widely developed its power, that not only does every man stand under that power, but each man entirely: he is dead in his sinful doing and sinful being (ver. 13), so that he must be born again. It is the first power, which Christ endured to the uttermost and, sinlessly, victoriously, overcame on the cross in His propitiatory death. With the pardon of sin the new life begins.

8. *The law*, given on account of sin and against it as an external one, is contrary to man in his sin as his accuser. In Christ it is fulfilled, in Him it is satisfied. Against Him it can present no accusation and no guilt: He is the Fulfilled. Bodily law, which He has at once upheld and torn; upheld on the side of righteousness, torn and done away with on the side of the accuser and the curse. Only when the law is satisfied, is it done and done away; this has taken place in Christ and takes place only in Him.

9. *The kingdom of darkness*, the spiritual powers of evil have in sin their power over man, but lost it on the sinless Redeemer; in the atoning death of Christ, they gained a victory which was their defeat. Only he who lives to the flesh, remains under the dominion of the Evil one: whoever dies to sin and the flesh with Christ is snatched from this and has a share in the victory of Christ.

10. *All mental culture*, even the bloom of an organic science, of a *philosophy*, a love of wisdom, which is merely the intellectual product of the human mind, which does not proceed out of a moral life founded on Christ's life and rooted in Him, is idle, empty deceit and illusion. That which is most elegant, most noble and great without Christ is only elementary, imperfect in comparison with what He offers: the simplest,

plainest of what is offered in Him, exceeds that in value. An humble Christian has and can do and knows, more and better than an unchristian philosopher. What is Christian alone is worthy of humanity, humane. As truly Christian life surpasses any other nobly moral life, so truly Christian opinion is more important and more truthful than any otherwise important speculative knowledge.

HOMILETICAL AND PRACTICAL.

Do not meddle in spheres and activities, which do not concern you, but, with the gifts entrusted to you, labor in the calling to which you are appointed; do not seek only for intimate friends of the same mind and station as yourself, perhaps in wider circles, to make amends for those indolent or opposed about you.—Take no offence at the ocean depth of the mystery of Redemption in Christ; the pearls of truth and wisdom, thou canst only find there. Before the truths become a harvest which we gather in, they are dull clouds in the distance, or ore in the depths.—What thou receivest as seed, return as blossom, what thou receivest as blossom, return as fruit.—Only the fellowship which has its cement in love, has its eternal end in true knowledge.—Entering into worldly mental culture without, thou not only lovest something, but art thyself lost; lost to God and bound to human principles; you forego a blessed eternity, as you gaily go down the stream of time. No stand-points are more inferior than those without Christ, however well esteemed they may be of men.—Three powers are to be feared: 1) the power of Satan who stands behind the flesh and its motions; 2) the power of the flesh, that breaks out in sin; 3) the power of the law, that appears against our sin as accuser.

CALVIN:—Ver. 15. No tribunal so magnificent, no regal throne so glorious, no triumphal pomp so splendid, no chariot so sublime, as was that gibbet upon which Christ overcame death and the devil, the prince of death, whom He utterly bruised under His feet.

STARKE:—There are three excellent peculiarities, which must be found in a preacher, and also in *any* Christian, if he would make others know a matter; 1) that he himself be certain of its truth; 2) that he be able rightly to convince others of the same; 3) that he have a good end in view.—As a mother, who has children suffering in various degrees of sickness, attends most to the one who lies lowest, but never on that account permits herself to neglect or slight the others, so an instructor cares most for those hearers, who are in the most dangerous circumstances; yet not so as to forget or neglect the others.—See what belongs to genuine Christianity; a wealth and certainty of faith, a knitting together of hearts in love, a walk in Christ.—When we rightly know and have Christ, we know and have enough, though we know and have nothing else.—God's word is an inexhaustible mine full of treasures and riches; seek! dig! test! you will find one after another unto your spiritual and eternal delight.—Rational speeches are not always the truth, nor are learning and skill always a certain evidence of truth.—If we are rooted

in Christ, we must prove by bearing fruit as trees of righteousness. Are we built on Christ, we must stand steadfast and unmovable, so that no winds and rains of affliction can overthrow us. A good inflow makes a good outflow; he who takes in much, can and must also give out much. Since then believers receive so much from and in Christ, so their active gratitude must flow copiously forth in unremitting obedience.—The Church is not a school of sages, where each can display the fanciful dreams of his reason.—In matters of faith the reason is an unfaithful and deceitful guide, that delivers us to error and delusion. The gospel is the true Christian philosophy, transcending all science, all human institutions, from which it can accept no law.—God is the creditor, we His debtors. 1) He is Omniscient, we cannot conceal a debt from Him; 2) He is almighty, He can exact the debt by force; 3) He is just, He will and must be paid; 4) He is omnipresent, none can escape Him. Who must not fear on this account?

GERLACH:—To every man, unenlightened, following his own wisdom, the mystery, plainly as it is revealed in the gospel, is closed, as to the blind eye the sun at mid day does not shine. But whoever knows how to study this great book, Jesus Christ, God manifest in the flesh, finds all knowledge therein. Humility opens the book, faith reads it, and love understands it.—[Jesus Christ; 1) The way on which the Christians walk; 2) the root from which they draw all their life-sap, 3) the foundation on which their whole inner life should rest.—R.]

RIEGER:—In natural things man prefers seeing all with his own eyes, and resting on his own observation rather than on what others can tell him. In the kingdom of grace however, one must be of such a tender heart, that he from the “being knit together in love,” accepts much that others have experienced.—Among the Corinthians there was more of intelligence and knowledge, but less of submissive love reaching to others. On this account he pruned their knowledge and guided them to growing strength in love. Among the Colossians there was more of tractable love, but without sufficient light. Hence he had a conflict, that their obedient love should not be abused, but that they might acquire minds expert in examination.—The Apostle’s word of incitement: walk in Him, means more than following in His footsteps, it signifies, that for such a walk as He walked, all strength is derived from Christ, that the walk is a fruit borne from Christ the vine.—In the time when God permitted the heathen to walk their own ways, He yet granted some footprints, from which something of Him and His truth could be made an object of search. On the part of God these were given as serviceable rudiments, but on the part of men they did not remain purely so. And if now-a-days any one will extol these as the choice relics of antiquity, it is as though some one should devote himself to a heap of sweepings, to find there a lost pearl.

SCHLEIERMACHER.—Ripeness of understanding in regard to the kingdom of God and intelligence respecting the things of this world are not together (Matt. xi. 25; Luke xvi. 8).—Love furthers the growth and maturity of the under-

standing.—[Why we continue in Christ? He has 1) not only the words of eternal life, but 2) the power of eternal life.—R.]

HEUBNER:—Unity, firm knitting together, incorporation in love, increases the “plerophy” [*πληροφια* fulness, made an adjective in E. V. ver. 2.—R.]: the correct, firm conviction, the confidence in our insight, when we are certain of the matter.—External discipline and order must ever accompany faith in the life of the Church. Paul mentions their “order” first, because it first meets the eye.—In Christian faith there must be constancy. Growth therein is necessary, but change is destructive.—Man may learn to know himself from the wisdom of the world, but it cannot help him.—He who has the fulness, can give abundantly. In Christ we have abundance, all others let us hunger. Christ’s word satisfies, contents the soul.—All, whom Christ has not awakened, are to be regarded as still dead.—[He who remains under Christ’s standard, conquers.—R.]

PASSAVANT:—What now-a-days is so gladly shunned by many pious people, sometimes as dangerous, again as unprofitable, the Apostle here holds to be necessary, aye, he labors and struggles to bring souls thither. He would know of no poverty of spirit, which, made up of sheer laziness and cowardice, is willingly satisfied with superficial knowledge of saving truth: he insisted rather upon that riches of knowledge and of spirit, which contributes to the genuine poverty of an humble spirit. He would know of no blind or dim faith, but of open seeing eyes. He sought to produce in the Colossians a clear understanding, a plenitude of knowledge,—that their knowledge might suffer from no defects, be diseased from no obscurations or fluctuations, that might profoundly penetrate and gaze into the mystery of God and the Father.—Gratitude then helps us to stand, and joyously stand fast before every foreign spirit, before every foreign power, in every temptation and conflict: it is a rock, from which the darts of unbelief rebound. When the Roman proconsul on the judgment-seat urged that holy man Polycarp to curse Jesus Christ to save his life, the martyr answered, “For eighty-six years I have served Him: He has never yet done me harm. How can I blaspheme my King, who has saved me?”—“Vain deceit,” Paul calls all human worldly wisdom and doctrine, which knows nothing of one true God; “tradition of men, rudiments of the world,” all that oriental philosophy, which with its old and new twilight, its destructive atmosphere, marred the divine doctrine, it would enlarge and complete,—“vain deceit,” that Jewish heaven, which through its ancient consequence, through use and abuse of the Mosaic ordinances and principles, threatened to rob the disciples of their new freedom, or stint them therein, to put again upon them “a yoke which neither their fathers nor they themselves were able to bear.”—

For the Reformation festival [October 31st, anniversary of the nailing of Luther’s theses on the church-door at Wittenberg, 1517.—R.] (ver. 6-9). How do we prove ourselves abundantly grateful for the regeneration of our Church? If we 1) hold fast to the ground of salvation, which it proclaims to us; 2) use the means of salvation,

which it offers to us; 3) walk in the way of salvation, which it prescribes to us.

[BISPING:—Ver. 6. Notice that Paul here says, “ye have received *Christ*,” not the doctrine of Christ. True faith is a spiritual communion; for in faith we receive not only the doctrine of Christ, but Himself, into us: in faith He Himself dwells in us: we cannot separate Christ, as Eternal Truth and His doctrine.—R.]

[BISHOP ANDREWES:—Ver. 14. If one be in debt and danger of the law, to have a brother of the same blood, made of the same woman, will little avail him, except he will come also “under the law,” i. e., become his surety, and undertake for him. And such was our estate. “The hand-writing,” our bond, we had forfeited. This debt of ours was no money debt, we were not *sub lege pecuniaria*, but *capitali*; and the debt of a capital law is death. He paid that to the full, and having paid it “blotted out the hand-writing,” cancelled the sentence of the law.—R.]

[HENRY:—Ver. 1. We can think, and pray and be concerned for one another at the greatest distance; the communion of the saints is a spiritual thing.—Ver. 2. The prosperity of the soul is the best prosperity. Great knowledge and strong faith make a soul rich. The more intimate communion we have with our fellow Christians, the more the soul prospers.—Vers. 6, 7, a sovereign antidote against seducers.—They who pin their faith on other men’s sleeves, and walk in the way of the world, are turned away from following after Christ.—It is not enough to put away some one particular sin, but we must put off the whole body of them.—We have communion with Christ in His whole undertaking. We are both buried and rise with Him, and both are signified by our baptism; not that there is anything in the sign or ceremony of baptism, which represent this burying and rising, any more than the crucifixion of Christ is represented by any visible resemblance in the Lord’s Supper.—Christ’s death was the death of our sins; Christ’s resurrection is the quickening of our souls. The Redeemer conquered by dying. See His crown of thorns turned into a crown of laurels. Never had the Devil’s kingdom such a mortal blow given to it, as was given by the Lord Jesus.—R.]

[BURKITT:—Ver. 1. The men of the world little understand, and less consider, what burthen of care lies upon the ministers of Christ, for, and on behalf of the whole Church of Christ in general, which is continually in danger of being corrupted by false teachers, who everywhere lie in wait to deceive.—Ver. 15. Christ’s bloody cross was a chariot of triumph unto Him. Lord! whilst thou wert bleeding and racking upon the gibbet

for us, thou wert then rejoicing and triumphing for the benefits redounding to us.—R.]

[EADIE:—Ver. 1. Like the caged bird beating its bared and bleeding breast against the wires of its prison, as it hears the repeated cry of its unseen young ones, the Apostle turned ever and anon toward those churches—nor did he idly chafe in his confinement, but he wrote this letter.—Ver. 4. The traveller who has already made some progress, but who begins gradually to doubt and debate, to lose faith in himself, and wonder whether he is in the right way at all, is prepared to listen to the suggestions of any one who, under semblance of disinterested friendship, may advise to a path of danger and ruin.—No philosophy ever dreamed of such an awful expedient as God robed in humanity, and in that nature dying to redeem His guilty creatures—whose name, nature and legal liabilities He had assumed: and such a scheme never found a place in any system of jurisprudence—what men have sought in deep and perplexing speculations on the order and origin of all things, they will find in this mystery.—The hallowed sphere of walk is “in Him,” but beyond this barrier are sin and danger, false philosophies and mazy entanglements.—Any philosophy not “after Christ” must be earthly and delusive. It has missed the central truth—is amused with the stars, but forgetful of the sun.—Though the scar of circumcision might attest a nationality, it was no certificate of personal character—but wherever “the flesh” was parted with, there was the guarantee of individual purity and progress.—The nails which killed Christ pierced the sentence of doom,—gave egress to the blood which canceled it, and inflicted at the same time a mortal wound on the hosts of darkness.—R.]

[BARNES:—We should be on our guard against the seductive arts of false teachers. It is, in general, a safe rule for a Christian to abide by the views which he had on the great subjects of religion when he became converted (ver. 6). Then the heart was tender—there are some things in which the heart judges better than the head.—If at any time we can ascertain what are the prevalent views of Christ, we can easily see what is the prevailing character of the theology of that age.—Vers. 11-15. Christ has laid us under the highest obligations to serve Him. He has enabled us to put off our sins; He has raised us from spiritual death to spiritual life; He has removed the old ordinances that were against us, and has made religion easy and pleasant; He has subdued our enemies and triumphed over them.—R.]

5. Two special warnings.

(CHAPTER II. 16-23.)

- 16 Let no man therefore judge you in meat, or in drink [in eating or in drinking],¹ or in respect of a holyday, or of the new moon, or of the sabbath *days* [of sabbaths].²
- 17 Which³ are a shadow of things to come; but the body *is* of Christ [Christ's].
- 18 Let no man beguile you of your reward in a voluntary humility [arbitrarily in humility]⁴ and worshipping of angels, intruding into those things which he hath not⁵
- 19 seen, vainly puffed up by his fleshly mind [lit., the mind of his flesh], And not holding the Head, from which [whom]⁶ all the body by joints and bands having nourishment ministered [being supplied], and knit together, increaseth with the increase
- 20 of God. Wherefore [omit Wherefore]⁷ if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
- 21, 22 (Touch not; taste not; handle not; Which all are to perish with the using;) [for destruction in the consumption:]⁸ after the commandments and doctrines of men?
- 23 Which things have indeed a shew [repute] of wisdom in will-worship, and humility, and neglecting [unsparingness]⁹ of the body; not in any honour to the satisfying of the flesh [only to the satisfying of the flesh].¹⁰

¹ Ver. 16.—*Βρώσει ἢ ἐν πόσει*, the act of eating or of drinking. See EXEG. NOTES. The reading is doubtful: *κ*. A. C. D. F. K. L. Rec. most versions; Lachmann, Tischendorf (ed. 7), Ellicott, Wordsworth read *ἢ*. B. Tischendorf (ed. 2), Alford, Braune: *καί*. The critical defence of the former reading is: "the common association of *βρώσει* and *πόσει* would very naturally suggest the displacement of *ἢ* for the more usual *καί*"—of the latter: *καί* would readily be altered to *ἢ* to suit the rest of the sentence. Both are so plausible, that the reading *ἢ* can safely be adopted on uncial authority. As to the meaning as affected by the readings, see EXEG. NOTES.—R.]

² Ver. 16.—*Σαββάτων*, literally "sabbaths," here—the singular.—R.]

³ Ver. 17.—*Α. D. E. F.* read *αἱ*: B. has *οἱ*, which is to be preferred as the more difficult reading. [So Lachmann, Meyer. Alford is undecided, but gives *οἱ* in his text. Ellicott considers the reading *οἱ* not improbable, but insufficiently attested. Here also it is best to follow the mass of uncial MSS., with Rec. Tischendorf, and others. E. V. "which are" is correct in that case.—The reading *Χριστοῦ* (*τοῦ* omitted), Tischendorf, Ellicott, is preferable. Hence "Christ's," poss. gen. Eadie, Ellicott, Rheimish, Lachmann and Alford insert *τοῦ* (N. A. B. C.).—R.]

⁴ Ver. 18.—*Θέλων*. Braune renders "*willkürlich*." There is such diversity in interpretation that nothing more definite could be given in the text, and this will serve to show the one point of agreement among our modern commentators, viz., that the E. V. is incorrect.—R.]

⁵ Ver. 18.—*Μὴ* is added in N., where it was originally wanting, as in A. B. and others; but it is not to be omitted, [*Οὐκ* is also found, but *μὴ* is the proper form of the negative here. See EXEG. NOTES. The reading of Rec. has preponderant external authority, 6 MSS., nearly all cursives; supported by most versions, Tischendorf, Ellicott. Lachmann, Meyer, Alford reject the negative,—and this view affects the exegesis of the latter two.—R.]

⁶ Ver. 19.—*Ἐξ οὗ*, masculine, Christ the Personal Head, hence "whom;" "which" in E. V. doubtless stands for "whom."—R.]

⁷ Ver. 20.—[*Οὖν* of Rec. and the article before *Χρ.* "have the authority of all the MSS. against them and are properly rejected by all modern editors" (Ellicott).—R.]

⁸ Ver. 22.—[The E. V. is indistinct,—the rendering given above presents the interpretation of Braune, Eadie, Alford, Ellicott, Wordsworth. The parenthesis should perhaps include this last clause only.—R.]

⁹ Ver. 23.—[*Ἀφειδία*, "unsparingness." So Eadie, Ellicott ("unsparing treatment"), Alford, Davies, and older English versions similarly.—R.]

¹⁰ Ver. 23.—[This is the interpretation of Braune, Meyer, Ellicott and others. See EXEG. NOTES. More modifications might well be made, but this slight change sufficiently indicates the view upheld below.—R.]

[The text of this short passage, containing not less than 9 *ἀπαξ λεγόμενα*, is remarkably well established and free from variations.—R.]

EXEGETICAL AND CRITICAL.

The first warning, against a fleshly legality.

Vers. 16, 17.

Vers. 16, 17. **Let no man therefore judge you.**—Since the personality of the readers is strongly emphasized by the position of the words: *τις ὑμᾶς* in sharp contrast, "therefore" refers to what was said above (vers. 1-15), especially to their endowments and position in Christ: not merely however to the doing away of the Mosaic law (MEYER and others). BENDEL: *ex. v. 8-15 deducitur igitur*. *Κρίνειν* means "to

judge;" the connexion defines it more closely: allow no one the right to judge and to condemn you, if you do not respond to such demands. The warning is found in this,—permitting their action to be determined by this (BLEEK). *Neminem, qui vos judicare conatur, audiat* (BENGEL). He treats of Christian, gospel freedom. LUTHER: Let no one make conscience for you (see also Rom. xiv. 22). It is not therefore *κατακρινέτω* (BAEHR).

In eating or in drinking.—*Ἐν* denotes the sphere, the point where the judgment was exercised, as Rom. ii. 1. *Βρώσει* and *πόσει* set forth the act of eating and drinking—food is

βρῶμα; drink, πόμα (Rom. xiv. 17; 2 Cor. ix. 10; 1 Cor. viii. 4; x. 4; Heb. ix. 10). As the Mosaic law had (Lev. vii. 10-27) prohibitions respecting food alone, and forbade wine only to the Nazarites (Numbers vi. 3), and during the time of priestly service (Levit. x. 9), the false teachers had certainly gone beyond this and heightened asceticism for Christians (Matt. xxiii. 24; Rom. xiv. 21). It is a false view, that there is here only a consonance without further significance (DE WETTE). Whether all indulgence in meat (OLSHAUSEN) or in wine (SCHENKEL) was forbidden, does not appear from the context.

Or in respect of a holyday, or of the new moon, or of sabbaths.—After “eating and drinking,” joined with the copulative καί, the disjunctive union with ἡ follows, because the Apostle passes over to another matter. [It is true that eating and drinking may form one category, but in view of the doubtful reading, there is no sufficient critical or exegetical ground for preferring to make the above distinction.—R.] Ἐν μέρει, in respect of, in the point of (2 Cor. iii. 10; ix. 3; comp. WINER’S *Gram.* p. 571), denotes the category, which includes the species: ἑορτῆς, festum annuum, νομηνίας, in mense, σαββάτων, in hebdomade (BENGEL); the diversity is indicated by ἡ instead of καί. The threefold order of 1 Chron. xxiii. 31; 2 Chron. ii. 4; xxxi. 3, is transposed. Comp. Gal. iv. 10. It is incorrect to apply it to partial observances of festivals (CHRYSOSTOM and others), or to make it=vicibus festorum (MELANCHTHON), or=ne ulla quidem eorum ex parte (STICER); BEZA and others inexactly interpret by respectu. [The E. V. “in respect of” is exact enough, as it certainly suggests the idea of a category,—in the matter of.—R.] Christians should not permit themselves to be bound to Jewish festivals in their worship of God; neither to the three great annual feasts, nor the new moons, nor the Sabbath; σαββάτα=σαββάτων, Matt. xii. 1; Luke iv. 16; Acts xiii. 14; xvi. 13; it does not refer to the triple Sabbath (jubilee year, Sabbatic year, weekly Sabbath, HEUMANN [BARNES]). BENGEL: hic significanter positus; nam sabbata dicuntur dies singuli hebdomados. Thus IGNATIUS contends against the σαββατισμὸν as well as against Judaism in the Epistle to the Magnesians, 9. [The passage reads in English: “no longer observing Sabbaths, but keeping the Lord’s day.”—EADIE:—“nor were they to hallow the ‘Sabbaths,’ for these had served their purpose, and the Lord’s Day was now to be a season of loftier joy, as it commemorates a more august event than either the creation of the universe, or the exodus from Egypt. The new religion is too free and exuberant to be trained down to ‘times and seasons’ like its tame and rudimental predecessor. Its feast is daily, for every day is holy; its moon never wanes, and its serene tranquility is an unbroken Sabbath.” The Jewish Sabbath was kept by the early Christians as well as the Lord’s Day. The practice was condemned finally at a council in the neighboring city of Laodicea.—WORDSWORTH: “σαββάτων, the Seventh Day Sabbath, the Jewish Sabbath, which as far as it was the seventh day Rest, had been filled by Christ resting in the grave. The position of the day is changed, but the proportion remains un-

changed, and has received new strength and sanction by its consecration to Christ under the gospel in the Lord’s Day.”—R.]

Ver. 17. Which are a shadow of things to come.—This verse is a proof of the warning. “O [see critical notes; the meaning is the same if the reading ἃ be adopted.—R.] comprises all as a unit, and means: this (eating, drinking, feasts according to the precepts of the laws of Moses) is “a shadow of things to come.” Σκιά, umbra vite, expers (BENGEL), is not=σκιταγραφία, sketched in outline with charcoal, “silhouette” (CALVIN and others), since its antithesis here is not εἰκών, but σῶμα. It denotes the typical in the Mosaic law, not exactly the unsubstantialness (MEYER) or the transitoriness (SPENER), and not at all the darkness (MUSCULUS); for it gives certain intimation of the substance of the reality, and truth of the “things to come” (Heb. viii. 5; x. 1). Ἐστίν denotes the permanent nature of the former things; it is not=ἦν, but the commands and institutions have and retain a typical meaning. Τὰ μέλλοντα are future things, the things of αἰὼν μέλλον, not like this (SCHENKEL), nor is ἀγαθὸν to be supplied, from Heb. x. 1. These things cast a shadow into the αἰὼν οὐτος, so that the light, as well as the μέλλοντα, standing in the light, are before us. So long as one walks in the shadow, holds to it, he is not in the αἰὼν μέλλον, which began with the appearing of Christ, not to begin first with His parousia (MEYER); for there is added:

But the body is Christ’s (WINER’S *Gram.* p. 495).—This refers to the presence of the αἰὼν μέλλον, which had already entered. However, he, who still holds to the ordinances of the law, and allows himself to be governed by erring and erroneous men, not by Christ, does not hold to Him, is not yet in the Messianic kingdom and age, as he may and should be. The passage treats of a point of view rather than a point of time. See 1 Jno. ii. 8 [LANGE, *Comm.* p. 53.] “But the body” is in contrast with “shadow,” fulfilment, full substance and life of “the things to come.” Ἐστίν is to be joined to Χριστοῦ; to Him as Head and Lord (vers. 6, 19) it belongs; He has the direction of the “things to come,” is the antithesis of τῆς (ver. 16). It is neither: ad Christum pertinet, ab eo solo petenda est (GROTIUS), ex Christo pendet (STORR), appeared in Christ (HUTHER), nor is σῶμα to be repeated with Χριστοῦ (BENGEL), certainly it is not=the Christian Church (SCHENKEL); as little is σκιά the Jewish Church. [WORDSWORTH: σῶμα is substantial reality. ALFORD incorrectly asserts that the Apostle could not thus have spoken, if the ordinance of the Sabbath had been, in any form, of lasting obligation in the Christian Church. Against this view, see ELLICOTT in loco and his references, also WORDSWORTH, Sermon 44, Christian Sunday.—R.] The joining of this clause to the following verse (Greek Fathers) is objectionable, because it obviously belongs to the antecedent context, and does not belong to ἵνας. Against superstitious worship of angels (vers. 18, 19).

Ver. 18. Let no man beguile you of your reward.—Μηδείς corresponds with μή τις, ver. 16, and introduces a warning. [EADIE remarks the uniform use of the singular in these

warnings, as contrasted with the plural used in Galatians. "Either he marks out one noted leader, or he merely individualizes for the sake of emphasis." Probably the latter.—[R.] Here too the stress is laid upon the object *ὑμᾶς*, placed in an emphatic position. *καταβραβεύετω* corresponds with *κρίνετω* (ver. 16). The word is rare, but Attic (*Demosthenes adv. Midiam*, c. 25), hence not a Cilician provincialism (JEROME); *βραβεύειν* is to be a *βραβεύς* [i. e., the awardee of prizes in the games.—R.], to perform such an office, *παρὰβραβεύειν* is to do this partially, unjustly, in favor of or against a competitor, *κατὰβραβεύειν* denotes definitely the hostile intent against one entitled to the prize. The prize (*βραβεῖον*, Phil. iii. 14: "of the high calling of God in Christ Jesus:" 1 Cor. ix. 24) is the imperishable crown (1 Cor. ix. 25) "of righteousness" (2 Tim. iv. 8; ii. 5), "of life" (Jas. i. 12), "of glory" (1 Pet. v. 4). Hence it is not to be interpreted as Christian freedom (GROTIUS) or the honor and prize of true Christian worship (DE WETTE), nor is the verb=*κατακρίνειν* (BAHR and others). The following thought is not remote from, but not in, the passage; *Ne quis brabeute potestatem usurpans atque ad eo potestate abutens, vos currentes morderetur perperamque prescribat, quid sequi; quid fugere debeatis, brabeum accepturi* (BENGEL—similarly BEZA). LUTHER is incorrect: let no one frustrate you in your aim; Vulgate also: *nemo vos seducat*.

Arbitrarily in humility and worshiping of angels.—*Θέλων* characterizes the design of the false teachers as to its ground. The participle denotes, what is joined to *θρησκεία* in the compound *ἐθελοθρησκεία* (ver. 23): the wilful desiring, having pleasure in "humility and worshiping of angels." *Θέλειν ἐν* = *לְרַצוֹן* 1 Sam. xviii. 22; 2 Sam. xv. 26; Rom. x. 9; 2 Cor. ix. 8; Ps. cxlvii. 10. It is not to be complemented with *τοῦτο* or *τοῦτο ποιεῖν* (= *καταβραβεύειν*, MEYER). Nor is it to be explained *cupide* (ERASMUS). The former is both a pleonasm and brachylogy at once: the latter is contrary to usage. To join it with *ἐμβραβεύων* (LUTHER) is inadmissible. [ELLICOTT follows MEYER and renders: "desiring to do it," but objects to any imputation of malice.—He characterizes the view supported by BRAUNE (AUGUSTINE, OLSHAUSEN and many others) as distinctly untenable and contrary to all analogy of usage of *θέλειν* in the New Testament; yet his own interpretation is open to the objections made above. ALFORD renders: "of purpose," joining it with *καταβραβεύετω*, following THEOPHYLACT. The interpretation of MEYER, ELLICOTT, *et al.*, he deems "flat and spiritless;" that of BRAUNE, he terms "a harsh Hebraism—irrelevant." If the view of *θέλειν*, given on p. 35, note, be correct, then ALFORD's interpretation is inadmissible. BRAUNE's exegesis accords best with the distinction there made. They arbitrarily, spontaneously, from the evil impulses of their own nature, indulged in these things. This is relevant, for this made them dangerous.—R.] The context indicates that the first substantive, elsewhere used in a good sense (iii. 12; Eph. iv. 2; Phil. ii. 3; Acts xx. 19; 1 Pet. v. 5), has here a bad sense: false, affected humility, behind which much spiritual pride may hide. The other substantive (*θρησκεία*) means worship, adoration, Jas.

vi. 26, 27; Acts xxvi. 5 [E. V. "religion."—R.], the object of which is set forth by the genitive. Comp. Wisdom, xiv. 27; xi. 16; Maccab. v. 6. WINER's *Gram.* pp. 176, 233. In the Old Testament the angels repeatedly appeared as mediators between God and man, and as representatives of men with God (Job v. 1; xxx. 23; Zach. i. 12; Tobit xii. 15). In the Testimony of the VII. Patriarchs (PHILO) they appear as interceding, helping beings; among the later Jews the opinion is current, that the law was delivered to Moses through angels (BLEEK on Heb. ii. 2). The Fathers refer to the fact that the Jews supplicated angels and councils declare themselves on this point* (BÖHMER in *Herzog's Realencyclop.* 4. p. 31). [See EADIE *in loco*. It was at Colosse that special worship was given in after days to the archangel Michael, for an alleged miracle wrought by him, viz., opening a chasm to receive the river Lycus. And at a council held in the neighboring city of Laodicea, the practice referred to in the text was condemned.—(CONYB. and HOWS *Am. ed.* II. p. 390, note 2).—R.]—"Humility" is to be regarded as so connected with angel worship, that the latter is proof of the former, since the mediation of angels was claimed in approaching God (THEODORET), or because the Majesty of the Only Begotten demanded it (CHRYSOSTOM). It is a mistake to take "humility" in a good sense, but as irony (STEIGER and others), or *τὸν ἀγγέλων* as *genitive subjecti* (LUTHER: spirituality of the angels, SCHLEIERMACHER, religion of the angels), or to weaken it to *studium singularis sanctitatis*, or to understand by it demons, demigods (ESTIUS). ["The Catholic interpreters, Estius and A-Lapide, make a strong effort to exclude this passage from such as might be brought against the worship of the saints" (EADIE), but the connection of the two substantives gives it a direct application to this error.—R.]

Intruding into those things which he hath not seen, ἃ μὴ ἑώρακεν [*ἑώρακεν*] *ἐμβραβεύων*, is a further definition of *καταβραβεύετω*. The verb [participle] occurs only here; to step upon a place, hence spiritual regions through speculation; it is used of the entrance of the gods and their seating themselves (PASSOW *sub voce*); in distinction from *ἐμβάλλειν*, it denotes a confident, immediate stepping up, which the description of the regions entered (*ἃ μὴ ἑώρακεν*)—the transcendental—emphatic from position—shows to be unjustifiable. [The E. V. "intruding" is sufficiently accurate, though BRAUNE's "*sich versteigend*" is more so.—R.] The negative *μὴ* instead of which *οὐ* occurs also, is correct in the relative clause after *μυθεῖς* (WINER's *Gram.* p. 448). Without the negative it may be referred to *δράματα* (Acts xx. 10, 12; x. 3); or *δράσεις* (Acts ii. 17) with MEYER: but if *ὁπθεῖς* (Acts ix. 17) must also be so understood according to the context, still *ἃ ἑώρακεν* (comp. 1 Jno. iv. 20) cannot be rightly referred to enthusiastic fancies. [These passages above cited speak of "visions;" to interpret thus would imply either that these visions were in themselves "illusions," or in their influence became "delusions." ALFORD

*[BARNES erroneously asserts: there is no evidence that any class of false teachers would deliberately teach that angels were to be worshipped.—R.]

renders: "standing on the things which he hath seen" i. e., "an inhabitant of the realm of light, not of faith;" which as ELLICOTT observes "is ingenious, but not very plausible or satisfactory." The difficulty in such interpretations arises from following another than the true reading. The canon respecting *lectiones difficiles* may be pushed too far.—R.]

Vainly puffed up by the mind of his flesh, is the third trait, more closely characterizing "humility." *Εἰκῇ*, *temere* (Rom. xiii. 4) or *frustra* (1 Cor. xv. 2; Gal. iii. 4; iv. 11), is here joined with *φυσικὸς νοῦς* in the former sense. [ELLICOTT: "bootlessly, without ground or reason." So BRAUNE: "*ohne Ursache*." "Vainly" may imply vanity in the cause or the result; here the former.—R.] On account of its position it cannot be joined with *ἐπιβαρέων* (STEIGER and others). His obscurity is groundless, since it rests upon his own mind, is caused by his own spirit (*ἡ πὸ τοῦ νοῦς*), and the more so, since "the mind" (*νοῦς*) is determined by, entirely in the service of and belonging to, "the flesh" (*τῆς σαρκὸς αὐτοῦ*), which while unredeemed serves evil (Rom. vii. 14, 25), and commands the "mind," possesses and rules it, instead of being possessed and ruled by it. CHRYSOSTOM: *ἐπὶ σαρκικῆς διαβολῆς* [followed by the E. V., "fleshly mind."—MEYER: "It must be noticed that the matter is so represented that the *σάρξ* of the false teacher seems *personified* (comp. Rom. viii. 6), as though it had its own *νοῦς*, under the influence of which he is made proud. The *pride* of these people consisted in this, that with all their supposed humility, they allowed themselves to fancy, as is generally the case with fanatical tendencies, that they could not be satisfied with the simple knowledge and obeying of the gospel, but could attain to a peculiar, higher wisdom and sanctity."—R.]

Ver. 19. And not holding the Head.—This is the fourth trait to be connected with the "worshipping of angels," denying Christ and the church [*die Christlichkeit und Kirchlichkeit*].—The object is Christ, to whom the false teachers did not hold fast as Head, hence as before and above all, angels as well. The negative *οὐ*, not *μή* as before, denotes a matter of fact (WINER's *Gram.* p. 452). BENDEL: *Qui non unice Christum tenet, plane non tenet*: but he may yet belong to the church.—**From whom all the body** [or **the whole body**].—R.]—According to the parallel passage, Eph. iv. 15, *ἐξ οὗ* refers to Christ, hence is masculine, not neuter (MEYER) [So EADIE following MEYER: "not personally as Jesus, but really or objectively." But "the following verse seems to imply distinctly the contrary" (ELLICOTT).—R.] The preposition which is to be joined with *αἰσεί* denotes the cause from which proceeds what it predicated, viz., the growth, and not a remote one, only conditioning it from without, but indicating the most intimate vital connection between them. "All the body" includes the whole church (*Gemeinde*) without exception; there is no member that does not derive its growth from the Head. [It is a question whether the reference here is to the body in its entirety, or to the body as including every member.—ELLICOTT and EADIE favor the former view, ALFORD and BRAUNE the latter, which is

preferable, as the whole passage is against false teachers, who did not deny the unity of the church, but slighted the fact that each member "must hold fast the Head for himself" (ALFORD). There is then the greater reason for taking "from whom" personally. MEYER, followed by EADIE, refers *ἐξ οὗ* both to the verb and the participles, which reference does not correspond so well with the above views.—R.]

By joints and bands being supplied and knit together, *διὰ τῶν ὁσῶν καὶ συνδέσμων ἐπιχορηγοῦμενον καὶ συνβιβάζόμενον*, characterizes the body, the church, as Eph. iv. 16. The first participle belongs to *ὁσῶν*, the second to *συνδέσμων*. Both substantives, joined without a repetition of the article, form a category. '*Ἀραὶ* are the nerves, *σύνδεσμοι* the muscles: the former afford help, the latter compactness, firmness. Wherein the assistance consists is not expressly stated, the context only intimating vital activity in general (MEYER), not "nourishment" [E. V.] however, (GROTIUS). '*Ἀραὶ* do not refer to faith (BENDEL), *σύνδεσμοι* to prophets (THEODORET) or believers (EÜMER), for faith is the life and the persons are the members.—[The fact that the two substantives are joined without a repetition of the article, is against the assignment of a participle to each. As ELLICOTT remarks: "The distinctions adopted by Meyer, *et al.*, according to which the *ἀραὶ* are especially associated with *ἐπιχορ.*, and referred to Faith, the *σύνδεσ.* with *συνβ.*, and referred to Love—are plausible, but perhaps scarcely to be relied upon. As in Eph. the passage does not seem so much to involve special metaphors, as to state forcibly and accumulatively a general truth."—In the parallel passage, Eph. iv. 16, BRAUNE seems to interpret *ἀραὶ*, "joints." To limit it specifically to "nerves," seems to be incorrect. EADIE: "We may understand it not merely of joints in the strict anatomical sense, but generally of all those means, by which none of the parts or organs of the body are found in isolation." He is not correct in giving a middle sense to *ἐπιχορηγοῦμενον*: "furnished with reciprocal aid." Both participles are passive; as present they denote "that the process is now going on" (ALFORD).—R.]

Increaseth with the increase of God, *αἰσεί τὴν αἰσχίαν τοῦ θεοῦ*—[lit., "increaseth the increase of God."] Accusative of cognate substantive and genitive *auctoris*.—R.] By this God is described as He who effects the growth from Christ (1 Cor. iii. 6, 12; vi. 18; WINER's *Gram.* p. 232). The most appropriate preposition for Christ in this figure is *ἐξ*, for God *ἐν* *πρό*. Hence it does not refer to growth well-pleasing to God (CALVIN), [nor "godly growth," CONYBEARE and HOWSON.—R.] But the folly and danger of the false teachers is sharply marked.

Comprehensive conclusion. Vers. 20-23.

Ver. 20. If ye be dead with Christ from the rudiments of the world.—Sketch of their Christian state, in accordance with the context and the preceding passage (vers. 1-15). BENDEL: *continuatur illatio* v. 16 *cocepta*. *Ei* is a rhetorical "if, as is actually the case" (WINER's *Gram.* p. 418). There are here two definitions of "being dead:" how? "with Christ;" to what? "from the rudiments of the world." The

motive for "being dead" is given in vers. 11, 12, and for "with Christ" in ver. 19 (the Head) and vers. 10-15.* For the sake of distinctness, and at the same time to mark the "dying" as an emancipation (BENGEL: *conciſe: mortui et ſic liberati ab elementis*), the preposition *ἀπό* is repeated from the verb, where otherwise the dative would be found (Gal. ii. 19; Rom. vi. 2). "The rudiments of the world" are here those rudiments in which they lived before they became "in Christ," when they were still heathen; they should not fall away into such again, seduced by Judaistic false teachers. See on ver. 8.—MEYER incorrectly supposes that Christ also was "dead from the rudiments;" he overlooks that Gentile Christians are referred to; Christ is indeed "the end of the law," but has not to die to it.

Why, as though living in the world, are ye subject to ordinances?—"Why" introduces, emphatically in the form of a question, the conclusion that it was wrong. Comp. Gal. iv. 8-10. "As living in the world," like "when we were in the flesh" (Rom. vii. 5), describes their standpoint before conversion, to which they are returning; *ὥς* denotes the justifiable conclusion and comparison=*quippe quia*, "as though." *δογματίζεσθε* is the middle (LUTHER: why do ye allow yourselves to be caught with ordinances?); the verb is=*δόγμα τῷέναι*, like *νομοθετεῖν*. It can be neither: one decrees to you (MEYER);* nor: you lay ordinances upon yourselves (BLEEK); they did not do this, nor does it correspond with the situation, while the former does not correspond with the intention of the intensive question, as if it concerned only a sketch of the fact, and not a rousing of the readers against it.

These ordinances are now noted concretely as to their purport: Ver. 21. **Touch not, taste not, handle not,** *μὴ ἅψη, μὴ δὲ γεύσῃ, μὴ δὲ θίγῃς*.—The triple reference forming a climax, marks the urgency of the demand for abstinence (MEYER). The reference to ver. 16 allows the omission of the objects, meat and drink, which are required by the second verb *γεύσῃ*. It is incorrect to apply "touch not" to sexual pleasure (FLATT); this cannot be justified by 1 Cor. vii. 1; 1 Tim. iv. 3, against the context, *viz.*, the former part of ver. 22. The suppression of the object is not to be accounted for by the fear and dissimulation of the false teachers, who did not name it themselves (STEIGER), nor thus: that Paul had not thought on any definite object. The objects he sets forth in paraphrase:

Ver. 22. **Which all are for destruction in the consumption,** *ἅ ἑστίν πάντα εἰς φθορὰν τῇ ἀποχρήσει*.—This relative clause sketches the forbidden objects, all of them (*ἅ—πάντα*); *ἑστίν*, placed first for emphasis, denotes that their nature is,—"appointed to destruction, perishable" (*εἰς φθορὰν*), by being used up (*τῇ ἀποχρήσει*). This verdict re-

minds us of Matth. xv. 17; Mark vii. 18, 19; 1 Cor. vi. 13. Hence these words must be considered the Apostle's judgment to show, and that not without irony, the perversity of the notion, that through eating and drinking moral detriment originated (CHRYSOSTOM: *εἰς κόπρον γὰρ πάντα μεταβάλλεται*). They cannot be regarded as the words of the false teachers (VATABLE, SCHENKEL), who will not suffer them to be touched, nor as parenthesis* (MEYER). Nor is *ἃ* to be referred to *δόγματα*, implied in *δογματίζεσθε* above (AUGUSTINE [BARNES] and others), nor is *εἰς φθορὰν* to be explained as moral corruption (DE WETTE), since it merely describes destruction, decomposition, here of sensuous things. Although *ἀποχρήσει* must not be taken as the simple noun, it must however be distinguished from *παράχρησις* and *κατ'ἀχρησις*, "abuse." [The view Braune upholds is so generally adopted by modern commentators and so far preferable that it seems unnecessary to notice the others particularly. The practical bearing of the passage is obvious to any, who discover its true meaning. That this true meaning has not always been discovered by American Christians is evident from the fact that some still cite: "Touch not, taste not, handle not," in support of "total abstinence" from beverages which can intoxicate. Whatever may be the expediency of such a principle, it is one against which, as a binding rule of universal application, this passage, rightly interpreted, might be used. To use it in its favor is contrary to all fair dealing with the word of God,—a wresting of the Scripture, excusable only on the ground of ignorance, if in these days such ignorance be not rather an aggravation.—R.]

After the commandments and doctrines of men, *κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων*, sets forth a modality of *δογματίζεσθε*, marking it as in contrast with God's law and word in Christ, indeed with the law of Moses, beyond which they have gone. "Doctrines" is added in justification of "commandments;" the latter are more restricted, the former more extended; the latter are results, the former set forth the premises and consequences. Matt. xv. 7; Mark vii. 7. [ELLICOTT: they were submitting to a *δογματισμός* not only in its preceptive, but even in its doctrinal aspects.—R.]

Ver. 23. **Which things have indeed a repute of wisdom,**—"Which things" refers to "commandments and doctrines of men," and denotes, not single commandments, *etc.*, but the whole category of human ordinances. *Ἐστὶν λόγον μὲν ἔχοντα σοφίας* is a concession (*μὲν*), to which the antithesis (*δέ*) is wanting; still to the very significant *λόγος* we have the correlate *τιμῇ*, to *λόγον ἔχοντα* corresponds *ἐν τιμῇ τινι*, and on this account to *μὲν* the following *οὐκ* corresponds. Hence *λόγος* here must mean "report," as Luke v. 15; Jno. xxi. 23; Acts xi. 22. So Herodot. 5, 66 (GRIMM, *Clavis*, *sub voce* p. 260). CHRYSOSTOM: *λόγον φησὶν, οὐ δυνάμειν, ἀρὰ οὐκ ἀληθειαν*. The Vulgate therefore: *rationem*

* [MEYER (followed by ALFORD) regards the verb as passive, finding here, not a reproach but a warning of the readers, who have not yet been led away. In that case, "as living in the world" indicates the wrong view which the false teachers take of the Christian position. There is much force in his objection to the common view, as implying that they were living as if in the world, a reproach which does not correspond with the tone of the rest of the Epistle. However the implication may only be, that if they allowed this to continue, they would be returning to the world.—R.]

* [The parenthesis of the E. V. seems unnecessary. It was probably designed to connect "ordinances" and "after the commandments of men" more closely. If any clause be parenthetical, it is this one, and MEYER, ALFORD and ELLICOTT so regard it, agreeing entirely, however, with the exegesis of Braune.—R.]

habentia, and LUTHER: "appearance" [E. V.: "show"] are incorrect. [ALFORD: "possessed of a reputation,"—ELLCOTT: "do have the repute"—are enjoying the repute of wisdom.—R.] The omission of a clause introduced by *δέ* is an anacoluthon, but not strange, since the clause is unmistakable (WINER'S *Gram.* p. 535). *ἔστιν ἔχοντα* is used instead of *ἔχουσιν*, to mark the weakness of men in permitting themselves to be so readily deceived and blinded, and contains a charge against such in general rather than against those in Colosse. Bengel improperly joins *ἔστιν* with *πρὸς πλῆσμονήν*, and resolves *ἔχοντα* into: *cum habeant, ut sit incisum*; so SCHENKEL also.

In will-worship, and humility, and unsparingness of the body, *ἐν ἐθελουθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀπειθείᾳ τοῦ σώματος*.—"In," standing only at the beginning, denotes that all three belong together. Compounds with *ἐθελω* are frequent (see Passow's *Lexicon*) and describe, according to the word, something done freely, voluntarily, on one's own responsibility, arbitrarily, factitiously, affectedly; *ἐθελουθρησκεία* is self-imposed, arbitrary worship (ver. 18). The object is not added, because self-evident: God. The false teachers in question would worship Him through the mediation of the adoration of angels. Compare *ἐπιπορευομένη θρησκεία*, by which EPIPHANIUS (*haer.* 1, 16) describes the piety of the Pharisees. *ταπεινοφροσύνη*, as in ver. 18, denotes the humility which appeared with ostentation, hence only apparent, external. *Ἀπειθεία σώματος* denotes the unsparing austerity towards the body through ascetic abstinence. Such mortification is based upon contempt of the creatures, false views of matter as the seat of sin. The first substantive denotes the religious aspect of their conduct, the second, the moral in relation to men, the third, the same as respects earthly things. In such ways they gained a repute of wisdom.

In opposition to this repute, the Apostle adds his judgment: **not in any honour**, *οὐκ ἐν τιμῇ τινι*. Here belongs *ἔστιν*, which follows *ἀτινα*, in order to contrast with "the repute of wisdom among the people," the Apostle's judgment, viz.: the repute is without honorable grounds, without true honor. This is strongly affirmed; there is nothing at all in it which is really honorable; hence "in any honor" is a sharp negation (*οὐκ*) of will-worship, humility and unsparingness of the body.—To this negative Paul adds a positive statement: **[only] to the satisfying of the flesh**, *πρὸς πλῆσμονήν τῆς σαρκός*.—The former clause denies "the repute of wisdom" as a just repute; this gives a motive for the negation, in connexion with "unsparingness of the body." The false doctrine tends (*πρὸς*) to a satisfying (in contrast with "unsparingness") of the fleshly nature (*τῆς σαρκός* opposed to *σώματος*). It is incorrect to render: "not giving to the flesh the honor due to its necessities" (LUTHER and others). *Πληρομονή* implies blame (BENGE: *ferè excessum denotat*) and cannot= *πρόνοια* (Rom. xiii. 14). The distinction between *τοῦ σώματος* and *τῆς σαρκός*, and the omission of *τοῦ σώματος* after *ἐν τιμῇ τινι* must not be overlooked. GROTIUS singularly deduces praise from this: *habent ista rationem non stultam, si adsint cautiones, si sponte ista suscipiantur non abomi-*

nando ea, quæ deus creavit,—cum ea modestia animi, quæ alios aliter viuentes non damnet,—si hoc sibi propositum habeant, dure tractare corpus neque carni obsequi ad saturitatem.—[BRAUNE's view is that of MEYER, and is to be preferred, 1) as least ungrammatical; 2) as giving the best correlate to *μέν*; 3) preserving the distinction between *σῶμα* and *σὰρξ*; 4) bringing out the bad sense of *πληρομονήν* and thus conveying the sharp condemnation, that asceticism, while it appears to subdue the body, serves only to gratify the flesh and its evil nature. For other interpretations see EADIE, ALFORD, ELLCOTT. The latter agrees most nearly with BRAUNE.—R.]

DOCTRINAL AND ETHICAL.

1. *Fasts and Feasts* are placed together by the Apostle (ver. 16), while as a rule fasting and prayer occur together; Acts xiii. 3: "when they had fasted and prayed;" xiv. 23: "prayed with fasting;" 1 Cor. vii. 5: "fasting and prayer" (A. B. however omit the former). He forbids the one or the other, as little as Christ (Matt. vi. 5, 16); he does not annul the decree of the apostolic council (Acts xv. 20, 28), in which also the ethical and ritual are united. But he opposes *first*, asceticism which extends to "unsparingness of the body," *secondly*, an arbitrary abstinence from the means of nourishment obtained for eating and drinking, demanded equally from all, *thirdly*, those fasts connected with certain arbitrarily chosen days in the year, month and week. He thus opposes that *dualistic* view of the world, which does not regard and treat matter as the creature of God, which undervalues the body and its life, and in spite of its "unsparingness of the body" serves only "to the satisfying of the flesh;" he demands the maintenance of individual freedom and would commit all abstinence to the free moral resolution (as Rom. xiv. 2 sq., 1 Cor. viii. 1 sq., 1 Tim. iv. 3), and—as far as such abstinence is justified, and may be occasioned or required by internal or external circumstances, by the discipline necessary for the individual, or occurrences that affect him,—he would not have it mechanically and arbitrarily bound to special days, least of all that it should be regarded as of moral merit or as a work of supererogation, transcending or retrieving the purely moral law and moral conduct of life. The Christian should not bind his conscience to men, but only to God's word and God's law. Holy days and seasons should be determined by the great facts of salvation and the great acts of God, and not arbitrarily chosen. Thus we must judge both the Romish worship overrun with fasts and saints' days, and the Methodist and Baptist sects adhering to the Reformed Church. [The author, being a Lutheran, refers to the entire neglect of even such anniversaries as Christmas, Easter and Pentecost.—The special reference to the Methodists and Baptists must be confined to Germany,—and indeed in this country there is no applicability in his allusion to their adherence to the Reformed Church. It is true that until lately the prevailing practice of many churches in America would fall under the condemnation he hints at, and even now these historic days are observed

socially rather than religiously, as holidays rather than holy days. The Lord's Day has always been kept in a truer position. I may add that "fasting" is practically ignored as a Christian duty from extreme antagonism to arbitrary fast days, but while the American Church has allowed "no man to judge" "in eating," it has permitted strict judgment "in drinking" to lay a burden on the conscience. Paul places both in the same category (ver. 16). However expedient abstinence may be, this passage (vers. 16, 20-23) forbids the infringement on Christian freedom which is quite common.—R.]

2. *The distinction and the connexion of the Old and New Testament economy* are here described. The former is "the shadow of things to come" (ver. 17) and "the rudiments of the world" (ver. 20), which are given in heathenism as well as Judaism; contrasted with the former, the New Testament economy is "the body," with the latter it is "perfection" (τελειωσις). Christianity is called "the power of God and wisdom of God" (1 Cor. i. 24), at once to distinguish it from Judaism and to describe it as pre-announced, pre-announced, prepared for in the same. The law is done away, not because it is in itself of no value, but because man is unable to fulfil it, obtains only in Christ, what he cannot attain without Him through the law. See SCHMID, *Bibl. Theol.* II. 233-235; 322-325. Catholic and Reformed confessions fail in this respect; they regard the gospel as a *nova lex*, and permit the distinction between the Old Testament and New Testament to fall into the background: the former is pharisaical, the latter spiritualistic. [The position of the law in the Reformed confession does not seem to me to warrant this remark. See the Heidelberg Catechism, Ques. 2, 91, 92. Belgic conf., xxiv. xxv. Perhaps others are more open to this charge. See also Form of Concord, VI.—R.]

3. *The observance of the Lord's Day* cannot be affected by the warning of Paul (ver. 16). It is certain that the persons who were judging them, were pressing the duty of observing the Jewish Sabbath, not the Christian Lord's Day. It is equally certain that the observance of a weekly day of rest is written in God's physical and social laws for man, as plainly as in the Decalogue. Nor can we escape the conclusion that the fourth Commandment is but a reminder of a previous institution, so that even those who might contend that the whole Mosaic law is abrogated, as a guide to Christian life, do not escape this enactment. But since the Christian would live gratefully, he still finds the rule in God's "holy, just and good" moral law, and sees in his very frame as well as in the frame-work of society, an additional reason for appropriating to "rest in God's service," one day in seven, rejoicing therein, since it now marks the great fact of his Lord's resurrection, and since his Master has Himself explained how it should be observed.—R.]

4. *The importance of the doctrine respecting angels* (PHILIPPI: *Kirchl. Glaubenslehre* I. p. 279 sq.), without which the doctrine respecting Satan remains incomprehensible, is as great as the danger from the rationalistic denial of angels, springing from a Sadducean view of the world, and the Romish adoration of angels, growing out of

Essenic and dualistic heresy. The latter soon appeared in the Church. In Laodicea (at the council held between 343 and 381), it was forbidden in the 35th Canon. Ambrose first encouraged it (*observandi sunt angeli*). Augustine warns against it: *imitandos eos potius, quam invocandos*, and refers to the distinction between *cultus religiosus* and *non religiosus*. This, the second council of Nicæa (787) turned in favor of the adoration of angels, and the distinction established between *λατρεία*, invocation, and *τιμητική προσκύνησις*, *δουλεία*, pious veneration, must now serve as a support for the heathenish adoration of angels and worship of the saints (*Conc. trid. sess. 25. Cat. Rom. 3. 2; 8. 10*). Our symbols maintain: *angelos a nobis non esse invocandos, adorandos* (*Articles of Schmalkald II. 2*). [See Reformed Confessions and catechisms generally.—R.]

5. *Christ the Head of the Church*, is for her the foundation of all religious and moral life: she needs no other mediator with God.—

6. *The Church is a living organism*, not an establishment or institution. It is a unity of many members; it rests upon an act and work of God in Christ, is from God and to God, has as its end education for perfection and glory hereafter; and possesses, in the word and sacraments and the proper administration of the same, suitable means for the attainment of this end. As to its inmost being, it is a vital relation of the congregation [*Gemeinde*] to the ever present, spiritual-physically present Lord (HARLESS, *Ethik*. 6. *Aufl.* p. 564). [By "*Geistlich*"—which is untranslatable, Braune means the presence of Christ in the eucharist according to the Lutheran view. Vital union with Christ the Head is not less insisted upon by those who hold the really Calvinistic view.—R.] It is an organization (but not the source), for the facilitating and furthering of *Christliness* [*Christlichkeit*], and the sense of this fellowship founded and maintained by Christ with the corresponding conduct is *Churchliness* [*Kirchlichkeit*], which is indissolubly connected with *Christliness*. As Church and Churchdom [*Kirche und Kirchenthum*] are so distinguished, that the former, as a Divine act, legally and rightly, takes form in the latter, so there is a two-fold Churchliness; one holding fast to the revelation of grace and ordinance of salvation in Christ, the other adhering to the legal forms of a special Churchdom, which has been and is being humanly and historically developed. The former has its source in the invisible Church, the fellowship of the Spirit, the latter in the visible church, which is the fellowship of law, and hence only human, secondary, accessory; it is not the realization of the idea of the Church, but merely a help and external support (STAHL: *Rechts- und Staats lehre*, p. 164). All ecclesiastical canons *non imprimunt credenda, sed exprimunt credita*. But in thus distinguishing, rightly, the ordinances of salvation and of the Church, *Christliness* and *Churchliness*, and the latter again in this two-fold manner, care must be taken not to undervalue the latter, as well as not to overvalue it.

7. *The principle of Christian liberty* especially and of Christian life in general is, that one neither makes nor permits to be made an arbitrary law, and so exercises his Christianity upon all that is created, ordinances as well as gifts, that

the creature is used in humble obedience to God's will, without the fleshly nature exalting itself. Asceticism degenerates into mere mechanical morality, casuistic hair-splitting about the divine law, an externalizing of self-discipline and self-exertion, a stirring up of spiritual pride. Under austerity respecting externals is concealed effeminacy with regard to heart-emotions, and in the unsparing plagues of the body the flesh is fondled.

[8. *The connection of the two warnings.* There is instruction in the connection of precepts in Paul's writings. Here are two warnings, one against fleshly legality, the other against worship of angels, both condemned as having a "show of wisdom"—but tending only to the satisfying of the flesh. The connection is not obvious, yet side by side the two errors have existed with the same result. In germ at Colosse, in full flower in the mediæval church, and in modern times, in America especially, fanatical binding of the conscience respecting articles of diet and drink, and "intruding into things not seen," craving for other "spiritual manifestations" than those coming from the Head, have taken root and flourished in the same localities, together with "a show of wisdom" and an intense "satisfying of the flesh." Error has its affinities and its unchanging law of development no less than truth.—R.]

HOMILETICAL AND PRACTICAL.

Christ wants no legal man, who through zeal in good works will earn the love of God, but a spiritual man, whose faith through grateful love to God is diligent in every good word and work.—In winter fruit trees look more alike than in spring, summer and autumn; where life and liberty are wanting, there is monotony in faith and walk; while lifeless liberty makes every diversity prominent.

STARKE:—That is the devil's way, to judge and make conscience where none should be made, and to make none where it should be. Let us hold to Christ alone, and put no man or creature as mediator with Him; but hold to Him truly too, so that we have His witness, whether we have received of His Spirit to abide in us.—Will worship is worthless.

RIEGER:—Sincerity, which seeks God and clings to His Word, seizing salvation in Christ, as if it were I only in the world, whom it concerned; unity, joining itself to all who are called and pressing to the same goal with the same serviceableness; freedom, which binds and is bound by none in things that can neither hinder nor further me in the ordained course.—Each one has a corner in his heart where rash prejudices can hide, to break out swiftly in natural and spiritual things, so that we can quickly stumble at one thing, or thoughtlessly depreciate another.—[Self-will makes even humility, a vain puffing up.—R.]

GERLACH:—While one lives in the world, he serves its rudiments. Of these God made use in His law to typify in that time of childhood higher, eternal truths. But when the full light of truth has risen, to serve these is to be in bondage to the world. All this is renewed in Christendom,

whenever Christ, as the only Mediator is supplanted or thrown into the background by other sub-mediators.

SCHLEIERMACHER:—The right way can only be the one way, in the likeness of the Divine Love to maintain the bond of love among each other, and in common with those who are our brethren to seek and to lead a spiritual life.—[The difficult wisdom of the gospel, which so few attain: rightly distinguishing the internal from the external, substance from shadow, spirit from letter.—R.]

PASSAVANT:—Habit and custom, the regular return of religious exercises and festivals, regular Sabbaths, periodical communion seasons, even set hours of meditations, even family worship otherwise so necessary in addition to public worship,—how easily do all degenerate into empty form and external posture without spirit and life.—He who does not hold to the Head, but holds rather to the thoughts of his own wisdom and the dreams of his own fancy, relying upon systems of human philosophy, upon highly gifted minds, or on the poesy of the human imagination, desiring to seek and find there all that is noble and exalted, salvation, joy, heaven itself, thereby denies and disowns the one great Reconciler and Redeemer, His Truth, His Love, His Right and His Glory: he loses in his folly and ingratitude the whole wealth of the Word of God; he takes the shadow instead of the body, the sheen for the true light, a self-made life for the true Life, God's Life in us.

HEUBER:—The Christian should maintain freedom of conscience. He should not depend on others, but follow his own conscience, not permitting himself to be bound to non-essential exercises. A superstitious over-estimate of things indifferent always leads away from Christ.—*Young Stilling*, although indulging in many fancies about spirits, remained faithful to the biblical principle, that all such attempts to open up the invisible world about him are culpable and opposed to the present probationary state of man. A Christian, clinging to Christ is secure against all such foolery, which would divert him from his aim.

WILHELM:—The holy simplicity of the Christian. It consists herein 1) that he keeps his goal uninterruptedly in view: 2) guards against all going according to his own choice: 3) studies true humility at heart.—LEHMAN:—Against what must we guard if we would not miss the mark of our heavenly calling? 1) Against our own choice in the matter of our blessedness; 2) against false humility; 3) against carnal mind.

CLAUS:—Two great dangers on the path to the heavenly goal; 1) the error of human ordinances; 2) the pride of our own heart.

[BURKITT:—Abstinence is sinful when men abstain from some meats, upon pretence of holiness and conscience, as if some meats were unclean, or less holy in their own nature than others, or as if simple abstinence at any time were a thing acceptable to God in itself, without respect to the end for which it is sometimes required.—Men are most forward to that service of God, which is of man's finding out and setting up; man likes it better to worship a God of his own making, than to worship the God that made

him; and likes any way of worshipping God which is of his own framing, more than that which is of God's appointing.—HENRY: Ver. 19. 1) Jesus Christ is not only a Head of Government over the church, but a Head of vital influence to it. 2) The body of Christ is a growing body.—R.]

[EADIE:—Ver. 16. Sensations of spiritual joy are not to be restricted to holy days, for they thrill the spirit every moment, and need not wait for expression till there be a solemn gathering, for every instant awakes to the claims and the raptures of religion.—Ver. 19. The church can enjoy neither life nor growth, if, misunderstanding Christ's person or undervaluing His work, it have no vital union with Him.—Ver. 20. Christ is the Head and to Him alone do we owe subjection.

What mean they? Canst thou dream there is a power
In lighter diet at a later hour
To charm to sleep the threatenings of the skies,
And hide past folly from all-seeing eyes? (COWPER).

Ver. 23. When Diogenes lifted his foot on Plato's velvet cushion and shouted "thus I trample on Plato's pride," the Athenian sage justly replied "but with still greater pride." The Apostle utters a similar sentiment. These corporeal macerations, as history has shown

tend to nurse licentiousness in one age, and a ferocious fanaticism in another.—R.]

[BARNES:—Ver. 16. It is the solemn and sacred duty of all Christians to remit all attempts to make ceremonial observances binding on the conscience.—Ver. 18. "Pride may be pampered while the flesh grows lean."—WORDSWORTH: Ver. 18. Pride in its worst form; Pride dressed up in the disguise of lowliness. And this is the besetting sin of the human heart, which is more puffed up by false humility than by open pride.—R.]

[SCHENKEL:—The danger of constituting oneself a judge of the consciences of others; 1) why it is so near us; 2) why it must be so earnestly contended against.—Christ the only mediator between God and man: It is not humility, but pride, if we seek another.—The officious seeking after revelations outside the Revelation: 1) how dangerous; 2) how foolish it is.—The danger of spiritual pride; 1) Its source—the flesh; 2) its effects—inflation.—Who has died with Christ, can no longer live in the world: 1) The reason, 2) the power of this truth.—Will-worship: 1) a self-deception, 2) a deceiving of others.—Interference with allowable enjoyment by ordinances of men: 1) the *wrong* inherent in such interference; 2) the *impurity* to which it leads.—R.]

III. PART SECOND.

Exhortation to vital sanctification.

CHAPTERS III. 1—IV. 6.

1. The foundation and prospect of a genuine Christian mind and walk.

(CHAP. III. 1-4.)

1 If ye then be risen [were raised together]¹ with Christ, seek those things which are
2 above, where Christ sitteth [is, sitting] on the right hand of God. Set your affection
3 [mind] on things above, not on things on the earth. For ye are dead² [died] and
4 your life is [or hath been] hid [ἐκρυπται] with Christ in God. When Christ, *who*
is our life,³ shall appear [or be manifested], then shall ye also appear [or be mani-
fested] with him in glory.

¹ Ver. 1.—[So Ellicott, Alford. The former renders the whole verse: "If then ye were raised together with Christ, seek the things that are above, where Christ is, sitting on the right hand of God," which rendering is justified in the notes below. His note on the distinction between "which" and "that" is interesting.—R.]

² Ver. 3.—[Ἀπεθνήκε; aorist, referring to definite past time, hence: "died"—as in ver. 1: "were raised."—R.]

³ Ver. 4.—N. C. D. E. F. G. and others read ἡμῶν; while B. and many others have ἡμῶν. A. has a *lacuna* here. The authorities are equal, the internal grounds also; the former is more striking, fitting, the latter the stranger, more difficult reading; not like the other dependent on ver. 3. Certainly it cannot be referred more to Paul and Timothy (Schenkel), but to Christians in general. [Braune, following Meyer, seems to prefer ἡμῶν; but with Rec., Lachmann, Tischendorf, and modern English editors, ἡμῶν ("our," E. V.) is to be preferred.—R.]

EXEGETICAL AND CRITICAL.

The injunction. Vers. 1, 2.

Ver. 1. If ye then were raised together with Christ takes up from the foregoing (ii. 12) a comprehensive thought, in a form reminding

us of ii. 20, to make it the basis of the exhortation. "If," like ii. 20, is not a doubtful hypothesis, but fact (ii. 12), from which, as undeniable, a certain conclusion is deduced (οὕτως). By "raised together with Christ" we must understand the ethical renewal (see notes on ii. 12). MEYER, who apparently refers this also to the

corporeal resurrection, overlooks the "shall be manifested" (ver. 4), and errs in regarding "actual" and "objective" as identical notions in contrast with "ethical;" this latter is no less actual. [ALFORD, ELLICOTT, WORDSWORTH refer the aorist to "baptism." It refers to the definite point of time when this actual, "ethical" change took place. Is that necessarily at baptism? The two former object to the ethical sense on the ground that the injunction which follows would then be superfluous. Why should not a motive be drawn from this? What has been done for them is the ground for their doing, "seeking."

—R.] **Seek those things which are above.**—Τὰ ἄνω, placed first for emphasis, is like τὰ ἐπουράνια (Eph. ii. 6); to seek such things is a necessary consequence and requirement of being "raised together with Christ." BENGE: *Christus a resurrectione statim contendit ad cælum* (Jno. xx. 17). Comp. Phil. iii. 14, 20; Matt. vi. 20, 23; Rom. ii. 7.—**Where Christ is, sitting at the right hand of God.**—"Where" marks "the things above" as the region of the heavenly things of the Messianic salvation; "Christ is, sitting at the right hand of God" indicates both the exultation after deep humiliation and certain rest after severe conflict. Thus a motive is given for the exhortation. Comp. Ps. cx. 1. [The passage seems to abound in motives, though this is the principal one. The E. V. overlooks the fact that there are two enunciations: "Christ is there, and in all the glory of His regal and judiciary power" (ELLICOTT).—R.]

Ver. 2. Set your mind on things above.—The emphasis rests on the object; hence it is placed first here also. This is not mere repetition. After "seek" (ζητεῖν), which manifests itself in active and outward conduct, prominence is given to the cogitations of thought (φρονεῖν, Phil. iii. 15, 19). BENGE: *qui vere suprema querunt, non possunt non sapere suprema.*—**Not on things on the earth.**—This is—τὰ ἐπίγεια, "earthly things" (Phil. iii. 19), τὰ ἐν τῷ κόσμῳ, "the things that are in the world" (1 Jno. ii. 15). The earthly, that which is "to perish with the using" (ii. 22), should not be the object of inward care and thought; this is a sign of being "of the world," which is not=being "in the world" (Jno. xvii. 14, 16, 12). The use of earthly things is not forbidden, but we are bidden, in the right use of the earthly to mind and seek heavenly things. [THEOPHILUS: Four-footed beasts are like images of men who mind earthly things; but they who live righteous lives soar aloft, like birds, on the wings of the soul, and mind those things that are above (WORDSWORTH).—R.]

Ver. 3. The Proof. For ye died, i. e., died to the world, to the earth (ii. 20: "from the rudiments of the world"). The aorist (ἀπεθάρτετε) is used to denote an act that has occurred. Ye cannot then go backwards, live again or longer after the former fashion: your life is now another one.—**And your life is hid with Christ in God.**—"And" adds to the negative side, the having died, the positive side, "your life," which however is "hid." The perfect (κέκρυπται) denotes the continued relation, the verb itself marks the state of the existent

life as still hidden, of course from the world, from men, from themselves also (1 Jno. iii. 2: "It doth not yet appear"); the coherence of the life of Christians is denoted by "with Christ," the inherence by "in God" (MEYER). Comp. 1 Pet. iii. 4: "the hidden man of the heart;" Acts xvii. 28: "in Him we live and move and have our being." [EADIE, against BARNES: "the idea of concealment, and not that of security, seems to be principally contained in the verb, for it is placed in contrast with open manifestation of Christ's appearance. But this concealment is no argument against present and partial enjoyment."—R.]—Evidently this is to be understood of eternal life, which has been awakened and is furthered in the present in consequence of the new birth. It remains concealed until its completion, which enters (ver. 4; Rom. viii. 19) with "the coming" (2 Thess. i. 8; 1 Tim. vi. 14; 1 Cor. i. 7; 2 Thess. i. 7) of its Author and Finisher, Christ. The Greek fathers, CALVIN, GROTIUS, MEYER, incorrectly regard it as the life hereafter, [ALFORD: the resurrection life.—R.], as if the Christian life were not already substantially, though incipiently, the life to be completed hereafter. GROTIUS is incorrect, *jus ad rem rei nomine appellat*; HEINRICH: *sicuti Christus*; ROSENUELLER: *in mente dei*. [ALFORD: notice the solemnity of the repetition of the articles; and so all through these verses.—R.]

Ver. 4. The exalted prospect. When Christ shall appear.—Rapidly, without καὶ or ὅτε, this reminder and prospect is added, to animate their zeal. "When" marks the time, viz.: the appearing of Christ.—**Our life**—[the E. V. inserts "who is," thus bringing out the force of the passage.—R.] This is in apposition with "Christ," as "the hope of glory" (i. 27). It forms the basis of the conclusion ("then shall ye also appear"); hence it is added to signify not merely that Christ is a remote and sundered Cause, but Impulse, Power, Object and Substance of the Life itself (Phil. i. 21; Jno. xi. 25). BENGE: *Ratio sub qua manifestabitur*. [EADIE is unfortunate in his interpretation: "shall appear in the character of our life." Christ is our life itself, the essence and the impersonation of it (ELLICOTT).—R.]

Then shall ye also appear with him in glory.—"Then" refers to "when" (BENGE, *prius non debemus postulare*); "ye also" to "Christ." [ELLICOTT: The more verbally exact opposition would have been "your hidden life;" but this the Apostle perhaps designedly neglects, to prevent ζωὴ being applied as it has been applied, merely to the resurrection-life.—R.] "With Him," which might otherwise have been omitted, is emphatic. "Appear with Him in glory" is—"glorified together" (Rom. viii. 17), there preceded by "suffer with Him," as this is by "died" (ver. 3; ii. 20: "with Christ"). Comp. 1 Cor. xv. 42-44, 53.

DOCTRINAL AND ETHICAL.

1. *Here and hereafter* no more fall into two incongruous parts, than the year with seed time and harvest, human life with childhood and riper age, man with body and soul, the church in in-

visibly visible manner, with its militant and triumphant congregations. It is more than indistinctness and superficiality, it is anti-christian error to say, as does Kaiffert (*De ζωής αἰώνιον notionē*, p. 93): *vitam enim piām et honestam, quam homo Christianus in hac terra vivere possit ac debeat, Paulus dicere non poterat nunc cum Christo in deo (in cælis puta, in quibus Christus nunc est) reconditam esse, atque olim in splendide Jesu reditu de cælo revelatam iri: hæc nonnisi vitæ cælesti conveniunt.* Such an affirmation grossly offends against the Lord's words (Jno. v. 24, "hath eternal life") and Paul's (Phil. iii. 20: "our conversation is in heaven"). So "ethical" and "physical" are very different, but not incongruous ideas. The Ethos should become Physis, and the latter should be made ethical. The Hereafter is not locally separated, is not a limited place, but a spiritual life-sphere, whose rudiments and germs lie in the narrow corporeal life, as in a concentric inner circle. God's world cannot be *dualistically* split into a visible and invisible world; as little can it be separated by a *rationalistic* or *deistical* cross-cut into an upper and under world. He has created His world, the material world, to be glorified with a receptivity for eternal spiritual being, *finitum infiniti capax*.

2. *The Ethical Consequence* of the Christian view is: in the earthly life to begin the heavenly, in time to seek and to find eternity, faithful in the least, the perishing, to gain the greatest, the eternal. Aptly and elegantly says the Epistle to *Diognetus* (chap. v. 6 in Scholz: *Apostolic Fathers*, p. 170) of Christians; they inhabit—Being in heaven. Comp. the beautiful hymn of Richter: *es glänzet der Christen inwendiges Leben*.

3. *Only in and with Christ* can we be even here assured of and joyful in eternal life; the true life is Christ in us.

4. *The motive* to constancy and fidelity in such a life is the glimpse of future glory, not the slavish fear of perdition, but child-like confidence and joy in the glory of the heritage and the heritage of glory.

HOMILETICAL AND PRACTICAL.

Do not indefinitely seek what is above in heaven, but think of this, that there Christ is in glory with the Father, resting in the assurance of victory, taking part in the rule of the world. As the leaves that cool thee with their shade, shining in the sunlight and gaily rustling and dancing on the stem, were only born in the spring, begotten the summer before, in the sleeping eye as in a cradle, so in the heat of life is hiddenly prepared thy life to be manifested above: so God creates thy life in the quiet depth of the heart through and with Christ.—Wouldst thou be one day in heaven, then must heaven be in thee here: first the kingdom of God is in thee, then thou in it.

STARKE:—*Ascendamus interim corde, ut olim sequamur et corpore* (Augustine).—Think not, that by earnest meditation on the kingdom of God, all duties of house and office must be laid aside. We can find a place for that, even when the body is outwardly busy. Indeed through spiritual care of the soul, external business is properly regulated, sanctified and blessed.

GERLACH:—As Christ has concealed Himself

from the bodily eye, and now lives a higher, heavenly, divine life; so does the Christian united to Him through faith. But the life of Christ will not always be thus concealed.

SCHLEIERMACHER:—The old man and the new man: this is the great contrast in which Paul's entire proclamation of the gospel moved. The old man is both the man of sin and the man of the law; the new man is both the new creature in whom Christ lives, and he, who serves the righteousness, which comes through faith and avails before God.—The walk is manifest, the life is hid, we can conclude respecting the latter, only from what is manifested in the former.

PASSAVANT:—The world knows not, sees not, what a new being has arisen in the believer through the risen Christ. He feels the life of Jesus in his heart.—Highest stand the prophets, apostles, martyrs, who "overcame by the blood of the Lamb, and by the word of their testimony; and loved not their lives unto the death" (Rev. xii. 11). But all the rest, who have fought unto death, in patience and long-suffering, in holy fidelity, who are made kings and priests, will be called conquerors by their Head.

HEUBNER:—The higher, heavenly sense of the Christian proceeds from Christ, the Risen One,—this is its origin, its power—thither it goes also to His heavenly glory as its goal. He who has found the higher, forgets the lower.—PALMER:—The life in God: 1) a life of profound concealment, yet to be made manifest; 2) a life in blessed rest, yet with daily unrest and labor; 3) a life in heaven, yet with an appropriate blessing for earth.

GESETZ UND ZEUGNISS [a German theological periodical.—R.]: Live with Christ in God! 1) We have to make this way clear to ourselves; 2) to acquaint ourselves with the nature and quality of this life; 3) to inquire respecting the end, to which it develops itself.—The sign of spiritual resurrection; 1) heavenly mind; 2) divine life; 3) blessed hope.—The exhortation of the Apostle: Seek the things which are above! 1) How the Apostle explains it; 2) what grounds he adduces for it.—Our past and present and future [*Unser Sonst und Jetzt und Einst*.] 1) our past; a seeking and minding what is on the earth; a life without Christ and without God, manifest in sin and shame. 2) Our present; a seeking and minding what is above, where Christ is; a life hid with Christ in God. 3) Our future; a possessing and enjoying all that after which we here strive in faith; a life with God manifested with Christ in glory.

[ANDREWEES: Vers. 1, 2. Christ is risen, and if Christ then we. If we so be, then we "seek;" and that we cannot unless we "set our minds." On what? On "things above," not on earth, but where "Christ is." And why there? Because where He is, there are the things we seek for, and here cannot find. There He "is sitting" and so at rest. And at "the right hand" so in glory. "God's right hand" and so forever. These we seek, rest in eternal glory. These Christ hath found and so shall we, if we begin to "set our minds" to search after them.—LUTHER:—Ver. 2. We live not in the flesh, but we dwell in the flesh. BR. DAN. WILSON:—Things on earth too naturally draw us down, attract us,

fix us. Esau's red pottage prevails over the birthright. The guests in the parable turn away to their land, or oxen, or families. The Gadarene mind wishes Christ to depart from its coasts.—R.]

[**EDMIE**:—The pilgrim is not to despise the comforts which he may meet with by the way, but he is not to tarry among them, or leave them with regret.—**WORDSWORTH**:—Be ye good trees. Now, in the world's eye, is your winter; to men ye appear like dry sticks. Your life is *hid* with Christ. Ye are dead in *appearance*, but not dead in *reality*; dead as to show of luxuriant leaves, but not dead in your spiritual root. Your root is Christ. His coming will be your summer. Then ye will put forth a glorious foliage. Ye will *appear* with Him in glory. And

the leafy fig-tree of this world will be withered by His coming.—R.]

[**BEVERIDGE**:—Sermon on ver. 2. 1) Why “not on things on the earth?” *a*) they are below you and unsuitable to you both as men and Christians; *b*) they can never satisfy your desires; *c*) are troublesome and disquieting; *d*) unimportant and unnecessary (can neither make you happy themselves, nor conduce thereto); *e*) fleeting and unconstant. 2) Why “on things above?” *a*) nothing was made or designed as a proper object for our affections but these; *b*) our relations “above;” *c*) our possessions. 3) What affections? *a*) our thoughts and meditations; *b*) our affection of love; *c*) our desires; *d*) our joy. Thus become holy and happy.—R.]

2. General exhortations.

CHAPTER III. 5-17.

a) Exhortation to put off the old fleshly nature.

(CHAP. III. 5-11.)

5 Mortify therefore your¹ members which are upon the earth: fornication, uncleanness, inordinate affection [lustfulness],² evil concupiscence [or shameful desire],³ and
6 covetousness, which is idolatry: For which things⁴ sake the wrath of God cometh on the
7 children of disobedience:⁵ In the which [Among whom]⁶ ye also walked sometime
8 [once], when ye lived [imperfect, were living] in them. But now ye also put off all
these; anger, wrath, malice, blasphemy [evil speaking],⁷ filthy [abusive]⁸ communi-
9 cation out of your mouth. Lie not one to another, seeing that ye have put off the
10 old man with his deeds; And have put on the new *man*, which is renewed [is being
renewed]⁹ in [unto, εἰς] knowledge [,] after the image of him that created him:
11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian,
Scythian, bond *nor* [omit *nor*]¹⁰ free: but Christ *is* all, and in all.

¹ Ver. 5.—Υμῶν is wanting in \aleph . A. B. and others. [It is omitted by Tischendorf (ed. 2. not 7), Alford, and by Branne; retained however by Rec. Lachmann, Meyer, De Wette, Wordsworth, Ellicott; the latter remarks: “The great preponderance of MSS. and the accordant testimony of so many versions seem to render this otherwise not improbable omission here very doubtful.”—R.]

² Ver. 5.—[Alford and Ellicott thus render πάθος; not merely “lust,” but the disposition toward it.—R.]

³ Ver. 5.—[“Evil concupiscence” is correct, but “shameful desire” would be more generally understood.—R.]

⁴ Ver. 6.—Δι’ αὐτῶν on the authority of \aleph . B. C. and others, is better supported than δι’ οὗ. [The former reading is adopted by Lachmann, Tischendorf, Ellicott; the latter by Meyer and Alford.—R.]

⁵ Ver. 6.—The clause ἐν τοῖς υἱοῖς τῆς ἀπειθείας, “on the children of disobedience,” is wanting in B; apparently taken from Eph. v. 6, where it is supported by all. [Rejected by Tischendorf and Alford. The usual authority, \aleph . A. C. D. E. K. L., in support of it is so preponderant, that it cannot safely be omitted. The two Epistles might well contain expressions exactly alike. Meyer retains it.—R.]

⁶ Ver. 7.—[Εν οἷς refers to “the children of disobedience,” if that clause be retained. If it be rejected, the E. V. is correct, but is incorrect as it now stands. (Braune, Ellicott).—R.]

⁷ Ver. 8.—[“Evil-speaking” or “calumny” is evidently the meaning of βλασφημίαν here, as in Eph. iv. 31, where the E. V. reads: “evil-speaking.”—R.]

⁸ Ver. 8.—[“Abusive,” perhaps “foul-mouthed communication,” is better than “filthy;” the idea of obscenity is not necessarily included in ἀσχηροσύνη.—R.]

⁹ Ver. 10.—[The present participle here denotes a process going on. See EXEG. NOTES.—R.]

¹⁰ Ver. 11.—Before λευθερός, A. and others read καί, a few also before Σκῦθης, but both weakly supported. [“Nor” is unnecessarily supplied in the E. V.—R.]

EXEGETICAL AND CRITICAL.

The first exhortation concerning the relation to the pleasures and possessions of earth. Vers. 5-7.

Ver. 5. Mortify therefore your members, which are upon the earth.—“Mortify therefore” is joined to vers. 1-4, containing an infe-

rence from “were raised together” (ver. 1) and “died” (ver. 3). Their being dead has as its result a new life, in which a “making dead” (νεκροῖν) is possible and necessary. The verb (only here and Rom. iv. 19; Heb. xi. 12) is reddere νεκρόν, i. e., cadaver omnibus viribus privatum (πτόμα), stronger than θανατοῖν (Rom. viii. 13). See TITTMANN, *Syn.* I. p. 168. [The aorist

denotes a definite act, which ELLICOTT thus expresses: "kill at once;" ALFORD: "put to death."—R.] After the Christian died (ver. 3), he has as quickened (ver. 1), with the newly gained vital power, to kill the "members which are upon the earth." This expression corresponds with the context, and refers in its sense to "putting off the body of the flesh" (ii. 11). There the whole organism was brought into view, here the individual members; there "of the flesh" describes what here, in accordance with ver. 3, is described by "which are upon the earth" (BENGEL: where is found the sustenance of those members, of which collectively the body of sin consists). Because they are "fleshly," there is a motive for putting them to death. This must be understood in an *ethical*, not a *physical* sense (LUTHER, UNGER and others), not of the Church members as the vital activities of the body of the Church (SCHENKEL); for the Christian is not required to mutilate his body, nor are members or masses of members "who are on the earth," organs of the Church and its activity, since it is a creation of God; the words might be applied to Christians, who are worldly-minded, but, as regards these, *νεκροῦν*, putting to death, is a duty only in the view of fanatics.

[ELLICOTT thus aptly paraphrases: "As you died, and your true life is hidden with Christ, and hereafter to be developed in glory, act conformably to it—let nothing live inimical to such a state, kill at once the organs and media of a merely earthly life." Put to death the portions of your body, which are the instruments of sin, as respects the sphere (on the earth) of these sinful activities, and the actions and desires below specified: a duty very different from and more difficult than asceticism, or obedience to "the commandments of men" (ii. 21, 22).—R.]

The substantives, which follow in appositional relation to "members," show more specifically what is meant: **fornication, uncleanness, lustfulness, evil concupiscence, and covetousness, which is idolatry.**—BENGEL: "these (*μέλη*, members) are enumerated." There is no metonymy here (DE WETTE), nor are these the ethical ingredients inhering in the members (MEYER, WINER's *Gram.* p. 494). On the first two and the last substantives, see on Eph. v. 3. "Lustfulness" (*πᾶθος*) [not limited to unnatural lust, as Rom. i. 26.—R.] and "evil concupiscence" (*ἐπιθυμία κακή*) are to be referred, according to the context, to sexual sin; the former denoting rather the formal eagerness, the latter the intrinsic unworthiness, determined by the object; the former is always the latter also, but not *vice versa* (1 Thess. iv. 5: "in the lust of concupiscence," *ἐν παθεὶ ἐπιθυμίας*). [The latter being more general.—R.] The category introduced by "fornication," on account of its manifold and frequent manifestations (Gal. v. 19), is prominently set forth in detail; unnatural uncleanness is included in the last two substantives, but not specially described (ERASMUS and others).

By the side of "fornication" thus specified, the Apostle puts "covetousness" as a second category, indicated by the article. Bengel: *articulus facit ad epitasin et totum genus vitii a genere enumeratarum modo specierum diversum complectitur.*

He gives prominence to this by means of the relative clause, which characterizes it and gives a motive for mortifying it. "Which" (*quippe quæ*, "which indeed;" WINER's *Gram.* pp. 111, 157). See on Eph. v. 5. It is incorrect to apply it to insatiable voluptuousness (ESTIUS and others) or to "gains from lust" (BAHR and others). [Braune in the parallel passage extends the application of the relative clause to all the preceding forms of sin, which application is grammatically inadmissible here, though allowable there. *Πλεονεξία*, "covetousness," is marked by the article as the notorious form of sin, not merely introduced thus as forming a new category; for while it is another form of sin, there is an intimate connection in point of fact, "monsters of covetousness have been also monsters of lust." Covetousness has as its primary object—wealth—but there is no objection to expanding its meaning here, as TRENCH does. He intimates that the Greek Fathers use this word to designate both the sins of impurity and avarice, "even as the root out of which they alike grow; namely, the fierce and ever fiercer longing of the creature which has turned from God, to fill itself with the inferior objects of sense is one and the same." *Syn. N. T.* § 24. This is idolatry. It is worthy of notice too that idolatry and lust are connected historically, as well as in the O. T. *passim*.—R.]

Ver. 6. **For which things' sake the wrath of God cometh.**—Thus he adds a motive for the necessity of the exhortation, "mortify:" you must either kill or be killed. The relative refers to the sins mentioned above,* on account of which "the wrath of God cometh." See on Eph. v. 6. [Also for notes upon: **on the children of disobedience**, which Braune rejects here.—R.] The absence of "on the children of disobedience" denotes a reference to God's judgment on earth, under which the saints also suffer. The expression, which is to be distinguished from "the day of wrath" (Rom. ii. 5), and the context which is to be distinguished from 1 Thess. i. 10, "the wrath to come," does not refer to the future judgment (MEYER, BLEEK and others). [ELLICOTT, following Theophilus, refers it to punishment here and hereafter. There is this strong objection to Braune's view, that the New Testament does not represent the wrath of God as coming in any sense upon the saints. If the longer reading be adopted, his remark is also grammatically incorrect. Whatever interpretation be put upon *ἐν οἷς*, the following verse excludes the Colossian Christians from the threatened wrath.—R.]

Ver. 7. **Among whom ye also once walked.**—If "on the children of disobedience" be retained, the relative must be joined to that antecedent; otherwise it refers as *ὁ δὲ ἄ* to the enumerated sins. "Once walked" denotes their conduct in different relations. See on Eph. ii. 2.—**When ye were living in them.**—[That is, in these sins, as the sphere of life. There is no tautology if the personal reference of the last clause be adopted.—R.] The verb, in emphatic

* [ALFORD, reading *ὁ δὲ ἄ*, refers it to "idolatry" alone, and hence in his exegesis, makes it "the all-comprehending and crowning sin." MEYER, adopting the same reading, refers it to the whole immoral character just named.—R.]

position, marks the internal life with undisturbed gratification, while "walk" denotes the manifestations of it in thought, word and deed; the imperfect ("were living") refers to a continued state, the aorist ("walked") to the individual acts, corresponding thus with the meaning of the verbs. Their sinful walk was conditioned by their sinful nature, not merely by habit and circumstance. BENDEL: *Vivebatis tanquam in vestro principio, origine, elemento* (Gal. v. 25). Hence ἐν τοῦτοις and ἐν οἷς refer to the same antecedent. This is not tautological (MEYER) but emphatic: the first is not merely walking in heathenism, and the other a vicious life (SCHENKEL); the former is rather the "act" and the latter the "power" of sin (CALVIN) or the one "energy," ἐνεργεία, the other "habit of nature" (EUSTIUS).—[It is obvious how much is gained in the exegesis of this verse, by retaining "on the children of disobedience." It then means: "Among which children of disobedience ye also walked, when ye were living in these sins." Surely with preponderant uncial authority, this exegetical advantage should decide in favor of retaining it, instead of being used to support the omission as *lectio difficilior*.—R.]

The second exhortation concerning their social relations to each other. Ver. 8-11.

Ver. 8. But now ye also put off all these.

—*"Put now"* (ἐννὶ δε), in contrast with "once," (πότε, ὅτε), is the present Christian state, which begins with conversion. Hence "put off" corresponds with "mortify" (ver. 5), or "put away from you" (Eph. iv. 31), and "ye also" puts the readers here beside other Christians, as in ver. 7 by other heathen. "All these" (τὰ πάντα) refers to what follows (WINER'S *Gram.* p. 102); not to all those (ver. 5) and these also which follow (MEYER, SCHENKEL). [ELLIOTT, ALFORD follow MEYER, but BRAUNE's view is more strictly grammatical. EADIE unfortunately makes the verb indicative instead of imperative.—R.]—**Anger, wrath, malice, evil-speaking, abusive communication out of your mouth.**—See on Eph. iv. 31. The last substantive is wanting there, but corresponds to αἰσχροτύχη καὶ ὑποβολή (Eph. v. 4). It describes shameful speech in general, which, according to the context injures the neighbor, who hears it or of whom it is spoken, as "evil speaking" (βλασφημία). It is not to be applied to lewd speaking (FLUTHER and others), at least not exclusively, though it may include it. The first three substantives form a climax, describing the internal condition, from perceptible excitement to passionateness which is its basis, then to deep-seated malicious nature; the other two refer to speech, hence to both is significantly added: "out of your mouth." It might be joined with "put off," but without any reference to the first three, since it would not be enough that among Christians these never found expression in words (SCHENKEL); they should not be found at all.

Ver. 9. Lie not one to another.—See Eph. iv. 25. Εἰς denotes the direction: belie not one another. [The practice is thus stamped as a social wrong (ELLIOTT). MICHAELIS observes that it is only in this Epistle and that to the Ephesians, that the Apostle warns his readers against lying (BARNES).—R.] The aorist participles

(which follow (vers. 9 b-11) give a motive for the injunction in vers. 8, 9 a.—**Seeing that ye have put off the old man.**—[The E. V. thus admirably expresses the force of the aorist participle ἀπεκδυσάμενοι.—R.] The aorist requires this as the Apostle's view: first, the experienced death and rising, then the active mortification of the members, first the experienced putting off the old man and putting on the new, then the active removal of what is contrary thereto, here a motive, drawn from what has preceded, is pre-supposed. Hence the Vulgate: *expoliantes*, and BENDEL: "putting off," as if it were contemporaneous, are incorrect; LUTHER also: put off, as though it were an injunction. The verb is to be taken according to the parallel expression (Eph. iv. 22: ἀποθεθε) like the substantive ii. 11, and its object as in Eph. iv. 22. The old man, the sinful nature as it is before conversion and regeneration is to be laid off as a garment that has become useless, with all its peculiarities, hence: **with his deeds.**—Here is the stringent conclusion that what was detailed above must of course be put away. Comp. Rom. viii. 13; Gal. v. 24: "the flesh with the affections (παθήματα) and lusts."

Ver. 10. And have put on the new man.

—The putting off and on, connected by καί, are to be regarded as contemporaneous, according to the principle: *natura et gratia non patiuntur vacuum* (nature and grace do not tolerate a vacuum); only in the domain of grace in distinction from the physical, the initiative is with the new man and in virtue of the divine power creating him. In contrast with παλαιός, old, we have in Eph. iv. 24, καινός, new, as not yet present, here νέος; παλαιός being therefore old, superannuated, senile; both are found in Eph. iv. 23, 24 (ἀνανεοῦσθαι—καινόν) and here in the adjective and added participle. The motive drawn from νέον, recent, young, as it were [newly entered and fresh state. ELLIOTT.—R.], lies in the danger prepared by the false teachers for Christians, who had been just now or not long converted.

The condition of the new man and his immediate task is more closely defined: **which is being renewed, τὸν ἀνακαινούμενον.**—The present participle denotes what is to go on in the present. The context requires the middle sense to denote the self-exertion, the active life. The new man is not anything complete at once, but in a state of vital growth, of further development, and that by the Holy Spirit (Tit. iii. 5). [This seems to contradict the last opinion that the participle is middle. ALFORD, ELLIOTT, WORDSWORTH all regard it as passive. The latter naturally suggests: "the new man was born in you at your regeneration in baptism, but needs the daily renewal of the Holy Ghost." Omit "in baptism," and the explanation will be generally received as correct. The passive or middle interpretation will be adopted as the stress is laid upon the divine or human side of the progressive work of sanctification, and yet as the Apostle is speaking of the new man, of our becoming holy, which lies back of active holiness, the passive is to be preferred. The new man is being renewed, rather than renewing himself.—R.] Comp. 2 Cor. iv. 16. The preposition ἀνά marks the

further, upward, onward striving, which is then more closely defined:

Unto knowledge, after the image of him that created him.—"Unto knowledge" denotes the *end*, "after the image of Him that created him," the *norm*. According to ii. 2; i. 9, "knowledge" is not further characterized as a knowledge corresponding to the image of the Creator, for by thus regarding both clauses as one (HOFFMANN, MEYER), no natural sense is given. In this knowledge, which cannot be supplied by worldly wisdom, the new man must grow according to the image of his Creator, God; this image is Christ, since the Christian is a "new creature" (2 Cor. v. 17). There is an unmistakable allusion and reference to the first creation" (Gen. i. 25, 27). The second new creation is not to be separated from the first, the Christian is the genuine man, Christianity is true, God-willed humanity. [The latter clause is to be joined with "being renewed" (ALFORD, ELLICOTT). The final word "him" refers to the "new man." The passage means more than the restoration of the image of God lost by Adam. "It is certain that the image of God, in which Christ's Spirit re-creates us, will be as much more glorious than that, as the second man is more glorious than the first" (ALFORD). So EADIE *in loco*. Compare Eph. iv. 24.—R.]

Ver. 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free.—"Where" refers to the region of the new creation in Christ, in contrast with the domain of creation without Christ; in the latter there is division, contrariety and discord; in the former union, fraternity. Just as in the parallel passage (Eph. iv. 25: "for we are members one of another"), this fellowship of the regenerate, the converted, requires truth and friendship among each other. It is incorrect to join "where," as *=qua in se*, to the yet remote "knowledge" alone, finding here its object now brought in (SCHENKEL). *ἔνι* means, as in Homer: there is there, therein; *οὐκ ἐνι* denies division as respects nationality ("Greek and Jew").* as respects religion ("circumcision and uncircumcision"), culture ("Barbarian, Scythian"), social status ("bond, free"). It is worthy of note, that, in nationality, the Greek who ruled in language is put before the Roman who held empire; in religion, Israel honored with revelation takes precedence; in culture, the step is from the uncultivated to the extreme savage (BENGE: "Scythians, more barbarous than the Barbarians;" *βαρβαρότατοι*), as in Rom. i. 14, the polished Greek not being again mentioned, while the summary is indicated by the omission of the conjunction; in the social category, the slave stands before the freeman to note the receptivity of the insignificant, and the exalting power of the gospel. Comp. Gal. iii. 28. [LANGE's *Com.* pp. 88, 91.—R.]

But Christ is all and in all.—"But" presents the contrast to the condition in the region of the natural life; hence within the Church there is not difference, divisions; in spite of the

distinctions, there is no schism there, but union, concord on the ground of unity; in all these four directions (*τὰ πάντα*), and in all the individual persons, the Christians ("in all," *καὶ ἐν πᾶσι*) is the same (*Χριστός*), "who alone occupies the whole, as the saying is, between stem and stern, and is both beginning and end" (CALVIN). Comp. 1 Cor. xv. 28; Gal. vi. 15. BENGE: "Scythian is not Scythian, but Christ's; Barbarian is not Barbarian, but Christ's. Christ is all things, and that in all who believe. In Christ are new creatures." [MEYER: "The subject is placed at the end, for the greatest emphasis. *He*, the all determining principle of the new life and activity (*τὰ πάντα*) in all his believers (*ἐν πᾶσι*), forms the higher unity, in which all those old divisions and antitheses become without significance and as if no longer existing." ELLICOTT: "Christ is the aggregation of all things, distinctions, prerogatives, blessings, and moreover is in all, dwelling in all, and so uniting all in the common element of Himself."—R.]

DOCTRINAL AND ETHICAL.

1. *Christian Exhortation.* All truly Christian exhortation to a moral life, internal and external alike, is directed mainly towards the right use of salvation as already possessed, towards its preservation in given circumstances, and the maintenance of conduct which meets the conditions of the rightly adjusted relations of the Christian. What is accepted and received as a germ through faith in the mercy of God in Christ, must be held fast, ever more vitally appropriated, nourished and developed practically in every direction. The regenerated believer, with the powers imparted to him by God, must now so work, that his action and conduct are as much his consenting, as God's continued action. Christ for us becomes Christ in us, and Christ before us becomes Christ through us.

2. *The world in and about the Christian.* With respect to its pleasure, sensual, especially sexual pleasure, he must strive after purity; with respect to its possessions, after contentment, in order not to fall away from God and under His wrath. [For the sin of sensuality is not only intimately connected with that of covetousness, but both are essentially idolatrous. Those "without God" (Eph. ii. 12) are "in the world," and the world's pleasures and possessions are put by them in the place of God.—R.]

3. *Towards his neighbor*, especially the brethren, there must be friendliness in disposition, word and truth.

4. *All sin must be repelled.* All that is opposed to what is required, both in its various shades from coarser to finer and finest, and in its different manifestations in act, word, thought, perception, from external to internal and inmost, must be contended against and repelled. Only what is sinful, yet all that is sinful, is contrary to Christianity and Christian character.

5. *Christ the point of unity.* Upon the absolute dignity of Christ and His central position toward the world (i. 17: "in Him all things subsist"), which points to His Divine Fulness (i. 19; ii. 9), to Him as the image of the Creator, rests the fact that He is the absolute point of unity, the central

* [The E. V. places the negation in the conjunctions. A more literal rendering would be: "There is not Greek and Jew, circumcision and uncircumcision," etc.—R.]

and terminal point for men. What He is for the macrocosm He is also for the microcosm; He is the Second Adam, "a quickening spirit" (1 Cor. xv. 45). Hence the requirement to become a Christian and be a Christian must be deemed absolute for every man. Union with Christ is absolutely right, but it alone; contrasted with it all diversities as to nationality, confession, culture and station (ver. 11) are only relatively right; this they are, in so far as that absolute right remains unimpaired. Cosmopolitism in political and social life, union in denominational life are fruitless, or stunted products of the natural man working within the Church, when and where they do not recognize and maintain union with Christ, established above all unions. This is then the rule: one with Christ, united with one another. By this every Christian, that is every evangelical Christian, and every age, such as that of the Reformation, must be tested. [By it too must be tested many human organizations, which aim at uniting selfish men so as to contribute to the common good. Many social and political problems remain to be solved, but social science has not always remembered that "the putting on of the new man" alone brings man "where there is neither Greek nor Jew—bond nor free, but Christ all and in all."—R.] Compare the notes on Eph. iv. 22 sq.; v. 25; v. 5, 6.

HOMILETICAL AND PRACTICAL.

With every sin look at its concealed beginning in the heart, and its public issue in the judgment of God, who regards the heart.—Be not content with strength enough to prevent the sin of the heart from breaking out unto word and work. Be so ashamed of the past, that the present may not be as it was, and the future become far worse.—As a rule lying to others is closely connected with lying about others.

STARKE:—Improvement of the sinful life is as difficult for the flesh, as if the man should go to his death; for he is as much in love with fleshly lusts, as if this were his life. One of the chiefest members of the old man is "the lust of the flesh;" this secret poison hides in all. Though this fire be at once quenched in believers, yet, if they do not take care, the ever-glowing cinders may easily and quickly burst into a flame again. 2 Sam. xi. 2 sq.—Covetousness breaks not only the eighth and tenth commandments of the second table, but the first and second of the other also; hence the covetous are idolaters too.—Old rags we throw away; sin, which makes us so old and deformed and ugly before God, the Christian must so put away, that he not only restrains its outbreak, but also exhausts the spring itself, draining it more and more, even if he does not dry it up entirely.—[What a mark of our great corruption, that the tongue, which should be the means of doing our neighbor good, is so often the instrument to injure him.—R.]—The state of the regenerate is a putting off the old and a putting on the new man. Hence in a believer there are as it were, two men or a double nature, Spirit and flesh, which contend against each other. Gal. v. 17. The one from its corrupt propensity wills what is evil, the other from divine operation what is good.

RIEGER:—With *all* that belongs to the old nature, we are never done; yet we should not be grieved by the way; the quietest plan is with childlike mind to learn, and to regard the matter as ever in progress.—GERLACH:—The capacity for knowing and loving God is that alone wherein man excels the rest of creation, whereby he rules it. Is he a mirror of the Most High, then there is in him an image of God, which sin has not obliterated, but so polluted and marred that his own power can never more restore it.—When the image of God is restored in the soul, the partition-walls among men fall down.

SCHLEIERMACHER:—When Christians seem to us to be not yet permeated entirely by the new life in Christ, we may not thence infer an entire lack of the Spirit.—Paul admonishes them to put off their old members, not by virtue of the old man itself, but by virtue of the new and because the vital strength of the new man in them is presupposed.—This work of putting off the old man and putting on the new is a common one, and we should not believe in the fancy that somewhere it is wanting altogether.

PASSAVANT:—[Ver. 15. Covetousness which is idolatry can be found among Christians, in men who rejoice in a Christian education, and bow before the cross of Christ as the tree of life. The life of the covetous man is hid with his hoards in iron chests; the life of the Christian is "hid with Christ in God."—Ver. 7. It is better, if one has never walked in these things, if they have never been the elements of our life, for then our sanctification is easier. On this account we should learn the fear of God from our youth.]—Ver. 8. A single word, slipping from the mouth of the Christian can pollute the whole God-sanctified new man.—[Ver. 9. It is long before a tongue, hitherto unaccustomed to lie, becomes accustomed to the truth; this is the work of the Spirit of God, which is the Spirit of truth.]—Ver. 11. God regards in us only His Son and His image, as He hates only the old man and his corruption.—R.]

[BURKITT:—Ver. 7. No argument will prevail more with a Christian to follow on the work of mortification closely for the time to come, than the remembrance of his long continuance in sin in time past.—Ver. 9. Lying makes a man like the devil, who was a liar as well as a murderer from the beginning.—Ver. 11. O blessed Jesus! Art thou thus all to me? I will labor to be all to thee; to give thee all that I am.—R.]

[HENRY:—Ver. 5. It is very observable, that among all the other instances of sin which good men are recorded in the Scripture to have fallen into; (and there is scarcely any but some or other in one or other part of their life, have fallen into;) there is no instance in all the Scripture of any good man charged with covetousness.—Ver. 9. Lying makes us like the devil (who is the father of lies), and is a prime part of the devil's image upon our souls.—Ver. 10. The new man is said to be renewed in knowledge; because an ignorant soul cannot be a good soul. Light is the first thing in the new creation, as it was in the first.—R.]

[EADIE:—Ver. 5. If the heart is dead let all the organs which it once vivified and moved die too—nay, put them to death. Let them be

killed from want of nutriment and exercise.—This desire of having more, and yet more, is idolatry. What it craves it worships, what it worships it makes its portion.—Ver. 11. 1. Such distinctions do not prevent the on-putting of the new man. 2. In the church, prior and external distinctions do not modify the possession of spiritual privilege and blessing.—WORDSWORTH:—Ver. 5. You must be dead to earth, in order to life in heaven. While we mortify our members upon the earth, we quicken our members in heaven.—R.]

b) Exhortation to Christian love one toward another, and to glorifying the name of Christ in word and work.

CHAPTER III. 12-17.

- 12 Put on therefore, as the elect of God, holy [or saints]¹ and beloved, bowels of
13 mercies [mercy], kindness, humbleness of mind, meekness, longsuffering: Forbear-
ing one another, and forgiving one another [each other],² if any man have a quarrel
[or complaint, *μομφήν*] against any: even as Christ³ forgave you, so also *do ye* [*doing*
14 yourselves].⁴ And above [But over]⁵ all these things *put on* charity [love],
15 which⁶ is the bond of perfectness. And let the peace of God [Christ]⁷ rule in your
hearts, to the which also ye are [were] called in one body; and be ye thankful.
16 Let the word of Christ dwell in you richly [;] in all wisdom; [omit semi-colon]
teaching and admonishing one another in psalms and [omit and]⁸ hymns [*and*]
spiritual songs, singing with grace [in grace⁹ singing] in your hearts to the Lord
17 [God].¹⁰ And [everything] whatsoever ye do in word or deed, *do all* in the name
of the Lord Jesus,¹¹ giving thanks to God and the Father [God the Father]¹² by
him.

¹ Ver. 12.—[“Ἅγιοι, “saints,” if used substantively as Branne holds. See EXEG. NOTES. There are several quite unimportant various readings in this verse; οἰκτιρμοῦ and πραΰτητα are preferable to οἰκτιρῶν and πραότης of the Rec.—R.]

² Ver. 13.—[Ἀλλήλων—ἐαυτοῖς; there is nothing in the E. V. to indicate that different words follow the two participles.—R.]

³ Ver. 13.—Instead of ὁ Χριστός, C. [K. L., most versions, Tischendorf, Meyer, Ellicott, Wordsworth, Rec.], A. B. and others [Lachmann, Alford] read ὁ κύριος. **N.** ὁ θεός. Besides, θεός τοῦ Χριστοῦ, *deus in christo*, occur.

⁴ Ver. 13.—[To supply an imperative, with E. V., breaks the construction unnecessarily. If anything be supplied in English it should be the auxiliary participle as above.—R.]

⁵ Ver. 14.—[Ἐπὶ πάντων δέ τοις. “But over all these;”—“above all” is ambiguous.—R.]

⁶ Ver. 14.—A. B. C. F. G. and others read ὅς; ὅς in **N.** is a correction, as well as the later ἥτις; [Rec., grammatical emendation (Meyer, Alford).—R.]

⁷ Ver. 15.—[Τοῦ Χριστοῦ on the authority of **N.** A. B. C. and most versions, modern editors generally, instead of τοῦ θεοῦ. Rec., followed by E. V.—R.]

⁸ Ver. 16.—Καὶ before ὑμνοῖς and ψαλμοῖς added from Eph. v. 19.

⁹ Ver. 16.—[Branne omits the article before χάριτι and renders “in thanksgiving.” But it is retained by most modern editors on the authority of B. and others. See EXEG. NOTES.—R.]

¹⁰ Ver. 16.—[Τῷ θεῷ is the reading of the mass of MSS., adopted by most modern editors; κυρίῳ, Rec. Lachmann, probably taken from Eph. v. 19.—R.]

¹¹ Ver. 17.—B reads κυρίου Ἰησοῦ, **N.** inserts Χριστοῦ, others omit κυρίου. [Lachmann, Ellicott, Wordsworth follow the last reading; Tischendorf, Alford, Rec. that of B.—R.]

¹² Ver. 17.—[Καί, probably from Eph. v. 20, is omitted in **N.** A. B. C., by Lachmann, Tischendorf, Meyer, Alford, Ellicott, Wordsworth.—R.]

EXEGETICAL AND CRITICAL.

The virtues of the new man in intercourse with the brethren (vers. 12-14).

Ver. 12. **Put on therefore.**—To the “have put on the new man” (ver. 10) there is joined, as a consequence (“therefore”), the positive precept, which finds a motive, as a continuing and valid requirement, in the “being renewed;” although they have put on the new man, they have yet to take up anew the single parts. [ELICOTT, following HOFFMANN, thinks *ὅν* has here more of its reflexive force, taking up what has

been said and continuing it: “as you have put on the new man, put on all its characteristic qualities.” But even this paraphrase implies a “moral consequence.” “For although the putting on of the new man as a fact, *has* historically occurred through the conversion to Christ, yet it has, according to the nature of the new man, its continued acts, which *should* occur, viz., through the appropriation of those virtues, which the new man as such must possess” (MEYER).—R.]

As the elect of God, [holy or] saints and beloved, conditions the justice of the precept and the indispensableness of complying with it. “As” gives prominence to the actual

condition, relation, in which they stand.—“Elect of God” is used substantively as Matt. xxiv. 31; Mark xiii. 27; Luke xviii. 7; Rom. viii. 33; Tit. i. 1: “saints” (ἁγιοί) as Rom. i. 7; xv. 25, 26, 31; xvi. 2, 15; 1 Cor. i. 2, etc. Ἅγιος τοῦ θεοῦ (Mark i. 24; Luke iv. 34; Jno. vi. 69) is a description of the Christian; ἅγιοι αὐτοῦ (“His saints”) also occurs (2 Thess. i. 10). The position of the genitive (τοῦ θεοῦ) however requires it to be joined with the first term (“elect”). “Beloved” is also used substantively as Eph. i. 6. The climax here is unmistakable: as to the ground, they are without desert “elect of God,” as to their condition they are “saints,” as to their relation to God, they are, as the perfect denotes, the continued objects of His love (1 Thess. i. 4; 2 Thess. ii. 13). BENDEL: “the order of words corresponds exquisitely with the order of things: eternal election precedes sanctification in time, the sanctified feel love, and then imitate it.” The last, firmly founded on the preceding, has the stress laid on it. All three are correlatives of “putting on the new man,” which presupposes the “election of God” (vers. 10, 11). Hence neither are the last two substantives and the first an adjective (BLEEK), nor the first subject and the two others predicates (MEYER, BENDEL). [So also EADIE, ALFORD and ELLICOTT. Either view is admissible on grammatical grounds. ELLICOTT urges that the force of the exhortation rests on their character as “elect,” while ALFORD insists that as ἐκλεκτοί is a word, which must find its ground independently of us in the absolute will of God, it cannot be an adjunctive attribute of the other two. On the whole the view of MEYER, followed by the commentators just mentioned, and implied in the E. V., is preferable. For it seems better accordant with Paul’s method of stating the truth of Divine grace, and with the position of the words to lay the emphasis upon the phrase “elect of God,” and not to regard the three phrases as co-ordinate. “The consciousness of this extraordinary privilege, of being the elect of God, who as such are holy and beloved of God—how it must have affected the conscience of the readers and aroused them to the very virtues, corresponding with so high a position, which Paul here enjoins!” MEYER.—R.]

Bowels of mercy, kindness, humbleness of mind, meekness, long-suffering.—“Bowels of mercy” stands foremost; *viscera* of the quality of mercy, of which they are the seat. Phil. ii. 1, we find “bowels and mercies.” The first word denotes what is inmost, most individual (Phil. i. 8; Philem. 12; 2 Cor. vi. 12; 1 Jno. iii. 17). Luke i. 78, “tender mercy of God” lit., “bowels of mercy of God” is similar. So Eph. iv. 32, “tender-hearted,” “heart of mercy” (εὐσπλαγχνία). The manifestations of mercy then follow, forming a climax; “kindness” which as the opposite of “severity” (Rom. xi. 22) helps outward need, “humbleness of mind” (ταπεινοφροσύνην) which recognizes our own unworthiness and the superiority or talent of a brother, “meekness,” which as the opposite of “fierceness” (ἀγριότης), is mild toward faults which are blameworthy, and “long-suffering” which restrains itself so as to quietly bear reprehensible injuries in the hope of a bet-

ter mind and consequent improvement on the part of the offender. See on Eph. iv. 2, 32. TITTMANN, *Synon.* I. 140-142. [Comp. TRENCU; *Syn.* New Testament, *sub vocibus*. He makes “meekness” to be at first in respect to God, then toward men as growing out of this. But in this case it is primarily toward man, though implying the other as its ground (ALFORD, ELLICOTT, while EADIE excludes the reference to God).—R.]

Ver. 13. Forbearing one another and forgiving each other.—These participles define the modality of the exhibition of the virtues just mentioned; they must be appropriated by practice which makes the master. The present tense indicates permanence. On “forbearing,” see Eph. iv. 2, on “forgiving,” Eph. iv. 32. “One another” (ἑλῆν ἑλῶν) marks the purely reciprocal, mutual enduring, forbearing; “each other” (ἑαυτοῖς) indicates at the same time also, that they have experienced such forgiveness from without, from Him who is their Example. That which is difficult to bear and forgive in others, is not simply what one does against us, but also what he does in general, what is displeasing, unpleasant, or offensive in his manner, whatever in his relations to us may give occasion for blame (μομφήν), so that the participles refer to all the preceding virtues, not to the last one only. BENDEL arbitrarily distinguishes: forbearing in present offences, forgiving past offences.

If any man have a complaint against any.—[Μουῖός, only here in N. T., but classical: “ground of blame,” “just cause of complaint.”—R.] TITTMANN, *Syn.* I. 29. distinguishes ἀμεμπτος and ἀμωμος—each is free from blame, the former because it is perfect and absolute in its members, the latter because it is free from vice; in the former nothing more can be desired, in the latter there is nothing to be reprehended. On this account, as well as because πρός, not κατά, is here used, a more general relation than that of hostility is indicated; this must be regarded as referring in general to an experience occurring every where, yet mildly described hypothetically, that one can easily find something to blame in another, as is indicated above. [The Greek conditional protasis here used always implies that the hypothesis is correct.—R.]

Even as Christ forgave you, so also doing yourselves.—Χαρίζομενοι is to be supplied in thought (WINKER’S *Gram.* p. 526). Hence there is no parenthesis here, nor a disrupted sentence, as though an imperative were to be supplied. [The E. V. gives the imperative, which is objectionable; ELLICOTT preserves the construction by rendering as above.—R.] This expression is explained, ii. 13; Eph. iv. 32. Here we have “Christ,” in Eph. i. 1: “God in Christ;” this variation will explain ii. 13. BENDEL is excellent: *Christus, cui maxima fuerat nobiscum querendi causa*. Accordingly “the grace (χάρις) of the Lord Jesus Christ” is often spoken of. “As” denotes the mode of forgiveness, as Luke vii. 37-47; xxiii. 34, not the accomplishment of reconciliation with God by His death.

Ver. 14. But over all these things put on love.—“Love,” as in i. 4, 8; Eph. iv. 2, is to be taken as “brotherly love,” which must come

over all those virtues, upon them (*ἐνδύσασθε*, ver. 12). [So E. V. supplies "put on," though "above" may or may not have the local or semi-local (ELLICOTT) force, which *ἐπὶ* here conveys. EADIE renders "in addition to," weakening the force of the passage. WORDSWORTH quotes Clement, who apparently refers "love" to "love to God."—R.] In reference to this "love," the Apostle adds: **which is the bond of perfectness.**—By the neuter [*ὁ*, not *ἡ* *ἡ* *ἡ*—R.] the putting on of love as an act, is denoted. [The article is wanting—hence Braune renders "a bond." ELLICOTT says the omission may be due to the verb substantive.—R.] *Συνδεδεσμος*, the encircling band, reminds us of a girdle, put over the clothes to hold them together. The genitive therefore adds those virtues included under the category of "perfectness," as Acts viii. 23: "the bond of iniquity;" Eph. iv. 3: "bond of peace." It is parallel with "in love" (Eph. iv. 2). Comp. Rom. xiii. 10: "love is the fulfilling of the law." The Pythagoreans called friendship "the bond of all the virtues." Hence *ὁ* is not to be rejected and *ἡ* *ἡ* *ἡ* substituted (BLEEK), nor *ἀγάπη* to be regarded as neuter (MEYER); ii. 19 is not a parallel case, since there the masculine is used, and the construction is according to the sense, as Christ is conceived of under *κεφαλή*. Nor is love to be regarded as the upper garment (MEYER), nor "bond" as "sum total" (*Insbegriff*, OLSHAUSEN), nor as the efficient cause of "perfectness" (SCHENKEL); nor yet is the genitive to be taken attributively as that of quality (GROTIUS). [To refer "which" to the putting on of love is a doubtful interpretation. It does not agree so well with the figurative representation of the Apostle, who has already been speaking (ver. 12) of what they were to put on, and seems to be mentioning here the last garment required to complete the attire. To make the act of putting on the "bond of perfectness" would be an unnecessary obscuring of the metaphor; especially as we may readily take *ἀγάπη* absolutely. There is the same objection perhaps to MEYER's view, that love is here represented as an upper garment, but a close-fitting upper garment might well be, at the same time, the bond which enclosed and held together all the others. Adopting this view, we may not only say, that love itself is "that bond which unites all the graces into completeness and symmetry" (EADIE), but "without love there is no perfectness; this has its *conditio sine qua non* in the including of all its other parts in love" (MEYER). Love is the principal of all the other virtues, but is here named last, as if supplementary, because of the figure. Braune's view of the genitive, which is that of MEYER, is to be preferred to that of ELLICOTT, who regards it as a genitive of the subject: "love is the bond which belongs to, is the distinctive feature of perfection." ALFORD well remarks: "Those who find here justification by works, must be very hard put to discover support for that doctrine."—R.]

The frame of mind in which Christian love is to be exercised. Ver. 15. **And let the peace of Christ rule in your hearts.**—This is not a command, but only a wish, the fulfilment of which is of importance. The subject, which in Phil. iv. 7 is "the peace of God," is that peace

wrought by God through Christ in the Holy Ghost, which, according to Jno. xiv. 27 ("my peace I give unto you"), can be accurately termed "of Christ." (See WINER's *Gram.* p. 175.) It is the calm of the soul resting on the consciousness of having a reconciled God and Father, in Christ the Saviour.—[ELLICOTT says, the idea in Phil. iv. 7 "is substantially the same, except that perhaps peace is there contemplated as in its antithesis to anxious worldliness, while here it is rather to the hard, unloving and unquiet spirit that mars the union of the one body." It must not be limited to, though it certainly includes, mutual concord.—R.]—The verb *ἡ* *ἡ* *ἡ*, "to be an umpire," and as such to award the prize as well as regulate the contest, marks the administrative activity in distinction from the legislative found in *ἡ* *ἡ* *ἡ*. [The idea of presiding, ordering, ruling, is to be retained; the reference to bestowing (WORDSWORTH), or even winning a prize, which some commentators find here, is forbidden by the phrase which follows.—R.]—The phrase "in your hearts," *ἐν ταῖς καρδίαις ὑμῶν*, is not—"in you," *ἐν ὑμῖν* (ver. 16); it refers to the inner, most individual relations, where the peace of Christ is to rule; it is not therefore to be referred to the unity of believers among themselves (Greek Fathers, CALVIN, GROTIUS, MEYER).

To the which also ye were called in one body.—["To the which," almost=for into it (ELLICOTT).—R.] This peace is the immediate end of the calling; this calling is marked by "also" (*καὶ*), which joins it to "rule," as that to which the rule of peace has to correspond. The result of the consummation of the calling on the part of God, and of its acceptance on the part of men, is described by "in one body" This refers to the Church as the body of Christ (Eph. iv. 4; ii. 16); which is the sphere and place, in which this calling is consummated and the called are to move. Therefore it is not—*εἰς ἓν σῶμα* (GROTIUS), nor is the Church as an organism the object of the Divine calling (SCHENKEL), which is addressed to individual persons. The calling in itself and the implanting in the Church constitute a benefit, important on account of the peace joined with it, and obligating to friendliness toward the brother, who has become partaker of the same; hence Paul adds: **and be ye thankful** [sc. to God.—R.]—Comp. ii. 7; iv. 2; Eph. v. 4. Knowledge of the benefit of the calling and the peace, together with gratitude therefor, must increase. The adjective (*εὐχαριστοί*) does not occur elsewhere in N. T. Incorrectly rendered "amiable," "friendly," by JEROME, ERASMUS, BAHR, [CALVIN].

Helps to the exercise of Christian love. Vers. 16, 17.

Ver. 16. **Let the word of Christ dwell in you richly.**—"The word of Christ" is the word which He has spoken and caused to be proclaimed (1 Thess. i. 8; iv. 15; 2 Thess. iii. 1), and which communicates the inward peace, directing and leading to right conduct toward the brethren: "the word through which ye were called" (BENGEL); elsewhere called "the word of God" (i. 25; 1 Cor. xiv. 36; 2 Cor. ii. 17; iv. 2) from its highest cause, "of truth" (Eph. i. 5, 13) from its purport, "of life" (Phil. ii. 16) from its ef-

fect. But it must have a permanent locality, "as in a temple" (BENGE): let it dwell "among you," as the context demands. It is not—"in your hearts" (ver. 15) "in you" (THEODORET, BEZA and others). [EADIE: "within you;" MEYER, ALFORD: in you as a church, which seems to be Braune's view. Preferable on the whole, and suggestive of the truth, that want of general diffusion of the word of Christ among the people "richly," much prevents their obeying the following precept.—R.] "Richly" relates to substance, hence, not used in a stunted, abbreviated eclectic fashion. ["Not with a scanty foothold, but with a large and liberal occupancy" (EADIE).—R.] It does not refer to frequency of use, or to the members of the Church—among many (SCHENKEL).

In all wisdom teaching and admonishing one another in psalms, hymns and spiritual songs.—["In all wisdom" is joined with what follows. The construction is thus rendered more harmonious; the preceding clause has its emphatic adverb last, and the two qualifying participial clauses each begin with an adverbial phrase of manner. EADIE, following the pointing of TISCHENDORF, joins "psalms," etc., with the second clause, but this destroys the correspondence, while the objection he urges, in regard to psalms and hymns as the material of instruction, is not in keeping with his own quotation from Basil's encomium on the Psalms.—R.] The participles, which are to be joined with "you" in the nominative, just as in Eph. iv. 1-3 (WIKER's *Gram.* p. 532), refer to the application and use of the word present among them, describe the manner in which the word dwells among them. This explains "speaking to yourselves" (Eph. v. 19). The first verb indicates the intellectual, the other the moral reference. To both belong the definition of manner "in all wisdom" (comp. i. 28), which is placed first emphatically, and the asyndetic datives which define the means to be used [or "the vehicle in which" the teaching and admonishing was communicated (MEYER).—R.]. These means act the more instructively and effectively, the more familiar one is with them, for the hymn grows out of the word of God and of Christ, and these grow into such songs, as the Bible, the Psalter and Church history attest. TERTULLIAN: *Post aquam mannaalem et lumina, ut quisque de scripturis sacris vel proprio ingenio potest, provocatur in medium canere.* Comp. Eph. v. 19. The reference is to public worship, to the use of the word of Christ and singing at the *agapæ* and in the family circle; it should not be limited to the latter (MEYER).

In grace singing in your hearts to God.—[BRAUNE adopts the reading *ἐν χάριτι*, and therefore renders "in gratitude" (*Dankbarkeit*), but with LACHMANN, TISCHENDORF, MEYER, ALFORD, ELLICOTT, WORDSWORTH, it is better to retain the well supported article: *τῇ χάριτι*; then refers to Divine grace, the element to which the singing was to be circumscribed,—that which should accompany it.—R.] The clause corresponds in its structure with the foregoing; "in all wisdom,"—"in grace," the participles, then the closer definition; they are coördinate therefore. It is altogether improper to join both with "be ye thankful," making "let the word . . . richly" pa-

renthetical, or to connect "in psalms," etc., with this clause (SCHENKEL), on the ground that singing instruction is inconceivable, or to join *ἐν χάριτι* with *πνευματικαῖς* (LUTHER: spiritual, lovely songs). Since "singing" on account of "in your hearts" (see ver. 15) must be referred to something internal, and "to God" indicates its direction, "in grace" must be a closer definition of the singing; "in gratitude," as I Cor. x. 30. The meaning of *χάρις* is like *gratia*. It cannot mean "in gratefulness" (iv. 6; Eph. iv. 29; ERASMUS, SCHENKEL), nor in grace, nor with the article: in the grace impelling thereto (CHRYSTOSTOM, MEYER). [If the article be retained, this is undoubtedly the meaning; not only because *usus loquendi* favors such a view, but because the other meaning: "thankfully" would be a flat and unmeaning anticipation of "giving thanks" below (ALFORD).—R.] The opinion that the phrase "in your hearts" refers to the existing abuse of singing with the mouth (THEOPHYLACT) is not justified, since the reading is not *τῇ καρδίᾳ*, and the tone which accompanied instruction is here noted. [Yet the former clause seems to refer to singing with the mouth, and this to that "in the silence of the heart" (MEYER).—R.]

Ver. 17. And everything whatsoever ye do in word or deed, do all in the name of the Lord Jesus.—It is evident that "do" must be supplied with "all" (*πάντα*), and that "all in the name of the Lord Jesus" corresponds with "everything whatsoever" [*πάν ὃ τι*—the absolute nominative.—R.]; "everything whatsoever" referring to individual things, and "all" taking up the same collectively. On this account, it is incorrect to explain it: "in every thing which ye do, do all in the name," etc. (MEYER), or that out of the doing in general the doing in particular proceeds (SCHENKEL). [EADIE makes the plural "individualizing" also.—R.] The repetition as well as the position of *πάν*, together with the giving of a category ("in word or deed"), and the marking of the individual acts (*ὃ τι*) as well as the conditional form (*ἐὰν ποιῇτε*) require that it be understood of the entire action (BENGE: *facitis lato sensu ponitur, ut etiam τὸ loqui incendat*) and this should be "in the name of the Lord Jesus." This is joined by "and" to "the word of Christ" (ver. 16). In addition to His Word, His Name, His Person should be availing to us; the former in us, and we in the latter, as in the life-sphere dearest to us, out of which we never go, the element which we cannot lack. See Eph. v. 20; Phil. ii. 10. The variation from "Christ" (ver. 16) and "Jesus" here makes us think of the model of the Incarnate One in the form of a servant. "In the name" is not "with invocation of" (CHRYSTOSTOM and others). BENGE extends it too far: *ut perinde sit, ac si Christus faciat, ver. 11, vel certi ut Christo omnia probois.*

Giving thanks to God the Father by him.—The participle refers to the mood which should ever attend their "doing" (see ii. 7; Eph. v. 20), and which expresses itself in hymn and song. The repetition (vers. 15-17) marks the importance of "giving thanks." On "God the Father," see Eph. i. 3; v. 20; vi. 23; Col. i. 2. As "Father" is without any closer defini-

tion, it means of course, "of Jesus." [ALFORD, however, justly remarks: "the words must be taken as approximating in sense to that more technical meaning which they now bear, without exclusive reference to either our Lord or ourselves."—R.]—*Δι' αὐτοῦ*, "through him," is, according to Eph. v. 20,—"in the name of the Lord," marking more strongly the mediation of the thanksgiving, the Christian sentiment (Rom. i. 8; vii. 25). There is nothing here to indicate opposition to angel-worship (THEODORET, BAEHR). [ALFORD: "'through Him,' as the one channel of all communication between God and ourselves, whether of grace coming to us, or of thanks coming from us. 'No man cometh unto the Father but by me' (*δι' ἐμοῦ*), Jno. xiv. 6." MEYER: "For Jesus, as the personal, historical Mediator of the Messianic Salvation through His atoning work, is therefore for the Christian consciousness the *Mediator* of thanksgiving; He it is, through *whose* favor the Christian can and does give thanks."—R.]

DOCTRINAL AND ETHICAL.

1. *Conduct determined by condition.** The Christian is "elect," "holy," "beloved." In the first there is a negative reference to the mass and world, out of which he is taken, in the second a positive reference to the same, asserting that he is consecrated to God, while the third declares, positively also, that he is an object of the love of God; the first denotes simply the occurred fact, the third gives prominence to the continued effect, while the second sets forth the *status*. The relation is constantly defined as passive; the Christian has experienced something, without previous merit or meritorious assistance. This condition and promotes his conduct, with thankful zeal, in order to show in response what he has experienced, *viz.*, love. [The Apostle here as always (comp. Rom. viii.; Eph. i.) treats of "election" as a fact, which is made known to us, in order to awaken love in us. It is doubtless necessary that it be at times handled polemically and dogmatically, but he uses it most like Paul, who speaks of it as a fact, revealed by God, evidenced as true of persons by corresponding facts, *viz.*, Divine acts of grace which make men "holy and beloved," and in itself an act of Divine grace, which the Christian can so apprehend as to derive from it a constant motive to such Christian graces as the Apostle here enumerates. So far from being made thereby harsh, proud and unforgiving, they "therefore" put on bowels of mercy, kindness, humbleness of mind, *etc.*—R.]

2. *The new Christian condition or relation* is first of all a relation toward God, yet it at the same time influences essentially the relation between those concerned and transferred by it. It is precisely by this that it must prove itself, the religious by the social. First of all this relation of man to God brings a discord into the individual himself, because it divides him into the receding old man, and the advancing new man.

The principle of the old man, selfishness, is made by this relation, to yield or become yielding to the principle of the new man, *viz.*, self-denying and world-denying love and the social virtues: mercy, kindness, humility, meekness, long-suffering, appear as necessary manifestations of the reality of the relations towards God. These virtues must show themselves toward the sins, faults and offences of a brother, just as God's love has shown and still shows itself toward us.

3. *Christian love is active.* In the social Christian virtues there is no weakness, effeminacy, indifference. It is not indifferent, indolence but active love, energetically breaking out in these as its forms. The Apology for the Augsburg Confession, iii. § 110, rightly repels the assertion of the Romanists, that love justifies, since it does not establish the relation to God, only proves that it has been established, in and by the conduct toward the brethren.

4. *Christ*, in whom God's love has become and still becomes our portion, remains the only model, the exclusive norm.

5. *His peace in the heart, His word in the Church*, are the attendants of Christian love, the former as its tone, the latter as the means of promoting it; without the first, rest, confidence and joy were wanting, without the other, certainty, correctness and strength.

6. *The Christian Song*, deriving its contents and its growth from the word of God, promoted culture and progress in the Christian life; it is in itself a sermon from the Divine word, and has its value in the fact that it is such. The Christian entrusted with it, should use it in the wider and narrower circle of his associates. Produced by spiritual, natural endowments from the use of God's word and experience in life and heart, it is an excellent means of edification and growth for the new man. [The question of Psalmody and public praise, is to be settled by (ver. 16) and similar passages. *The word of Christ* is to be its substance; all that is not of the word of Christ is to be excluded, all that is, may be included. Hence the Psalter in the main source, but not the only one. "In all wisdom" is its mode, hence mere rhymes of a pious turn are not included. Its end is mutual edification, not entertainment, hence the hymn must be adapted to this end, and the singing of it "to edification." Those who cannot sing to edification may sing in their hearts, but the text implies that "this teaching and admonishing" is not the privilege of a few, but of Christians as a body.—R.]

7. *The walk in fellowship with Christ*, the practice of Christian virtues, advances us from the rudiments of a pupil to the perfection of a master. Not for merit, but for growth, Christian walk and Christian virtue are indispensable.

8. *Gratitude*, corresponding with the status into which we have been brought, with the glory of our relation to God, is most important and constant in Christian conduct. [Hence the excellence of those symbols, which treat of Christian morality under the head of the gratitude of God for redemption. See Heidelberg Catechism. This view guards alike against the extremes of antinomianism and legalism.—R.]

* [I have thus attempted to retain the neatness of Braune's sentence: "*Das Verhalten ist durch das Verhältnis bestimmt.*" with indifferent success.—R.]

HOMILETICAL AND PRACTICAL.

The Christian's station, ornament, strength, tone and weapon.—All morality takes its rise in religion, which is essentially love, given of God, who gave Himself and accepted us, or peace, in which all the antagonisms within the personality of the man himself in his conscience and will, or between himself and the world or his neighbor, or the nearest of all, *i. e.*, God the Lord Himself, was and is taken away.—Love is not a garment, that can be thrown over other virtues, but the soul of all to hold them together, their germ and impulse, their strength and beauty.—Ought the word of God to do well in you, then live in it, and let it live into you.—It is rudeness of mind to have no taste for the sacred poetry of the Church, the flowering of the Divine word in a gifted human soul, and a misfortune to have no benefit of it in the joy and sorrow of life.—A stamp you must have, lo, nothing is current in his eyes but His own Image.

STARKE:—Nothing gives the devil so much room to come into the heart as hatred and anger; God's children drive out both by meekness and spit on the embers, so that they may not break out into a fire.—He who bids us put up the sword, allows us still a shield for our protection; He who has commanded us to be as doves, has desired that we be "wise as serpents."—A little child, that falls so often and so easily, is lifted up and carried; so gently and tenderly must weak Christians be dealt with. The world sets itself to righting and fighting, if attacked even by a cross word; but a Christian overcomes all by forgiving and yielding; he yields his own right [not the right, however,] and does not think of revenging himself.—That the wolf devours the lamb is nothing uncommon, but that one lamb eats another is deplorable and unnatural; we who are Christ's sheep will cherish love toward one another.—Behold the necessity of household devotion. All others have their assemblies, merchants, mechanics, *etc.*, yes even the Godless, that they may mock at God and His word, should not believers then establish their holy assemblies?—We must thank God not only for His benefits, but also for His fatherly chastisements. "Both in His gifts and in His chastisements, praise Him, who either wins thee by giving, that thou mayest not want, or punishes thee when wandering, that thou mayest not perish" (AUGUSTINE).

SCHLIERMACHER:—Christian social life: 1) what the deeds peculiar to the new man are; 2) what is distributed to each by virtue of these peculiarities of the new man; 3) the common rule for every one.—Controversy does not divide love and is not against the Christian spirit, if it only proceeds from a desire after nothing save what is true and right.—Love "the bond of perfectness:" 1) by which all imperfections are balanced; 2) by which all that bears in itself only the appearance of the new man, not its true spirit, is overcome; 3) by which we become helpful to others.

PASSAVANT:—Forbearance may be difficult in certain cases; forgiveness is harder still.—However necessary this gift (God's word) from above is, it will be learned from daily experience, that

the Christians here and there are a very sensitive folk, not permitting themselves to be easily admonished or exhorted, hence the so frequent halts and retreats.—The first Christians from among the Jews soon found in their Psalms from earlier ages, thoughts and words for the later inward experiences, for the thanksgiving, praise and adoration of their new life; and those who came out of heathenism, listened with wonder, when these words of the sacred singers were transferred into their own language, and learned thence the quiet joys and devotions of God's children in Israel. But soon too under their beautiful sky new Psalms and hymns in their own Greek tongue were born out of the deep inspiration and the holy and happy feelings of their redeemed souls. This glorious gift of spiritual song contributed greatly to the spread of the pure gospel in the age of the Reformation. The great Reformer of the Germans with his friends soon became their choristers, and it is a precious privilege to follow them and so many God-inspired men of after days in singing these beautiful Psalms and sweet hymns.

GENZKEN:—The choice communion garment of the children of God: 1) who gives it to them (ver. 15); 2) how it is woven (vers. 12-15); 3) how we should put it on.—HARLESS:—The proper self-education for the maintenance of divine love and divine peace: 1) constant practice in obedience to God's word; 2) sanctification of all our doings in the name of the Lord Jesus; 3) unceasing thanksgiving for God's unmerited grace in Christ.—SCHNER:—Spiritual songs: 1) Eagles of Christianity; 2) missionaries of Protestantism; 3) heart-preachers of our nation; 4) mouth of our worship; 5) the Apostles in our houses; 6) the crown of our congregations.—WOLF:—The comfort and joy of the Christian in spiritual songs. They serve: 1) as witnesses of the truth from all stations for the strengthening of our faith; 2) as confessions from the inner life of experienced Christians for the soothing of our spirits; 3) as awakening voices of the Spirit to enliven our own meditation.—KÖHLER:—The new man, as St. Paul depicts him, outshines all the lustre of the world! 1) His richly-colored garment; 2) his golden girdle; 3) his heart's peace; 4) the weapons of his hand.—PRÖHLE:—Bible and hymn book, two precious household treasures; 1) their worth; 2) their use.—Love in all human unions, the most perfect bond: 1) the noblest; 2) the gentlest; 3) the firmest.—Exhortation to Christian families to engage in family worship; it is 1) a venerable custom inherited from our fathers, though unfortunately disappearing from many houses; 2) deeply grounded in the character of Christianity, as well as in the nature of the family circle; 3) of the most blessed influence upon the home life itself.

[BEVERIDGE:—Ver. 17. Doing all in the name of the Lord Jesus. 1) What is meant by "the name of the Lord Jesus." *a.* Lord of all, *b.* Jesus, Saviour. *c.* Lord Jesus by the Incarnation. *d.* Mighty works in His name. 2) And we ought to do all, *etc.*, *a.* only what God commands or allows. *b.* in a firm faith in His Holy name. *c.* for His glory. 3) Instances of things thus done in God's word. Religious assemblies, Sacra-

ments, Thanksgiving, Censures of the church, Resisting the devil, even giving a cup of cold water. All that a Christian *may* do, can be done in His name.—R.]

[BURKITT:—Ver. 12. Humility is a certain evidence of our holiness, because it is a great part of our holiness.—Ver. 13. He must have no friends, that will have a friend with no faults, consequently Christians stand in need of forgiveness from each other.—Ver. 14. 1) The upper garment is larger and broader than the rest; so ought charity to extend itself to all persons and upon all occasions. 2) The upper garment is usually fairer than the rest; so doth charity shine brightest amongst all the graces. 3) The upper garment distinguishes the general orders and degrees of men; thus Christians are known by love, as by a livery; it is the bond that Christ's sincere disciples wear.—Ver. 16. If the heart and affections be not stirred in this duty of singing, the outward grace, though never so graceful availeth nothing.—R.]

[HENRY:—Ver. 12. They who owe so much to mercy, ought to be merciful to all who are proper objects of mercy.—There must not only be an humble carriage but an humble mind.—Ver. 13. We need the same good turn from others which we are obliged to show them.—Ver. 15. The work of thanksgiving to God is such a sweet and pleasant work, that it will help to make us sweet and pleasant towards all men.—Ver. 16. The gospel is the word of Christ, which is come to us; but that is not enough, it must *dwell* in us, or *keep house*, as a master, who has a right to prescribe and direct to all under his roof.—Ver. 17. They who do all things in Christ's name,

will never want matter of thanksgiving to God the Father.—R.]

[EADIE:—Ver. 14. "Love the bond of perfectness." Bound up in this zone, every Christian excellence fills its own place, and keeps it, and the whole character is sound, does not distort itself by excess, nor enfeeble itself by defect.—Ver. 15. A peace, which is not the peace of Christ, is often rudely disturbed, for it is but a dream and a slumber in the midst of volcanic powers, which are employing the time in gathering up their energies for a more awful conflict.—Ver. 16. Such ought to be the habitual respect to Christ's authority, such the constant and practical influence of His word within us, that even without reference to Him, or express consultation of Him, all we say or do should be said and done in His Spirit.—Art, science, literature, politics and business, should be all baptized into the spirit of Christ.—R.]

[BARNES:—Ver. 16. He who is permitted to make the *hymns* of a church need care little who preaches, or who makes the creed.—Ver. 17. We are to engage in every duty, not only in the name of Christ, but with thankfulness for the privilege of acting so that we may honor Him.—SCHENKEL:—The victory of peace in the heart: 1) It comes from Christ; 2) it is accomplished in the church; 3) it is constantly attended by thanksgiving.—The proper Christian congregational singing: 1) The choice of hymns; 2) the kind of singing; 3) the source from which it should spring; 4) the end, which it should aim at.—The nature of Christian gratitude as shown: 1) In that, for which the Christian is thankful; 2) In whom he thanks; 3) In whose name he gives thanks.—R.]

3. Specific exhortations.

CHAPTER III. 18—IV. 1.

a) To wives and husbands.

(CHAP. III. 18, 19.)

18 Wives, submit yourselves unto your own [omit own]¹ husbands, as it is fit [or as it 19 should be]² in the Lord. Husbands, love *your*³ wives, and be not bitter [or embittered] against them.

¹ Ver. 18.—Some MSS. have inserted, probably from the parallel passage [Eph. v. 22], τοῖς ἰδίοις, omitted in N. A. B. C. and others.

² Ver. 18.—[Α ν ῆ κ ε ν, imperfect, Ellicott renders as above.—R.]

³ Ver. 19.—N. A. B. and others omit ὑμῶν after γυναικας. [Retained by Lachmann, Meyer and others. In any case, "your" is required by our English idiom.—R.]

EXEGETICAL AND CRITICAL.

Ver. 18. **Wives, submit yourselves unto your husbands.**—See on Eph. v. 22. Αἱ γυναῖκες is found there also, while instead of ὑποτάσσεσθε, ὑποτασσόμενοι must there be supplied from the verse preceding. Τοῖς ἑνδοξασιν does not refer to men as a category,

but the given, proper men [*i. e.*, "husbands," as in E. V.—R.].

As it should be in the Lord.—The imperfect denotes this pre-supposition: that what was exhorted, was not as yet attended to (as Eph. v. 4. WINER's *Gram.* p. 254); hence it means: "as it should be," corresponding with the fellowship which has in Christ its life-sphere. This is applied somewhat differently in Eph. v. 22: "as

unto the Lord." There the dignity of the man is made more prominent, by comparing the husband to Christ and the wife to the Church. It is incorrect to join "in the Lord" to "submit" (CHRYSOSTOM and others), or to take ἀνῆκεν as a perfect with a present signification (HUTHER, BLEEK also).

Husbands, love your wives.—See Eph. v. 25.—**And be not bitter against them.**—[ELICOTT renders μὴ κικραίνεσθε, "be not embittered"—referring it to a state of mind, rather than to specific acts.—R.] This special warning concerns a foul blot in married life, when the husband, as head of the house, not as head of the wife, not in love to her, but ruled by the old man, either shows bitterness in word or deed, or in tone, to the wife, should she be wanting in humility and submission, or have violated or disregarded the household right of the husband; or treats her with indifference, neglect or harshness, without any fault of hers, from the cares and weariness of business, or the changing moods of the flesh, or mere habit. The preposition πρὸς, "against," denotes the direction only; it does not necessarily imply hostility towards the wife; she need only learn from his conduct, that in his false self-love he does not love her as himself, but as one unregenerate might do. BENGL: πικρία odium amoris mixtum; multi, qui foris erga omnes humani sunt, tamen domi in uxorem ac liberos, quos videlicet non tement, occulta facile acerbitate utuntur, quæ ubi vincetur, specimen est magnæ mansuetudinis.

[STEIGER would account for this special exhortation here and in Eph. by the supposition that the doctrine of the false teachers had developed a dangerous licentiousness. But had there been a polemic reference, the Apostle would have entered into the subject more fully, and not been content with these simple exhortations (MEYER). The social morality of these Asiatic cities was undoubtedly debased, but this was the case throughout the whole Roman empire. From this briefer form of the exhortation, ELICOTT infers that our Epistle was written before that to the Ephesians.—R.]

DOCTRINAL AND ETHICAL.

Compare notes on Eph. v. 22, 23.

HOMILETICAL AND PRACTICAL.

STARKE:—That there are so few wedlocks which are properly regulated and rightly enjoyed on both sides, arises usually from the fact of the wife's avoiding submission, or of the husband's not knowing how to govern properly.—The male sex has usually more fire than the female, so

that it can easily happen that a man in his power goes too far and deals too hardly with his wife.

RIEGER:—Most of the mistakes of married life are consequences of the sins of youth, especially of those seductive blandishments under which the marriages were formed.—Even that which is polluted, should any one in a time of ignorance be betrayed into a dubious union, may be washed away, cleansed and sanctified.—He who knows and considers his loveless heart, as God's word discloses to men their natural evil disposition, and by these two words especially: hard-heartedness and anger, will dig deeply and lay well the foundation in his love.—Negligence in affection is itself the first rupture of the marriage tie. But in love we have a fortress that can stand many an assault.

PASSAVANT:—It is exceedingly painful and saddening, to be forced by the reports of missionaries, to see at what a low grade of intelligence and in what a sorrowful condition in general, woman is kept among heathen nations—the Bir-mese perhaps and the Karens excepted—with what neglect and contempt and abuse she is treated.—Over the grave of many a great man, of many a sleeping saint, often too of one snatched as a brand from the burning, stands in lines, that angels read: he had a pious mother!—The man is the head; a high vocation, a higher power and strength, and a great responsibility! It pre-supposes quiet wisdom, earnest character, rational sway with benevolence—bearing, forbearing, patience, with mildness and friendliness;—and this cannot exist with a firm, faithful, ever equal love, without holy love toward the wife's soul, before the Lord.—This exhortation of the Apostle pre-supposes also, that there will be many an opportunity of becoming embittered, and that the wife's nature will be the occasion of it. Yet the husband should not allow himself to be overcome by the weaker vessel; but here there must be humility and bowing of heart before God every day.

HEUBNER:—Bitterness steals upon us at the very first in the closest unions, as we discover the weaknesses of another, or where there are many hastinesses. The husband can be easily led into this, if the wife does not gratify his wish.

[SCHENKEL:—Why Christian morality requires the submission of the wife in the household.—The dangers of bitterness in married life: 1) Its extent; 2) Its causes; 3) Its results.

SCHLEIERMACHER:—The regulation of household life. It should be so regulated, that 1) all that is done, is done in the name of Jesus; 2) that thanks are in every way given to God, through the conduct of our household life.—R.]

b) To children and parents.

(CHAP. III. 20, 21.)

- 20 Children, obey *your* parents in all things: for this is well pleasing unto [in]¹ the
 21 Lord. Fathers, provoke not your children *to anger* [omit *to anger*],² lest they be
 discouraged [disheartened].³

¹ Ver. 20.—[The reading of Rec., τῷ Κυρίῳ, has not the support of any uncial MS., and is rejected by all modern editors" (Ellicott). Tischendorf (eds. 2 and 7) reads ἐστὶν ἐν ᾧ ἡ ἀγάπη, but the order of N. A. B. C. D. E. is ἐν ᾧ ἡ ἀγάπη ἐστὶν, followed by Lachmann, Meyer, Alford, Ellicott.—R.]

² Ver. 21.—Instead of ἐρεθίζετε (B. and others,) N. A. and others have παροργίζετε, undoubtedly taken from Eph. vi. 4. [Lachmann and Scholz adopt the latter reading. The E. V. inserts "to anger"—now unnecessary, since "provoke" implies this in modern usage.—R.]

³ Ver. 21.—[Ἀθρομῶσται, "disheartened," Eadie, Alford, Ellicott. Older versions render: "made feeble-hearted," "of a desperate mind."—R.]

EXEGETICAL AND CRITICAL.

Ver. 20. **Children, obey your parents in all things.**—See Eph. vi. 1. "In all things," κατὰ πάντα, here definitely expresses what is indicated in the parallel passage by the phrase, "in the Lord;" it is not to be limited (ΘΕΟΦΥΛΑΚΤΗΣ). It sets forth the principle, the rule, exceptions being left out of view (MEYER). [EADIE suggests, that as the reference is to Christian parents, who were to govern in a Christian spirit, the Apostle takes heed of an exception. On the exceptions see BISH. TAYLOR, *Duct. Dub.* III. 5. ELLICOTT remarks that ὑπακούειν includes not merely submission to authority, but obedience to a command. TITT. *Syn.* I. p. 193.—R.]

For this is well-pleasing in the Lord.—(Eph. vi. 1, "right".) Hence the reference here is to judgment and complacency, there to precept and authority. "In the Lord," before Him, as He looks at the matter. We need not supply τῷ θεῷ (Rom. xii. 2) in thought (DE WETTE), nor take ἐν κυρίῳ as the Christian qualification (MEYER) [ALFORD]; the former is not warranted by the context, the latter is contrary to usage and indistinct in itself. [ELLICOTT is more exact: the preposition defines the sphere in which the τὸ εὐάρεστον was especially felt and evinced to be so.—R.]

Ver. 21. **Fathers, provoke not your children.**—(See Eph. vi. 4: παροργίζετε.) The verb is used, 2 Cor. ix. 2, in a good sense, here in a bad sense; what is forbidden occurs through severe, unjust, capricious treatment. [We might render: "do not irritate your children."—R.] The motive for the warning is found in the result, which is marked as fixed and certain: **lest they be disheartened.**—BENGE: "A broken spirit, the bane of youth." There is a lack of affection and confidence, pleasure and power for good and against evil.

DOCTRINAL AND ETHICAL.

Comp. on Eph. vi. 1-4.

HOMILETICAL AND PRACTICAL.

STARKE:—Disobedient children offend not only their parents, but God Himself; therefore they have no prosperity.—Children are not given for the service of parents, but parents are ordained for the benefit of children.—Actual chastisement should never be resorted to, until the child has been convinced of its guilt and well merited punishment, and God been earnestly implored to bless the infliction. The additional advantage thus gained is that meanwhile one's rising passion can be allayed and the punishment inflicted with proper moderation. The child, too, is thereby shown that the chastisement springs from love, and is more of an advantage than a punishment.—In the discipline of children, ignorance, weakness, hastiness, thoughtlessness and childish character must be distinguished from wanton wickedness.

RIEGER:—Our heavenly Father, the Father of our spirits, Himself carefully guards against our becoming disheartened under His chastisement, and nothing rejoices Him more than that we "cast not away our confidence;" and so also in the relations of parents and children, much depends upon our not being rendered morose by the faults, but taking courage in final triumph.

PASSAVANT:—In this obedience of children from the very cradle lies the foundation and beginning of all good discipline, of all welfare and blessing, external and internal, in the heart, in the family, in the state, in all phases and circles of social life.—Has many a yoke of early years been borne in the patience of faith, with what a peaceful gaze does one look back! Those who have grown old should again take it upon them, and as children kneel before their parents.

HEUBNER:—Christian nurture dare not intimidate, but should promote a noble frankness and openness.

[BURKITT:—God takes a mighty pleasure in the performance of relative duties; they are not only pleasing, but well-pleasing to Him; we are no more really than what we are relatively in

the account of God; that which we call the power of godliness, consists in a conscientious performance of relative duties.—R.]

[HENRY:—Ver. 21. Let not your authority over them be exercised with rigor and severity, but with kindness and gentleness: lest you raise their passions and discourage them in their duty, and by holding the reins too strait, make them fly out with the greater fierceness. It is by the tenderness of parents, and dutifulness of children, that God ordinarily furnishes His Church with a

seed to serve Him, and propagates religion from age to age.—R.]

[EADIE:—The child should feel that the punishment is not the result of fretful anger.—Children teased and irritated lose heart, renounce every endeavor to please, or render at best but a soulless obedience.—The twig is to be bent with caution, not broken in the efforts of a rude and hasty zeal.

—SCHENKEL:—The evil effects of too severe a training of children. 1) In what they consist 2) Whence they arise.—R.]

c) To servants and masters.

(CHAP. III. 22—IV. 1.)

22 Servants,¹ obey in all things *your* masters according to the flesh; not with eye-service [eye services],² as menpleasers; but in singleness of heart, fearing God [the Lord].³ And whatsoever ye do, do *it* heartily [whatever ye do, do it from the 24 heart],⁴ as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: [.] for ye serve [Serve ye]⁵ the Lord Christ. But [For]⁶ he that doeth wrong shall receive⁷ for the wrong which he hath done: and there is no respect of persons.

IV. 1 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

¹ Ver. 22.—[Modern English commentators render δουλοὶ, "slaves" or "bondmen." As Braune makes it include (here and Eph. i. 1,) all servants, bond or free, the E. V. is sufficiently explicit.—R.]

² Ver. 22.—The reading, ὁφθαλμοδουλαίαις, is well attested by N. C. K. L. It is *lectio difficilior*, while the singular is probably taken from Eph. vi. 6. [Tischendorf, Alford, Ellicott and others adopt the plural mainly on critical grounds; the singular is attested by A. B. D. F., adopted by Lachmann, Meyer, Eadie, Wordsworth.—On the different shade of meaning see EXEG. NOTES.—R.]

³ Ver. 22.—N. A. B. C. and others have κύριον; θεόν is weakly supported.

⁴ Ver. 23.—N. A. B. C. and others read ὁ ἐάν; the other reading καὶ πᾶν ὃ, τι ἐάν, is not sufficiently supported. [E. V. ψυχῇς, "from the heart," Rhem.—R.]

⁵ Ver. 24.—Rec. inserts γὰρ on insufficient authority. The verb δουλεύετε is imperative; Meyer, Eadie, Alford, Ellicott, Vulgate, etc.—R.]

⁶ Ver. 25.—N. A. B. C. and others read ὁ γὰρ. Others read δέ [followed by E. V. This and the reading above rejected (ver. 24) stand or fall together, on exegetical as well as critical grounds.—R.]

⁷ Ver. 25.—N. A. C. and others [Alford; Wordsworth;] read κομίσεται; B. and others [Tischendorf, Lachmann, Meyer, Ellicott], κομίσεται.

⁸ IV. 1.—Ὁ ὕπανός is established by N. A. B. C. and others, instead of οὐπανός. [Lachmann, Tischendorf, Meyer, Alford, Ellicott, Wordsworth, adopt the singular; the plural apparently taken from Eph. vi. 9.—R.]

EXEGETICAL AND CRITICAL.

Ver. 22. **Servants.**—This point is treated in the most detailed manner, as though this were the state of the Church in the main: as Eph. vi. 5–8; also Tit. ii. 9, 10; 1 Pet. ii. 18–25 (comp. i. 18–21). Comp. also 1 Cor. i. 20, and 1 Pet. i. 1, according to which Peter wrote to the Church at Colosse also. The view of SCHENKEL: "it is possible, as MEYER supposes, that this (i. e., the minuteness) was occasioned by the flight and conversion of the slave Onesimus, a native of and fugitive from Colosse," is groundless. [Braune's opinion that δουλοὶ includes all servants, bond or free, seems correct (see Eph. vi. 5), but the free servants were the exception then. "Nothing is said for or against slavery in this passage," whatever may be implied.—R.]

Obey in all things your masters according to the flesh.—See Eph. vi. 5. "In all things" (κατὰ πάντα), as in ver. 20, is new. [Wordsworth remarks on this phrase in ver. 20 and here: "An example of a precept proceeding on the charitable supposition that the other party will do its duty; for if Parents and Masters order any thing contrary to God's law, then Children and Servants must 'obey God rather than men' (Acts v. 29)."—R.] Contrasted with "masters according to the flesh" is One "according to the spirit," "in heaven" (comp. ver. 24; iv. 1).

Not with eye services, as men-pleasers; but in singleness of heart, fearing the Lord.—"Not with eye services" marks by the use of the plural, the individual manifestations of eye service; found only here and in Eph. vi. 6 (singular). ["Here the concrete acts, there the abstract spirit" (ALFORD).—R.] It is contrasted

with "but in singleness of heart," which is wanting in the dishonesty of "eyeservice;" "as men-pleasers" is contrasted with "fearing the Lord." ["The Lord," *κύριον, κατ' ἐξοχήν, κατὰ πνεῦμα*; the turn of the thought in the correct reading is lost both in the E. V. and the rendering above. MEYER: "The obedience of the Christian slave becomes man-pleasing towards his master, and eye-service in appearance, if it be not subordinated to the fear of Christ, the higher Master, and accordingly conditioned by this."—R.] The same words as in Eph. vi. 5, 6, but more sharply conceived. [EADIE, referring this to slaves exclusively, remarks: "The Apostle does not speak vaguely, but hits upon those vices which slavery is so apt to engender—indolence, eye-service and reluctance in labor."—R.]

Ver. 23. **Whatever ye do.**—Whatever ye do in servitude (BENGEL). The verse relates to individual and little things. See Eph. vi. 8.—**Do it from the heart, as to the Lord and not unto men.**—*Ἐκ ψυχῆς*, standing first for emphasis, and demanding glad, willing action, refers back to "in singleness of heart;" "as to the Lord," demanding constant mindfulness of the present heavenly Master, to "fearing the Lord;" while the absolute negative "not (*οὐκ*) unto men" refers to "men-pleasers." [MEYER: "As to the Lord, the point of view of the doing; this should be regarded as taking place for Christ, as service rendered to Him. And the relation to the human master (*ἀνθρώποις*, dative of the category) should not, in this method of regarding it, be taken into the account at all,—on the principle of not serving two masters,—hence *οὐκ* is not relatively, but absolutely negative."—R.]

Ver. 24. **Knowing.**—["Seeing ye know," *da ihr wisset*.—R.]—The motive for such conduct (Eph. vi. 8).—**That of the Lord ye shall receive the reward [or recompense] of the inheritance.**—"That" sets forth the tenor of this Christian consciousness. "Of (*ἀπὸ*) the Lord" denotes that the Lord is the Possessor, Source and Origin, while *παρὰ* (Eph. vi. 8) indicates the immediate communication through the Lord (WINER'S *Gram.* p. 343). "Ye shall receive" points to the future, its signification referring to a reception of that which is lacking. "The recompense" (*ἀνταπόδοσιν*, only here; Rom. xi. 9: *ἀνταπόδομα*) with the article denotes a recompense in prospect, while the preposition (*ἀντὶ*) indicates that it is one compensating for the present privations by means of an inheritance, which is wanting to and yet wanted by the slave here; for "of the inheritance" (*κληρονομίας*) is an epexegetical genitive (WINER'S *Gram.* p. 494), as Jas. i. 12; Acts ii. 10. This inheritance is the full salvation, heritage of heaven, "although in this world you do not have an inheritance, yet you have part of the inheritance passing from the Master to the free" (BENGEL).

Serve ye the Lord [Master] Christ.—The Apostle's comprehensive conclusion. "Christ, who recompenses those serving Himself" (BENGEL). It is incorrect to join "of the inheritance" with "the Lord" (serve the Master of the inheritance), and also wrong to take the verb as indicative [as is done in the E. V., to which

the incorrect reading *γάρ* has probably led.—R.]; neither find any reason or necessity in the context.

Ver. 25. In view of the importance of this matter, another reason is added: **For he that doeth wrong shall receive for the wrong which he hath done.**—The meaning of this general proposition (*locus communis*) clearly is that every one reaps what he sows (WINER'S *Gram.* p. 576); sowing wrong, he reaps wrong, as he reaps good when he sows good (Gal. vi. 8). This confirms the exhortation to serve Christ, for slaves and domestic servants alike; from it they should deduce the conclusion, to gladly obey. It is "contrary to the meaning," not to apply it to the slaves (MEYER, who renders *ἀδικεῖν*, to injure, limiting it to the masters. SCHENKEL). Paul admonishes the slaves here, while he encourages them Eph. vi. 8. [The reference is doubtful. ELLICOTT, ALFORD follow MEYER, and refer *ἀδικεῖν* to the master. The proposition is undoubtedly general, and has an application to both master and slave. The context seems to indicate the latter as the reference intended by the Apostle.—R.]—"Receive" refers to the judgment of the Lord, in which the "inheritance" is concerned, and "wrong which he hath done" (*ὃ ἡδίκησεν*) marks the connection of the wrong on earth, and condemnation, destruction in eternity, where sin has transferred itself in its results and consequences.

And there is no respect of persons.—This means in this connection, that the low and insignificant as well as the high and distinguished are equal before God. The former often boast themselves of their poverty, as if on account of this they must be finally blessed and receive reward; "the insignificant often think, that they are to be spared on account of their insignificance" (BENGEL). This is not far-fetched (*aus der Luft gegriffen*, MEYER), but taken from the context. Eph. vi. 9 refers to masters. [The idea is indeed common among men, that God respects not the person of a rich man, but that of a poor man.—R.]

IV. 1. **Masters, οἱ κύριοι.**—See Eph. vi. 9.—**Give unto your servants that which is just and equal.**—*Τὸ δίκαιον* is what belongs to the slave of right—not historical, human right, but according to the regulations given within the domain of creation, and the rights thus set forth; hence what belongs to them as God's creatures, as human beings. "And" something truer and higher; "that which is equal," *τὴν ἰσότητα*, denotes the equality ordained within the domain of Redemption, according to which the redeemed are brethren (Philem. 16); this parity they should show in their treatment of the slaves. It is incorrect to regard it as merely "equity" (STEIGER, BLEEK) [ALFORD, "fairness"—R.], or "impartial treatment" (ERASMUS and others). [ELLICOTT says of the view of MEYER as given above: "This is ingenious and plausible, but not satisfactory," from its association with *δικαίον*. There is this objection to it, that it limits the duty to Christian masters in their dealings with Christian slaves. See EADIE *in loco*. Notice the "dynamic" form of the middle *παρέχεσθε*: supply on your side, as far as you are concerned.—R.]

The motive is added: **knowing that ye also have a Master in heaven**, who is over you, and your Almighty, Omniscient, Just and Eternal Master. See on Eph. vi. 9.

DOCTRINAL AND ETHICAL.

Compare Eph. vi. 5-9.

[*These precepts in force where there are no slaves.* Through God's merciful Providence, the application of these precepts to a state of slavery has become unnecessary among us. But the relations of master and servant, employer and employee still exist, and there is as much need for the application of the Apostle's words to those who occupy these relative positions, as to servants and masters in the relation existing at Colosse. When we consider how much is said of the conflict between labor and capital, how large a part of the comfort and happiness of women in the household depends on the right conduct of these relations, we may be glad that Paul writes not merely for a state of slavery, but for all masters and servants, and at the same time regret that social science has so often attempted to settle troublesome questions of this kind, without the aid of Christianity. A large class are becoming not only unchristian but antichristian, because Christianity, which abolished slavery, has not yet been thoroughly applied to the relations of labor and capital.—Too many fancy that God is no respecter of the person of a capitalist, but takes the working man's part, whether justice be on his side or not.—R.]

HOMILETICAL AND PRACTICAL.

STARKE:—God in His wisdom has so classed men, that some are subjects and servants, while others command and should rule. This is not contrary to the equality of Christians, or to Christian brotherhood; they are still one in Christ. Therefore servants should not have so great a dislike to service, but serve with alacrity

and with the heartier obedience, particularly as they are not slaves, but free.

RIEGER:—Him who fears God and honors God by keeping His commands, God honors in turn by giving him a suitable respect in the government of his own house. Men-pleasing and eyeservice at first succeeds very well, but in the long run it becomes intolerable.

PASSAVANT:—A Christian may well tremble as he looks at his servant and asks himself: Why am I his master? Why is he my servant? The answer is: That I may take him just as he is, so bear and forbear with him as to sweeten his servile condition with all lenity and consideration, as to sanctify his calling to him, helping him out of his natural or habitual sins.

HEUBNER:—The character and doings of the Christian are soulful (*ἐκ ψυχῆς*). The doings of others are cold and dead.—Unrighteous servants will be punished too; God does not let Himself be led by weak sympathy into indulgence.

[SCHLEIERMACHER:—All improvements in the social relations of men must proceed, not from a disturbance of order and a violent throwing off of obedience, but from the greater power of love.

—BURKITT:—Wink at some trivial miscarriages of servants. He must keep no servant that will have a servant with no faults.—R.]

[EADIE:—Ver. 22. Refractoriness on the part of the slave would at once have embittered his life, and brought discredit on the new religion which he possessed; but active and cheerful discharge of all duty would both benefit himself, promote his comfort and recommend Christianity.—Duplicity is the vice which the slave uses as his shield.—IV. 1. Let the great Master's treatment of you be your model of your treatment of them.—(Abridged) Three positions of the Apostle fatal to slavery: 1) He denies that slaves are an inferior caste (Homer, Aristotle); 2) certain duties to slaves spring from natural right; 3) in the Christian Church there is neither "bond nor free." Master and slave were alike the free servants of a common Lord in heaven.—R.]

4. Concluding exhortation.

Respecting prayer, walk and speech.

(CHAP. IV. 2-6.)

- 2 Continue [Persevere]¹ in prayer, and watch in the same with thanksgiving;
- 3 Withal praying also for us, that God would open unto us a door of utterance [^{lit.} of the word], to speak the mystery of Christ, for which² I am also in bonds: That I
- 5 may make it manifest, as I ought to speak. Walk in wisdom toward them that are
- 6 without, redeeming the time [*καιρόν*, the opportunity].³ Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

¹ Ver. 2.—[*ὑποκαταπέσците*; the E. V. is scarcely strong enough.—R.]

² Ver. 3.—N. A. C. D. E. K. L. and others read *δὲ*; B. and a few others *δὲ* *ὅτι*.

³ Ver. 6.—[See EXEG. NOTES below and on Eph. v. 16.—R.]

EXEGETICAL AND CRITICAL.

The connection: These three exhortations do not apply to particular classes, but are of a general character. In fact they refer to that service in the gospel, which each member has to render; for they point to the ways in which the hindrances to that service may be removed. They are based upon the thought: if you do your duty as Christians in general and particular alike, you render service not merely as members of the congregation, but as servants of the Church, you are not merely to be regulated by the will and word of the Lord, but also do your part in helping others to do the same. This service is to be rendered by: Prayer, especially supplication for the Apostle, walk and speech. They are not therefore supplementary exhortations (MEYER), nor are they to be joined either to iii. 17, or to iv. 1.—“ye have a Master in heaven” (SCHENKEL).

Prayer. Vers. 2-4. **Persevere in prayer.**—Like Acts i. 14; Rom. vii. 12. *Κατεπέω*, to be strong, *πρός* indicating the direction; it describes a strong persistence, an importuning of some one (Mark iii. 9; Acts viii. 13; x. 7). The meaning is the same as “pray without ceasing” (1 Thess. v. 17).—**And watch in the same with thanksgiving.**—[*Lit.* “being watchful in it.”—R.] The participle (*γρηγοροῦντες*) marks the modality of the perseverance in prayer; the verb enjoins lively circumspection according to the word of Christ: “watch and pray” (Matth. xxvi. 41; Mark xiv. 38). Comp. Eph. vi. 18; 1 Thess. v. 6; 1 Cor. xvi. 13; 1 Pet. v. 8. There should be watchfulness during the prayer (“in the same”), directed to God’s benefits, thus “thanksgiving” would be united with it, if not as a constituent part (SCHENKEL), yet in the consciousness as a motive and tone (ii. 7; iii. 15, 17). [The first *ἐν* denotes the *sphere*, the second the *accompaniment*.—R.]. There is no warrant for joining “with thanksgiving” with “persevere” (BÜHMER).

Ver. 3. **Withal praying also for us.**—Eph. vi. 19, 20 is the parallel passage. “Withal” [*ἀμα*, at the same time—R.] denotes that this supplication should not be wanting as a constituted part of the prayer of the Colossians. “Us” (Eph. vi. 19, “me”) includes not merely Timothy (MEYER and others), but other companions also, such as Epaphras. [The use of the singular in the immediate context forbids our limiting it to the Apostle himself.—K.]

That God would open unto us a door of the word.—[“That” (*ἵνα*) blends the purpose and the purpose of the prayer, the latter being more prominent. ALFORD, ELLICOTT.—R.] Eph. vi. 19 speaks of “utterance” (*σλόμα*), but this passage does not. “Door” according to 1 Cor. xvi. 9; 2 Cor. ii. 12, means “free activity;” it is not = *σλόμα* (CALVIN, BENGEI and others), and includes more than “boldly” (CHRYSOSTOM), which ver. 4 sets forth. Paul thought of his freedom and his coming to Colosse (Philem. 22). [“The Apostle longed for liberty, not for itself, but for the opportunity which it gave him of preaching the gospel.

The opening of the door of his prison would be the opening of a door of discourse.” EADIE.—R.]

To speak the mystery of Christ.—The infinitive is epegetical of *λόγον*, as ver. 6 (WINNER’S *Gram.* p. 298). See Eph. vi. 19; iii. 4. [EADIE: “An infinitive of result;” MEYER, ALFORD, ELLICOTT; “infinitive of purpose.” This is preferable, and is a form of the epegetical infinitive. “Τοῦ Χριστοῦ” is a genitive *subjecti*, the divine mystery included in the appearing and the redemptive act of Christ, since the divine decree of Redemption, concealed before it was made known through the gospel, was accomplished in the mission and work of Christ.” MEYER.—R.]

For which I am also in bonds. [“I have been and am bound.”—R.]—“For which” (*δὲ ὅ*) refers to “mystery,” the preaching of which had brought him into bonds, and on account of which too he desired liberty. The perfect denotes that the imprisonment still continues; and “also,” that this is added to other afflictions; while his activity is not destroyed (Eph. vi. 20, “I am an ambassador in bonds”), it is very much limited. [“Also” marks the extreme to which he had proceeded in his evangelical labors (ELLICOTT)—R.]

Ver. 4. **That I may make it manifest, as I ought to speak.**—“That” (*ἵνα*) marks “make it manifest” as the end, the purpose of the “speaking,” as the common object requires. “It” is “the mystery of Christ,” and the “speaking” will “make manifest” this. Hence the clause depends neither on “I am in bonds” (BENGEL), nor “praying” (BEZA). Paul wishes liberty (the opening “of a door of the word”), in order to be able to make it manifest. “As I ought to speak” refers to the apostolic activity in going from city to city, land to land (Rom. i. 13, 14; xv. 16), with “boldness” presupposed. “Ought” refers then to the Divine call to the Apostolate among the Gentiles, which includes zeal and intrepid candor.

The walk. Ver. 5. **Walk in wisdom toward them that are without.**—After what was to take place in the supplication for the Apostle and to be done by him, follows what they had to do actually and immediately, and this is first of all “walk without word.” Hence this exhortation is not added without special connection (MEYER). The element in which the Christian is to move with his conduct is placed emphatically first; “in wisdom” (see Eph. v. 15; i. 8; Col. i. 9, 28; ii. 23. Comp. Matt. x. 16). The direction of the walk is denoted by “toward them that are without” (1 Cor. v. 12, 13; 1 Thess. iv. 12; 1 Tim. iii. 7); those who do not belong to the church, to the believers.—**Redeeming the opportunity.**—The participle gives a closer definition of the walk, inhering in the wise walk, as the present indicates. See Eph. v. 16. Here *τὸν καιρὸν* stands first, because each favorable point of time is to be made use of, for furthering the kingdom of God, and winning others by such use of it. LUTHER is inexact: accommodate yourselves to the time. It is incorrect to regard it as referring to the shortness of time (CHRYSOSTOM), to the evil time (CALVIN and others), or to deny the reference to those without (MEYER), which is contrary to the context.

The speech. Ver. 6. **Let your speech be always with grace, seasoned with salt.**—The next means of intercourse, “your speech,” is naturally in close connection; it is therefore to be regarded as directed toward “those without.” It should “always” (πάντοτε, *i. e.*—ἐκάστοτε), according to the context (“every man”), toward well and evil-disposed people, at opportune and inopportune times (not as SCHENKEL thinks, in good or ill humor), have two peculiarities: “with grace,” it should be invested with grace (Luke iv. 22; Eph. iv. 29) [ELLCOTT: χάρις was to be the *habitus orationis*. It does not mean Divine grace, but a result of it.—R.]; it should be “seasoned with salt.” “Salt” has something sharp, energetic, but beneficial, which, as the perfect participle indicates, has been previously appropriated and continues to operate. According to the first peculiarity, the speech should not be repellant, but attractive; according to the second, not feeble and insipid, but apt, striking and interesting. The former has as its opposite, what is insolent and ugly, the latter, what is flat and powerless. The figurative expression is not therefore a strengthening or explanation of the literal one (MEYER). [The reference is not to the conservative power of salt, nor to wit, “Attic salt,” but as salt makes food agreeable to the palate, so their speech should be commended to the hearers by a wholesome point and pertinency. ELLCOTT.—R.]

That ye may know, εἰδέναι, expegetical to “speech,” as λαλῆσαι (ver. 3). See WILNER’S *Gram.* p. 298. [ELLCOTT: “expressive of consequence.”—R.]—**How ye ought to answer every man.**—“How” indicates that this respects the form; the correct substance is pre-supposed. “Ye ought to answer every man” refers to intercourse in conversation with heathen, unbelievers, as the context (ver. 5) demands. It is applicable to the questions of unprejudiced, inquiring or evil-disposed unbelievers about points of doctrine, moral principles, Christian things or persons, and ecclesiastical ordinances. Comp. Acts xvii. 18 sq.; xxiv. 24 sq.; xxviii. 21 sq.; 1 Pet. iii. 15.

DOCTRINAL AND ETHICAL.

Comp. on Eph. vi. 18-20; on Eph. v. 15, 16; on Eph. iv. 29.

1. *Prayer* should have, as THOMAS AQUINAS says, three qualities, it should be assiduous, watchful and grateful. The perseverance, with which prayer uninterruptedly draws itself through all events, internal and external, like a thread, or encircles them like a chain, is its vital power; the watchfulness, the lively circumspection, the gratitude, are the quiet tone or firm basis of the same.

2. *Freedom* has no absolute value; the use and application made of it, gives it its value; and that just to the extent that in it the task set before its possessor is served or satisfied.

3. *Wisdom*, and that too in the silent walk, is demanded of the believer, toward the unbeliever, the opponent of the gospel; not from fear before him, but from solicitous love to those who should be won, should become what they are not as yet, brethren; from fear of God, who will save them also.

4. *In the speech of a Christian* in social intercourse with those, who are not yet or no longer brethren, but who may become so, two things are of importance with respect to Christian or ecclesiastical things: suavity and sharpness. The former depends on the character, the heart, the disposition, and the piety, the latter on the mind, the understanding, the culture and experience of the world; the former reckons upon benefiting, winning, the latter upon conviction, clearness, instruction; the one guards against unsatisfactory brevity, dogmatic harshness, injurious sharpness in wit or sarcasm; the other against gossiping length without meaning, garrulous pleasure without aim or end, tedious, flat and offensive talk without truth or shape.

HOMILETICAL AND PRACTICAL.

STARKE:—Prayer is the most excellent means of becoming skilled in all the duties of Christianity.—RIEGER:—Much depends not only upon what? but how? one speaks.—The Scriptures attach much importance to speech and the guarding of the tongue; and this has much influence upon the pollution or the unpolluted preservation of the rest of the walk.

GERLACH:—Salt is sharp, yet it gives to all food that pleasant taste, which renders it palatable. So the sharpness of Christian earnestness, of the fear of God’s anger and punishment and of the desire for blessedness lends to all the words of the Christian their true grace and sweetness.—SCHLEIERMACHER:—Grace is that which attacks and befriends the soul: salt, the power of our words and life, that which penetrates the soul.

PASSAVANT:—The more trustful the prayer, the more open will the heart become for thanksgiving and praise; and the more thankful the heart, the more trustfully and filially will it pour itself out in prayer to the Lord.—Strong and firm, kind and pure, quiet and secure as those may be in heart and conscience, who stand without, they yet stand without, hindered by all sorts of spirits and by their own as well, exposed or given up to all change, all humors, all winds and storms, to a vain and perishing world separated from God, by which they are sooner or later deceived, misled and robbed, driven hither and thither now by waves and now by flames, where there is no help, no Helper and no God; they stand without that tabernacle of God among men, where alone truth and peace are to be found.—We may deal too imprudently, impatiently and roughly, without taking into account old habits and the stiff prejudices of years, unconcerned, whether we do good or harm, anger or appease by our demeanor, without showing any forbearance or affection toward those who have remained behind us, thus forgetting that once we were and lived no better, aye worse perhaps.—Or we may go too far the other way and not discern the spirits, may conduct ourselves without any prudence and foresight toward those of different views, acting toward those who are strangers to our faith, even opponents of it, with the greatest friendliness and intimacy, as if there were no dissimilarity between those without and those within: this is not the wis-

dom of the friends of the Lord.—A lazy weakness and leniency is not worthy of the truth, it brings scandal soon.

HEUBNER:—The more remiss in prayer, the more unfruitful is it.—The door of the heart is not to be broken through, the mind must open it.—Christianity recognizes some esoterics and exoterics.—What is Christian grace? Something different from the Grecian. It is the expression which arouses a sacred pleasure in the person and makes it sacred love felt.—NITZSCH:—Continue in prayer! 1) We should strive to follow in their fulness the occasions thereto afforded us by God; 2) Seek in definite needs and desires to strengthen and perfect our prayer before God, or, in respect to our pilgrimage in general as well as in special states, continue in prayer.

[BURKITT:—Ver. 2. Need will make us beggars, but grace only thanksgivers.—Ver. 6. Our speech must be seasoned; 1) With the salt of truth; 2) with the salt of wisdom and prudence. The people wondered of old at the gracious words which came out of Christ's mouth; and we may justly wonder at the graceless words which come out of the mouths of many that are called Christians.—HENRY:—Vers. 2, 3. The best

and most eminent Christians need the prayers of meaner Christians, and are not above asking them.—Ver. 6. Though our speech be not always of grace, it must be always *with* grace.—R.]

[EADIE:—Ver. 2. Pray, wait, be not discouraged. Beware of spiritual sleepiness in devotion. There are many reasons of thanksgiving and not the least of them is the privilege of prayer itself.—Ver. 3. The Apostle was no Stoic, he felt the need of these prayers and set a high value on them. He knew the power of prayer. "For *us* he suffered. How dear then should his memory ever be to us."—Ver. 5. The world's Bible is the daily life of the Church, every page of which its quick eye minutely scans.—Zeal without knowledge is as the thunder shower that drenches and injures, not the rain that with noiseless and gentle descent softens and fertilizes.—Ver. 6. One kind of answer will not suffice for all, but each one is to be answered as he should be. Therefore the necessity of the "grace" and of the "salt."—BARNES:—Ver. 5. If you should have cheated a man out of never so small a sum, it is vain that *you* talk to him about the salvation of his soul. He wants no religion that will not make a man honest.—R.]

IV. THE CONCLUSION

CHAP. IV. 7-18.

1. Personal Intelligence.

(CHAP. IV. 7-9.)

7 All my state shall Tychicus declare unto you, *who* is a beloved brother, and a
8 faithful minister and fellow servant in the Lord; whom I have sent unto you for the
9 same [this very] purpose, that he might know¹ your estate, and comfort your hearts;
With Onesimus, a faithful and beloved brother, who is *one* of you. They shall
make known unto you all things which *are done* here.

¹ Ver. 8.—The reading γυνώτε-ἡμῶν, A. B. and others is better supported than γυνώ-ῶμῶν. In **N**, τε is erased by another hand and η placed over ὅμων, though afterwards cancelled. [The reading which Braune rejects, (followed in E. V.) is best supported by versions and adopted by the following editors: Tischendorf, De Wette, Alford, Ellicott, Wordsworth, Griesbach, Scholz, Lachmann and Meyer adopt γυνώτε-ἡμῶν. Alford thus accounts for the corrections in **N**, γυνώ-ῶμῶν was the original reading; **N**,¹ inserted τε; **N**,² erased it, altering ὅμων to ἡμῶν, but correcting it afterwards.—R.]

EXEGETICAL AND CRITICAL.

Vers. 7 and 8 are the same as Eph. vi. 21, 22, except that here and fellow servant is added after "faithful minister," having the same adjective and qualifying clause (*in the Lord*) as the latter. Thus Paul makes Tychicus prominent not, merely as brother, but also as colleague, not however, ascribing apostolic authority to him (SCHENKEL). [If the reading γυνώ-ῶμῶν be adopted, there is a further variation from Ephesians. Since the Colossian Church was in danger, it would seem more important that Paul should know their state, than that they should know his circumstances, and hence more proba-

ble that Tychicus was sent for the former purpose. This is a strong exegetical reason for preferring the reading followed in the E. V.; that he might know your estate. (See ALFORD AND WORDSWORTH.)—R.]

Ver. 9. With Onesimus, a faithful and beloved brother.—On Onesimus, See *LANGES Comm.*, Philemon [p. 4, *et passim*]. Paul calls him "brother" on account of his faith, notes that he is faithful (can be relied upon), and is dear and valuable to him. To recommend him, he places him with Tychicus, who has only an official position in advance of him. Πιστός, as in ver. 7, must mean "faithful," not "believing," (BAEHR), which is implied in "brother."

Who is one of you.—He is thus described

and recommended as a Colossian, a townsman of the readers. [He who had been a fraudulent runaway slave is restored as "one of themselves," commended thus in an Epistle to be read publicly in Colosse and elsewhere (ver. 16). "How much native truth, courage, and beauty is there in Christianity, which enabled the Apostle to speak thus of a runaway slave, to the inhabitants of that city from which he had fled! What other religion in the world could have done this?" (WORDSWORTH).—R.]

They shall make known unto you all things which are done here.—[Τὰ ὅδε, "things here."—R.] In common and in agreement they will make known how it is here in general, as Tychicus will especially inform them of the personal circumstances, on account of which he was sent. This clause is thus readily reconcilable with the well attested reading. [According to the other reading, Tychicus was sent to learn officially concerning them, and to comfort them with his tidings, which Onesimus shared with him. ALFORD: "Is it likely with this re-statement (of ver. 7), that the same should be stated again in the middle of the sentence, which would be the case with the other reading (γνώτε-ἡμῶν)?"—R.]

DOCTRINAL AND ETHICAL.

Comp. Eph. vi., 21, 22. What was common in faith on the Lord, is much more than what

was diverse in station and culture. Even the position of an Apostle was not so exalted, that a Christian was not Paul's brother, and a servant of Christ his colleague.

HOMILETICAL AND PRACTICAL.

STARKE:—A Christian must not regard the former faults of his neighbor, occurring before his conversion, still less reproach him with them, rather praise and esteem the virtues, which God has granted him since.

[BURKITT:—Nothing endears persons so much to one another, as religion and the grace of God. These ties are stronger than those of nature. No such love as likeness occasions, especially likeness to God.—Happy it is, when the conversation of Christ's ministers is such, both in public and private, that they need not be ashamed to have it known, or that the Church may understand it.—R.]

[HENRY:—Ver. 7. It adds much to the beauty and strength of the gospel-ministry, when ministers are thus loving and condescending one to another, and by all just means support and advance one another's reputation.—Ver. 9. The meanest circumstance of life, and greatest wickedness of former life, make no difference in the spiritual relation among sincere Christians: they partake of the same privileges, and are entitled to the same regards.—R.]

2. Greetings and messages.

(CHAP. IV. 10-17.)

- 10 Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son [cousin]¹ to Barnabas, touching whom ye received commandments: (if he come unto you, receive him);² And Jesus, which [who] is called Justus, [.] who are of the circumcision. These only [Of those who are of the circumcision, only these] are my fellow workers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is one of you, a servant of Christ, [Christ Jesus]³ saluteth you, always labouring fervently [ἀγωνιζόμενος, striving] for you in prayers, that ye may stand perfect and complete [fully assured]⁴ in all the will of God. For I bear him record, that he hath a great zeal [much labor]⁵ for you, and them that are in Laodicea, and them in Hierapolis. Luke, the beloved physician, [or the physician, the beloved], and Demas, greet you. Salute the brethren which [who] are in Laodicea, and Nymphas, and the church which is in his⁶ house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

¹ Ver. 10.—[Ἀνεψιός, cousin. Eadie and Ellicott suggest that the E. V. probably means this, i.e., *Geschwieter-kind*. See EXEG. NOTES.—R.]

² Ver. 10.—[The clause immediately following "Barnabas" is included in the parenthesis of the E. V., this is unnecessary.—R.]

³ Ver. 12.—[Σ. A. B. C. L. insert Ἰησοῦ; Lachmann, Tischendorf, most modern editors.—R.]

⁴ Ver. 12.—Σ. A. B. C. and others read πεπληροφρονημένος instead of πεπληρωμένος. [So modern editors, Lachmann, Tischendorf and others. Braune renders it "erfüllt;" Eadie, Alford, Ellicott, Wordsworth: "fully assured" or "fully persuaded."—R.]

⁵ Ver. 13.—Σ. A. B. C. and others read πόνον instead of ζήλον. [Others κόπον, κόπον, ἀγῶνα. Modern editors have generally adopted πόνον, multum laborem. The word is rare in New Testament, hence the variety of readings.—R.]

6 Ver. 15.—*Ἀὐτοῦ* is well attested by D. E. F. G. K. L. and others; *Ν.* [A. C.] have *αὐτῶν*. B. reads *Νύμφαν—αὐτῆς*. The context requires the first, since *Νὺμφᾶν*, the masculine name, is to be retained, and the explanation that the plural refers to Nymphas and family, is unnatural. [Lachmann follows B.; Meyer, Alford adopt the plural; Rec. Tischendorf, Eadie, Ellicott, Wordsworth: *Νυμφᾶν—αὐτῶν*. The variation is of little importance, has probably arisen from a desire to identify the whole church of Laodicea with that in the house of Nymphas (Ellicott).—R.]

EXEGETICAL AND CRITICAL.

The greetings, vers. 10–14.

Ver. 10. **Aristarchus my fellow-prisoner saluteth you.**—According to Acts xix. 29; xx. 4; xxvii. 2, he was a Macedonian from Thessalonica, who had not shared the imprisonment in Cæsarea, but seems to have joined Paul on his departure for Italy, since when first mentioned again, according to Philem. 24, he was a “fellow-laborer” with the Apostle, hence not exactly in bonds (CHRYSOSTOM and others), but a voluntary companion of Paul in his imprisonment, as Epaphras is there called “fellow-prisoner,” but not here.—Both seemed to have shared alternately the imprisonment of Paul. The word is further applied to captives in war, and corresponds with “fellow soldier” (Phil. ii. 25; Philem. 2). “Nothing better than this encomium” (CHRYSOSTOM). [This conjecture of MEYER respecting voluntary imprisonment is the most probable one. They may have undergone actual trial and thus exchanged places, but the reference to a bygone imprisonment (STEIGER) is unsatisfactory.—R.]

And Marcus, cousin to Barnabas.—This was the Evangelist; *ἀνεψιός* is *Geschwisterkind* [the relation between children of brothers and sisters], hence not cousin in the most extended sense, nor nephew (LUTHER). BENDEL: “Barnabas was better known than Mark; hence the latter is named from the former.” [Perhaps better esteemed also.—R.] THEOPHYLACT: “he praises this one from his kindred; for Barnabas was great.” On Mark, See LANGE’s *Comm.* Mark, [p. 4–7, Am. ed., where he is represented as the nephew of Barnabas, however.—R.] **Touching whom ye received commandments.**—“Touching whom,” Mark, not Barnabas (THEOPHYLACT): “ye received commandments” refers to a fact of earlier date, of which they are reminded. What, from whom, when and how? is and remains undetermined. BENDEL incorrectly takes *ἐλάβετε* as meaning *accipitis* after the manner of letter-writing, and supposes it took place with this letter through Tychicus and Onesimus; *ἐντολὰς* forbids our referring it to letters of commendation (GROTIUS) [from Paul (DAVENANT) or the church of Rome (ES-TRUS).—R.]; the plural and the omission of the article forbid our finding the command in what follows (CALVIN, BENDEL, and others). It is possible that there is a reference to the collections for the church at Jerusalem. We cannot infer from this, that there was an Epistle of Paul, since lost (REUSS). [In all probability these “commandments” had been written, and were of a commendatory nature, yet this is only conjecture.—R.]

If he come unto you, receive him.—A parenthesis, referring to a journey of Mark from Rome to Asia [*ἐὰν ἦλθῃ* implying that he would come.—R.], agreeable intelligence to the Colossians. We cannot accept the view of WIE-

SELER, that Paul had anxiety lest Mark might not be well received on account of Acts xv. 38, 39, since all closer definition which would support this, is wanting. [Yet the thought is naturally suggested and is adopted by most English commentators. WORDSWORTH: “There would be something very graceful and affecting to their minds, on St. Paul’s part, to St. Barnabas and to St. Mark. It would seem to say, Barnabas was tender-hearted to St. Mark his kinsman; he did for him a kinsman’s part; and Mark, though he faltered for a time, has profited by his kinsman’s kindness, and by my severity; and he has now returned to me, and to the service which he quitted for a time; never to leave it more. You may have heard of the separation which took place between Barnabas and me; you may have heard of Mark’s dereliction of me. You will therefore rejoice to hear that now he is with me; I send you his greetings. I have given you commandments concerning him; and if he comes to you, I desire you to receive him.”—R.]

Ver. 11. **And Jesus, who is called Justus:** unknown, not the one mentioned Acts xviii. 7 (THEOPHYLACT), who being described as “one that worshipped God” could not have belonged to the Jews.—Of those who are of the circumcision.—These three were Jews, who were attached to the Apostle to the Gentiles.—Only these are my fellow workers unto the kingdom of God.—He thus gives a motive for the last clause; Jewish Christian teachers were mostly anti-Pauline in their labors (Phil. i. 15, 17), hence he adds as a result for himself, and to distinguish them from such as were indeed fellow laborers for the kingdom of God, but not such as he could find comfort in: **which have been a comfort unto me.**—[ALFORD and ELICOTT render: “which have proved a comfort unto me.”—R.] *Παραγορία*, comfort, is found only here in the New Testament. He did not need a confirmation of the correctness of his doctrine; but comfort thus came to him. BENDEL: *παραυθία* is in private grief, *παραγορία* is in public danger. [ELICOTT objects, intimating that the latter admits of physical references, while the former is more ethical. There is some difference of opinion as to the punctuation of this verse, whether the stop should come after “circumcision” as in E. V. or after “Justus” (MEYER, LACHMANN, ALFORD). The meaning plainly is: that these three were Jews, and that these three alone of the Jewish Christians co-operated with him. Braune implies that others are here called “fellow-workers,” but these three, distinguished by the last clause as having been a comfort, while EADIE, ALFORD and others think that he means to distinguish these alone as “fellow-workers unto the kingdom of God,” i. e., in its wide sense, as including the bringing in of the Gentiles. The former is preferable. WORDSWORTH remarks: “Therefore it does not seem probable that St. Peter was now at Rome.”—R.]

Ver. 12. **Epaphras, who is one of you, a servant of Christ Jesus, saluteth you.**—

See i. 7; also above, ver. 9. Affection and sympathy were demanded by his place of nativity, recognition and regard by his office. Then follows the description of his devoted activity: **always striving for you in prayers.**—Comp. Rom. xv. 30. "For you" answers to "of you," the external union is not without internal sympathy. The verb denotes the ardor and zeal of Epaphras, as well as the danger of the Church.

That ye may stand perfect and fully assured in all the will of God—"That" marks the purpose of the prayer; "stand" renders prominent the constancy and firmness (Eph. vi. 11; Phil. i. 27). "Perfect," more fully defined by "and fully assured" [perfect participle] as a fact of experience and continued efficiency, and by "in all the will of God" *i. e.*, in all directions (WINER'S *Gram.* p. 105), as the vital sphere in which the "perfectness" and "fulness" were to move, limits the standing fast to the ethical department of the Christian's life. [On *πεπληροφ.*, see ii. 2, *πληροφροια*; also 1 Thess. i. 5.—R.] "In all" *etc.*, is not to be joined with "stand" (BENGEL, MEYER, BLEEK); nor does *ἐν* mean "in virtue of," and "will" the decree of God (BAHR).

Ver. 13. **For I bear him record.**—Attesting witness.—**That he hath much labor for you.**—This refers to the trouble which he had in spirit, as "striving" (ver. 12), and also to the time and vital energy consumed for them. Hence not merely *labor* of the spirit (BLEEK), though proceeding from this. [ELLICOTT: "labor, not such as attends a combat (EADIE) but such as implies a putting forth all one's strength." WORDSWORTH: The sentence is like a reply to those at Colosse who might have misinterpreted the absence of Epaphras from his flock, into a sign of indifference to their welfare. This absence was not voluntary. Philem. 23.—R.]—**And them that are in Laodicea and them in Hierapolis**—On Laodicea, see Introd. § 4, 1. Hierapolis, also a Phrygian city on the Meander, near to and east of Colosse, famous for its warm baths. The place is now called *Pambuk Kulası*. The activity of Epaphras was wide-reaching. [MEYER: "Certainly Epaphras had labored also in these neighboring cities as founder of the churches, or at least as an eminent teacher."—R.]

Ver. 14. **Luke, the physician, the beloved.**—This was the Evangelist; the first phrase defines his station, the second his relation to Paul and to the Church. He attended the Apostle from Caesarea to Rome (Acts xxvii. 1, WINER'S *Realwörterbuch*, II p. 34), but must not be confounded with Lucius (Acts xiii. 1). Lucas from Lucanus (WINER'S *Gram.* p. 97). [WORDSWORTH: "It would seem that St. Luke was known to the Colossians as a Physician. The neighboring city of Laodicea was a great medical school (Strabo. xii. p. 580). It may have had professional attractions for him." The suggestion that he may have been known through his Gospel implies that it had been already written, a point which cannot be discussed here. See LANGE'S *Commentary*, Luke p. 6, where SCHAFF favors the view that it was written during Paul's imprisonment at Caesarea.—R.]

And Demas (Philem. 24; 2 Tim. iv. 10), who

had not yet forsaken him. On account of the absence of any further description, BENGEL groundlessly supposes that the Epistle was dictated to him, and SCHENKEL, that the Apostle had already some disagreement with him, although in the cotemporaneous Epistle to Philemon (ver. 24) he is reckoned before Luke as a fellow laborer. [MEYER also deems this probable.—R.]

Messages. Vers. 15-17.

Ver. 15. **Salute the brethren who are in Laodicea.**—This shows the proximity and close union of the two Churches.—**And Nymphas, and the church which is in his house.**—"And" joins one person of Laodicea, giving him prominence, *viz.*, Nymphas, adding also, as the motive, this distinction: "and the church which is in his house." Comp. Philem. 2; Rom. xvi. 6; 1 Cor. xvi. 19. Such churches included not only the members of the family and intimate acquaintances (Greek fathers, ERASMUS and others), as if the reading were *τῆς οἰκίας*, but all those who assembled together there for worship. It is incorrect to understand by this the whole Church at Laodicea (BAHR)—"which are in Laodicea. GROTIUS improperly places Nymphas and his house in the neighborhood of Laodicea.

Ver. 16. **And when this epistle is read among you.**—Undoubtedly he means the Epistle to the Colossians lying before them (see WINER'S *Gram.* p. 102). The verb (*ἀναγινωσθῆναι*) marks the reading as an understanding on the part of the readers answering to that of the author, referring to the meaning of what was written, while "*legere*" refers merely to the form, the letters taken together. "Reading it aloud to others" (*vorlesen*) is not implied in the word, but in the circumstances, as 1 Thess. v. 27, in the dative; 2 Cor. iii. 15; Acts xv. 21, in the times and the object.—**Cause that it be read also in the church of the Laodiceans**—"Cause that" gives prominence to the purpose as in Jno. xi. 27. This injunction grows out of the similar circumstances, explained and conditioned by the proximity and connection of the two Churches.

And that ye likewise read that from Laodicea.—"That from Laodicea" is placed first for emphasis to mark the antithesis. See WINER'S *Gram.* p. 511. "Ye likewise" places the Colossians beside the Laodiceans, after whom they also should read the Epistle. Evidently then a letter written to the Laodiceans is meant, which the Colossians should cause to be forwarded to them from Laodicea. See WINER'S *Gram.* p. 584. The context indicates that Paul had written it, since otherwise he would not have known that the Laodiceans had one, and what its contents were. He had probably written and sent it at the same time, counting upon the oral information of Tychicus (ver. 9), and was certainly induced to do so by Epaphras (ver. 13). But nothing further is known save the admission that it is lost, as indeed the Canon of Muratori cites an Epistle to the Laodiceans (comp. Introd. to *Ephesians*, § 5, 1). [As usual, where nothing is known, conjectures are abundant.—R.] The following opinions are inadmissible: —that it was a letter written from Laodicea to Paul (ERASMUS, CALVIN) [so A. ALEXANDER, *Canon*, p. 296.—R.]; or one written thence by Paul, as 1 Tim. (THEO-

PHYLACT); or the Epistles to Philemon (WIESLER, THIERSCH); that it was a purely private letter without appropriate doctrinal contents, a mere note, though of great value for the social relations and personal apprehension of those receiving it; that it was 1 John (LIGHTFOOT), or Hebrews (STEIN), or even Ephesians (BAEHR, MEYER, BLEEK) [CONYBEARE and HOWSON, I., 394-8, where this view is advocated at length—R.]. The Apocryphal Latin Epistle to the Laodiceans, first translated into Greek by ELIAS LUTHER (1699), and inserted in German Bibles before that of LUTHER, a poor bungling affair of twenty verses, cannot be the one referred to. [MACKNIGHT'S conjecture, deemed probable by MIDDLETON, BLUNT and WORDSWORTH, is "that the Apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians." WORDSWORTH remarks: that *all* St. Paul's Epistles were designed for *general* circulation. ELLICOTT *in loco*, after a clear statement, inclines to the view "that an actual Epistle to the Laodiceans is here alluded to, which possibly, from its similarity to its sister Epistle, it has not pleased God to preserve to us." EADIE: "Probably it was wholly of a temporary and local nature. An inspired writing is not necessarily a canonical one." The two leading hypotheses are: *a*) That it was the Epistle to the Ephesians, 1) regarded as an encyclical letter; 2) or, as addressed to the Laodiceans originally; 3) or circulating as MACKNIGHT suggests; all of which are open to great objections *). *b*) An Epistle now lost, for on exegetical grounds we must believe that it was a letter which the Laodiceans had or would have received, to come to Colosse from them. The latter is most probable, and does not involve the loss of a canonical book. (So BARNES).—R.]

Ver. 17. **And say to Archippus.**—(Philem. 2, "our fellow soldier"). He was doubtless a Colossian.—**Take heed to the ministry which thou hast received in the Lord.**—An exhortation corresponding with the recognition in the other Epistle (Philem. 2), hence not a reproof, as though great attention were needed (SCHENKEL). Comp. 1 Cor. i. 26; x. 18; Phil. iii. 2. "Which thou hast received in the Lord" describes the kind of ministry meant; as to its origin, it was delivered to him (BENGEL: *vocatione mediata*), for the Church indeed, but not more closely described. It is arbitrary to regard it as the diaconate or administration of the episcopate during the absence of Epaphras (ESTIUS) [ELLICOTT and WORDSWORTH deem this not improbable—R.]; so also the opinion that he was a young man (EWALD), or now feeble from age (BENGEL). "In the Lord" is not—"from the Lord" (BAEHR), nor "for the sake of the Lord" (FLATT), nor "according to the precepts of the Lord" (GROTIUS, who joins it with "fulfil"); it simply denotes the sphere in which the ministry moved, marking a responsible position. Comp. Acts xx. 24. [ALFORD: "The sphere of the reception of the ministry; in which the recipient

lived and moved and promised at his ordination; not of the ministry itself." This is more accurate.—R.]

The purpose of taking heed to the ministry: **that thou fulfil it.**—It is not trajectory: "that thou fulfil the ministry which thou hast received in the Lord" (GROTIUS and others). See 2 Jno. 8. Comp. Acts xii. 25; 2 Tim. iv. 5. Nor is there any reproof here, only exhortation, the circumstances of the Church being a motive for it; the service must be fully rendered to guard the Church from corruption. It must be noticed that the Church should thus speak to Archippus, in the words of the Apostle, however. [EADIE: "It was an admonition of Paul to Archippus through the Church." THEOPHYLACT finds in it also a command to the flock to recognize and obey the Pastor. This may be implied, but this interpretation belongs to a later age. See ALFORD, MEYER. Also WORDSWORTH, who quotes Theophylact with approval.—R.]

DOCTRINAL AND ETHICAL.

1. *Men may be against us, yet not against Christ.* In the various apprehensions of the all-important matter, affecting and effecting the salvation of the soul, *viz.*, Christianity and the Person of Christ, and amid all contrary and trying experiences, the clear view and impartial judgment should and will yet discover, that some are fellow-laborers, even if very few occupy precisely the same stand-point, and share the same views and methods. Only these three Jewish Christian teachers are comforting helpers and friends, yet he recognizes others still as his "fellow workers" unto the kingdom of God, and Paul does not regard *anti-pauline* Christians as anti-christian people. As little as anti-catholic is anti-christian, so little is all and every thing anti-Lutheran anti-christian also, or whatever and whoever is against you, against God and Christ.

2. *Hospitality* has now an entirely different form from that of earlier times, owing to the total change in circumstances. The character of this duty and custom remains unchanged in this respect, that to the poor and distressed as well as to friends and brethren, our house offers a place of friendly reception and hospitable help, according to the circumstances and needs of the case. Our house should not at times become a public house, but in the privacy of home we should still be good hosts for Christian sociality and Christian beneficence.

3. *Firmness and constancy* are, naturally, fundamental traits of the character of the Christian and the Christian Church, but their foundation and element must be the *will of God* in the various relations of life. The Christian should yield to no human opinion, to no thought of time, not to worldly wisdom or to the lust of his flesh and self-will. In God's "Will" we find our "Ought," and to this our "Can" must reach. [In Gottes Willen liegt unser Sollen, und darauf muss unser Können gehen.]

4. *Fervent supplication* is a duty and important work, not without labor. In it not only is the heart elevated with its love, but it extends itself, it strengthens and nerves itself for skilful action. Epaphras, who approached God in supplication

* [Comp. ALFORD III. Prolegg. pp. 17, 18, against 1) and 2), and ELLICOTT *in loco* against 3), which is by far the least improbable conjecture.—R.]

for his Colossians, journeyed also to Rome to see Paul, and was interested in the neighboring churches.

5. *Every Church has its heads and leaders*, as well as its members, those known and esteemed and of wide reputation, and those unknown, unthought of, hidden ones. The former are not without the latter, are for them, and these too are with the former and for them also.

6. What was then said to *one Church* was of value to another, is of value to all, to the whole Church. The "form of a servant" in which single writings of the Bible appear, as occasional letters, as shared by the whole Scripture, in this we perceive the glory of the Lord, for such means suffice for His work.

7. *Independency* Paul does not address his words to an Independent congregation of Christians. He places three congregations: Colosse, Laodicea and Hierapolis, together in union with himself and with each other.

8. Nor does Paul foster the *hierarchical spirit* of the clergy: the latter constitute a member of the body of the Church, to which the whole should furnish the impulse. The Apostle points from the Romish or Jewish Church of the clergy, to the evangelical Church of the people.

9. *The ministerial office* has a great responsibility on account of Him who imparts it, on account of Him in whom it is to be accomplished, and on account of those for whom it is to be fulfilled.

HOMILETICAL AND PRACTICAL.

It is of great value to know that good men think kindly of us. A greeting has in it something very beneficent. Do not forget to deliver it; do not consider such negligence a small matter. Be as careful about it as the Apostle.—Delight especially in those who gather others about them and serve the Church.—Do your part in helping every one to the conscientious performance of their ministry; show them especially their responsibility; remember, it is not enough that thou hast received, thou must fulfil, what thou hast received.

STARKE:—Every father should have and hold in his family a proper household church. That brings edification and blessing. Whoever tries it will find it so.—Reading the Word of God is not an especial privilege for this and that one alone, but for each and every Christian.—

RIEGER:—We have children, households, entan-

gling connections; and we ever say: to these too we must take heed. But "to the ministry," however, first and foremost.—SCHLEIERMACHER:—All associations of Christians in a society of personal friendship, which involve a dissimilarity to others, should end in such an understanding that each one, in his own place and in his own spirit, but joined in common love to the others, will forward the great work of blessing men through Christ.

PASSAVANT:—Ver. 10. Mark had struggled through and out of the old nature, and become a faithful servant in the gospel: we never go further in God's ways in vain.—Ver. 15. It was no slight evidence of the faith and love of this householder to Christ and His cause, that he received into his house the assembly of first Christians, these heathen converted out of darkness into light; such an one must assuredly anticipate many a pain and persecution.

[HENRY:—Ver. 10. We must forget as well as forgive.—Ver. 12. They who would succeed in prayer, must take pains in prayer.—Ver. 14. Luke was both a physician and an evangelist. Christ Himself both taught and healed, and was the great Physician as well as Prophet of the Church.—R.]

[EADIE:—Ver. 12. Love so pure and spiritual as that of Epaphras will produce an agony of earnestness.—Ver. 14. "Honor a physician with the honor due unto him for the uses which ye may have of him, for the Lord hath created him, for of the Most High cometh healing" (Ecclesiasticus xxxviii. 1, 2). It was indeed a common saying,—*ubi tres medici, duo athei*. Luke might have been an example to the profession.—R.]

[WORDSWORTH:—Ver. 14. This special mention ("the beloved") may have been designed by St. Paul to impart a Christian dignity to the medical profession, which was not held in high repute by the polite nations of antiquity; and to remind its practitioners, particularly those of Laodicea, to whom this Epistle was to be sent (ver. 16), of the honor and holiness of the medical calling, as ministering to the *human body*, which had been ennobled and consecrated by the *Incarnation of Christ*. Though special and *supernatural gifts of healing* were vouchsafed to the Church in those days, even then the *ordinary* means were not superseded, which were provided and bestowed by Almighty God for alleviating the sufferings of humanity through the art and skill of the Physician.—R.]

3. Closing words.

(CHAP. IV. 18.)

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.¹

¹ Ver. 18.—'Α μ ἡ ν is wanting in **Σ**. A. B. C. F. G. and others. It was afterwards added in **Σ**; and is found in D. E. K. L. The subscription in **Σ**. reads πρὸς Κολοσσαίς, others supplement it: ἀπὸ 'Ρώμης (A.), ἐγράφη ἀπὸ 'Ρώμης (B²), ἐπιγράθη, ἀρχεται πρὸς Φιλιππησίους (D. E.), ἐτελέσθη πρὸς Κολοσσαίς, ἀρχεται πρὸς Θεσσαλονικαίους πρώτη (F. G.). [Rec.: πρὸς Κολοσσαίς ἐγράφη ἀπὸ 'Ρώμης διὰ Τυχικοῦ καὶ Ὀνησίμου. The most accurate of all these spurious subscriptions.—R.]

EXEGETICAL AND CRITICAL.

Ver. 18. **The salutation by the hand of me Paul.**—Exactly like 1 Cor. xvi. 21; 2 Thess. iii. 17. Comp Gal. vi. 11. **BENGEL**: "This verse Paul adds with his own hand, acknowledging what precedes as his own." The clause results rather from the Apostle's wish to add a word with his own hand, than, as **BLEEK** supposes, from the wish of the Church to receive at least a few autograph words, to which he has acceded.

Remember my bonds—especially in praying. ["Every limitation is unwarranted" (**MEYER**).—R.] "My" is emphatic; he is more concerned about the preservation of his person in triumphant fellowship with the Lord, for His sake and that of His Church, than for release or the alleviation of his imprisoned condition. It is a final exhortation, touching in its simplicity, not a request for assistance (**HEINRICH**). [The connexion between the autographic salutation and the exhortation must not be overlooked. It was the chain itself, linking his right hand to the soldier, rendering it difficult for him to write to those for whose sake he was in bonds. How natural to add, especially to these Gentile converts: "Remember my bonds." See **ALFORD**, **ELLICOTT**, **SMITH's Dictionary Antiq.**, *Catena*.—R.]

Grace be with you.—"Grace," simply as Eph. vi. 24; 1 Tim. vi. 21; 2 Tim. iv. 22; Tit. iii. 15; Heb. xiii. 25. "With you" (μεθ' ὑμῶν),

also as 2 Tim. iv. 22. The grace of God communicated in Christ is externally and internally with Christians.

DOCTRINAL AND ETHICAL.

1. More depends upon inner preservation of the person from fall and weakness than upon external deliverance from earthly distress.

2. From those who stake body, goods and life on the cause of the Kingdom of God, blessing in word and deed is to be experienced; they bless, having more than a benediction.

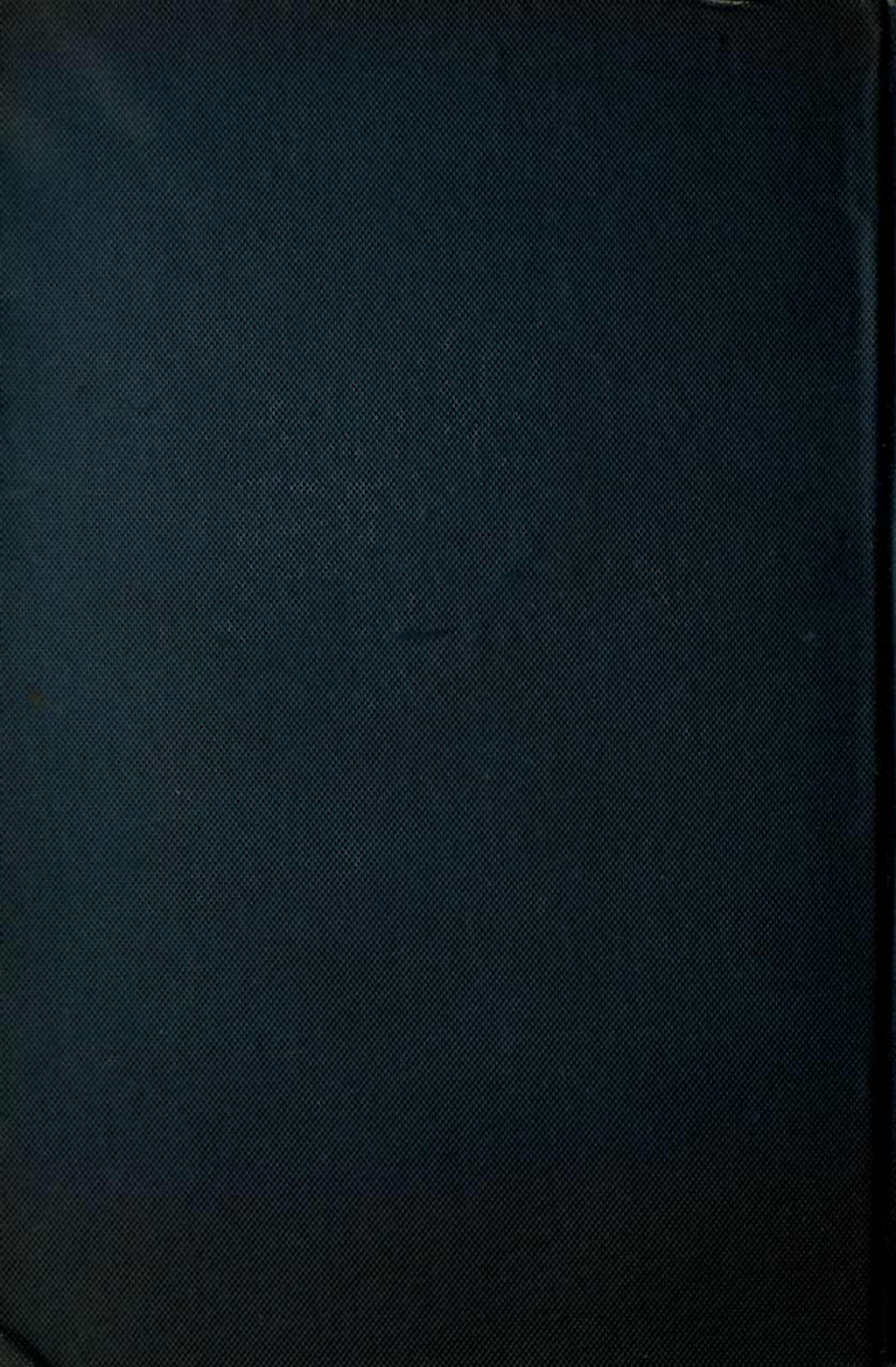
3. To such the Church not only owes gratitude and grateful thought, but can afford them joy and strength. So much depends on living communion with its reciprocal results.

HOMILETICAL AND PRACTICAL.

[**WORDSWORTH**:—St. Paul's bonds were providential. If he had been continually moving from place to place in missionary journeys, the Church might perhaps have never possessed this Epistle. She therefore has good cause to *remember his bonds* with thankfulness. The word of God here written is *not bound*. The fact that this Epistle was written by him in this state of duress and restraint, and yet designed to minister comfort to others, and that it has never ceased to cheer the Church of Christ, is certainly one which is worthy of everlasting remembrance.—R.]

THE END.







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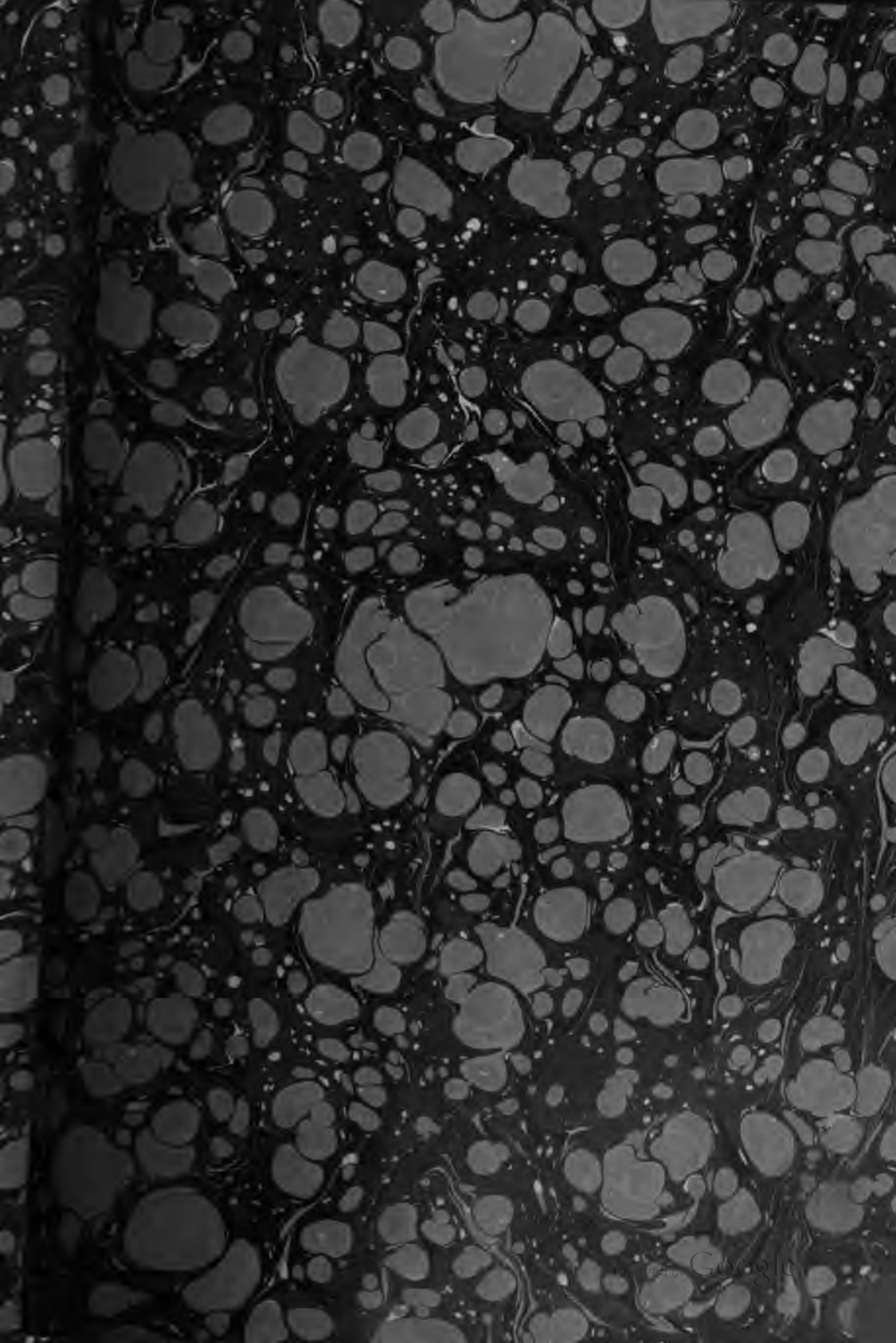
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A
COMMENTARY
ON THE
HOLY SCRIPTURES:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

BY

JOHN PETER LANGE, D.D.

IN CONNECTION WITH A NUMBER OF EMINENT EUROPEAN DIVINES.

TRANSLATED FROM THE GERMAN, AND EDITED, WITH ADDITIONS,

BY

PHILIP SCHAFF, D.D.

IN CONNECTION WITH AMERICAN DIVINES OF VARIOUS EVANGELICAL DENOMINATIONS.

VOL. VIII. OF THE NEW TESTAMENT: CONTAINING THE EPISTLES TO THE
THESSALONIANS, TIMOTHY, TITUS, PHILEMON, AND THE HEBREWS.

NEW YORK:
CHARLES SCRIBNER & CO., 654 BROADWAY.

1870.

THE
TWO EPISTLES OF PAUL
TO THE
THESSALONIANS.

BY

C. A. AUBERLEN, AND
DR. OF PHILOSOPHY AND THEOLOGY, LATE EXTRAORDINARY
PROFESSOR IN BASEL.

C. J. RIGGENBACH,
DR. OF THEOLOGY, AND PROFESSOR IN ORDINARY
IN BASEL.

TRANSLATED FROM THE GERMAN, WITH ADDITIONS,

BY

JOHN LILLIE, D.D.

FIFTH EDITION.

NEW YORK:
CHARLES SCRIBNER & CO., 654 BROADWAY.
1870.



ENTERED, according to Act of Congress, in the year 1888, by
CHARLES SCRIBNER & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District
of New York.

THE TROW & SMITH
BOOK MANUFACTURING COMPANY
44, 46, 48 Greene Street, N. Y.

EDITOR'S PREFACE.

THIS eighth volume of the English edition of Dr. LANGE's "Bible-Work" contains the exposition of seven Epistles of the New Testament, by the combined labor of ten European and American scholars, as follows:

I. and II. Epistles to the THESSALONIANS. By Drs. AUBERLEN and RIGGENBACH.
Translated by Dr. LILLIE.

I. and II. Epistles to TIMOTHY. By Dr. VAN OOSTERZEE. Translated by Drs. WASHBURN and HARWOOD.

Epistle to TITUS. By Dr. VAN OOSTERZEE. Translated by Dr. DAY.

Epistle to PHILEMON. By Dr. VAN OOSTERZEE. Translated by Dr. HACKETT.

Epistle to the HEBREWS. By Dr. MOLL. Translated by Dr. KENDRICK.

These authors and translators represent five countries—Germany, Switzerland, Holland, Scotland,* and the United States; and seven communions—the Evangelical Lutheran, Swiss Reformed, Dutch Reformed, Presbyterian, Protestant Episcopal, Congregational, and Baptist.

The reader may therefore look for a considerable variety of talent and difference of opinion in minor points of doctrine and polity. But in all essential articles of faith, he will find a striking degree of unity—a unity more spiritual and free, and for this very reason more deep and real than the *consensus patrum*, so called, by which the Roman Church would fain prevent or obstruct all further progress in working the inexhaustible mines of revealed truth. Far above all sectarian steeples rises the hill of Zion, where the discords of human creeds are solved in the divine harmony of "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

The numerous additions of the translators, from their own researches, and from leading English commentators, will be found to raise the value of the American edition far above the German original.

As general Editor, I wish here publicly to congratulate the translators on the suc

* The late Dr. LILLIE was a Scotchman by birth and education. All the other translators are Americans.

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cessful completion of their laborious task, and to express my grateful appreciation of their hearty and efficient co-operation in this noble work. I only regret that one of them—the late lamented Dr. LILLIE, like the like-minded Dr. AUBERLEN—was not permitted to see the volume which owes so much to his accurate scholarship and faithful study.

The Epistles to the Corinthians are nearly ready for the press; as is also the volume on Genesis. The remaining books of the New Testament, excepting the Apocalypse, which has not yet appeared in Germany, are all in course of preparation by able and competent scholars.

PHILIP SCHAFF.

5 BIBLE HOUSE, New York, Feb. 20, 1888.

BIOGRAPHICAL NOTICE

OF THE

AUTHORS OF THE COMMENTARY ON THE THESSALONIANS.

BY

THE AMERICAN EDITOR.

CHARLES AUGUSTUS AUBERLEN, to whose competent hands the Commentary on the Epistles to the Thessalonians was first intrusted, and who would have prepared other parts of Lango's *Bibelwerk* (probably the Book of Daniel and the Apocalypse of John), had not a premature death removed him from his earthly labors, was born Nov. 19, 1824, at Fellbach, near Stuttgart, in the kingdom of Württemberg, which for its small size has given rise to an unusual number of distinguished divines, philosophers, and poets. He was educated at Esslingen, Blaubeuren, and at the University of Tübingen, where he stood among the first in his class. For a short time he was in danger of being carried away by the enthusiasm then prevailing among German students for the humanitarianism of Goethe's poetry and Hegel's pantheistic philosophy. But his pious education and associations, the influence of his teachers, Drs. Schmid, Landerer, and Beck, and the diligent study of the Bible and the older Württemberg divines, especially Bengel and Oetinger, guarded him against serious error. After a literary journey through Germany, Holland, and Belgium, and a second residence at Tübingen as *Repetent* (Fellow or Tutor) of the Theological Seminary, he accepted a call as professor extraordinary of theology at the University of Basel in 1851, and was happily married in the same year to a daughter of Dr. Wolfgang Menzel, the well-known author of a History of Germany, a History of German literature (translated into English by the late President Felton of Harvard University), and other works. In 1860 the University of Basel, at its fourth centenary, conferred on him the honorary degree of D. D. In that post he labored with great acceptance and rising fame to his death, May 2, 1864. As his theology, so his departure was full of joyful hope.

Dr. Außerlen was one of the most gifted and promising of the present generation of evangelical divines in Germany, combining thorough learning with devout piety and profound reverence for the Word of God. He had imbibed the spirit of Bengel and Oetinger, but was fully at home in all the modern systems of theology and philosophy. He devoted special attention to the prophetic portions of the Scriptures. Characteristic for his standpoint is the following passage from the preface to the second edition of his work on Daniel: "The elevation on which Scripture places us is one, not merely of the life, but also of knowledge, and to descend from it is likewise to suffer a mighty loss in ideas, especially in the moral sphere. Here that word holds good: 'In Thy light we see light.' . . . Here is a real solution of the problems of life—here a real answer to the questions of existence, so far as one can be given at all for beings, who as yet walk not by sight."

The principal works of Dr. Auberlen, besides a part of the Commentary on the Thessalonians, are the following :

The Theosophy of Friedrich Christoph Oetinger in its leading features. With Preface by Dr. R. Roth (of Heidelberg). Tübingen, 1847.

The Prophet Daniel and the Revelation of John, Basel, 1854 ; 2d edition revised, 1857. A very superior work, which has been translated into English (for Clark's Foreign Library), and into French. It is not a full commentary, but a comparative exposition of the chief sections of the two books as a basis for a Biblical philosophy of history.

The Divine Revelation, Basel, 2 vols. 1861-64. The second volume, in the preparation of which he died, is unfinished, and was published after his death by Prof. Gess.

Comp. the Biographical Notice in the second volume of Auberlen's work on Revelation, and an article of Dr. FABRI in HERZOG's Theol. Encycl., vol. xix. p. 789 sqq.

DR. C. J. RIGGENBACH, who completed the Commentary on the Thessalonians after the death of his friend and colleague, is a native of Switzerland, completed his studies at Berlin during 1839-41 (simultaneously with the writer of this notice), and, after laboring as pastor for some time, was elected professor of theology at the University of Basel, where he labors still and enjoys the full confidence of the Christian community. He was once a follower of the Hegelian philosophy, but became a thorough convert to orthodox practical Christianity. He is the author of a valuable work on the Life of Christ, and of several popular lectures against modern infidelity.—P. S.

BIOGRAPHICAL NOTICE OF DR. LILLIE.

It becomes my sad duty, as the general editor of Lange's Commentary, to send out this part of the work with a biographical notice of the translator. A few weeks before his death, Dr. Lillie paid me a visit, in excellent health and spirits, and intrusted to me the manuscript of his translation, after having put to it his last touches in my study. We settled the form of the title page and several matters relating to the final revision. At his request I prepared the biographical notice of my friend Auberlen, who was called hence while engaged in this same Commentary. How little did I dream at that time that I would have so soon to add his own obituary, and to finish his work, as a labor of love to a departed friend and esteemed co-laborer!

The Rev. JOHN LILLIE, D.D., was born, December 16, 1812, at Kelso, Scotland, the youngest of a family of six children. He entered the University of Edinburgh in 1828, and was graduated in 1831, with the first honors of his class. During his course he received several prizes, among which was the gold medal given annually by the "Writers to the Signet" to the best Latin scholar. I well remember in what high terms his Latin Professor, James Pillans, to whom he gave me a letter of introduction in 1854, spoke of the classical scholarship, talent, and industry of his former pupil. His Alma Mater publicly recognized his merits, by conferring on him, in 1855, the diploma of Doctor of Divinity.

From 1831 to 1834 he studied theology, taught a classical academy at Edinburgh, and travelled in England.

In August, 1834, he sailed, in company with elder members of his family, for the United States, and completed his theological studies in the Seminary of the Dutch Reformed Church at New Brunswick, N. J. In February, 1836, he was ordained and installed minister of the Reformed Dutch church at Kingston, Dutchess Co., N. Y., where he labored with ability and fidelity till August, 1841, when he was invited to the Presidency of the Grammar School connected with the University of the City of New York. Shortly afterwards he took charge of a church in Stanton street, New York, and edited the *Jewish Chronicle* (from 1844 to 1848) in behalf of missions among the Jews.

In 1852 the "American Bible Union," which was organized in 1850 in the city of New York, engaged his services, and subsequently those of Drs. Conant, Hackett, Kendrick, Rödiger, Forsyth, and other scholars of various denominations, for the difficult work of preparing a new or revised version of the Holy Scriptures. He assisted the Society in collecting for the purpose one of the most complete and valuable exegetical and critical libraries extant, including a rare set of the best editions of the Greek and Latin fathers, and all the German commentators of note. He went into this arrangement as an enthusiast for Biblical studies, and in full sympathy with the movement for such a revision of the authorized English Version of the Scriptures as would correct admitted errors, and embody the approved results of modern textual criticism and bib-

lical research for the benefit of all the Protestant churches of the English tongue. His part in the work, however, like that of several other scholars, was merely of a preliminary and strictly literary character; the final revision, for popular use, being reserved for a special commission, which has since completed the revision of the New Testament.

In this connection Dr. Lillie labored for five years with great zeal and energy. He fixed up a study with exquisite scholarly taste in the venerable Baptist church in Broome street, and felt perfectly happy in the company of all the great Bible translators and commentators, whose stately folios and handy octavos were laid out before him, together with grammars, dictionaries, and other auxiliary works of ancient and modern lore.

He prepared in the service of the Bible Union new versions and philological commentaries on the Epistles to the Thessalonians, the Epistles of John, the Second Epistle of Peter, the Epistle of Jude, and the Revelation; * which were published in 1854 and 1856 in beautiful quarto style in three columns, containing the Greek text, King James' Version, and the Revised Version, the greater part of the page being occupied with learned notes, and the amplest references to former versions and commentaries. They were published, however, merely as literary works, with the express declaration of the Bible Union "that the translation is not final." These philological commentaries, together with the similar works of Dr. Conant on Job and on Matthew, and of Dr. Hackett on the Epistle to Philemon, are undoubtedly the most scholarly publications of the "American Bible Union," and have a permanent exegetical and critical value. The late Dr. Joseph Addison Alexander, of Princeton, often spoke in very high terms of Dr. Lillie's commentaries, and expressed to him the wish that he might treat in the same thorough manner all the books of the New Testament. Dean Alford, of England, was stimulated by them to write his article on "Bible Revision" in the *Edinburgh Review*.

Close application to study somewhat weakened the otherwise vigorous health of Dr. Lillie. In June, 1854, he sailed for Europe and returned in October, fully restored for his work.

In 1857, he accepted a call to the First Presbyterian church at Kingston, N. Y., where he labored faithfully and acceptably till his death. In January, 1867, he paid a visit to New York, and was hale and strong and in excellent spirits. On his return, Saturday, January 19, during a snow storm of unusual severity, he caught a cold, but recovered, and attended to his pastoral duties till the week of his death. On Sunday, the 17th of February, he preached his last sermon with unusual vigor and solemnity; on the day following he was taken sick with inflammation of the lungs, and on Saturday, the 23d, in the fifty-fifth year of his life on earth, he peacefully fell asleep to awake in his heavenly home. He bore the severe pains of his illness without a murmur,—so completely had his naturally irritable temper been softened and subdued by Divine grace. He left behind him a most amiable and worthy wife (a daughter of A. Bruyn Hasbrouck, LL.D., late President of Rutgers College, N. J.), and six promising sons and daughters. His funeral was largely attended, the church being insufficient to accommodate the assemblage of ministers and people. On March 17, 1867, the Rev. W. Irvin, of Rondout, N. Y., at the request of the First Presbyterian church of Kingston, preached an appropriate memorial sermon in the Reformed Dutch church of that place, to which he had devoted the first years of his ministry. The session of his church, as also that of the Reformed Dutch church of Kingston, the Ulster County Bible Society, and the higher ecclesiastical courts with which he was connected, gave fit expression to their high sense of esteem and affection, in a number of highly complimentary resolutions.

Besides the exegetical works already mentioned, Dr. Lillie wrote a volume of Expository Practical Lectures on the Epistles to the Thessalonians (published by his friends and countrymen, Messrs. R. Carter & Brothers, N. Y., 1860), and occasional sermons and pamphlets, which are all written with great care and some of which were published by request. He finished in manuscript a Commentary on the First Epistle of Peter, which he regarded as his best work, and which we hope will before long be given to the public.

* Also the First Epistle of Peter and the Epistle of James; but these were never printed.

The last work of his life was the translation of the Commentary on the Thessalonians for the American edition of Lange's *Bible-Work*. I could not have found in America a scholar better qualified for this task than Dr. Lillie, who had made the Epistle to the Thessalonians the subject of repeated and thorough study, and had already published on this portion of the Scriptures a philologico-critical commentary with a new translation, and a volume of Practical Expository Lectures. He finished the manuscript of the translation a few weeks before his death, but read the proof only of the first sixteen pages. The task of completing his work fell upon me, as the responsible editor. I read the proof with scrupulous regard to his copy. Lillie's Thessalonians will be found to be one of the best executed portions of the American edition of Lange. The translation is remarkably accurate and elegant, and the additions from his own researches and the best English commentaries are carefully selected and valuable. He took great delight in this task, especially in the critical notes below the text, and would have contributed other portions to this Biblical work, had Providence spared his life. I had already assigned to him the Apocalypse (for which, by his previous labors and his deep interest in eschatology, he was likewise thoroughly prepared), and the books of Leviticus and Numbers.

Dr. Lillie was undoubtedly one of the first classical and Biblical scholars in the United States. He would have adorned a chair of Biblical Literature in any of our Theological Seminaries, although his difficulty of hearing might have interfered somewhat with his efficiency as a teacher. He was naturally a close student, and had rare opportunities for cultivating his talents in the best institutions of his native Scotland. He was remarkably accurate and nice, even to the smallest minutiae of Greek accents and punctuation. Besides the Latin, Greek and Hebrew, he had mastered the French, German and other modern languages. He was at home in the ancient and the English classics, and in the vast field of Biblical literature, especially in the critical department.

He was, moreover, an earnest, solemn, and impressive preacher, a faithful pastor, a conscientious and devout Christian, a genial, hospitable companion, with a stout Scotch heart, an ardent temper, strong affections, and a frank, social disposition. In his theology he was thoroughly orthodox and evangelical, but with a strong leaning to millennialism, and considerable sympathy with the spiritual and devotional (but not with the hierarchical and ritualistic) features of the Irvingite movement. He admired the writings of Auberlen, the author of a portion of the commentary on the Thessalonians. Much as he cherished the hope of the second coming of Christ, he knew how to subordinate disputed eschatological opinions to the great central truths of the gospel, on which the churches are agreed.

In personal appearance, Dr. Lillie was a fine-looking, robust gentleman, with a genial face and manly bearing, very neat in his dress and methodical in all his habits. He was called away in the midst of his usefulness to see his Lord and Master face to face, for whose coming he had so often and so earnestly prayed.

To this notice I am happy to add a tribute to the memory of Dr. Lillie from the pen of his countryman, fellow-student, and life-long friend, the Rev. JAMES INGLIS, who edits in this city a highly spiritual and devotional periodical, *The Witness*. The letter, which I subjoin, with his kind permission, breathes the spirit of a sweet and holy friendship that was made in heaven and for heaven, and outlives the fleeting changes of earth. It reminds me of those beautiful lines in which Gregory Nazianzen, in a sad moment of temporary alienation, describes his friendship with Basil, which commenced in the community of literary study at Athens, and culminated in the consecration of their souls to Christ and the service of His Church :

Τοιαῦτ' Ἀδῆναι, καὶ πόνοι κοινὸι λόγων,
Ὅμοστέγος τε καὶ συνέστιος βίος,
Νοῦς εἰς ἐν ἀμφοῖν, οὐ δύω, δαῦμ' Ἑλλάδος,
Καὶ δεξιὰ, κόσμον μὲν ὡς πύρρῳ βαλεῖν,
Αὐτοὺς δὲ κοινὸν τῷ Θεῷ ξῆσαι βίον,
Λόγους τε δοῦναι τῷ μόνῳ σοφῷ Λόγῳ.

NEW YORK, *October 12, 1867.*

REV. DR. SCHAFF:

DEAR SIR:

Any of the early and intimate friends of Dr. Lillie would be embarrassed in speaking publicly of his memory; I most of all, who, in the intimate associations of our college life, when I shared the same room with him, knew him best. Our embarrassment arises from his superiority as known to us, to all that he ever made himself publicly known to be; so that our severest estimate of him might be regarded as the partial judgment of affection. Professor Pillans in his old age stated to me that John Lillie was the most accomplished scholar of all the pupils who had passed from his care in a professional career, which, at Eton and Edinburgh, extended over more than half a century. Probably any member of the Faculty of Letters in the University of Edinburgh at that day, would have endorsed this testimony. His attainments at the age of twenty-one, were not those of a precociously brilliant or a merely studious youth, but rather those of a vigorous and cultivated mind in its maturity. When from this distance of time I recall them, they seem more wonderful to me now than they did then. If he did not fulfil all the high expectations which we cherished of his future eminence in the world, his was not the failure of a superficial precocity which had awakened hopes which it could not make good, but the sacrifice of worldly ambition to the higher aims of an office to which he was called by the Lord, by whose blood he was redeemed, and by whose love he was constricted. We are more than content with his loss of an earthly crown, since we know that "when the Chief Shepherd shall appear," the loss will be compensated by a crown of glory which fadeth not away.

The life of such a student as he was, was necessarily far apart from the vices and follies which dishonored the name of student in that day. But besides the habits which kept him aloof from ignoble dissipations, he was distinguished by a peculiar sensitiveness of honor, truthfulness and purity which gained involuntary respect even from those who were irritated by its living reproof. The tone of his mind was indicated by an enthusiastic admiration of the prose works of Milton, upon which his early style and use of English were moulded. The inspiration of liberty from that source determined him to seek a home in America. After years of separation I saw what the grace of God could effect even in such a character as his; I saw the difference between the fruit of the Spirit and the highest human virtue.

He was what is styled a Calvinist, not as a mere theologian, but as a Christian whose soul yielded a reverent and uncavilling submission to what God has been pleased to reveal of Himself, and what to many are mere speculations or party distinctions, were to him divine and influential verities. He was clear and uncompromising in his testimony to the truth as it is in Jesus, in whose glorious person and perfect work he found life and all that satisfies life. To him it was evidently a small matter to be judged of man's judgment, and so he was often found on the unpopular side with the truth of God. He was the earnest advocate of Millenarianism, when to be a Millenarian was to expose himself to ecclesiastical ostracism. He dared take the attitude of a candid enquirer into the claims of the self-styled "Catholic Apostolic Church." But when it is said that "he sympathized with some features of the Irvingite movement," it should be known that it was not with the doctrinal system nor with the ritualism of that Church that he sympathized.

His sympathy, so far as it went, arose from his exalted conception of what the Holy Scriptures teach of the Church as the temple of the Holy Ghost, the body of Christ, invested, as the representative of her Head, with His authority and endowed with His ascension gifts; and from his convictions regarding the destiny of the Church as the bride, the Lamb's wife—in the words of one of his published sermons, "The Queen-consort of a renewed and emancipated world," in which the everlasting purpose of Divine love will be accomplished and the manifold wisdom of God will be displayed. He could not be satisfied with low views of the Church as a voluntary association of men, defining its own prerogatives, framing its own laws, choosing its own ministry, whose qualifications and functions it prescribes, adapting itself to the expediences of the hour, and renouncing a heavenly destiny for the empty boast of a temporal triumph. He was attracted by the pretensions of a body which claimed to realize his august conception, or, permit me to say, the divine revelation of the Church's existence, and which, in its testimony, gave great prominence to the Church's glorious destiny. But the fact that he did not die in the communion of "the Catholic Apostolic Church," is the proof that, on careful examination, he did not find its pretensions substantiated.

Pardon me that I have written at such length on these points to you who are so much more capable than I am to do justice to the character, gifts and views of my friend. I know what your friendship was to him in his lifetime, and I am happy that it is your hand that is to pen the brief record which will associate his memory with the enduring work in which he counted it a privilege to be your fellow-laborer. For me it would perhaps have seemed more fitting that I should speak only of the generosity and tenderness of his

unfailing friendship, and the disinterestedness of his brotherly love. The memory of these is rather to be cherished as a solace of the "little while" which separates me from him who was the last of the friends of life's spring-tide who remained to be the companion of its autumn days, and the only one of them whose sympathy relieved "the sear and yellow leaf" with the light of that blessed hope in which he sleeps, and in which

I am, Dear Sir,

Yours, with high respect,

JAMES INGLIS.

P R E F A C E .

THE exposition of the two Epistles to the Thessalonians was at first undertaken by my dear colleague, Professor Dr. ATHERLEN, who, however, was able to complete only the first two chapters of the First Epistle. A disease, which unhappily compelled him for years to forego severe labor, led him, on an understanding with the esteemed editor, to commit to my hands the continuation of the work. It grieves me that he was not to live to see the task accomplished. On May 2d of the present year he entered into rest.

For the Introduction to the First Epistle and for the last three chapters of the same, as well as for the whole of the Second, I alone am to be held responsible. The two chapters executed by my predecessor I went over along with him; but here, with the exception of a few additions* to which he assented, every thing is from his hand. May the reader not find in what follows too great a contrast. Some points in which I slightly differ from the view of my late friend are in part too unimportant to require alteration, as, for example, the way in which *ἐμφορῶν* is connected with what precedes (i. 8); the view of the dative *ὑμῖν* (ii. 10); the question to what *ὁ* refers (ii. 13); in other cases subsequent opportunities were found of recurring to them; thus, in regard to *ἐργον τῆς πίστεως* (i. 3) I refer to the note on 2 Thess. i. 11, and a small supplement in reference to the handicraft of the Apostle is furnished at 2 Thess. iii. 7-9.

For what help I am indebted to Dr. STOCKMEYER, Pastor of St. Martin's, Basel, is mentioned in the Homiletical and Practical Notes to 1 Thess. iv. 1-8.

In now sending forth, along with the legacy of an honored divine, the first fruits of my labor in this department, I can but wish and pray God, that the joint work may promote the understanding of these glorious Epistles, love to the truth therein proclaimed, and the edification of the Church of Christ.

DR. C. J. RIGGENBACH.

BASEL, June, 1864.

* [Distinguished in the original by brackets, and here by also appending the name of the writer.—J. L.]

THE FIRST EPISTLE OF PAUL

TO THE

THESSALONIANS.

INTRODUCTION.

§ 1. TO WHOM THE EPISTLE WAS ADDRESSED.

THESSALONICA (see Winer, *Realwörterbuch*), called Therme by Herodotus and Thucydides, lies at the head of the *Sinus Thermaicus*. The later name was given to it by Cassander in honor of his wife Thessalonica, a daughter of Philip. (Others allege that the name was intended to commemorate a victory over the Thessalians.) Under the Romans Thessalonica was the chief city of the second region of the province of Macedonia, and the residence of a Roman Prætor and Quæstor. Pliny mentions it as *libera*. Subsequently it is called *Metropolis*, and that not only for Macedonia, but also for Achaia. Throughout the whole mediæval period it is a city of importance, belonging for a time to Venice, but since 1430 to Turkey.* At present it bears the slightly abbreviated name of Saloniki, and still, as in the time of the Romans, the population is large, and includes thousands of Jews. What was wanting in Philippi Paul found in this flourishing capital and emporium—namely, a synagogue.

The founding of the church in this place is related in Acts xvii. 1 sqq. It was one of the fruits of the second missionary journey, Acts xv.–xviii., and the second church† that arose on the European continent. First in Philippi (where perished republican Rome a century before) had the Apostle fulfilled to him the promise implied in that vision of the man of Macedonia. (Acts xvi. 9). And there too he had had his first experience of a persecution springing altogether from heathen motives. The selfishness of those who made their gains by soothsaying had turned against him the pretext of the *religio illicita*. After the bloody violence, and while his wounds could scarcely yet have been healed, he had in company with Silas, his fellow-sufferer, and with Timothy‡, on whom the persecution had not fallen, repaired in joyous elevation of spirit to Thessalonica.

* [CONYBEARE and HOWSON, *Life and Epistles of St. Paul*, c. ix.: "The heroic age of Thessalonica was the third century. It was the bulwark of Constantinople in the shock of the barbarians; and it held up the torch of the truth to the successive tribes who overspread the country between the Danube and the Ægean,—the Goths and the Slavus, the Bulgarians of the Greek Church, and the Wallachians, whose language still seems to connect them with Philippi and the Roman colonies. Thus, in the mediæval chroniclers, it has deserved the name of 'the Orthodox City.'"—J. L.]

† [Or possibly the third. It is not improbable that the church at Rome, as well as that of Philippi, preceded it.—J. L.]

‡ [That is not equally certain. Only Paul and Silas are mentioned at the departure from Philippi, and during the stay at Thessalonica. Timothy may for some reason have been left behind at the former place, as he was afterwards at Berea. Or the omission of his name may be accounted for as in Doctrinal Note 2 on 1 Thess. iii. 2.—J. L.]

He made his appearance in the synagogue, where he found ready such a point of attachment as it was his principle to avail himself of (agreeably to Rom. i. 16; ix. 4, 5, and not at variance with the geographical partition of Gal. ii. 9). Starting from the Scriptures of the Old Testament, he sketched the full prophetic image of the suffering and risen Messiah, and then he set forth the fulfilment, to wit, that in Jesus the predicted Christ had appeared. The Second Epistle shows us how he especially expounded to them the prophet Daniel. Some (not many) Jews were convinced, together with a great multitude of devout Greeks (proselytes);—the insufficiently attested reading *καὶ Ἑλλήνων* would distinguish between devout persons (proselytes) and Greeks (still altogether heathen); that some had been idolaters is presupposed also at 1 Thess. i. 9;—and, lastly, special prominence is given to the fact that not a few of the most honorable women believed; not that a higher value is put upon their souls on account of their rank, but they had more opposition to overcome than others. It is moreover implied in the exhortations of 1 Thess. iv. 6–11 that the majority of the converts consisted of tradesmen and mechanics. All these by God's appointment fell to the Apostle's share,* after he had preached in the synagogue only three sabbaths, though no doubt he did so in the intervals also, as his custom was, to wit, within doors while working with his hands (1 Thess. ii. 9). But that he still labored on in the young separated church for some time *after* the three sabbaths is improbable (against WIESELER, *Chronol. des apost. Zeitalters*, p. 40; and others†); for the Apostolic History, without giving the least hint (as in Acts xviii. 7; xix. 9) of such a continuance of labor, connects immediately with the mention of the three sabbaths the account of the uproar that drove the Apostle away. Again, that the Apostle worked at his trade proves nothing for a longer stay; and quite as little does the statement (Phil. iv. 16), that the Philippians had sent him presents once and again to Thessalonica. It may even be questioned whether Paul here refers to his first residence in Thessalonica; but even so, the two communications may have followed quickly one on the other.

Thus within scarcely three weeks‡ was formed a numerous and flourishing congregation. The time, indeed, was fully occupied, the people in a susceptible state of mind, and Paul fervent in spirit, as also the Epistles show; but the phenomenon is still an extraordinary one, and Paul himself holds it up as such.

The powerful movement was met by a powerful hostility. The unbelieving Jews knew how to use idle people in stirring up a tumult. The Apostle himself they did not find, but his host Jason and some other Christians they dragged before the *Præfectus urbis* on a charge slanderous, but crafty, and adapted to Roman ears. These seditious men, they said, who had agitated the whole *orbis Romanus*, incited to revolt against the Emperor by proclaiming Jesus as king. Just at that time the Jews (*assidue tumultuantes*, Sueton.) had been expelled from Rome by Claudius (Acts xviii. 2), and found themselves everywhere jealously watched as disturbers of the peace. How gladly did they now seize on the pretext, for the sake of clearing themselves, and fastening an effective calumny on those they hated! The reproach that is cast at us lights only on them. So they feigned loyalty, and betrayed their dearest religious hopes to the princes of worldly empire; precisely like the accusers of Jesus before Pilate (Luke xxiii. 2; John xix. 12 sqq.). The Apostle is struck by the resemblance, 1 Thess. ii. 14 sqq. It is commonly supposed that the peculiar emphasis laid by Paul in his preaching on the *βασιλεία Θεοῦ* (1 Thess. i. 10, and elsewhere)§ had given occasion to this perversion. But it is no less true that the wickedness of the Jews, of which he had already had manifold experience, impelled the Apostle, as being itself a momentous sign of the time, to proclaim the nearness of the judg-

* [*“Fielen dem Apostel von Gott als sein Loos zu,”*—so the author would give the peculiar force of *προσκληρόθηναι*, Acts xvii. 4.—J. L.]

† [Including BENSON, PALRY, DAVIDSON, CONYBEARE and HOWSON, &c.—J. L.]

‡ [ALFORD: “We are hardly justified in assuming, with Jowett, that it was only three weeks. For ‘three Sabbaths’, even if they mark the whole stay, may designate four weeks: and we are not compelled to infer that a Sabbath may not have passed at the beginning, or the end, or both, on which he did not preach in the synagogue.”—J. L.]

§ [This idea is favored also by the special charge urged at Thessalonica against the preachers, to wit, that they were revolutionary propagandists, “doing contrary to the decrees of Cæsar, saying, that there is another king, Jesus,” Acts xvii. 7.—J. L.]

ment. That Israel is filling up the measure of his obduracy, is an idea with which he is fully impressed. Therefore does he proclaim the coming of the Lord, but, of course, in a manner remote from all political offence. The Roman magistracy is spiritually incapable of investigating the matter; the people are alarmed by fears about the uproar and Roman vengeance; but the course of the authorities is moderate. They take security that no disturbances are meditated; and Paul, to spare the young church a renewal of the storm, withdraws to Berea. From this place, which lay not two days' journey to the south-west, he might still work in the direction of Thessalonica. But the Jews of this city showed themselves to be peculiarly implacable adversaries (as Saul had been before the day of Damascus). They drove him also from Berea, and he, leaving behind his two attendants, set off for Athens.

The Apostolic History makes no mention at all of Timothy as having come to Paul at Athens, and as having been sent from there to Thessalonica (1 Thess. iii. 1, 2), but only that he came again to him from Macedonia, Acts xviii. 5; comp. 1 Thess. iii. 6. Where Paul was at that time, the Epistle does not tell us. According to the Acts, the meeting took place at Corinth, and indeed along with Timothy Silas also came from Macedonia. And so it appears likewise from 1 Thess. i. 1, that both of his assistants were with the Apostle when he wrote the letter. As to whether and how the accounts from these two sources may be more closely adjusted, see the note on 1 Thess. iii. On the whole it is evident that, while independent of one another, they agree well together.

§ 2. PLACE, TIME, AND OCCASION OF WRITING.

From what was last mentioned we may gather that the subscription in old manuscripts: "Written from Athens," is not only (as are all these subscriptions) spurious, but also incorrect. It arose probably as a hasty inference from 1 Thess. iii. 1, as if the place where Paul wrote must have been the same as that from which he sent Timothy. In Corinth rather was our Epistle written, and indeed at the time when Paul was commencing his labors in that city; not very long after the conversion of the Thessalonians (1 Thess. i. 9); immediately after Timothy's return to Paul (1 Thess. iii. 6, *ἀπρ.*); consequently in the year 53* (prior to 54 when Claudius died, comp. Acts xviii. 2; and see WIESELER, *Chronol. des ap. Zeitalters*, p. 253). Such is also the old and generally received opinion. That in favor of its later composition (WURM: at the date of Acts xviii. 22; SCHRADER: at that of xx. 2; KÖHLER, on account of 1 Thess. ii. 14 sqq.: not till the time of the Jewish war, later than Acts xxviii.) rests on untenable grounds. The mention of presidents (1 Thess. v. 12)—and that without any official title—does not disprove the recent establishment of the church. Though at a later period, when a selection could be made, no novices were chosen (1 Tim. iii. 6), yet Acts xiv. 23 shows that Paul left no church without presidents. Further on we shall meet with still other considerations that are supposed to support a later composition, and shall find them equally invalid.

But what it was that prompted the Apostle to write is easily explained from the condition of the church. The faithful pastor could not but be deeply concerned about it. He knew that quick conversion is not experience and confirmation. Except where circumstances prevented, he always spent considerable time on the firm settlement of a church (Acts xviii. 11, 18; xix. 8, 10). But driven as he had been so soon from Thessalonica by violence, he sought from a distance to provide against the noble church being again torn from him by persecution or seduction (1 Thess. iii. 5). Twice he sought to return in person (1 Thess. ii. 18); once perhaps from Berea. And when this, probably on account of the threatening malice of his enemies, could not be accomplished (*Satan hindered us*, he says), he sent Timothy in his stead (1 Thess. iii. 2). Nor was this any light task for his still youthful associate, who seems, indeed, thus far to have less attracted the enemies' notice. Through the reports of Timothy the Apostle was greatly rejoiced (1 Thess. iii. 6 sqq.); he was able to thank God that under all persecutions (ch. i. 6; ii. 14 sqq.; iii. 3) they were steadfast in the faith, an example to all (ch. i. 7) in brotherly love (ch. iv. 9), and in the Christian walk generally (ch. iv. 1 sqq.). Still his longing to be able

* [SCHAEFF dates both Epistles in 53; CONYBEARE, ALFORD, and ELLICOTT, in 52-53; LÜDEMANN, in 53-54; LANGE, about 54-55.—J. L.]

to visit them himself is not at all abated (ch. iii. 10 sqq.); rather it was just what he had learned through Timothy that induces him in the mean time to commune with them at least by letter. He will thereby yet further strengthen what Timothy has wrought, draw ever tighter the bond between himsel and te church, and by his exhortation supply what he had observed to be wanting in them. As the readers of the Epistle are there represented, they appear to us throughout standing in the freshness of their faith and first love, but yet as beginners, in need of establishment; troubled, on the one hand, by a want of clear apprehension, and in danger, on the other, from the terrors of persecution and the power of delusion. The Apostle, however, treats them with a noble tenderness, without expressing distrust on account of their inexperience, and knows how to combine in the wisest way encouragement with admonition.

§ 3. GENUINENESS OF THE EPISTLE.

What OLSHAUSEN wrote as early as 1840 about the First Epistle to the Thessalonians being one of the few New Testament Epistles, that have had the good fortune to be attacked neither formerly nor in recent times, was not quite correct even then. For already in 1835 had BAUR (*die Pastoralbriefe*) and in 1836 SCHRAEDER (*der Apostel Paulus*) brought forward at least suspicions against its genuineness. Since then BAUR (*Paulus, der Apostel Jesu Christi*, 1845, p. 480; with corroborations in *theol. Jahrb.*, 1855, II.) has decided against the authenticity not only of the Second, but also of the First Epistle; not, however, that this was any misfortune for it; for the result can only be the recognition so much the more thorough of its peculiar character and high value.

The evidence of antiquity for our Epistle is neither stronger nor weaker than it is, *e. g.*, for the Epistle to the Galatians, and the so-called internal grounds are all that Baur urges against it. He finds the contents unimportant; there is an utter lack of special interest, of precise motive; mere general exhortations, instructions, wishes, which in other Epistles occur incidentally, are here the main thing. Besides, the Epistle shows itself to be dependent on the book of Acts and on other Epistles; especially do we meet with many things to remind us of the Epistles to the Corinthians. The very detailed statement of the conversion of the Thessalonians appears to be altogether aimless; why write to a church everything that it knows from its own experience? Moreover, it is assumed that the church has not been long in existence, and yet it is asserted that in every place it is commended as an example of faith (ch. i. 7, 8); that it has already shown its brotherly love to the brethren in all Macedonia (ch. iv. 10); that withal there is already imminent danger of the prevalence of an idling disposition (ch. iv. 11); and already has Paul once and again desired to return to Thessalonica (ch. ii. 17 sq.). That the Epistle speaks of the coming of the Lord in a very familiar way, Baur is compelled to allow; essentially as 1 Cor. xv.; and then again, he thinks, quite otherwise, far more in the style of the Jewish Rabbis than in that place. So also the way in which it speaks of the sufferings of the Jewish Christians, and already takes for granted the destruction of Jerusalem (ch. ii. 14, 16), is quite unpauline; and equally so 1 Thess. v. 27.

BAUR's attack has met with nothing but contradiction: from KOCH (1848), then especially from LÜNEMANN (1850-59), from WILIB. GRIMM (*Stud. und Krit.*, 1850, iv.), LANGE (*das ap. Zeitalter*, I. 108; 1853), REUSS (*Gesch. der heil. Schriften des Neuen Testam.*, 2d ed., 1853; 3d ed., 1860. "The suspicion appears to be arbitrary, got up to favor a historical system."), GUERIKE (*Isagogik*, 2d ed., 1854), LIPSIVS (who indeed sets up untenable fictions of his own, *Stud. und Krit.*, 1854, IV.; against him Lünemann and others), HOFMANN (*die heil. Schrift Neuen Testaments*, I. 270; 1862), BLEEK (*Einleitung in's Neue Testament*, 1862), and even (as regards the First Epistle) from HILGENFELD (*Zeitschrift für Wissensch. Theologie*), 1862, III.

That the contents of the Epistle are unimportant can be affirmed by BAUR only from his having an eye exclusively for abstract ideas, and not for living personal interests. He partly contradicts himself, when in the section on the *Parousia* he finds the (solitary) dogmatic idea that had led to the composition of the Epistle. At the same time, on the affinity and the difference of this idea, compared with the teaching of the Apostle elsewhere, he decides just as he

does on the questions of style. When a resemblance presents itself, it must be a servile imitation; but let a peculiar thought or an original application occur, then it is said: That is unapauline. In truth, the points of agreement with other Epistles are not more marked than, for example, between the Epistle to the Romans and that to the Galatians, and in every instance the word suits the connection. On the other hand, what there is of peculiar is by no means unapostolic. The exposition will have to show how very Pauline the whole is, even to the niceties of thought and style.

On the whole, it must be said that BAUR even precludes himself from understanding the Epistle. What he urges with most plausibility is, the features that seem to be inconsistent with the composition of the Epistle soon after the establishment of the church. But if we reckon the Apostle's ministry in Berea, in Athens, and now also in Corinth at about half a year, and represent to ourselves, moreover, the unusually striking character of the conversion that had here taken place, we perceive that a speedy and widespread propagation of the important news is fully explained; and nowhere more easily than at a maritime emporium, like Corinth, might people come from all sides to whom Paul had no need to tell the story of Thessalonica, as the report thereof had already reached them. As to Paul's having by this time desired once and again to visit Thessalonica, on that point after what was said before not another word need be wasted. That the church should already have shown its brotherly love towards the Christians in Macedonia, and that, on the contrary, there were faults to be censured, such as a fanatical indolence, how long time after its establishment was required for that? Indeed, of the latter fact it is to be said, that it is more easily accounted for at the beginning, immediately after the conversion, than subsequently at a time of quiet composure.

Still more is that the case in regard to the doctrine of the resurrection. To be sure, BAUR thinks that the anxiety about the Christians who had fallen asleep cannot be conceived as existing only a few months after the founding of the church, but rather implies that nearly a generation of Christians had already died. But could there not be anxiety as to the fate of the departed, though there were but a few of them? some perhaps martyrs? or even though none had died? if only, in the time of persecution, the nearness of death stood more than usually threatening before the eyes of all? Nay, must we not ask in turn: Supposing that the Epistle were spurious, not written till a lifetime after the founding of the church, at a period also when the clear apostolic instruction had long been everywhere spread abroad, what forger would still have invented even then such a case of dark apprehension, as that the dead might fare worse than those who should survive till the Coming? But this apprehension might easily arise among novices, who had enjoyed the apostolic instruction for only three weeks. Not less are we justified in asking: What forger would have allowed the Apostle, a lifetime after Paul's death, to write about the hope that he himself might survive till the Coming (ch. iv. 17)? As composed in the beginning and by Paul himself, the whole is intelligible; as a fiction of a late date, the whole becomes incomprehensible.

That holds good also in a particular relation. BAUR finds something at variance with the Apostle's manner, in the way in which the author sets up the Jewish Christians as a model, and assails the Jews without. He is able to recognize him only when he is contending with the Jewish Christians. But the real Apostle informs us how the churches in Judea rejoiced in his ministry (Gal. i. 22 sqq.), and at a much later date he makes collections for the saints in Jerusalem. On the other hand, he suffered not only from the false brethren, but expressly also from the Jews (2 Cor. xi. 24-26). And that is what we meet with in Thessalonica; not yet, as afterwards in many places, a Judaistic strife within the church, but, suitably to the earlier period, an attack from without by altogether unbelieving Jews. There is no ground for the idea of LIPSCHT, that the Apostle is trying beforehand (ch. ii. 3, 5, 6) to avert Judaistic aspersions; it was rather unbelieving Jews that slandered the Apostles as agitators, and as persons who flattered the people from motives of ambition and greed. The Romans would not of themselves have thought thus early of regarding the gospel as dangerous to the state; their moderate course even shows, that they laid no great stress on the slander itself. Those who got it up were Jews. That Jews perceived sooner than the heathen the power of the gospel to transform the

world, is what was to be expected; that they raised the charge of a revolutionary movement, is the lie of their passionate hatred. Therefore also does the Apostle pronounce on them a severe, but well-merited, judgment (ch. ii. 14 sqq.). They have killed their Messiah, as formerly their old prophets; the followers of the Messiah in Judea they have persecuted, and now also they have driven out us Apostles; from Thessalonica last of all, but on previous occasions also (comp. Acts ix. 23, 29; xiii. 50; xiv. 19). The aorist cannot hinder us from referring the statement to the whole of the persecution of the Apostle, which is thus taken together as one act; and so likewise in the case of the prophets. But in this way, says the Apostle, they fill up the measure of their ungodly and misanthropic temper. It is not simply the *odium generis humani*, in the sense of a Tacitus, that he upbraids them with, but that they are contrary to men, in that they will not suffer the word of salvation to be spoken to the Gentiles. So now the wrath is come upon them, ready for the final burst. Does not the Apostle here speak quite like a prophet of God, just as in Rom. ix.?

And to what now does the whole amount? What of the detailed recital of things that the Thessalonians knew by their own experience? In this DE WETTE also sees nothing but a gushing of the heart, and thinks that only in the exhortations and instructions (chh. iv. and v.) are we to seek for the object of the Epistle. We hold, on the contrary, that to describe the first three chapters as aimless is nothing else but to confess that one does not yet understand the Epistle; whereas thoroughly to understand it will be the best vindication of its genuineness.

§ 4. COURSE OF THOUGHT AND IMPORTANCE OF THE EPISTLE.

The very simple course of thought in the Epistle is as follows: After the salutation ch. i. 1 comes the

FIRST PART, CH. I. 2—III. 13, PERSONAL AND HISTORICAL.

I. Ch. i. 2—ii. 16. Paul signifies to the Thessalonians the genuineness of his preaching and of their faith.

1) Ch. i. 2—7. He begins with thanksgiving for the state of the church. He is sure of their Divine election. How? Because of the peculiar joyousness and power of his preaching, that had there been granted to him and his companions, and because of the unreserved readiness with which they received the word. The extraordinary result is for him an ever memorable work of God.

2) Ch. i. 8—10. Others also far and wide have been struck both with the agency of the Apostle and the conversion of the Thessalonians.

So should the Thessalonians likewise be ever mindful not to allow themselves to be withdrawn from the ground of their former experience. To recall afresh and explain what they had gone through ought to retain them in this position.

Once more, and with yet greater exactness, he reviews both sides of their experience:

3) a. Ch. ii. 1—12. The conduct of the Apostles, when, coming from their recent ill treatment at Philippi, they had so joyfully proclaimed the gospel, free from all deceit, impurity, and selfishness. By this too he would establish them—arm them, that is, against all insinuations that might possibly have staggered them. Let Jewish calumny charge us with what it will, and let Gentile adversaries repeat it, in order to turn you away from us; you know that your experience of us has been different. And so he

b. Ch. ii. 13—16, bears testimony to their hearty faith, through which they had willingly endured all opposition; they have thereby (they first from among the Gentiles) entered into the noble fellowship of the oldest churches persecuted for the gospel's sake; but the instigators of the hostility will be overtaken by the judgment.

It tends mightily to strengthen them, when he interprets to them their experience, and opens to them a clear insight into the state of the times. But that they may understand how that even after his expulsion he had by no means unfeelingly abandoned them, he informs them

II. Ch. ii. 17—iii. 13, what he had done for them since his departure;

- 1) Ch. ii. 17-20, how he had once and again desired to come to them;
- 2) Ch. iii. 1-5, how he had sent Timothy in his stead, and so for their sakes had deprived himself of his attendance;
- 3) Ch. iii. 6-13, how he is now full of thankful joy over his report; yet he intimates at the same time, that he might nevertheless still supply something lacking in them. Since he cannot at present accomplish this in person, he therefore does it at once by letter, and so follows the

SECOND PART, CHH. IV. AND V., DIDACTIC AND HORTATORY.

The warnings that meet us here have reference, first of all, to sins to which the temptation must have been peculiarly great in a Gentile city of maritime trade. Farther on, the instructions and exhortations respect merely such manifestations as could not but occur in a young and unsettled church—cases of indistinctness and excitement in doctrine and life; to this belongs as well the fanatical indolence as the setting aside of ordinary occupations. In particular, we find

- 1) Ch. iv. 1-8, a warning against fornication and covetousness;
- 2) Ch. iv. 9-12, an incitement to growth in brotherly love, and, that love be not prejudiced, to quiet and sober industry;
- 3) Ch. iv. 13—v. 11, instruction and exhortation respecting the coming of the Lord;
 - a. Ch. iv. 13-18, they who have fallen asleep will rise again, and so at the Lord's advent will suffer no loss;
 - b. Ch. v. 1-11, but when He will come, we know not; let your walk, therefore, be at all times watchful and sober. Then come
- 4) Ch. v. 12-24, the closing exhortations: to honor their presidents, to live in peace, to keep themselves free from all bitterness against persecutors, to unite vivacity with sobriety of spirit. The whole concludes
- 5) Ch. v. 25-28, with the salutation and benediction.

Thus the Epistle is throughout adapted to the need of the church—an exceedingly significant example of fatherly loving care of a church still in its infancy. And this is just the earliest of the Apostle's letters that have been preserved to us.

It was natural that in the Epistle to the Galatians, whose life of faith was threatened by false doctrine, Paul should have had to let his dialectics act in a quite different fashion. It was natural that the spiritual life of the Corinthians, much more richly developed, but distracted also by internal division, should have demanded from the Apostle work of more varied thought. In the Epistle to the Colossians also he has to do with an adulteration of the Gospel, and one indeed more refined. If the Epistle to the Romans marks the highest achievement of the apostolic thought, and that to the Ephesians the mightiest prophetic flight of his spirit, the one that comes nearest to our Epistle in tone and style is that to the Philippians. And this is readily understood; for the two Macedonian churches, less conspicuous for a high display of the charisms, than for the inner life of faith and love, gave the heart of the Apostle for that very reason the most untroubled joy. But such is the rich fulness of his apostolic spirit, that he was able to be to all his churches all that they required.

Of the style of our Epistle BENIGL says: *Habet hæc epistola meram quandam dulcedinem, quæ lectori dulcibus affectibus non assueto minus sapit quam ceteræ, severitate quadam palatum stringentes.*

§ 5. LITERATURE.

Of the older literature a detailed estimate is given by PELT. We name CHRYSOSTOM and THEOPHYLACT; ZWINGLI, CALVIN and BEZA; GROTIUS; BENIGL; OLSHAUSEN, DE WETTE, EWALD (*die Sendschreiben des Apostels Paulus*, 1857); PELT (*Gryphiswaldia*, 1830); SCHOTT (Lipsia, 1834); KOCH (1848; with a new title, 1855); LÜDEMANN (as part of MEYER'S *Handbuch*, 1850; 2d ed., 1859); HOFMANN (*die heilige Schrift Neuen Testaments*, I., 1862).

Practical Expositors: HEINR. STÄHELIN, *das Neue Testament*; M. F. ROOS, *Kurtze Auslegung* (1786); C. H. RIEGER, *Betrachtungen über das Neue Testament*; VON GERLACH; HEUBNER; DIEDRICH, *die Briefe St. Pauli an die Epheser, Philipper, Kolosser und Thessalonicher* (1858).

[Besides these works, and the commentaries on the whole Bible, or on the New Testament, referred to in *Poli Synopsis*, or in the *General Introduction to the Holy Scriptures* in *LANG'S Matthew*, ed. SCHAFF, p. 19, the student of the Epistles to the Thessalonians may consult the following:—FABER STAPULENSIS, *Epistola Pauli cum commentariis*, Paris, 1617; MUSCULUS, *In Pauli Epistolas ad Philipp. etc. commentariis*, Leipzig, 1565; WELLS, *Help for the more clear and easy understanding of the Holy Scriptures*, London, 1709–28 (in this work are anticipated very many of the best results of the modern textual criticism); TURRETINE, *Commentarius in Epp. ad Thess.*, Basel, 1739; GUYSE, *Practical Expositor*, London, 1739–52; BENSON, *Paraphrase and Notes on Six of the Epp. of St. Paul*, 2d ed., London, 1752; WESLEY, *Notes, &c.*, Bristol, 1764; PYLE, *Paraphrase on the Acts and the Epp.*, vol. ii., London, 1765; BAUMGARTEN, *Auslegung der Briefe Pauli*, Halle, 1767; MOLDENHAUER, *Gründliche Erläuterung der heiligen Bücher neues Test.*, vol. iii., Leipzig, 1768; J. D. MICHAELIS, *Paraphrasis u. Anmerkungen über die Briefe Pauli an die Gal.*, &c., 2d ed., Bremen and Göttingen, 1769; KRAUSE, *Die Briefe an die Phil. u. Thess.*, Frankfurt, 1790; MACKNIGHT, *on the Epistles*, Edinburgh, 1795; COKE, *Commentary on the N. T.*, London, 1803; KOPPE, *Nov. Test.*, ed. TYCHSEN, Göttingen, 1823; FLATT, *Vorlesungen über die Briefe Pauli*, Tübingen, 1829; TROLLOPE, *Analecta Theologica*, London, 1842; PEILE, *Annotations on the Apostolical Epp.*, vol. iii., London, 1851; CONYBEARE and HOWSON, *Life and Epp. of St. Paul*, London, 1853; JOWETT, *The Epistles of St. Paul to the Thess., Gal., Rom.; with Critical Notes and Dissertations*, London, 1855, 1859 (the references are to the former edition); LILLIE, *Revised Version, with Notes, of the Epp. of Paul to the Thess.*, published by the American Bible Union,* New York, 1856, and London, 1858 (containing a very extensive and minute comparative view—on all moot points bearing on the translation—of critical editions, versions, and commentaries.† This work, and my similar one on the closing books of the Canon, II. Pet. Revelation, are here cited under the title of *Revision.*); also my *Lectures* on the same Epp., New York, 1860 (referred to under the title, *Lectures*); ELLICOTT, *Critical and Grammatical Commentary on St. Paul's Epp. to the Thess.*, London, 1858, and Andover, 1864; VAUGHAN, *The Epp. of St. Paul for English Readers*, London, 1864 (No. I., which is all that I have seen, contains the First Ep. to the Thessa.).—J. L.]

* [To the officers of the Bible Union I beg leave here to express my sense of obligation for the kind courtesy with which they admitted me to the free use of their excellent library.—J. L.]

† [In the following pages the Editor has paid special attention, in the exegetical department, to the latest representatives of English scholarship—JOWETT, ALFORD (4th ed., 1865), WORDSWORTH (4th ed., 1866), ELLICOTT, WEBSTER, and WILKINSON.—J. L.]

[N. B. For the sake of reader distinction, the small-print notes immediately following the translation will be referred to as *Critical*; the first division of the Commentary, simply as *Exegetical*.—J. L.]

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I 1.

SALUTATION.

1 Paul, and Silvanus, and Timotheus [Timothy],¹ unto the church² of the Thessalonians *which is*³ in God the Father and *in*⁴ the Lord Jesus Christ: Grace *be* unto you [Grace unto you, χάρις ὑμῖν],⁵ and peace (from God our Father and the Lord Jesus Christ).⁶

¹ [The English form, *Timothy*, occurs seven times in our Authorized Version.—J. L.]

² [ἐκκλησία, German: *Gemeinde*, congregation. But see Dr. Schaff's note 4 on Matt. xvi. 18.—J. L.]

³ [The English supplement, *which is*, might better have been omitted.—J. L.]

⁴ [The repetition of the *in* is also superfluous.—J. L.]

⁵ [See the Auth. Vers. at 2 Thessa. i. 2; Rom. i. 7; Philom. 2. Koch: "By the omission of the verb the expression gains in strength and emphasis."—German, after Luther: *sei mit euch*.—J. L.]

⁶ The words εὐεχὴ εὐαγγελίου καὶ εὐπρεπὸς ἰσοῦ Χριστοῦ are wanting in important manuscripts [B. F. G.], versions [Vulgate, Syriac, &c.], and all the [ancient] commentaries, and are therefore bracketed by Bengel and Lachmann, and cancelled by Tischendorf,* Pott, De Wette, Lünemann, and others [Alford, Ellcott, Amer. Bible Union], though defended by Schott, Olshausen, Koch, Reiche, and others. It is an obvious conjecture, that the words were brought here from the opening of the other Pauline Epistles, and in favor of this view is the brevity by which the inscription of this earliest of the Epistles is on the whole distinguished. In the precisely similar opening of the Second Epistle to the Thessalonians the words in question are also found, and are there undoubtedly genuine. We let them stand here likewise [in bracket], in accordance with the principle which we intend to follow also in other cases, that for homiletic treatment a various reading only then comes to be of decisive importance, when the authorities are so weighty that a universal, or at least nearly universal, agreement prevails among the critics in regard to it. [In this case, moreover, the common reading is sustained by the *Codex Sinaiticus*,† A. D. E., and other uncials.—J. L.]

* [I refer throughout to Tischendorf's seventh edition, the eighth, now in process of publication, not having got as far as the Epistles.—J. L.]

† [To this already famous manuscript, for which its discoverer, Tischendorf, is probably justified in claiming the primacy in the department of textual criticism (*in se habere rei criticae principatum*), there is no reference whatever in Dr. Aubrien's portion of this Commentary. The reader will here find the results of a full and careful collation of it (as well as of the modern critical editions) throughout both Epistles.—J. L.]

EXEGETICAL AND CRITICAL.

1. Paul, Silvanus, and Timotheus [Timothy].—On Paul, see the Acts of the Apostles, and the Introduction to the Epistle to the Romans.—Silvanus. He is called in the Acts Silas; by Paul and Peter, Silvanus. A distinguished leader (ἡγούμενος; comp. Lechler at Acts xv. 22) and prophet of the church of Jerusalem, he was chosen by the Apostolic Council as one of the bearers of its decrees to Antioch, where he then remained for a longer period in friendly intercourse with the Gentile Christians, exhorting them and confirming them in the faith (Acts xv. 22, 27, 32 sq.). Even though Acts xv. 34 be not genuine, yet that choice and this sojourn are sufficient to show, that Silas was one of the Jewish Christians who, like Stephen, had from the beginning a freer, open sense for Gentile Christianity and Paulinism. In recognition of this large-heartedness Paul chose him for

his attendant on his second missionary journey (Acts xv. 40), during which the church at Thessalonica was founded (see *Introduction*), and so we find him by his side in work and suffering, before magistrates, in stripes, in prison, in prayer, in miraculous deliverance, in flight, Acts xvi. 19, 25, 29; xvii. 4, 10, 14 sq.; xviii. 5. He accordingly appears in the inscriptions of the two Epistles to the Thessalonians, and 2 Cor. i. 19. Subsequently Silvanus is simply mentioned by Peter as bearer of his First Epistle to Asia Minor, where he was already known, ever since Paul's second missionary journey, as "a faithful brother" (1 Pet. v. 12; comp. Fronmüller *in loc.*). Silvanus, from his original position at Jerusalem in friendly relations to Peter, and then a companion of Paul, is a man of whom it must be thought a peculiarly natural thing, that he again appears by the side of Peter, when the latter addressed himself to the at least to some extent Pauline churches of Asia

Minor. He belongs to those men of second rank in the apostolic period, in whom the oneness of the Pauline spirit with that of the first Apostles, and the credibility, of late so severely assailed, of the book of Acts, are in an artless way historically represented. According to the tradition of the ancient Church, Silvanus should have been the first Bishop of Thessalonica, but Silas—whom it distinguishes from Silvanus—Bishop of Corinth (see Winer, *bibliisches Realwörterbuch*, 8d ed., II. p. 459, Art. *Silas*). As this distinction is certainly erroneous, since Silas is merely a contraction, such as frequently occurs in proper names, for Silvanus, as *Ἀσρίτας* for *Ἀσρίταρος*, in German *Niklas* for *Nikolaus*, &c., and since in the Acts we find Silas, and in Paul's Epistles Silvanus, associated with Paul and Timothy at Thessalonica and Corinth, so the whole tradition admits of easy explanation as an arbitrary inference from the New Testament data, Silas appearing for the last time at Corinth, Acts xviii. 5, and Silvanus in the forefront of the Thessalonian Epistles.—On *Timothy*, who had in like manner attended the Apostle during the founding of the Thessalonian church, see the *Introduction* to 1 Tim. Everywhere Paul speaks of Timothy with paternal tenderness, and bears the highest testimony to his character. Not only does he mention him generally as a brother (2 Cor. i. 1; Col. i. 1; Philem. 1; 1 Thess. iii. 2), not only as a servant of God and his own fellow-laborer in the gospel of Christ (1 Thess. iii. 2; Rom. xvi. 21; 1 Cor. xvi. 10), a servant of Jesus Christ, like himself (Phil. i. 1), but he calls him his faithful and beloved, his genuine child in the Lord (1 Cor. iv. 17; 1 Tim. i. 2, 18 [*γνήσιον τέκνον*]; 2 Tim. i. 2), and writes to the Philippians (ch. ii. 19 sqq.) of their knowing the proof of him, that, as a child the father,* he has served with him in the gospel; indeed he says expressly (v. 20) that he has—so at least during the first Roman imprisonment, when he wrote this—no one likeminded, who will so sincerely and disinterestedly care for the church. Thus in the glorious circle of apostolic men that surrounded Paul Timothy takes the first place. "No one," says F. RANKE, "has the Apostle embraced with more cordial and fatherly affection than Timothy—one of the loveliest and most refreshing sights of the apostolic age."—It is undoubtedly as being the older man that Silvanus is here and 2 Cor. i. 19 placed before Timothy,† whose youth is still spoken of in the Epistles written to him at a much later date (1 Tim. iv. 12; 2 Tim. ii. 22). It is worthy of note and agrees with what has just been said, that in the narrative of travel in the Acts (chh. xvi., xvii.) Timothy, after the mention of his being added to the company, is not again immediately named, whereas Silas is mentioned frequently along with Paul. First on occasion of the separation from Paul is Timothy afterwards named along with and after Silas (ch. xvii. 14 sq.; xviii. 5).—The Apostle names, and his practice is similar in other places also (comp., besides the inscriptions of 2 Thess., 2 Cor., Phil., Col., and Philemon, in which Timothy in like manner appears, 1 Cor. i. 1 *Paul and Sothones*, and Gal. i. 1, 2 *Paul and all the brethren that are with me*, *Silvanus and Timothy as joint authors*,‡

as virtually joined with him in getting up the Epistle, though he alone is the writer, and dictates the Epistle perhaps only to one of them. As they have preached the Lord together orally (comp. 2 Cor. i. 19), so should also the written word go forth from all the three. The three men who had become dear to the church must again appear before her mental vision united as in the beginning; she must recognize their fair, lasting concord one with another, and know that she has received the same gospel, not merely from an individual, but from the mouth of two and three witnesses (Matt. xviii. 16, 20), and is borne on more than one heart (comp. ver. 2: *we* give thanks). Therefore also Paul does not need to describe Silvanus and Timothy more closely; they are held still in fresh, living remembrance by the church.—For just the same reason also he does not designate himself more fully as an Apostle, &c. As already remarked by CALVIN, he needs not to come before the Thessalonians with official authority, but merely to recall his person to their memory, as he lived and wrought among them in the power of the Spirit. In this brief, free self-designation LÜCKMANN finds with reason a mark of the earlier composition and authenticity of our Epistles. At a later period, indeed, Paul does not in the inscriptions of his Epistles call himself an Apostle in cases, where he can count on faithful, unimpaired love and recognition on the part of a church or an individual; yet even there the inscriptions are fuller, as Phil. i. 1; Philem. 1. But after that his apostolic authority was assailed, from the time of the Epistle to the Galatians, his general custom was to append his official to his personal name, and then frequently he makes use of that for longer or shorter additions corresponding to the actual contents of the letter, so that no inscription is in all respects the same as another. Even in Thessalonica, it is true, attempts to create distrust were not wanting; but these affected not his apostolic authority as such, but his entire person. This freedom of the Apostle in his self-designations is characteristic and instructive. As he directs his letters, not to the office-bearers, but to the church, so, unless there be a necessity for it, he does not himself come forth in his official authority. He has no stiff official style, but here too he proportions every thing to the circumstances and exigencies of the particular case. Accordingly, he here distinguishes himself by no addition from Silvanus and Timotheus, but simply takes the precedence of them, and thereby at the same time designates himself as properly the author of the Epistle. Certainly in this is shown also the humility of the Apostle, and so far the remark is not incorrect, that Paul omitted his apostolic title out of modesty, whether towards the Thessalonians (CHRYSOSTOM, &c.), or towards Silvanus and Timothy ZWINGLI, PORT, &c.). Only we are not to find here the proper motive of the omission (comp. Col. i. 1). The humility is all the more genuine, that it comes out thus silently and unconstrained.

2. To the church.—Paul writes not to the presbyters, teachers, &c., but to the churches; where he names the office-bearers, it is by way of supplementary appendage (Phil. i. 1).* In the most solemn

* [According to Luther's more exact rendering of v. 22. —J. L.]

† [ELLIOTT: "as being probably the older man, and certainly the older associate of St. Paul." ALFORD urges rather the personal and official eminence of Silas.—J. L.]

‡ [By no means. Paul is the sole author, and would be so understood; see 1 Thess. ii. 18; iii. 1, 2, 5, 6; 2 Thess. ii. 6; iii. 17. Comp. 1 Cor., Phil., and Philem., in each of

which Epistles the Apostle associates a companion with himself in the salutation, &c., and then immediately proceeds throughout in the first person singular. Comp. also the Epistle to the Galatians, where it can scarcely be supposed that the writer meant to ascribe joint authorship to "all the brethren" of ch. i. 2.—J. L.]

* [After citing various explanations of the special mention of "the bishops and deacons" in Phil. i. 1, EADIE

manner he requires, ch. v. 27, that all the brethren should read the Epistle. To deny the reading of Holy Scripture to the laity, therefore, is to contravene its original destination. In his earlier Epistles (to the *Thessalonians*, *Galatians*, and *Corinthians*) Paul writes *τῇ ἐκκλησίᾳ* or *ταῖς ἐκκλησίαις*; in the later ones (*Romans*, *Ephesians*, *Philippians*, *Colossians*) *τοῖς ἁγίοις*, &c., which indeed is added in those to the *Corinthians*.*

3. **In God the Father, and the Lord Jesus Christ.**—These words are to be closely joined with *τῇ ἐκκλησίᾳ*, as if they were preceded by *τῇ* or *τῇ ὁσῇ*, as in the opening of 1 and 2 Cor., where it is said, only in reverse order: *τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ ὁσῇ ἐν Κορίνθῳ* (comp. 1 Thess. ii. 14). The addition attached by means of the preposition forms here, in fact (comp. Winer, p. 123), with the substantive but one main idea, and is to be connected with it merely by the voice. This happens with special frequency in the case of the Pauline formula: *ἐν Χριστῷ Ἰησοῦ*, to which our expression is nearly allied (comp., in particular, Phil. i. 1: *τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς ὁσῇ ἐν Φιλιπποῖς*, also Col. i. 2). Thus the want of the article intimates that it belongs to the idea of the Church, to be in God and Christ. "Est hæc nota veluti approbatio veræ et legitimæ ecclesiæ" (CALVIN). In this very brevity of the expression is something great and profound. It denotes not merely fellowship with God (BENGE, LÜDEMANN), but a real, essential being in God and Christ (Rom. xvi. 11; John xv. 4; xvii. 21 sqq.; 1 John ii. 5 sq.; v. 20). "It is a high dignity, to which nothing is equal, when one is in God" (CHRYSOSTOM). Whereas Thessalonica previously lay with the whole world in the wicked one (*ἐν τῷ πονηρῷ* masc., 1 John v. 19; comp. ver. 18; *ἐν τῷ ἀληθινῷ* opposed to ver. 20)—whereas in that place there were only Jews, who had no part in Christ, and Gentiles, who had none also in God—there is at this time a church there, that is in God the Father, and in Christ Jesus. Here is a miracle of God, over which the Apostle gives Him glory and thanks; as always at the beginning of his Epistles, when he turns his eye on the churches, so also here, ver. 2.

4. **Grace unto you [German: Grace be with you.—J. L.] and peace.** The old epistolary style combines in the inscription what with us is distributed into the address, salutation, subscription, and direction. The Pauline benediction is *χάρις καὶ εἰρήνη*; only in the Epistles to Timothy (and perhaps Tit. i. 4) *χάρις, εὐεος, εἰρήνη*; the first form also in 1 and 2 Peter, the latter in 2 John; Jude 2: *εὐεος καὶ εἰρήνη καὶ ἀγάπη*. *Χάρις* reminds us of the Greek salutation *χαίρειν* (comp. Acts xxiii. 26), which occurs also in the apostolic circular (Acts v. [xv.] 23; James i. 1); *εἰρήνη*, of the Hebrew (likewise Arabic, see WINER, *Realwörterbuch: Höflichkeit*) form of salutation and benediction, *שלום* (Gen. xliii. 23; Judg.

xix. 20; 1 Chron. xii. 18; Ex. xviii. 7; Judg. xviii. 15; 1 Sam. x. 4; xxv. 6, 6). As James in a lively manner connects, ch. i. 2, *χαρὰ* with the *χαίρειν*, so Paul has given it a turn of yet deeper Christian import in *χάρις*, while the *εἰρήνη ὑμῶν* had already by the Saviour or His return from death been brought to a Christian maturity and depth (John xx. 19, 21, 26; comp. also Luke x. 6, 6), especially in connection with His farewell discourse, in which He had promised, as the fruit of His victory over the world, and so as a distinctive family legacy in opposition to the world, to bequeath His peace to His own (John xiv. 27; xvi. 33). By their juxtaposition both words are raised completely out of their Gentile and Jewish outward significance, as referring almost solely to the natural life and welfare, into the "fulness of the peculiar salvation and blessing of Christians." A notable instance of the way in which the New Testament dialect was formed.—*Χάρις* is, first of all, *favor* generally, *kindness*, especially towards inferiors, the *ἀγάπη* in self-manifestation (just as righteousness is holiness in self-manifestation), and in this sense it is used also of the child Jesus, Luke ii. 40: *χάρις Θεοῦ ἦν ἐν αὐτῷ*. But in a more special sense *χάρις* denotes (opposed to *δουλεία*, *νόμος*, *ἔργα*, Rom. iv. 4; vi. 14 sq.; xi. 6) the exhibition of the Divine love as free and undeserved in regard to such, as have not merely no legal claim to it, but have according to law deserved the opposite (Rom. iii. 23, 24; Eph. ii. 3-5). This is the New Testament saving grace, which in Christ Jesus has appeared to sinners (Tit. ii. 11; John i. 17). It is not merely the principle of the redemption accomplished once for all, but it continues also to be the sustaining ground, the nourishing power of the new spiritual life with its manifold gifts in Christians (comp. Acts xxiii. 11 [no doubt a misprint for xi. 23]; vi. 8; Eph. iv. 7), and so is ever afresh inwardly sealed and communicated to them from God in Christ through the Holy Ghost (comp. Rom. v. 5; John i. 16). In this sense, according to which grace is thus not simply a sentiment, but at the same time a Divine self-communication, Paul desires for his readers ever fresh grace from God and Christ. *Εἰρήνη* need not be taken, with DE WETTE, MEYER, &c., against the Greek and New Testament usage, as = salvation, but with most since CHRYSOSTOM, who on this point as a Greek has a special voice, as = peace. This is the immediate effect of grace in the heart of man, the restoration, after the distraction and discord of the life of sin, of the harmony of the inner life, with its pure enjoyment, resting on the fact that the oppression and curse of sin are removed from the conscience, and man knows that in Christ he is brought again into his true relation to God, the filial relation (Rom. v. 1), and is thereby comforted and strengthened against the oppositions and vexations of the world (John xvi. 33). The enhancement of this peace, when it pours its quickening and elevating influence into the experience, is joy (*χαρὰ*, Rom. xiv. 17; Phil. iv. 4; John xv. 11; xvi. 22, 24; xvii. 13; 1 John i. 4; 1 Pet. i. 8—a fundamental idea of the New Testament, too much neglected by us in life and doctrine). Peace being the feeling of convalescence and healthfulness of the new life, the home-feeling of the returned prodigal, it impels the man of itself to abide in the healthful life-element of home; it has a power to keep the heart and mind, the whole mechanism of the inner life, in Christ Jesus (Phil. iv. 7), and is therefore suitable in every relation as a chief benediction for Christians.

adds: "The opinion of Wiesinger is at least as probable, that the real reason is to be found in the circumstances of the church, and that there was a tendency to undue assumption on the part of some individuals, which needed such an effective check as was implied in the special acknowledgment of those who bore office in it."—J. L.]

* [ELICOTT: "The variation is slightly noticeable; it does not however seem to point to gradually altered views with regard to the attributes of the church (JOWETT), but merely to the present comparative paucity of numbers (compare Chrysost.), and their aggregation in a single assembly." And the same considerations may perhaps account for the fact that only in these two earliest Epistles does Paul address the church as composed of persons belonging to the city, and not as established in the city itself. Comp. Col. iv. 16.—J. L.]

DOCTRINAL AND ETHICAL.

1. Of the natural world these two things are true: In God we live, move, and are [Luther's version: *sind* = *εἰμὲν*.—J. L.], all things harmoniously existing in the Logos (Acts xvii. 25–28; Col. i. 17); and: The whole world lieth in the wicked one (1 John v. 19). The original Divine powers of creation and the superadded powers of the prince of this world, life and death, intermingle therein in a mysterious manner. Through Christ this mixture is dissolved, and the separation, the great judgment of the world, is effected, whereby the Satanic element is cast out, and the world brought back again to its original ground of life (John xii. 31; Col. i. 20). It is in His own person first of all, the person of the Son of man who has entered through death into His glory, that the world's judgment is fulfilled, that which is of the devil is rightfully abolished, and humanity introduced anew to God. Whosoever would again live wholly in God must be in Him. But this new being and life unites itself to the world first inwardly in the spirit. As therefore all creatures in respect of their natural existence, that is, so far as they live generally in the world of death and corruption, live, move, and are in God and immediately in the Logos, drawing continually from His omnipresent, all-pervading energy the breath of life, so Christians, in respect of their inner, pneumatic, incorruptible existence, are and live first of all *in Jesus Christ*, the glorified, who being the Lord is also the Spirit* as God (2 Cor. iii. 17), and so the Head and all-pervading life-principle of the Church born of His Spirit (Col. i. 18; ii. 6, 7; Eph. i. 22 sq.; ii. 21 sq.), the element in which Christians live, as the branches in the vine (John xv. 4 sqq.), so that all they do is done in Christ Jesus (Col. iii. 17, and the phrase, occurring more than a hundred times with Paul, *ἐν Χριστῷ* or *ἐν κυρίῳ*). Because in Christ, they are then also, in this higher sense of the spiritual, eternal life, *in God* (1 Cor. iii. 23; xi. 3; John xiv. 20). Thus in the Church is a beginning made towards the attainment of the great, Divine purpose in the world, again organically to comprehend the whole in Christ and in God (Eph. i. 10; 1 Cor. xv. 28).—[WEBSTER and WILKINSON: The full significance of this important preposition *ἐν*, in its N. T. use with *Θεῷ*, *Ἰησοῦ*, *Χριστῷ*, *Κυρίῳ*, can only be understood by realizing the all-pervading doctrine of the Holy Ghost.—J. L.]

2. It is of doctrinal significance, that *ἐκκλησία* denotes as well the universal, as the individual or local, church. The distinction between congregation and church [*Gemeinde und Kirche*] does not exist in the New Testament usage. Not merely a philological exactness, but one of Luther's genial instincts must be recognized in his having preserved this identity of expression, and everywhere in the New Testament translated *ἐκκλησία* by *Gemeinde* [congregation]. Spirit is, according to Oetinger's word, where every part can again become a whole. The same is true also of the place of the Spirit's manifestation, the Church. The Apostles, anxious as they were for the order of single churches (Acts xiv. 23; Tit. i. 5), made no arrangement before their departure for securing the external unity of the Church, which till then had rested in their persons.

* [HODGES: "Not one and the same person, but one and the same Being, in the same sense in which our Lord says: 'I and the Father are one.' It is an identity of essence and of power."—J. L.]

From this fact, which has not yet been sufficiently considered, we perceive two things: 1. That the Church can be one in the Spirit, even where there is a separation of outward communions; 2. that we should make moderate account of the Church as an institution. The New Testament has no word for *churchly*.*

3. "Nothing speaks more strongly for the Divinity of Christ than the practice, which pervades the whole style of Scripture, of joining Christ with God, and ascribing to Him strictly Divine operations." OLSHAUSEN on Rom. i. 7. There is everywhere in the New Testament, even in the Synoptical Gospels, a multitude of indirect evidences for the Divinity of Christ, modes of speech which can only on this supposition be understood in their full, natural sense. Christologies which recognize in the Redeemer merely the sinless, supernaturally begotten, eternally ordained central Man (SCHLEIERMACHER, ROTH, SCHENKEL), have in them important elements of truth, but do not ascend to the biblical height. In the inscriptions of the Pauline Epistles Father and Son are joined together as *Θεὸς πατήρ*, with and without *ἡμῶν*, and *κύριος* (again with and without *ἡμῶν*) *Ἰησοῦς Χριστός*. Now it might be supposed, especially on account of the *ἡμῶν* common to both, that *πατήρ* and *κύριος* answer to one another, the former expression derived from the family, the latter from the state and kingdom; or the former from the filial relation, the latter from that of a servant (comp. Mal. i. 6 and the frequent *δοῦλος Ἰησοῦ Χριστοῦ*). But both the verbal arrangement and the decisive passage 1 Cor. viii. 5, 6 (comp. 1 Cor. xii. 5, 6; Eph. iv. 5, 6) show that the correspondence is rather between *θεός* and *κύριος*, *πατήρ* and *Ἰησοῦς Χριστός*. And this reminds us that the LXX. put *κύριος* for *יהוה* (in conformity with the oral *יהוה*†) and *θεός* for *אֱלֹהִים* (comp. also John xx. 28 and 2 John 3, where to *κύριος Ἰησοῦς Χριστός* is still added, with a specific relation to the *πατήρ*, *ὁ υἱὸς τοῦ πατρὸς*). Thus the appellation *κύριος* also becomes a witness for Christ's Divinity, as NITZSCH has particularly pointed out. (Cfr. his article on the essential trinity of God, *Studien und Kritiken*, 1841, p. 322 sqq., and *System der christl. Lehre*, 5th ed., p. 145, 189.) The peculiarity of the designation of Christ as *κύριος* is, that therein the Divine essence (*κύριος* = *יהוה*) and the historical, official position and operation (*κύριος κυριεύων*, Rom. xiv. 9, Lord and King of the kingdom of God, on which account *ἡμῶν* is easily subjoined) are combined in one. The latter signification evolves itself in the Gospels by various steps and deepening shades of meaning from the dialect of common life, where *κύριος* as applied to Jesus is scarcely any longer an

* [German: *dass man von der Kirche als Institution müssig halten soll. Das Neue Testament hat kein Wort für kirchlich.* Nor has the N. T. any word for *evangelical*, *trinitarian*, &c. The logic of this second inference, from which I beg leave to express my dissent, is quite as feeble, as its spirit would seem to be at variance with that of the N. T. throughout. It is surely of the Church as an institution that Christ speaks in Matt. xvi. 18; xviii. 17; and Paul, for example, in Eph. iv. 4–13; 1 Tim. iii. 15; &c. Nor is there any good reason why we should shrink from acknowledging, that whatever plausibility there may be in this sort of indifferentism, which is indeed common enough, in regard to the outward constitution of the Church, is derived, not at all from the N. T., but from the historical, and, alas, still seemingly helpless, confusions of Christendom.—J. L.]

† [Substituted by the Jews in the reading of the Scriptures for *יהוה*.—J. L.]

ordinary word of courtesy, but, as in the sphere of revelation generally, every *nomen* again becomes *omen*, a reverential address to One whose *essential* superiority is recognized, as well as his possession of a miraculous power (John iv. 11, 15, 19; Matt. viii. 2, 6, 8, 21, 25; xvii. 4; xx. 30, 31; xxii. 43-45; xxv. 37, 44; xxvii. 10; John vi. 68; ix. 36, 38; xiii. 6, 13 sq.; xx. 13, 28; xxi. 7; comp. Acts i. 36; x. 36), whereas on the other hand the deeper, Jehovahistic-Messianic usage of the Apostles, especially of Paul, is found employed at the very beginning, among the links of connection with the Old Testament, by the angel Gabriel (Luke i. 16, 17, and so accordingly vv. 43, 76; comp. also Matt. vii. 21, 22; Acts vii. 59; ix. 13, 14). In the Book of Acts the expressions *ὁ λόγος τοῦ Θεοῦ* and *ὁ λόγος τοῦ κυρίου* are used interchangeably (ch. iv. 31; vi. 2, 7; viii. 14; xvii. 13, &c.; viii. 25; xiii. 48 sq.; xv. 35 sq.; xix. 10, 20). In this higher use of the word it is clearly implied, that Christ attained His central position as Lord and Head of the Church, of humanity, of the world, only by means of His Divinity. But certainly there is in it also an expression of the distinctive character of His Divinity, to wit, of subordination rightly understood—the Father being the Supreme God over all, and so also the God of Christ (Eph. i. 17; John xx. 17; Rev. iii. 12), but the Son God as manifested, mediating, standing on the pinnacle of the world (Eph. iv. 5, 6; 1 Cor. xii. 5, 6). God, Lord, Spirit, are the trinitarian expressions of Paul; Father, Son, Spirit, those of the Evangelists, of the Lord, and of John.—That God, the Most High, is our Father, who loves us, and to whom we should draw near with filial confidence, and that Jesus Christ is our Lord and Jehovah, who as Man draws near to us as Saviour—this truth meets the readers of Paul's Epistles at the very outset, full of grace and peace.

HOMILETICAL AND PRACTICAL.

Paul and his friends a model of Christian fellowship: 1. Generally of brethren with one another; 2. of teachers with one another (Paul and Silas, comp. Acts xvi. 17); 3. of teachers and scholars (Paul and Timothy). The brotherly fellowship of teachers laboring in a church, as a main condition of blessed working: 1. The personal fellowship of

spirit; 2. the fellowship of doctrine; 3. that of prayer and intercession (comp. v. 2 and 2 Thess. i. 3, 11).—Christian brotherhood and Christian friendship, their oneness and their difference, shown in the relation of Paul to his fellow-laborers and especially to Timothy.—RINGER: In the kingdom of Christ even the most highly-gifted person does not choose to be so alone, nor alone to perform everything, but gladly seizes occasion to support his own witness to the truth, and mode of acting therein, by the consent of others. In this way likewise a man can really well commend himself to the consciences of others, when they perceive in him a willingness to let others also stand beside him as his equals.

Believers should regard themselves as those who are in God the Father and the Lord Jesus Christ. Comp. TERSTEGGEN'S: "All-pervading Air, wherein we ever move, of all things principle and life, &c." [Comp. Acts xvii. 28.—J. L.]—ROOS: Civil societies have their ground in an external force and a temporary expediency; a Christian church has its everlasting ground in God the Father and the Lord Jesus Christ, who is acknowledged and adored in common.—DIETRICH: Nowadays in most countries one knows only of churches on a merely natural foundation.—The great joy, which the Apostle always proclaims to his readers at the beginning of his Epistles, that God is our Father and Jesus Christ our Divine Lord.

The two vital points [*Herzpunkte*] of Christianity: 1. In the heart of God, and from Him, grace; 2. in the heart of man, and from him in the church, peace.—THOMAS AQUINAS: *χρῆς principium omnis boni, αἰχμή finale bonorum omnium*.—PHIL. MATTH. HAHN: We have daily need of fresh emanations of grace and peace from the highest source. 1. The emanations of God's grace are innumerable: forgiveness of sins; the witness of the Spirit, that we are the children of God; light and life-power from the word. 2. Every new effluence of grace gives also new peace within the heart, since in full assurance of the Holy Ghost we know that we have not to fear God's wrath on account of our former sins, and that the impending day of wrath will not consume us (see on Col. i. 2; Eph. i. 2).

[ANSELM, cited by Pelt and Alford: "*Gratia et pax a Deo sit vobis*, ut, qui humana gratia et sæculari pace privati estis, apud Deum gratiam et pacem habeatis."—J. L.]

FIRST PART.

PERSONAL AND HISTORICAL.

CH. I. 2—CH. III. 13.

I.

Paul shows the Thessalonians the genuineness of his preaching and of their faith.

(CH. I. 2—CH. II. 16.)

CHAPTER I. 2-7.

—The Apostle thanks God for the gracious standing of the Thessalonians (v. 2), which he describes in its human manifestation (v. 3), as well as its Divine ground (v. 4). The latter is their election, to be inferred from the fact, that the Gospel was, on the one hand, preached amongst them with power (v. 5), and, on the other hand, was received by them with joy, so as to furnish an example to others (vv. 6, 7).

2 We give thanks to God always for you all, making mention of you¹ in our
 3 prayers; remembering without ceasing² your work of faith, and labor [toil, κόπου] of love, and patience of hope in [of]³ our Lord Jesus Christ, in the sight
 4 of [before, ἔμπροσθεν] God and our Father [our God and Father, τοῦ θεοῦ καὶ πατρὸς
 5 ἡμῶν]; knowing, brethren beloved, your election of God [brethren beloved of
 5 God, your election]⁴; for [because, ὅτι] our gospel came not unto you⁵ in word
 only, but also in power, and in the Holy Ghost, and in [Sin. omits this *ἐν*] much
 assurance; as [even as, καθὼς] ye know what manner of men we were [proved
 6 were found]⁶ among you [for *ἐν ὑμῖν* Sin. has simply *ὑμῖν*] for your sake; and ye became
 followers [imitators, μιμηταί] of us and of the Lord, having received the word in
 7 much affliction, with joy of the Holy Ghost; so that ye were [became, γενέσθαι]
 ensamples [a pattern]⁷ to all that believe [all the believers]⁸ in Macedonia and
 [in] Achaia.⁹

¹ V. 2.—*ὑμῶν* after *μεταί* is, indeed, wanting in A. B. [Sin.] &c., but by Tischendorf, who, with Lachmann, formerly cancelled it, it has been rightly resumed on preponderating evidence, external and internal. On account of the *ὑμῶν* before *μεταί* it might easily drop out of the manuscripts.

² V. 3.—[For a different construction of *ἀδιαλείπτως*, adopted by our Authors, see the Exegetical Notes.—J. L.]

³ V. 3.—[Comp. ch. v. 8; Rom. v. 2; Tit. i. 2; iii. 7. And so here the older English versions, and very many others. See the Exegetical Notes, and the *Revision*.—J. L.]

⁴ V. 4.—[This construction of *εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ* (Sin.: τοῦ θεοῦ) *τὴν ἐλογηὴν ὑμῶν*, is that of the oldest versions (Syriac and Vulgate), and may be said to be now universally adopted. King James' Revisers erred here in quitting Tyndale and Cranmer to follow Geneva and the Bishops' Bible. Comp. 2 Thess. ii. 13; Rom. i. 7; Sept. Deut. xxxiii. 12; Sir. xiv. 1; xlv. 13.—The reason for the change of the punctuation at the close of vv. 4 and 5 will be found in the exegesis.—J. L.]

⁵ V. 5.—*εἰς ὑμᾶς*, Griesbach, Lachmann, Lünemann: *πρὸς ὑμᾶς*. [Sin. inserts *τῷ θεοῦ* after *εὐαγγέλιον*.—J. L.]

⁶ V. 5.—[*ἐγερθέντες*. Comp. 2 Cor. vii. 14. Here Tyndale, Cranmer, Geneva: *behaved ourselves*; Anberlen: *urs erwiesen* (and similarly in the other two instances in vv. 5, 6); and many other versions to the same effect. In the New Testament the first aorist passive forms of *γίνομαι* (see Phrynichus, ed. Lobbeck, pp. 108-9) occur 36 times, and, while in 14 instances our English version treats them as simply equivalent to a past tense of *εἶναι*, it is not difficult to detect a different shade of meaning in every one of them. See the *Revision* on this verse, Notes s. and w. In the present context Alford lays (Ellicott thinks an undue) stress on the passive forms as suggestive of Divine efficiency; * and so Wordsworth: * *were made by God's grace*.—J. L.]

⁷ V. 7.—*τύποι*; *Recepta*, defended by Relche: *τύποι*. [The singular is edited by Knapp, Lachmann, Tischendorf, Alford, Wordsworth, Ellicott—the last-named, however, admitting that the plural form is supported by better external authority—A. C. F. G. K. L.; to which must now be added Sin.—For the translation, comp. Tit. ii. 7 and Heb. viii. 5.—J. L.]

⁸ V. 7.—[*ἵνα ὡς πιστεύουσιν*]:—“*πιστ.* not having here a pure participial force, . . . but, as often in the N. T., coalescing with the article to form a substantive.” Ellicott.—J. L.]

⁹ V. 7.—[Most critical editions repeat the *ἐν* before *ῥῇ Ἀχαΐᾳ*, with nearly all the uncial manuscripts, including Sin.—Here, and in v. 8, *Macedoniæ* is in Sin. *Μακεδ.*—J. L.]

* [In his last edition Alford gives up this point.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 2.) **We give thanks.**—With such a thanksgiving for the faith of his readers, or rather an assurance that he is always giving thanks on that account, Paul begins all his Epistles to churches (and also 2 Timothy and Philemon), with the exception of that to the Galatians, where he sets out with a characteristic *δαυδ(ω)*. What God has done and continues to do in sinners appears to him ever afresh great and worthy of praise, nor does he even allow himself to be disconcerted in his thanksgiving by the many faults and imperfections still adhering to the churches, while on the other hand by testifying his thankful joy in his readers, every one of whom is to understand that he himself is included therein (*πάντων*), he opens his way to their hearts. But *pro gratulatione gratiarum actionem ponit, ut Dei beneficium esse admoneat, quicquid prædicat esse in ipsis laude dignum* (CALVIN).—The plural, found here and 2 Thessalonians and Colossians, is not the literary *We* (PELT, [CONYBEARE,] &c., contrary to 1 Corinthians, Philippians, Philemon, &c., but includes Silvanus and Timothy (comp. ch. ii. 18).* As the three men preach and write together, so also they pray together. Excel-

* [So commentators generally in this instance. Wordsworth's remark, however, is worthy of note, that the *we* of these earliest Epistles is in those of later date exchanged for the first person singular *I*. JOWETT also refers it exclusively to Paul.—J. L.]

lently DE WETTE: “In other cases the Epistles begin with such declarations of thankfulness only by way of preamble, and so that soon a special object of the Epistle is announced; but here the thanksgiving is connected with a good deal that the Apostle feels himself impelled to write to the young church respecting its condition, and his own relation to it; and this forms a principal part of the Epistle, if not its main substance.” The Apostle gives thanks for the Christian standing of his readers, and to confirm them therein, and remove all doubt of its Divine reality, as well as of the purity of the motives with which he himself had led them into their position, is really, strictly speaking, his object in chh. i.—iii.

2. **Making mention of you.**—That *μεταί ποιούμ.* supplies the particular explanation, or modal definition, to *εὐχαρ.*: “*whilst we make mention of you*,” is clear; and equally so that *εἰδότες*, v. 4, supplies a causal definition: Paul thanks God for the Thessalonians, *because* he knows their election. But it is a question, whether the intermediate participle is to be made parallel to the first or the third. The former view is adopted by most, and then at first sight a beautiful parallel results: *μνημονεύοντες* answers to the *μεταί ποιούμ.*, the *ὑμῶν* is extended in *ὑμῶν τοῦ ἔργου*—*Ἰησοῦ Χριστοῦ*, and *ἐπὶ τῶν προσευχῶν*, &c. returns in *ἐμπροσθεν—πατρὸς ἡμῶν*. But the parallelism is only too strong, and amounts to tautology; the first clause were of no account alongside of the second. We shall, therefore, dc

better (with CHRYSOSTOM, CALVIN, SCHOTT, KOCH), by taking *μνημον.* as parallel to *εἰδότες*, and finding in v. 3 the first, and in v. 4 the second, ground assigned for the thanksgiving. In favor of this, also, is the analogy of Col. i. 4 and 2 Thess. i. 3. To thanksgiving for the Thessalonians the Apostle is impelled on the human side by his remembrance of their work of faith, &c.; on the divine side, by his reasonable conviction of their election.*

3. (V. 2 [3].) Without ceasing.—*ἄδιαλείπτως* is by the Peschito, Vulgate, LUTHER, BENGEI, EWALD, and many others [BENSON, BURTON, BLOOMFIELD, ALFORD, WEBSTER and WILKINSON, &c.—J. L.], rightly construed with what precedes; and for this the analogy of ch. ii. 13; Rom. i. 9; comp. 2 Tim. i. 3, is decisive. The word, moreover, is used by Paul in only one other place, 1 Thess. v. 17, and thus always in connection with prayer. Nor does the word so arranged drag (LÜNMANN); rather it is distinguished, and *πρόσθε* thereby receives its special illustration. The Apostle would certify the Thessalonians with peculiar emphasis that they are constantly in his devotional remembrance. On the other hand, *μνημονεύοντες* does not in this way become flat (DE WETTE), but is just as marked and forcible as the parallel *εἰδότες* at the head of the clause.†

4. (V. 3.) For we are mindful [Remembering].—*Μνημονεύειν* is not merely transitive = *μελεῖν ποιῆσαι*, to mention, bring to remembrance (DE WETTE, LÜNMANN, &c.†), but it also means, and indeed primarily, to be mindful (*μνημον.*), as *κυρνεύειν*, *δολεῖν* = *κύριος*, *δοῦλος* εἶναι. Thus everywhere in Paul's writings, and generally in the New Testament; whence arises a new proof in favor of our view of v. 3 (though, even taken intransitively, the word might be understood of remembrance in prayer).—Paul remembers what he himself has seen at Thessalonica, and what Timothy has since reported to him (ch. iii. 6). He goes on to speak in unusually strong terms of the excellencies of the Thessalonians, as in the second chapter he has to commend his own ministry. In this there is neither flattery nor egotism; nor is it simply even a father's joy in the young church, that puts such words in his mouth. He is rather "exhibiting evidences to the Thessalonians, that they had attained to a genuine faith, and that there is in them a true work of God" (J. MICHE. HAHN).

5. Your work in [of] faith.—*ἔργων* is to be

connected with the following substantives, and that in such a way that its force extends over all the three main ideas.—It is, then, of three things that Paul is mindful, and this threefoldness he defines according to the three fundamental elements of the Christian life, which he so often extols: faith, love, hope (comp. ch. v. 8; 1 Cor. xiii. 13; Col. i. 4 sq.). But here these occur only in a subordinate, genitival way. And the genitives are all of the same sort: genitives of the origin (DE WETTE, SCHOTT, and most);* they mark the feeling that produces *ἔργον*, *κόπος*, *δυσκοιμία*, showing itself practically therein. In German we should best employ compound substantives: *Glaubenswerk*, *Liebesmühe* [faith-work, love-toil], were this kind of phrase possible in the last instance. Now in this way also may be explained the only one of these expressions that is difficult, and has been very variously understood: *τὸ ἔργον τῆς πίστεως*, with which comp. 2 Thess. i. 11. Here *ἔργον*, as parallel to *κόπος*, cannot denote a single work, but is something continuous, a totality, like our day's-work, life-work. And so *ἔργον* is already found also in classical Greek = business, occupation; it denotes every human activity, especially in so far as it displays a free energetic movement, or is connected with toil and effort (PASSOW). In the New Testament and with Paul the word stands repeatedly for a man's whole life-work, the sum of his *ἔργα*, as it is sometimes said that God judges according to works, at other times according to every one's work (comp., for instance, Rom. i. [ii.] 6 with 1 Pet. i. 17; Rev. xx. 12 with ch. xxii. 12). *Τὸ ἔργον τῆς πίστεως* is thus a course of action, with the accessory idea of vigor, strength, as proceeding from faith; the resolute, serious authentication of faith; practical earnestness in Christianity (comp. for the expression *τὸ ἔργον τοῦ νόμου*, Rom. ii. 15, in which only the genitival relation is somewhat different; whereas the material parallel cited by DE WETTE and others, Gal. v. 6: *πίστις δι' ἀγάπης ἐνεργουμένη*, is in so far less apt, as it confounds the second particular, the *κόπος τῆς ἀγάπης*, with the first). To the later Pauline usage, formed in connection with the doctrine of justification, our expression stands as yet in no direct, conscious relation; but in reality it forms a double antithesis to the *ἔργα νόμου*, since faith and law stand mutually opposed (Rom. iv. 13 sqq.; Gal. iii. 23 sqq.), and so the singular *τὸ ἔργον* to the anarthrous plural—the undivided unity of the spiritually quickened life-work to the incoherent multiplicity of single, more or less external, works and performances. For the thought, such passages may be compared as Col. i. 10; Eph. ii. 10, and especially Tit. iii. 8 (*καλῶν ἔργων προτίστασθαι οὐ περιστευκότες θεῷ*); ch. ii. 14, 7; i. 16; 1 Tim. ii. 10; 2 Tim. ii. 21; iii. 17. As Paul has the expression *τὸ ἔργον τῆς πίστεως* in his two earliest Epistles, so his latest, the Pastoral Epistles, insist with peculiar earnestness on the evidencing of faith in good works. Herein moreover lie hints for the reconciliation of Paul with James. After what has been said, we can now readily estimate the divergent explanations. It is a mistake, were it only on account of the analogy with what follows, to take *τῆς πίστεως*, nearly in the sense of

* [ELLCOTT, who takes the other view of *μνημονεύοντες*, as being parallel to the preceding *μελεῖν ποιῆσαι*, would distinguish the three participial clauses thus: "The first serves principally to define the manner, the second the time and circumstances, the third the reasons and motives of the action."—J. L.]

† [All this fails to satisfy me that the construction of our English version should not be retained. The whole sentence is thus better balanced. Paul having assured the Thessalonians that he was always thanking God for them, it was much less important to add immediately that he made continual mention of them in his prayers, than that the continual remembrance of their Christian character and its fruits was the reason why his reference to them in his prayers always took the form of thanksgiving to God. The other texts cited cannot control a sentence of different structure. ELLCOTT also adheres to this arrangement as "far more natural," and refers in its behalf to Chrysostom and the other Greek commentators.—J. L.]

[This meaning, which BEZA here introduced (*commemorantes*), and which ALFORD has lately adopted: *making mention of* (though in his *New Testament for English Readers*, published in the same year as the last edition of the Greek Testament—1885—he follows the Common Version, *remembering*), is borne by the word, out of 21 instances of its occurrence in the New Testament, only at Heb. xi. 22, and there the construction is different.—J. L.]

* [ELLCOTT is inclined to make them simply possessive genitives, and *ἔργον*, *κόπον*, *δυσκοιμίαν* the prevailing features and characteristics of *πίστεως*, *ἀγάπης*, *ἐλπίδος*, respectively. But the two ideas are in this case essentially one—at least inseparable in fact;—the former belonging to the latter as modes of self-manifestation.—J. L.]

John vi. 29, as a genitive of apposition [HOFMANN, ALFORD]: the work, that consists in faith; whether, indeed, we understand this, with CALVIN and CALOV, of faith as a mighty operation of God in man, or, with CLERICUS and MACKNIGHT, of the reception of the Gospel as man's work, so far as that involves, for example, the subduing of prejudices. It is also erroneous, because resting on an indistinct conception of the *ἐργον* and of the genitival relation, and likewise as violating the analogy with what follows, and encroaching in the third member, to lay the chief stress, with CHRYSOSTOM, THEODORET, PELT, LÜNMANN (though he rightly says that *ἐργον* is emphatic), and others, on *πίστεως*: faith, something begun with energy, and in spite of all temptations steadfastly retained. Rightly ANSELM: *quomodo fides vestra non est otiosa, sed semper bonum opus gignit*; DE WETTE: moral activity, proceeding from faith; and similarly BENDEL, OLSHAUSEN, &c.

[At 2 Thess. i. 11 Dr. RIGGENBACH would modify the above explanation of *ἐργον τῆς πίστεως* by limiting the expression to the inward work of faith in the soul itself, and cites Rom. iv. 20, 21 as a better parallel than Gal. v. 6. An obvious objection to this is, that what Paul had observed of the faith of the Thessalonians, and what he now remembered of it, could only have been its outward manifestations in the life, not its internal operation in the heart. And just so in regard to their love and hope.—J. L.]

6. **Toll in [of] love.**—["Such as their own Jason had shown amid persecutions, in Acts xvii." JOWETT.—J. L.]—The first expression bears on the relation to God, the second on that to the Christian brethren (comp. Col. i. 4), the third on that to the world and its persecutions. The governing substantives advance from the active to the passive: *ἐργον* is vigorous doing, *δυσκοινη* patient suffering, *κόπος* forms the transition: toil is a doing combined with suffering; strenuous, fatiguing, devoted labor. Patience is the last and highest; rightly to suffer is more and harder than rightly to work; even in the case of the Lord suffering was the last, decisive test, and became the means of His perfecting and glorification (comp. 1 Pet. iv. 14). In these three, then, are shown and verified faith, love, hope—the root, stem, and crown of the new life. Faith lays hold of the grace exhibited in the facts of redemption, and is thus the foundation of Christian life, the reimplanting of man through Christ in God. Thence arises love as the echo and answer to the Divine love in the heart of man; it is the pure opposite of selfishness—that principle of sin—and so is the soul of the Christian life, and of the present Christian fellowship—the fulfilling of the law. Hope knows that the future belongs to the Lord and His Church; it is the real expectation and sure prospect, that the pneumatic life, which now already, descending from the Lord, dwells in his members, shall outwardly also penetrate and transfigure all things, and subdue its still existing antagonists, the flesh and the world, by means of new revelations of the Lord. Thus, in these three subjective factors of the new life is reflected at the same time the historical character of the objective kingdom of God.—With regard to the Thessalonians, therefore, Paul rejoices first of all in the vigor and earnestness of their life of faith, in that they have not yet become faint, and then in the fact that during this hard time, when their church is exposed to manifold vexations, they not merely in a general way hold together in mutual love, but also with laborious effort and sacrifice

come to one another's help—in *beneficiis spiritualibus vel externis* (BENDEL). Comp. the examples, Acts xvii. 5, 9; Rom. xvi. 4, 12; 1 John iii. 16.—With this is connected finally

7. (V. 3.) **Patience in [of] hope.** *ἡμεῖς*, properly the staying under (under the cross), patient, unwearied constancy in suffering; here in persecution (see Acts xvii. 5 sq.). This constancy proceeds from hope, because in view of the future glory one can the more cheerfully bear the present suffering (Rom. viii. 18; 2 Cor. iv. 17 sq.; Heb. xi. 26; xii. 2 sq.). Patience, therefore, appears as the inseparable companion of hope (Rom. viii. 25); likewise, in the reverse order, as producing it, for in the spiritual life there exists a reciprocal influence (Rom. v. 3 sq.); or it even takes the place of hope beside faith and love (Tit. ii. 2; comp. 2 Tim. iii. 10; 1 Tim. vi. 11).—*τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* refers not to all the three preceding virtues as derived from Christ (OLSHAUSEN, [STEIGER, on 1 Pet. i. 2, WORDSWORTH, WEBSTER and WILKINSON]), nor yet to *δυσκοινη* (BENDEL, after 2 Thess. iii. 5), but to *ἐλπίς* as a genitive, not of apposition (LUTHER), but of the object. Christ is the proper object of hope (and as such is certainly Himself also called *ἡ ἐλπίς*, Col. i. 27; 1 Tim. i. 1), not only because on Him all our trust (this the more common meaning of *ἐλπίς*) rests, but especially because it is through His return and the revelation of the Kingdom of God therewith connected, that the Christian's hope of glory is fulfilled (Tit. ii. 13). Let it be observed, how by the addition of this genitive the element of hope, so important in our Epistles, already appears here in a fuller and more emphatic way than the other two.*

8. **Before our God and Father.**—*ἡμῶν* belongs to both substantives.† The words *ἐμπροσθεν*, &c., may be joined either with the verb *μνημονεύοντες* (DE WETTE, OLSHAUSEN, [LÜNMANN, ALFORD, ELLICOTT], &c.), or with the three substantives, *τοῦ ἐργου*, &c. (CHRYSOSTOM, THEODORET, CECUMENIUS [Bishop HALL, JOWETT, WORDSWORTH]). Even in the first case *μνημον.* need not be understood of mention in prayer, but that Paul before God, that is, so often as he comes before God in prayer, remembers their work of faith, &c.; that is the ground of his thanksgiving; comp. ch. iii. 9, a parallel passage that favors this view. But opposed to it is the verbal arrangement, since *ἐμπροσθεν*, &c. would in this way drag; and the other connection, which no more than *ἐν δεξ.* v. 1, requires the article to be repeated (against LÜNMANN), might be preferable.‡ By this means the entire conduct of the Thessalonians is put in relation to God (comp. ch. iii. 13), as v. 4 will presently describe in turn God's bearing towards them. CHRYSOSTOM [WORDSWORTH]: "Since no man praised or rewarded what they did, therefore Paul adds these words, as if he would say: Be of good cheer, you suffer in the presence of God."

9. (V. 4.) **Knowing.**—*Εἰδότες* is thus parallel with *μνημονεύοντες*, v. 3; comp. the note on that word. Paul makes the two participles emphatic by

* [The above definition of the hope, as having immediate reference to Christ's second coming (comp. v. 10), is given by very many of the best interpreters, from AMBROSIASTA to ALFORD and ELLICOTT.—J. L.]

† [So the Dutch version, CONTEBARE, PELT, JOWETT, &c. The other construction, however, is in this case grammatically allowable. ELLICOTT rather prefers it; see his note on Gal. i. 4.—J. L.]

‡ [Dr. RIGGENBACH'S Preface indicates a preference for the connection with *μνημονεύοντες*.—J. L.]

placing them in the front. By the side of the remembrance of what actually lay before his eyes, he sets the knowledge, the firm assurance of something, of which one cannot be so easily certain, and in this way he intimates so much the more strongly, that on this point he is sure of his ground. To an afflicted person no higher comfort can be given, than when it is allowed to say to him: I *know* that thou art chosen.—With this also agrees the address: *brethren beloved of God* (ἀγαπημένοι, perfect participle: embraced once for all by the Divine love); they are permitted to regard themselves as objects of the Divine love, of electing love; they are to know that their Christianity is not a human dream and vapor, but the evidence that the everlasting purpose of God's own love is directed towards them. Comp. 2 Thess. ii. 13, where an address almost entirely similar stands also in connection with election; Col. iii. 12; Rom. xi. 28; Ps. lx. 7 [5]; cviii. 7 [6],* where the members of the chosen people are called יְהוָה יִרְדֵּי LXX. ἀγαπητοί. Thus the members of the Old and of the New Testament Church are spoken of both as God's chosen and as His beloved. Ἐκλογή, selection, the election of grace, is the acting of the Divine love, whereby God has from eternity freely devised in Christ the plan of salvation, according to which all men should be called in succession to the kingdom of heaven,† and has likewise received into the same these ordained persons.‡ Ἐκλέγεσθαι answers to יִרְדֵּי, e. g. Deut. vii. 6, and includes three things: ἐκ-λέγ-εσθαι: the stem marks the freeness of the Divine choice; the middle, that God has chosen men for Himself, into the fellowship of His love, for His own; ἐκ, to select, out from the world, comp. John xv. 15; xvi. 19 [John xv. 16, 19]. In our place ἐκλογή denotes, not, as Rom. ix. 11, the act of choosing, but, as 2 Pet. i. 10, the being chosen [MÖLLER §]; Rom. xi. 7, the chosen. Paul constantly gives this title of elect to Christians, in whom through their calling and faith the purpose of redemption is realized; see vv. 5, 6.

10. (V. 5.) *Because*.—Οτι not = *that* (LUTHER, BENGEL, SCHOTT, &c.), but = *because, for*. It serves not to analyze τῇ ἐκλογῇ, but to confirm εἰδότες τὴν ἐκλ. ὑμῶν. The Apostle assigns two grounds of his knowledge of the election of the Thessalonians, both lying in the nature of the case, so far as from the realization of election an inference may be drawn backward to its existence: 1. the call had come to them in power (v. 5); 2. they had received it in faith (v. 6). The first takes place on the part of God through the apostolical preaching, the second on the part of men; and therefore to τὸ εὐαγ-

γέλιον ἡμῶν (v. 5) the οὐαίς (v. 6) is emphatically opposed.

11. *Our gospel came* [German: *showed itself unto you*.—Before Paul came to Macedonia and Thessalonica, as RIEGER also and OLSHAUSEN remind us, he was forbidden by the Holy Ghost to preach the word in the provinces of Asia and Bithynia (Acts xvi. 6, 7); from which he could but infer that the hour of their election had not yet struck (it came later, ch. xix. 10). Instead of this, he was called by a vision to Macedonia (ch. xvi. 9, 10), and here, and therefore also in Thessalonica, he was able to preach with more than ordinary power and assurance in the Holy Ghost. By this he perceived that God's saving purpose was directed to the Thessalonians. Ἐγγενήθη εἰς, or, which is the same in sense, πρὸς ὑμᾶς, not: *was with you* (LUTHER), as if it were ἐν ὑμῖν,* but: *came to you*, showed itself in its direction and relation to you. By Ἐγγενήθη the certainty of the fact is expressed in a sonorous word, which is therefore thrice repeated in vv. 5, 6, and precisely at the essential points. This we have attempted to represent in the translation by: *showed itself*.†

12. *Not in word only, but, &c.*—Comp. as specially parallel 1 Cor. iv. 20; only that μόνον is wanting there, because the λόγος τῶν πεποιτισμένων is in question, here the preaching of the Apostle. Δύναμις is the objective Divine force, which shone forth from the Apostle in preaching, and wrought as a power on men's souls, *spiritualis doctrinae energia* (CALVIN); *πληροφωρία*, the subjective fullness of conviction, assurance, confidence, and joyfulness, with which he was able to speak; EWALD: *gushing fulness*. In the middle stands the common principle of both: the *Holy Ghost*, who animated the Apostle, and was, indeed, the Author alike of the former fact, the real power, and of this consciousness, the fullness of confidence. By means of ἐν πνεύματι ὁρίσας, significantly placed in the centre, as it were the soul of both, δύν. and πληροφ. receive their precise specification; for with more power and assurance can even a worldly orator speak.—Power and spirit belong together (comp. 1 Cor. ii. 4; Rom. xv. 19; Acts i. 8; x. 38; comp. Luke i. 35), and so spirit and life (Rom. viii. 12 [11]; John vi. 63; 2 Cor. iii. 6; Rom. viii. 2, 10).

13. *Even as ye know what, &c.*—With this begin the appeals, so frequent in the sequel, especially ch. ii. 1-12 (vv. 1, 2, 5, 9, 10, 11), to the personal knowledge of the Thessalonians respecting the Apostle's behavior among them. These can only be explained by the fact, that some sought to misrepresent that behavior, and bring it under suspicion. Οἷοι, how behaved, in what power and fullness of the Spirit (OLSHAUSEN); carried out in detail, ch. ii. 1-12. So little does the Apostle divide his gospel; his preaching, his office, from his person, that for proof of the former he appeals, and can appeal, to the latter. He says not: *how we preached*, but: *how we were*. The whole man preached. Such a fine advance of the thought characterizes the style of the Apostle.—By the δι' ὑμᾶς put significantly at the close Paul hints thus early at what he afterwards also further unfolds, ch. ii. 1 sqq., that in his ministry he had sought not his own advantage, but only the salvation of the Thessalonians.

14. (V. 6.) *And ye became, &c.*—After v. 5 should be placed, not, as is commonly done, a period,

* [The German Bible, like the Hebrew, includes the titles of the Psalms among the numbered verses.—J. L.]

† [I do not know where Scripture teaches that this is a part of the plan of salvation; or where ἐκλογή is employed to express any such idea; nor is it easy to see how it could be, except, indeed, as the human race might be spoken of as thus distinguished from the angels that stand.—J. L.]

‡ [What persons? All men in succession? or the Church members referred to in the previous sentence? In either case *reception* and *election* represent totally different ideas.—The whole definition is lacking in accuracy and precision. Nor do these qualities by any means characterize all that is added on this topic under the Doctrinal head. This is not the place for the discussion of theological systems. But I may be allowed simply to refer to what is said on this point in my *Lectures on Thessalonians*, p. 55 sqq. and p. 542 sq.—J. L.]

§ [Dr. W. MÖLLER. He edited the 3d edition of Dr. WITTE's *Exeg. Handbuch* on the Epistles to the Galatians and Thessalonians, 1864.—J. L.]

* [ELLICOTT would allow this sense to πρὸς ὑμᾶς, and refers to 1 Cor. xvi. 10.—J. L.]

† [See Critical Note 6.—J. L.]

but a comma, v. 6 being still dependent on *ἐν* of v. 5, as the emphatic *ὑμεῖς* is no doubt opposed to *τοὺς ἄλλους* of that verse;* see Exegetical Note 9 [10]. Thus v. 6, with which v. 7 is connected, contains the second ground from which is inferred the election of the Thessalonians, namely, the reception on their part of the call. But, as Paul preached, not merely in a general way, but with power, &c., so they too received the word, not merely in a general way, but in much affliction, with joy of the Holy Ghost. Through these corroborating circumstances on both sides the conclusion in regard to the election becomes the more certain. And therefore is this corroboration emphasized in v. 6 by prefixing *μνηταὶ ἡμῶν ἐν ἐνθουσιασμῷ*, &c.; for the *tertium comparationis* lies not in *δέξασθε τὸν λόγον*, which indeed were unsuitable, in particular, to the Lord, but in this, that in great affliction, with holy joy of the Spirit, they yielded themselves to God in faith, as Paul and the Lord had done in their preaching and official procedure. On *μνηταὶ*, comp. 1 Cor. iv. 16; xi. 1; Phil. iii. 17; Eph. v. 1; Gal. iv. 12, and the Doctrinal division.

15. **Having received the word, &c.**—When through the preaching of the gospel a man experiences in his heart the truth and glory of salvation, this will the more vividly mount even to *joy of the Holy Ghost*, the more that outward affliction, that is, hostility and persecution for the gospel's sake, seeks to dispute with him the possession of salvation. As a counterpoise to the world's intimidation and vexation, the Holy Ghost works this inward joy at the opening prospect of an everlasting communion with God (*πνεῦματος ἁγίου*, genitive of the origin, like the genitives of v. 3). And now the question is, whether the man gives the victory to this joy or to that affliction, to the new power of the Spirit or to the old power of the flesh. If he does the first, the case comes to *δέχεσθαι τὸν λόγον*.† The *δέχεσθαι*—on which comp. ch. ii. 13; Luke viii. 18; Acts viii. 14; xi. 1; xvii. 11; James i. 21 (*δέξασθε τὸν λόγον*, imperative)—expresses man's agency in the work of salvation, as this is likewise marked by *ὑμεῖς*. But this agency is not an independent efficiency (Pelagianism), nor any coöperation (Synergism), but an acceptance, the affirmation of the Divine working on us and in us, a free receptivity.‡ While a man thus gives admission to prevenient grace, asserting itself to him inwardly in the word of the Spirit (v. 5), and acting upon his heart, he yet recognizes the new life as entirely the work of the Holy Spirit, because he himself has not effected, but merely received it.—On the affliction of the Thessalonians, see Acts xvii. 5 sqq. At Thessalonica, and generally in the primitive Church period, conversion was an act of personal courage and vigorous self-denial, since a man had to be prepared to surrender comfort, honor, property, and life itself.

16. (V. 7.) **A pattern to all the believers**

* [The Author's German version repeats the *ἐν*: and because ye became, &c. But it is better, with ELLICOTT, to regard the connection of v. 6 with that particle as rather logical than structural, and so "to place neither a period (TISCHENDORF, ALFORD), nor a comma (LACHMANN, BUTTMANN), but a colon, after v. 5." In the Translation, indeed, ELLICOTT, perhaps through oversight, retains the period.—J. L.]

† [The joy of the Holy Ghost is rather the accompaniment and the fruit of faith, than, as here represented, the preparation for it.—J. L.]

‡ [On *δέχεσθαι* as compared with *παράλαβειν*, see Exegetical Notes on ch. ii. 13.—J. L.]

answers to the *μνηταὶ* of v. 6: The true followers become themselves in turn patterns for others. This circumstance, moreover, that they had become a pattern for others, might be of use to the Thessalonians for confirmation in their faith, and for their conviction of its reality; the Apostle, therefore, still further enlarges upon it in the following section (vv. 7–10), to which our verse forms the transition.—*Believers* is one of the most frequent designations of Christians in the New Testament—comp. Acts ii. 44; iv. 32—along with *ἄγιοι*, &c.

17. **Macedonia and Achaia**, whither the Apostle journeyed from Thessalonica. Achaia, originally the most northern territory of the Peloponnesus, was from the year 146 before Christ the name of the Roman province that embraced the Peloponnesus and Hellas, since by the overthrow of the Achæan League the Romans had made themselves masters of Greece. The two provinces of Macedonia and Achaia together formed the entire Greek domain, and are therefore often named together (Acts xviii. 12; xix. 21; Rom. xv. 26; 2 Cor. ix. 2).

DOCTRINAL AND ETHICAL.

1. (V. 2.) The exordiums of the Pauline Epistles afford us noteworthy glimpses of the devotional life of the Apostle. So faithfully and constantly did he bear churches and individuals on his heart in intercession and thanksgiving, that he is able to speak of it to his readers in terms, which to the common sense appear hyperbolic. And it is true that the apostolic is by its very nature hyperbolic, inasmuch as the Apostles transcend the ordinary measure, and excel all others not only as preachers and founders of the Church, but also as men of prayer. When the Twelve at Jerusalem gave up the external services to the deacons, they said: "But we will give ourselves continually to prayer and to the ministry of the word" (Acts vi. 4). Prayer is to them the full half, and indeed the first half, of their office. And so Paul too begins his Epistles, in which he addresses the word to the churches, with a distinct reference to the fact, that he is constantly praying for them. By prayer we act upon God; by the word, on the world, on men. To every labor for the world must be added the blessing of God; the moral can prosper only on the religious ground. Hence for every man the golden, in its simplicity inconceivably wise and comprehensive, rule: Pray and labor. But for the laborer in the word, whereby the world is to be brought to God, and the Spirit of God is to enter men's souls, the rule has a double value. And indeed from the statements of the Apostle we observe that he had regular exercises of devotion; as a result of which, his Epistles manifest a continual devotional frame.

2. (V. 3.) **On faith, love, hope**, see Exegetical Note 5.

3. (V. 4.) **Election** is not to be so understood, as if God had appointed some men to salvation, to the exclusion of others. The latter are not rejected, but simply passed by for a time [*1—nur zurückgestellt*]. Election has reference to an organic position in that kingdom of God, to which all men are appointed, and, in connection therewith, to a temporal entrance into the same (see Rom. ix.—xi., and on that passage especially J. T. BECK, *Versuch einer pneumatisch hermeneutischen Entwicklung des ix. Kapitels im Brief an die Römer*, Stuttgart, 1833). "God chooses for Himself out of all, before others and for

others." (RICHTER, *Hausbibel*, on Eph. i. 4.) Quite as little is election to be so understood, as if in the elect grace wrought irresistibly, so that they could not fail to become and remain believers. Rather, when God's hour for a man has struck, there goes forth to him through the Gospel the call (v. 5), which he can receive or not (v. 6;—on the relation between grace and freedom, see the second Note on that verse); and, when he has received it, it is still for him a question of permanent interest, that he persevere and continue steadfast in grace (see 2 Thessa. ii. 13-15: *ἐλθεο ὑμᾶς ὁ θεὸς διὰ τῆς ἀρχῆς—ἐκλήσεν διὰ τοῦ εὐαγγελίου—ἵνα οὖν στήκετε*. 2 Pet. i. 10): "Scripture certainly knows only of a Divine causality in the matter of salvation; but neither does it conflict with this, that the conditions of obtaining salvation rest with man."* (STRICK, on Eph. i. 4.) By means of the first view, that the election of grace is to be understood in an organic and historical sense, the difficulty in regard to the *reprobi* is solved; by means of the other, that freedom, or, more precisely, man's free receptivity is not annulled, but unbound, by grace and the election of grace, is solved the difficulty in regard to the *electi*. "A *prædestinatio sanctorum* is spoken of, but without at the same time affirming also a *reprobatio impiorum* or a *gratia irresistibilis*." (OLSEN, on Eph. i. 4.) Predestination is a *decretum absolutum*, and to that extent remains ever a mystery, in so far as it rests on the free good pleasure of the Divine love and wisdom, which according to their sovereign decision, yet not otherwise in the kingdom of God than in secular history, assign to one a distinguished, to another an inglorious position; but it is no *decretum horrendum*, because on the ground of what God gives men move with freedom, and so the claims of conscience and reason remain secure. Nay, only thus does predestination become, what it is to Paul, the Divine world-idea, the plan, formed in Christ, of creation and redemption, which lies at the basis of the entire development of the world, and comprehends the successive elevation or reintroduction of the creatures into the glory of the Creator. But for believers the knowledge of election has a double significance—a humbling one, made especially prominent in Rom. ix.; and one that lifts up, with which the Apostle has to do here, and at Eph. i. 4; Rom. viii. 28-30. The first consideration is the consciousness, fatal to all self-righteousness, that our salvation rests not on any doings or performances of ours, but is founded wholly out of and above ourselves in the free, everlasting mercy of God. The second is the lofty and joyful assurance, wherein believers find comfort, that their salvation is therefore not of yesterday, but from eternity; that it rests not on weak, human props, but in the eternal purpose of grace of the Father in the Son, into the world-pervading realization of which they know themselves to be taken up. The grace of God is all-embracing; but it is precisely in consequence of the universality of the gracious disposition that despisers perish. JUL. MÜLLER: "Love could not be in earnest with itself, did it not deny its denial." [Matt. x. 33; Luke xii. 9.] To believers, on the other hand, it never occurs either to suppose that now

indeed they can no longer miscarry, or even to claim superiority to other men, as if God had not loved the world. "From all weakness and temptation we may ever again revert to the eternal foundation, that in Jesus Christ God has foreordained us, that within the eternal contemplation of His Son is included our election, which now advances in manifestation and accomplishment, till we hear the gospel and are sealed by the Spirit. Only this is implied in the election of grace, as Paul explains it, that faith has reason to consider itself chosen; of those who do not attain to this grace he speaks not at all." ("Minutes of the Preachers' Conference at Stuttgart, May 12, 1852, p. 309.)—[BARNES: It is possible for a people (and for individuals) to know that they are chosen of God, and to give such evidence of it that others shall know it also.—J. L.]

4. (V. 5.) The call does not come through every sort of gospel-preaching, but through preaching filled with the Spirit, and an essential point in the matter is the personal endowment of the preachers. Comp. the Exegetical Notes 11 and 12.

5. (Vv. 6 and 7.) Christianity proposes to men no new problems which they must first solve by themselves, and as it were in new paths; it is also in this respect not a law, but a gospel. The primary problem is solved, the way is prepared, and in this way there are forerunners, in whose footsteps we simply tread, God, Christ, and His witnesses. God was imitated by Christ (John v. 19 sq.), Christ by Paul and the Apostles (1 Cor. xi. 1), Paul by the Thessalonians and all who so walked (Phil. iii. 17), and then again these *imitators* themselves became a *pattern* for others (see Exegetical Note 15). Nor is that a spiritless imitation, but a following (Luke ix. 23 sq., 57 sq.) in the power of the Spirit, who begets ever new, fresh life, though in historical continuity; since He is a Spirit of remembrance (John xiv. 26), yea, the ever-present God Himself, authenticating His earlier creations by those subsequent, so that preceding spiritual men become models and instruments of training for the later, and that word: Learn of me (Matt. xi. 29), finds its fulfilment perpetually renewed. Thus the Church hangs through Christ on God, and from God there goes forth through Christ and His Apostles into the world an unbroken succession of bright forms, a cloud of witnesses (Heb. xii. 1), who are images and representatives of God in the world, and, in connection with their predecessors, leave a personal impress of the heavenly, spiritual quality, according to the circumstances and needs of each several period. As we commence the missionary work amongst a heathen people, not by translating the Bible into their language, but by sending messengers to them—(it is not without reason that *προεστέλλετο* occurs in the missionary charge, Matt. xxviii. 19)—so, in general, to the word of the Spirit, even the preached, audible word, must still be added the visible stamp of the Spirit in living personalities, who show by act the power and glory of the gospel, and in whom can be seen, if the expression is allowed, the holy arts of the spiritual walk—the spiritual dietetics. On this rests the high importance of good biographies, and yet more of the living observation of Christian characters. What Christian owes not his best thanks to such life-impressions? For, indeed, humanity is so organized, and this is its noble distinction, that what is deepest rests ever on the relation of person to person: the relation of father and child, of master and disciples, penetrates everywhere. ÖRTINGER: "It cannot be denied that an embodied

* [Only let it be added, that the "Divine causality" extends also to the "human conditions," though in such a way, however to us incomprehensible, as does not at all impair, but rather strengthens, man's free moral agency. See Acts dii. 46; xvi. 14; Eph. ii. 8; 2 Tim. ii. 25; Luke xxii. 32; 1 Pet. i. 5; Jude 24; &c.—J. L.]

visible gospel* is necessary to the right use of the written rule, and of the hearing of preaching. The written standard must be made available through the help of the Spirit in the members." Hence the importance of Church History in its innermost sanctuary, so far as it is a history of the invisible Church, of men of God, of true saints. That is the most living tradition, the tradition of the Spirit and of power. In this sense also an essential importance belongs to the Church as well as to Holy Scripture. She is in a certain sense a continuation of the actual revelation of God alongside of the verbal revelation, wherein, it is true, the word of God reaches, as it always does, far beyond the fact, and the latter serves only as a step and means of guidance to the former (comp. John ii. 11 and 22; v. 36 sqq. and 39 sqq.; xiv. 10, 11). And thus shall it be, till what we shall be appears; then fact and word become one.

HOMILETICAL AND PRACTICAL.

V. 2. Prayer, as in the apostolic Epistles, so generally, the beginning and foundation of the promulgation of the word. The preacher's office a perseverance in prayer and in the ministry of the word; comp. Acts vi. 4.—The Apostle's daily communication with his churches by prayer.—ZWINGLI: True love is careful for the brethren.—A Christian preacher gives God glory and thanks for what through him has been wrought in souls; and just so the praise of other men becomes in the Christian's mouth thanksgiving to God.—RIGGER: Oh, the lightening of the official burden, when the Lord still opens our eyes, and shows us for what we have to give thanks, and for what to pray!—THEODORET: We should first give thanks for the good already bestowed upon us, and only then pray for what still is wanting. So do we find it everywhere with the Apostle.—DIEDRICH: Happy the man, who is able to let all his joy pour itself forth in pure thanksgiving to the Father. Otherwise there is even no joy worth anything.—CALVIN: An important motive to zealous progress is the reflection, that God has granted to us noble gifts for the perfecting of the work begun; that under His guidance we have already made advances on the right road for reaching the end. For as an idle confidence in the virtues to which men foolishly lay claim puffs them up, and makes them secure and sluggish, so the recognition of God's gifts humbles pious souls, and incites them to a solicitous zeal.

V. 3. CALVIN: A brief description of true Christianity: 1. That faith be earnest and vigorous; 2. that no pains be spared, so long as there are neighbors to be assisted, but that all the pious assiduously fulfil the obligations of love; 3. they should studiously endeavor, in the hope of Christ's manifestation, to despise all things else, and by patience overcome both the irksomeness of the long interval (to the appearing of the Lord), and all the temptations of the world.—LUTHER: Faith is a lively, active, practical, temperate thing, so that it cannot but do good works unremittingly. It does not even ask whether good works are to be done; but let a man rather ask whether he has done, and is ever doing, them. Without constraint, therefore, a man becomes willing and glad to do good to every one, to serve every one, to suffer in every way, from love to God and for His glory, who has shown him so great

grace; so that it is impossible to separate works from faith, as impossible as for heat and light to be separated from fire.—BENGL: He, who from regard to his own profit and ease withdraws from labor, loves little.—RIGGER: Love will have reality and truth, nor that in such measure only as is convenient for every man, bringing him honor and a good name, without too closely compromising his own life; but so that a man must descend withal from his own station, and the distinctions thereto belonging, and, instead of finding his pleasure in himself, place himself in the circumstances of another: that is what is meant by the labor of love. Under the patience of hope may be comprehended the entire career of our Lord Jesus Christ. For it is all summed up in this, that He condescended to what was most ignominious, and maintained Himself above what was most glorious; as now in our career of faith everything depends on the hope of the kingdom breaking its way through tribulation with the patience of Christ.

V. 4. Election the highest comfort of the tempted.—ZWINGLI: Paul therewith guards his commendation, lest they arrogate to themselves what belongs to God alone.—Marks of election: 1. a powerful call; 2. a believing reception of the gospel as the word of God; comp. ch. ii. 13.—An anointed preacher may thus comfort tempted believers, and one Christian another: I know that thou art chosen.—RIGGER: The Apostle speaks thus decidedly of their election, in consequence of the call and the evidence of their obedience to it. Nor is it even beyond our present measure to form such a judgment, in praise of the work of God in a soul, though formerly, to be sure, it may have been more perceptible. Our office otherwise loses its proper force [*Seele*, soul], when we never dare to discern between the righteous and the unrighteous, or to recognize as dead or alive what really is so.

Vv. 3, 4. [SCOTT: Faith which worketh not obedience; professed love that declines self-denying labor; and hope which is separated from patient continuance in well-doing, can never prove a man's election.—J. L.]

V. 5. The right preaching of the kingdom of God, like itself, stands not in words, but in power.—Spiritual power dwells in the preaching, when the hearers feel that the preacher himself is a man of firm conviction, who stands in the joyful assurance of that which he preaches.—Power on others and assurance (within) we cannot give to ourselves; it is a gift of the Holy Ghost. Even an Apostle cannot everywhere work with equal force. It behoves us, renouncing self, to yield ourselves to the Lord.—The preacher's doctrine and life must form one whole.—JOHN MICH. HANN: A holy, Christian behavior makes impressions on elect souls. Wherever we go or sojourn, let us never forget that we too are closely watched and observed. Our aim must be to walk as elect, holy and beloved, not only before our Holy Father, but also before the dear ones whom our Lord has purchased for Himself.

V. 6. The right disposition of preachers and hearers.—DIEDRICH: Ye are in the heavenward march of the children of God, that is led by the God-Man.—RIGGER: To hear and receive God's word has been specified by the Saviour Himself as the decisive badge of those, who are of God and of the truth; especially when one is not deterred by the outside covering of shame and affliction.—ROOS: A gospel or good news should cause joy, and, if unable to cause any, it is no gospel. When amongst

* [German: *ein sichtbares und sichtbares Evangelium.*]

Jews, Heathens, or Christians, unbelief, idolatry, and all damnable ungodliness is reprov'd, this rebuke should be keen and of swift operation; but so likewise should joy over the simultaneously proffered grace swiftly rise, and cause the pain occasioned by the rebuke to be disregarded, when compared with the richness of the proffered grace, or with the happy condition into which a man now enters.—[JOWETT: The suffering that comes from without cannot depress the spirit of a man who is faithful in a good cause. It is only when "from within are fears" that the mind is enslaved.—J. L.]

V. 7. RIGGER: Who becomes a follower of the Lord, without confiding also in brave predecessors

and comrades, and becoming their follower? It amounts to a great perverseness, when any would break down confidence in those who by word and work, doctrine and life, are helpers of the truth, and would pretend in this to a zeal for the Lord, supposing that they are striving merely against a ruinous dependence on men. Whoever in his following casts off humility, fails likewise to attain the grace to become a pattern.—Even believers need patterns of the genuineness and evidence of joy under affliction.—[WEBSTER and WILKINSON: It requires higher grace, and is a more important duty, to be an example to believers than to the world, ch. ii. 10.—J. L.]

CH. I. 8-10.

2. Other Christians also, who have heard thereof, bear witness to the blessed work of the Apostle at Thessalonica, and the thorough conversion of the Thessalonians.

8 For [Sin. omits γὰρ] from you sounded out [hath been sounded forth, ἐξήχηται] the word of the Lord¹ not only in Macedonia and Achaia,² but also in every [but in every]³ place your faith to God-ward [toward God] is spread abroad [hath gone forth, ἐξελήλυθεν], so that we need not [have no need]⁴ to speak anything. For they themselves shew of us [report concerning us, περὶ ἡμῶν ἀπαγγέλλουσιν] what manner of entering in [entrance, εἰσόδον] we had⁵ unto you, and how ye turned to God from [the]⁶ idols, to serve the living and true God, and to wait for His Son from heaven [who delivered [the heavens]],⁷ whom He raised from the⁸ dead, even Jesus, which delivered us [who delivered us]⁹ from the wrath to come [the coming wrath, τῆς ὀργῆς τῆς ἐρχομένης].

¹ V. 8.—[The German adopts a different arrangement of this verse. See Exeg. Note 2. For κυρίου, Sin.¹ has θεοῦ.—J. L.]

² V. 8.—[There is large authority of manuscripts (including Sin.) and versions for the repetition of ἐν τῇ before Ἀχαΐα (Scholz, Schott, Lachmann). But this is supposed to be an assimilation to v. 7. Tischendorf, Alford, Ellicott, &c., retain the common reading (A. B., many cursive mss., and some versions and Fathers).—J. L.]

³ V. 8.—Καὶ after ἀλλὰ should be cancelled, with Lachmann, Tischendorf and others [Alford, Wordsworth, Ellicott], on superior manuscript authority [including Sin.]—to the advantage of the sense.

⁴ V. 8.—[τὴν χρείαν ἡμᾶς ἔχειν (rather: ἔχειν ἡμᾶς, with A. B. C. D. Sin. &c.; Lachmann, Scholz, Tischendorf, Alford, Wordsworth, Ellicott)] Our English Version renders χρείαν ἔχειν, to have need or lack, 24 times; and in 6 of these the negative phrase is, to have no need.—J. L.]

⁵ V. 9.—Instead of the *Recepta* ἔχομεν, all now read ἴσχομεν, according to the best manuscripts [Sin., &c.], and the sense also favors this.

⁶ V. 9.—[τῶν εἰδώλων = εἰδωλῶν, Is. ii. 18. Comp. 1 John v. 21.—J. L.]

⁷ V. 10.—[τὸν οὐρανόν. Comp. Acts ii. 34; &c.—J. L.]

⁸ V. 10.—[The reading, τὸν νεκρῶν, which nearly all the critical editions now follow, "is supported," says Ellicott, "by preponderating external evidence. . . and by the probability of a conformation to the more usual ἐγείρειν ἐκ νεκρῶν." Sin. has the article.—J. L.]

⁹ V. 10.—[Or, our Deliverer, τὸν ῥυόμενον ἡμᾶς. See Exeg. Note 13. Our Translators here followed the Vulgate, qui eripuit, against the older English versions.—For ἀντὶ, Sin. and one cursive manuscript have ἐκ.—J. L.]

EXEGETICAL AND CRITICAL.

1. In commencing a new short section with v. 8, we vary from the common view which takes the whole of the first chapter together. But there are evidently three different testimonies adduced by Paul in support of the two facts, which he is now engaged in proving—his own pure, powerful preaching, and the genuine faith of the Thessalonians. He first gives his own testimony, ch. i. 2-7, especially v. 5 sqq.; then he brings forward that of Christians elsewhere, ch. i. 8 to 10; lastly, he appeals to the Thessalonians and their remembrance of his entrance among them (ch. ii. 1-2), just as on his side he bears witness to them of their believing reception of the word, of which they had, and still have, experience as the word of God (ch. ii. 13 to 16).

2. (V. 8.) There is a question, first of all, of the punctuation of v. 8. Ordinarily a comma is put first after Ἀχαΐα, and then there arises a double inconvenience. In the first place, the proof (γὰρ) stretches unsuitably beyond the thing to be proved (v. 7): Ye are become a pattern to the believers in Macedonia and Achaia, for not only in Macedonia and Achaia, but everywhere, have you been heard of. In the second place, the clause with *but* is, in a manner at once unsuitable and really insignificant, provided with a new subject and verb, whilst we are expecting only: From you the word of the Lord has come forth not only in Macedonia and Achaia, but in all places. If Paul meant to introduce a new subject and verb into the latter clause, he must have placed after οὐ μόνον the subject and verb of the former clause, together with ἀπ' ὑμῶν, which answers to the ὑμῶν

after *πίστις*.^{*} It will therefore be better, with CALVIN, LÜNMANN and others, to put a colon after *κυρίου*, so that now *ὁ μόνον ἐν*, as well as *ἀλλ' ἐν*, is dependent on *ἡ πίστις ὑμῶν ἐξηγήλυνεν*.† If in this way the second of the difficulties named is obviated, so not less is the first also, since now the logical relation, expressed by γάρ, of v. 8 to v. 7 is formed thus: Ye are become a pattern to the believers in Macedonia and Achaia; for even in other quarters it has become known, how the word of God has wrought among you. On this new thought the Apostle now dwells, and carries it out by itself still further and beyond v. 7. For the exemplariness of the Thessalonians is not the main thought to be established in the following verses, but forms merely the transition to the new witnesses, the citation of whom is (according to Note 1) properly his object. That the clause with *ὁ μόνον* appears attached to the preceding one by asyndeton need not disturb us, since, with explanatory clauses particularly, this is frequently the case, comp. ch. ii. 7, 9. Winer, p. 478.

3. From you hath been sounded forth.—*Ἀφ' ὑμῶν* stands emphatically first; *ἀπό* in the proper local sense: *out from you*. *ἔξηγγηται* in the New Testament *ἄραξ λεγόμενον*; *ἐγγεῖν* commonly intransitive, but also in classic Greek transitive = to cause to sound forth; *ἐξηγγέται*, it sounds forth, is heard abroad. Similarly here with the sense of the perfect: The word of God has been so powerful among you, has produced a movement so lively and loud, that the sound thereof, so to speak, [as of a trumpet; CHRYSOSTOM,] has propagated itself to a distance—that people have heard it everywhere. BENGL: *claro sono diditus est*. The idea of resonance (echo) does not lie in the word. Comp. the parallel *ἐξηγήλυνεν*: *has pressed forth, become known* (Luke vii. 17).

4. The word of the Lord—your faith in God.—These two expressions of themselves describe Christianity on its two sides; the word on the Divine side, but offering itself to men; faith on the human, but turning to meet the approach of God; vv. 5 and 6. In the present connection, however, where the second clause merely carries out further the first, and

where also, therefore, the verbs are synonymous, both points are jointly intended under both expressions: ^{*} the word of God, as it was preached by the Apostle and believingly received by the Thessalonians (so also OLSHAUSEN, DE WETTE, KOCH), and hence the emphatic position of *ἀφ' ὑμῶν*; faith, as it was aroused in the Thessalonians by the Apostle's preaching (LÜNMANN). But still the word of the Lord stands first, precluding mere human glory—The word of the Lord (as in Thess. iii. 1), the word or the gospel of Christ (Col. iii. 16; Rom. i. 9, and often), not different from the word or gospel of God (1 Cor. xiv. 36; Rom. i. 1, and often), just as in the Acts *ὁ λόγος τοῦ θεοῦ* and *ὁ λόγος τοῦ κυρίου* are used interchangeably. It is not a genitive of the object = *verbum de Deo*, but, as is clear especially from ch. ii. 13, a genitive of the subject or author = the word which Christ or God causes to be proclaimed (LÜNMANN, &c.). *Faith in God*, because most of the Christians in Thessalonica had previously been heathens, see v. 9; *πίστις πρὸς*, instead of the common *εἰς*,† also at Philom. 5; comp. 2 Cor. iii. 4.

5. In every place, where, that is, there are Christian churches, even beyond Macedonia and Achaia; similarly full expressions, Rom. i. 8; Col. i. 6, 23. But since Paul had not in the meantime left these countries, *ὅπου καὶ* &c. must have reference to letters or visits. EWALD and others call attention to the fact that precisely in Corinth where Paul wrote our Epistle, with trade converging there from all quarters of the Roman world, was it possible for him to give such an assurance. The church need not, therefore, have already existed for a long period (against BAUR), but its rapid, powerfully spreading conversion must have excited great attention. The words also indicate an intercourse of the liveliest kind among the Christians.

6. (V. 9.) They themselves.—*Ad sensum*, the explanation is from the previous *ἐν παντὶ τόπῳ* (v. 8). —Concerning us.—*Ἡμεῖς* refers, as the double specification (*ὁποῖαν καὶ ἡμεῖς*) shows, to the Apostle and his helpers on the one side, and the Thessalonians on the other.‡

7. What manner of entrance we had unto you.—*εἰσόδον* does not answer to the German *Eingang* in the sense of friendly reception, entrance into the heart (PELT, OLSHAUSEN and many). Opposed to this is partly the word itself (see ch. ii. 1 sq. and comp. Acts xiii. 24), and partly the connection, since it is in the following clause, *καὶ ἡμεῖς*, that mention is first made of the reception of the Apostle and his preaching. The word means a going in, introduction (CHRYSOSTOM, CALVIN, DE WETTE, &c.): "what sort of an introduction we had to you, to wit, with the preaching of the gospel; i. e. (comp. v. 5), with what power and fulness of the Holy Ghost (CALVIN), with what inward confidence and contempt of outward dangers (CHRYSOSTOM, &c.), we proclaimed to you

^{*} [Accordingly, not a few interpreters from PACHINUS to SCHOTT and GRELACK assume such a transposition.—J. L.]

† [Others, on the contrary, as MARTIN's French version and MICHAELIS, introduce the colon immediately after *τόπῳ*, and throw all that precedes on the first verb. "The most simple explanation," says ELLICOTT, "appears that of RÜCKERT (*Loc. Paul. Expt.* Jena, 1844), according to which the Apostle is led by the desire of making a forcible climax into a disregard of the preceding nominative, and in fact puts a sentence in antithesis to *ὁ μόνον*—*Ἀλλὰ* instead of a simple local clause, *ἐν παντὶ τόπῳ*, or *ἐν ὅλῃ τῇ ἐσθμίᾳ* (Rom. i. 8), as the strict logical connection actually required." But if we acquiesce in this view of the case as one of interrupted or mixed construction, it is not necessary, as I remarked in the *Revelation* of the verse, Note g, with RÜCKERT, to lay the main stress on *ἡ πίστις ὑμῶν*, or, except in the particular of local extent, to find any increase of force whatever in the latter clause. On the contrary, *ἀφ' ὑμῶν ἐξηγγέται ὁ λόγος τοῦ κυρίου* sounds something greater than *ἡ πίστις ὑμῶν ἐξηγήλυνεν*; and the very feeling of the writer that the former phrase implied, on the part of the Thessalonians, more of evangelic influence, if not missionary activity, than could properly be ascribed of them in reference to the regions beyond their own Greek provinces, may have prompted the use, in the latter connection, of the weaker form of expression: From you hath been sounded forth the word of the Lord, and not only is that true, as I have just intimated (v. 7), in relation to Macedonia and Achaia, but everywhere, throughout all the household of faith, the fact and the circumstances of your conversion are familiarly known." ALFORD retains the ordinary punctuation, but regards the "new subject and predicate as merely an epexegetical of the former."—J. L.]

^{*} [This view of the synonymous equivalence of the two clauses is given by BAUMGARTEN, and is adopted, besides those mentioned above, by ALFORD. But see Note i on p. 70.—J. L.]

† [ELLICOTT: "The less usual preposition *πρὸς* is here used with great propriety, as there is a tacit contrast to a previous faith, *πρὸς τὰ εἰδωλά* (see ver. 9), in which latter case the deeper *πιστ.* εἰς . . . would seem theologically unsuitable."—J. L.]

‡ [So LÜNMANN. But the common restriction of *ἡμεῖς* to the preachers is greatly to be preferred; see ALFORD. Of the other view ELLICOTT remarks: "The studied prominence of *ἐπὶ ὑμῶν* and the real point of the clause are thus completely overlooked: Instead of our telling about our own success, they do it for us; *ἡ γὰρ αὐτοῖς ἐχρῆν παρ' ἡμῶν ἀκοῦναι, ταῦτα αὐτοὶ προλαβόντες λέγοντι*, Chrys."—J. L.]

the gospel." Mark the expressive emphasis in *ὁμοίως*; it is not merely *ἢ* or *ὁμοίως* (comp. *ὁμοίως*, v. 5) or *ὁμοίως*. *Ὅτι* likewise is not = *that* [ALFORD: *how that*, referring merely to the fact; and so ELLICOTT], but = under what difficult circumstances, and with what joy of the Spirit withal; it points back to v. 6. just as *ὁμοίως* to v. 5. At the same time we here detect the joy of the foreign brethren over the faith of the Thessalonians.

8. **How ye turned to God from the idols.**—*Ἐπιστρέψατε* is the regular New Testament word for conversion; in the Acts, where it is naturally of frequent occurrence, with the addition *ἐπὶ τὸν κύριον* (ch. xi. 21), or *εἰς φῶς* (ch. xxvi. 18), or *ἐπὶ τὸν θεόν* (ch. xxvi. 18, 20; xiv. 15; xv. 9), often too with an *ἀπὸ*, whose substantive describes heathenism sometimes on the side of its demoniacal background, sometimes on the side of men, sometimes of the idols, viz. ch. xxvi. 18 *ἀπὸ τῆς εἰδωλολatrias τοῦ σατανᾶ*, ch. xv. 19 *ἀπὸ τῶν εἰδωλῶν*, ch. xiv. 15 *ἀπὸ τῶν ματαίων ἐπιστρέψατε ἐπὶ τὸν θεόν*. With this class is connected the expression in our verse. The latter, negative element corresponds to repentance (Acts xxvi. 20); the former, positive one to faith (Acts xi. 21).

9. **To serve the living and true God.**—*Δουλεύειν** and *ἀναμύνειν* are infinitives of the purpose. The primary feeling of profound awe in presence of Deity, that belongs to human nature and especially to antiquity, finds expression also in language. The Old Testament employs, over against God, the expression that denotes the relation of the most unconditional subjection, that of the slave to his master: עֶבֶד (Ex. ix. 1, 18; Deut. viii. 19; and often); to which expression the corresponding inner sentiment is fear (פֶּלַח, Jon. i. 9; comp. פֶּלַח, of God, Gen. xxxi. 42, 53). To fear God and to serve God, these are the two most common Biblical expressions for religion. And so in our text also appears *δουλεύειν θεῷ* as the designation of religion or of religious practice generally; or rather, what we are accustomed to designate by these faint expressions, is in a more concrete and living way conveyed by the Apostle in that phrase, as we too have the beautiful word *Gottesdienst* [Divine service]. By means of the additions to *τῷ θεῷ* the phraseology becomes a closer description of the true religion, in opposition to the false: *ζῶντι*, living, in opposition to the dead idol-images (see Rom. i. 23); *ἀληθινῷ*, existing in objective truth and reality, in opposition to the merely imaginary, lying idols (see Rom. i. 25). It may be thought strange that the Apostle uses, in regard to Christianity, such a general expression, that is applied also to the Old Testament religion as contrasted with heathenism, whereas he then puts what is specifically Christian, not into faith in Jesus, the Son of God and the Saviour, but into the expectation of His return from heaven. But it is just in its connection with v. 10 that the general expression of our verse acquires also a more especially Christian sense. A man can, in truth, only then really serve God, when he has access to him through Christ, and is by His blood purified from the dead works of the old, ungodly mind (see Heb. ix. 14). And that Paul had not been silent on this point at Thessalonica, that he had proclaimed Christ as the Son of God, as the Saviour, and salvation in His death and resurrection, all that we see from v. 10. But certainly our two verses show that his preaching at Thessalonica

had turned, not so much round this central doctrine of salvation, as about the beginning and the end, the first things and the last. A parallel is furnished by the speech which the Apostle soon afterwards delivered at Athens (Acts xvii. 22-31). There too he first of all leads his hearers over from the idols to the living God, and speaks of Christ especially as the future Judge, and only incidentally, in connection with that, of His resurrection, and of faith therein; though this, it is true, significantly enough forms the conclusion. —[WEBSTER and WILKINSON: "He puts together the first and last articles of their creed; and then supplies the two most important of the intervening articles." —J. L.]

10. (V. 10.) **And to wait for.**—The Apostle defines the life-aim of the converts in two particulars, the service of God, and the waiting for the return of His Son from heaven. Though we should even say with OLSHAUSEN, that *ἐπιστρέψατε* includes faith, and *δουλεύειν* implies love, it is only the more surprising that hope is raised into such explicit and emphatic prominence. This agrees and is connected with the whole eschatological tenor of our Epistles, as well as of the Apostle's oral teaching at Thessalonica, and it contains a weighty warning for the Church (see Doctrinal and Ethical, no. 8). BENIGL says in his New Testament on our text: 'To wait for the Son of God is the most appropriate mark of a true Christian. *Ἀναμύνειν* only here in the New Testament; elsewhere we find use of the eschatological waiting *προσδέχεσθαι*, Luke xii. 36; Tit. ii. 13; *ἀπεκδέχεσθαι*, Phil. iii. 20; Heb. ix. 26 [28]; 1 Cor. i. 7; Rom. viii. 19, 23, 25; Gal. v. 5; *προσδοκᾶν*, 2 Pet. iii. 12-14.

11. **From the heavens &c. coming,** belongs to *ἀναμύνειν*. The plural of *οὐρανοί*, which occurs so often in the New Testament, but in Luther's version is unhappily obliterated (so even in the address of the Lord's Prayer), is to give us an impression of the manifold, rich life of the super-terrestrial world (John xiv. 2). These heavens, which frequently seem to us so remote, strange, and shut, will open their doors, and from them the Son of God will come forth with the heavenly host, to the dismay of the world and the joy of His own. Comp. Acts i. 11.

12. **His Son, whom He raised from the dead.**—The expression, Son of God, is thus used of Christ by Paul in his very first Epistle, though as yet without further specification. But it must be considered, in the first place, that the expression is plainly chosen for the purpose of designating Christ in his inner relation to God mentioned immediately before, and, secondly, that already in connection with it even here is the characteristic *from heaven*, which holds good as well of His first appearing (Gal. iv. 4, *ἐκ οὐρανοῦ*, sent forth; Rom. viii. 3; 1 Cor. xv. 47): The Son of God is of heavenly, Divine origin. To the heathen at Thessalonica Paul had proclaimed not merely the true God, but also, what was still more unknown to them, that this God has a Son, who has become our Deliverer (*ὑψίστος*). The resurrection of Jesus from the dead is the great fact by which He is shown to be the Son of God (Rom. i. 4), and by which at the same time His return is rendered possible and certain (1 Pet. [i.] 3-5). Was *ἐκ τῶν νεκρῶν* to form an antithesis to *ἐκ τῶν οὐρανῶν*? Comp. Rom. x. 6, 7.

13. **Jesus, our Deliverer.**—The majestic title, Son of God, is on purpose followed simply and plainly by His human proper name, Jesus. [WEBSTER and WILKINSON: presenting our Lord to us as He was re-

* [The very word applied by Rome to her worship of the saints, while she reserves *ἀναμύνειν* for God.—J. L.]

vealed and known in the flesh.—J. L.] τὸν βυδμενον: not βυδμ., with reference to the past deliverance by His death; * nor βυδμ., with reference to the future deliverance at the judgment † (both, the latter as founded on the former, at Rom. v. 9, 10), but comprehensively βυδμ., our Deliverer, absolutely and evermore; the participle having thus a substantial sense (Winer, p. 316); comp. Rom. xi. v. 26, after Is. lix. 20 βύτισ. ῥέσθαι (comp. Col. i. 13; Rom. vii. 24; Matt. vi. 13), stronger than σώσει, expresses the deliverance as a mighty fact, a strong, powerful extrication from the judgment, which shall inevitably smite all who have no part in Jesus. τὸν βυδμενον has an explanatory relation to Ἰησοῦν (comp. Matt. i. 21; Acts iv. 10–12), similar to that of ὃν ἤγειρεν &c. to τὸν υἱὸν αὐτοῦ. [BENGEL: Christus nos semel ἐλυτρώσατο, redemit: semper βύεται, eripit.—J. L.]

14. From the coming wrath.—Wrath is the holy will of God, energetically upholding, over against the sinful creature, His own inviolable order of life and government as the highest interest of the world, and for that reason surrendering for righteous punishment the party resisting it to self-chosen destruction. The word is used sometimes of the affection in God, His punitive justice (Rom. ix. 22; Heb. iii. 11; iv. 8; Rev. vi. 16; and often in the Old Testament); sometimes of the effect in the world, thence resulting, the judicial punishment (Luke xxi. 23; Rom. ii. 5; iii. 5; comp. xiii. 4, 9 [5]; Eph. v. 6; Col. iii. 6); sometimes in such a way that both ideas are included (John iii. 36; Rom. i. 18; ii. 8; Eph. ii. 3; Rev. xiv. 10; xvi. 19; xix. 15). Here and in ch. ii. 16; v. 9 ὀργή stands in the second signification. This is shown also by the addition ἡ ἐρχομένη (comp. Col. iii. 6): the approaching, infallibly imminent punishment; similarly ἡ μέλλουσα ὀργή, Matt. iii. 7; and then Rev. xi. 18, ἡ ἄδεν ἡ ὀργή σου. Salvation or the deliverance is just the being rescued from the judgment that overwhelms the world, Rom. i. 16–18 and, referring back to this, ch. v. 9–11; and this is the immediate sense of σώσει, σωτήρ, σωτηρία, as here of βέσθαι. In 1 Thess. v. 9 also ὀργή and σωτηρία stand as mutual opposites. Because in Christ judgment has already passed upon the world (John xii. 31), therefore whosoever believeth in Him is no longer judged (John iii. 14–18; v. 24).

DOCTRINAL AND ETHICAL.

1. (V. 8.) The man who walks uprightly before God, God accredits also before his brethren, imparting to them through all that is seen of him joy, refreshment, strength, so that they in return are able by their testimony to his conversion and spiritual walk to strengthen and encourage him, when tempted thereupon from without or within. This is the Christian import of the ideas glory, honor, praise, &c. The lofty consciousness, as it is here aroused by the Apostle, does not flatter self-love, but begets an earnest sense of obligation. To be a city on the hill, to which the eyes of all look, is no light responsibility, and brings a man under the discipline of the Spirit. The increase of idle talk is repressed by much affliction.

2. (V. 9, 10.) Christian truth is so rich and many-sided (πολυκύκλος, Eph. iii. 10), that it may be delivered in very various ways and from different points

* [See Critical Note 9.—J. L.]

† [GROTIUS, BENSON, KOPPE, FELT, and others.—J. L.]

of view. Not only do we find in the New Testament a peculiar style of teaching in the case of every apostolic writer, but even the same Paul, it is evident, addressed the Thessalonians orally and in writing otherwise—put other truths in the foreground—than, for example, in the Epistles to the Galatians and the Romans; and yet at Thessalonica also there was laid the foundation of a steadfast Christianity, approved in trial. This consideration likewise cannot but inspire us in the Church with a large-heartedness and liberality of view in regard to the different ways of conceiving and representing the truth, provided only they stand sincerely and earnestly on the one foundation, 1 Cor. iii. 11, whether they be rather mystical or intellectual, churchly or specially biblical, practical or scientific (in the sense of Eph. i. 17 sq.), clinging to antiquity or looking towards the future. Church Confessions tolerate and require by the side of them all forms of expression. In our hymn-books too we find PAUL GERHARDT, TERSTEEGEN, ZINZENDORF, GELLERT [TOPLADY, COWPER, the WESLEYS], and others, in peace together, uttering one language in various dialects.

3. (V. 10.) The earliest Epistles of Paul are distinguished by their *eschatological* complexion. Subsequently he went back from *pæschatology* to the doctrine of faith and justification (Galatians and Romans), of Christ and the Church (Philippians, Ephesians and Colossians).* In his development of doctrine he pursued a regressive course similar to that of Messianic prophecy before him, and of the Church after him: first, the glorious end, and after that, the way to the end. But neither Old Testament prophecy nor apostolic teaching ever on the way lost sight of the end, the glorious consummation in the kingdom of God. And even in one of his latest Epistles (Tit. ii. 11 sq.) Paul has a passage very kindred to ours: conversion here has its counterpart there in the (objective) appearing of Divine grace, whose aim is declared to be a godly life with denial of the heathen worldly-mindedness (= to serve the living and true God), while expecting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ (= to wait for His Son from heaven). The Church, however, has, especially since the days of Constantine, too much neglected to wait for the coming of Christ; even the Reformation restored, indeed, the genuine Pauline faith, but not yet the full hope. Calvin finds it here worthy of note, that for the hope of eternal salvation Paul puts the expectation of Christ. For, he adds, without Christ we are lost and hopeless; but, where Christ comes forward, there shines life and prosperity. Very beautiful; still one perceives that he had not yet attained to the full apostolic consciousness of the importance of Christ's coming as distinct from the blessedness after death,† when, it is true, we are

* [According as the development of error, and the circumstances of particular churches, required.—J. L.]

† [For sufficiently obvious reasons, the general tone of the Reformation period on the subject of Christ's second advent is not quite that of the apostolic age. Much more emphatically, however, is this true of the times that followed, the Reformation. In the writings of the more eminent Reformers themselves, LUTHER, MELANCTHON, CALVIN, KNOX, &c., not a few strong and fervid utterances are found, to which the remark of our Author would not do justice. For example, immediately preceding the above quotation from CALVIN we find these words: "Ergo quiaquis in vitam sanctam cursu perseverare volet, totam mentem applicet ad spem adventus Christi"—where there is no reference whatever to death or the intermediate state. And similar testimonies could easily be multiplied (see the Homiletical Notes on v. 10, and my Missionary Address, on *The Hope*

even already present with the Lord. If the Reformation is a working back to what was originally exhibited for the Church in Holy Scripture, we have then here one of the points in which the Reformation of the 16th century needs to be carried yet further. As we would walk in the footsteps of Prophets and Apostles, and in particular even of our Paul, we must recognize it as our task to quicken anew the element of hope in knowledge and practice. The beginnings, moreover, of such a work show themselves latterly in almost all evangelical countries.

HOMILETICAL AND PRACTICAL.

V. 8. The clear pealing sound, that rings out from the living Church. J. M. HAHN: The awakening of some souls may produce much reflection far and wide.—J. G. KOLB: A good man may through his earnestness become the light and salt of a whole neighborhood. (*Kurzer Lebensabriß von J. G. Kolb, nebst einer Sammlung von Betrachtungen*, Stuttgart, 1859).—The report of faith a sweet savor of Christ (comp. 2 Cor. ii. 15 sq.). CHRYSOSTOM: As a sweet-scented ointment keeps not its fragrance shut up within itself, but sends it afar, so likewise noble men keep not their virtue shut up within themselves, but through their reputation are of service to many for their improvement. CHRYSOSTOM then further makes mention of the renown acquired by Macedonia, of which Thessalonica was a principal city, through Alexander the Great, who was not without reason beheld by the prophet [Dan. vii. 6] as a winged leopard, the swiftness and force being thus described, wherewith he scoured the whole world; and so what happened in Macedonia became not less universally known than what occurred in Rome (the seat of the fourth-world empire of Daniel; see Rom. i. 8).—THE SAME: In such circumstances there frequently arises envy (there is indeed, alas, such a thing as spiritual envy; see Gal. v. 26, φθονῶντες; Phil. ii. 3, 4; 1 Cor. xii. 15 sqq.); but even this also your excellence has overcome, and they themselves are heralds of your conflicts.—ZINZENDORF: When Jesus glorifies His time of grace now here now there, rejoice thou in the mercy to others returning.—The testimony of others to our faith a comfort in trial.—[BAXSON: It was an honor to any church or city, to have the gospel go out from thence to other places.—J. L.]

V. 9. When the Lord enters the heart through the powerful preaching of the word, that is even the entrance of a king, though in humble raiment.—ZWISGLI: Paul did not ride into Thessalonica with such pride and pomp, as Cardinals, Bishops, and Popish Legates are wont to display.—RIGGER: The idols of the altar were hot to be overthrown by the purer knowledge of God, which many philosophers at that time had; the word of the Cross must come, which brought the idols to an end in the heart's affection, and forthwith also in the members; then too

of the Church, before the Synod of New York, 1865). But take only this pregnant one from Bishop LATIMER's Third Sermon on the Lord's Prayer: "All those excellent learned men whom, without doubt, God hath sent into this world in these latter days to give the world warning—all those men do gather out of Sacred Scripture that the last day cannot be far off. And this is most certain and sure that, whenever He cometh, He cometh not too timely; for all things which ought to come before are passed now; so that, if He come this night or to-morrow, He cometh not too early." The modern device, of interposing between us and that blessed hope the promised times of universal blessing, had not yet been thought of.—J. L.]

they fell as to the service that was paid to them at the altar.—CALVIN: The end of true conversion is the living God. Many renounce superstition only to fall into what is worse; for, losing all sense of God, they plunge into a worldly-minded, irrational * contempt of the Holy One.—The same: We must first be converted, before we can serve God.—THE SAME:—No one is duly converted to God, but the man who has learned to yield himself fully to Him as a servant (*in servitutum*).—RIGGER: Conversion from idolatry to God was certainly in former times a great change; but neither is it at the present time any trifle, when on obedience to the truth the idols of wealth, pleasure, fleshly ease, honor from men, seeking to save one's life in this world, self-love, confidence in the flesh, and such like, are cast forth from the heart's affection.—THE SAME: The living and true God can be served only in spirit and in truth; and that requires a conscience purified in the blood of Jesus from dead works. Without fellowship with the Light, a man deals even with the living God as with a dumb idol (John iv. 23, 24; Heb. ix. 14; see John i. 5-10).

V. 10.—[On the first clause of this verse, see a good note by BARNES.—J. L.]—The Christian is a man who serves God and waits for Jesus.—CALVIN: In the service of God, which in the corruption of our nature is a more than difficult matter, we are kept and established by the expectation of Christ; otherwise the world drags us back to itself, and we grow weary. Waiting for the Lord a main point 1. in the doctrine of Jesus and His Apostles, 2. in the life of faith of the Apostles and first Christians.—RIGGER: As to what is behind, free from everything; for what is before, watchful (Mark xiii. 33 sqq.; Luke xxi. 36).—[ALFORD: The especial aspect of the faith of the Thessalonians was *hope*: hope of the return of the Son of God from heaven: a hope, indeed, common to them with all Christians in all ages, but evidently entertained by them as pointing to an event more immediate than the church has subsequently believed it to be. Certainly these words would give them an idea of the *nearness* of the coming of Christ; and perhaps the misunderstanding of them may have contributed to the notion which the Apostle corrects, 2 Thess. ii. 1 sqq.—J. L.]—We must be in earnest with the expectation of Christ's coming, if we would stand in the fullness of apostolic Christianity. This carries with it, 1. a Warning, a. against every kind of worldly happiness, and service of perishable things and men, especially against the modern absorption in practical and theoretic materialism, even of a refined sort; b. against the Romanizing over-valuing of what we already have even in the Church, and against striving for the Church's outward dominion and glory; c. against false ideals of a great future of the life of nations, to be introduced by our own, be it even Christian, power and activity; and against the so frequent intermixture, concurrent therewith, of the world and the kingdom of God; 2. Comfort, a. in regard to imperfections and sins in ourselves, in the world, in the Church: it has not yet appeared, what we shall be (1 John iii. 2); b. in regard to the sufferings and afflictions, which are the divinely appointed way to the future glory, 2 Cor. iv. 17 sq.; Rom. viii. 17.—CHRYSOSTOM: The sword in hand, the good in expectancy.—[VAUGHAN: A summary of the Christian life in all times; *service*, and *expectation*. The loss or disparagement of either

* [*Weltlichgesinnthe, unvernünftige*; CALVIN: *profanum et brutum, profane and brutish*.—J. L.]

has been in all times the cause of injury to the Church. The one, by itself, degenerates into a dry routine of duty: the other, into excitement, dreaminess, and indolent sentiment. The two together make up that life of practical piety which is the true end and chief glory of the Gospel. Tit. ii. 12, 13.—J. L.] Jesus, the Deliverer from the future wrath: 1. The wrath cometh; the world is going on to meet the judgment: an irrefragable matter of fact. On one hand, ROOS: When the unbelieving world looks out to the time after death, it sees nothing, hopes for nothing, fears nothing, except when conscience is stirred; whereas there is to be feared a fearful wrath of God, which at the appearing of Christ shall wholly burst over it, and, even before that, will make the condition of the soul separated from the body an unhappy condition. On the other hand, RIEGER: The wrath of God, its revelation against all ungodliness of men, judgment on hidden sins, is already written deep in the consciences of all men. Under that wrath abide, and are even already grievously tormented by the fear of it in this world and the next, all who are not begotten again by the gospel

unto hope. 2. In Christ is deliverance from the judgment. CALVIN: It is an invaluable privilege that believers, as often as the judgment is spoken of, know that Christ will come for their deliverance.—THE SAME: The wrath of God is a future thing. We are not to measure it by our present afflictions in the world, as nothing is more absurd than to snatch at the enjoyment of transitory blessings, by way of forming an estimate of the grace of God. Faith is the sight of the invisible, and so is not misled by the aspect of the present life. Whilst the ungodly revel in their security, and we languish in sorrow, let us learn to fear the vengeance of God that is hidden from the eyes of the flesh, and rest in the calm pleasures of the spiritual life!

[VAUGHAN: The three phrases are equally scriptural, (1) *Christ saved*, (2) *Christ saves*, (3) *Christ will save*. Comp. (1) Rom. viii. 24; Eph. ii. 5; 2 Tim. i. 9. (2) 1 Cor. i. 18; xv. 2. (3) Matt. xxiv. 13; Mark xiii. 13; Phil. ii. 12; 2 Tim. ii. 10; Heb. ix. 28; 1 Pet. i. 5.—J. L.]

[There is a discourse by bishop SHERLOCK on vv. 9, 10.—J. L.]

CH. II. 1-12.

3. a. The Thessalonians are themselves witnesses, that the Apostle's was no vain entrance, but one of Divine power (vv. 1, 2). As he exercises his ministry generally, with no impurity of purpose or method, but, as one put in trust by God, before the eyes of God (vv. 3, 4), so in Thessalonica also he appeared in no flattering or selfish spirit (vv. 5, 6), but with the most generous love (vv. 7, 8) and self-denying labor (v. 9). They themselves and God are his witnesses, that he had shown himself throughout unblamable towards the believers, whilst he was careful about nothing else but, as a father, to exhort every individual to a walk worthy of God (vv. 10-12).

1 For yourselves, brethren, know [yourselves know, brethren,] our entrance
2 in [entrance, εἰσοδόν] unto you, that it was not in vain [hath not been vain]; but
even after that we had suffered before and were shamefully entreated [but hav-
ing before suffered, and been shamefully treated], as ye know, at [in, ἐν]
Philippi, we were bold in our God to speak unto you the gospel of God with
3 [in, ἐν] much contention. For our exhortation *was* [is], not of deceit [delusion]
4 nor [yet] of uncleanness, nor in guile; but as [according as, καθώς] we were
allowed of God [have been approved by God] to be put in trust with the gospel,
even so [so, οὕτω] we speak; not as pleasing men, but God, which trieth [who
5 proveth] our hearts. For neither at any time used we words of flattery, as ye
6 know; nor a cloak of covetousness, God is witness; nor of men sought we
[sought we of men] glory, neither of [from, ἀπό] you, nor yet of [nor from, οὐτε
ἀπό] others, when we might have been burdensome [or: have used authority],
7 as the apostles of Christ [Christ's apostles, Χριστοῦ ἀπόστολοι]; but we were [were
found] gentle among you [in the midst of you, ἐν μέσῳ ὑμῶν], even as a nurse
8 cherisheth her children [as a nurse would cherish her own children]; so [,]
being affectionately desirous of you, we were willing to have imparted [to impart]
unto you not the gospel of God only [not only the gospel of God], but also our
9 own souls, because ye were [became] dear unto us. For ye remember, brethren,
our labor [toil, κόπον] and travail: for laboring [working] night and day, because
we would not be chargeable [that we might not be burdensome, πρὸς τὸ μὴ
10 ἐπιβαρῆσαι] to any of you, we preached unto you the gospel of God. Ye are
witnesses, and God also [and God], how holily and justly [righteously, δικαίως]
and unblameably we behaved ourselves among you that believe [to, or for you,
11 who believed]; as [even as, καθάπερ] ye know how we exhorted, and comforted
[encouraged], and charged [adjoined] [you, ὑμᾶς] every one of you, as a father
12 doth his children [as a father his own children], that ye would walk [should

walk]" worthy [in a manner worthy, *ἀξίως*] of God, who hath called [calletth]" you unto [into, *εἰς*] His [His own, *αὐτοῦ*] kingdom and glory.

¹ V. 1.—[The Greek order, retained by most of the old English versions.—J. L.]

² V. 1.—[*ἐντὶ ἑαυτοῦ*; German: *eitel geissenen ist*. The reference is not to the results (Robinson and many others: *fruitless, useless*, &c., as in ch. iii. 5, *εἰς κενόν*), but, like the rest of this section, to the character of the Apostle's ministry. This is one of the cases in which Wiclif and Rheims are kept right by the Vulgate.—J. L.]

³ V. 2.—*καὶ* before *προκαθήμενος* must be erased. [All the late critical editions omit it, on overwhelming evidence, including Sin.—J. L.]

⁴ V. 3.—[*ἀλαλούμενος* of v. 4 shows that in this sentence the writer characterizes his ordinary preaching, and not particularly that at Thessalonica.—J. L.]

⁵ V. 3.—[*πλάττει*, error, as it is here rendered by many, and always elsewhere in our Common Version, except at z Thess. ii. 1, *delusion*. Auberlen, after De Wette, Lünemann, Koch: *irreuehen*.—J. L.]

⁶ V. 3.—[See Eliott's note, p. 149 sq., on "the appropriate rendering in the different cases of continued negation."—J. L.]

⁷ V. 3.—Instead of *οὐδὲ*, A. B. C. D. F. G. [Sin.] and some minuscules have here also *οὐδὲ*, which Lachmann, De Wette, Lünemann (Hahn, Winer, Olshausen, Koch, Wordsworth, Alford's last edition, Eliott, who admits, however, that the reading is very doubtful.—J. L.) prefer; comp. Winer, p. 437. Yet the correspondent *οὐδὲ* may be also a correction, and accordingly Tischendorf has in the seventh edition gone back to *οὐ*.

⁸ V. 4.—[*δοξαζόμεθα ὑπὸ τοῦ Θεοῦ*. For the rendering of the verb, comp. Rom. ii. 18; 1 Cor. xvi. 3; Phil. i. 10. The tense also should be allowed its full force as a perfect.—J. L.]

⁹ V. 4.—[The *τῷ* before *Θεῷ* is bracketed by Lachmann, and cancelled by Tischendorf, Alford, Eliott, after B. C. D.¹ Sin., &c.—J. L.]

¹⁰ V. 4.—[*τῷ δοξαζόμενῳ*, a repetition of the previous verb, in a modified sense; comp. E. V. at ch. v. 21, and often elsewhere. In v. 5 *κολακείας* is in Sin. *κολακίας*.—J. L.]

¹¹ V. 6.—*οὐτὲ ἡγουμένους ἐξ ἀνθρώπων δοξάζειν*. The Greek order is here followed by nearly all versions, English and foreign.—J. L.]

¹² V. 6.—[This marginal rendering of E. V. is substantially that adopted by the majority of interpreters from Ambrosiaster to Alford, Eliott, and Auberlen: *was ein Ansehen geben*. Eliott quotes Chrysostom as decidedly in favor of the same interpretation, whereas Chrysostom expressly includes the other reference also (preferred by many from Theodoret to Webster and Wilkinson): *ἐνταῦθα δὲ καὶ περὶ χρημάτων φησὶ τὸ δοξαζόμενοι ἐν βίαις εἶναι κτλ.* Others in like manner allow either interpretation, or combine the two. See *Revision*.—J. L.]

¹³ V. 7.—[*ἀλλ'* (B. Sin. *ἀλλὰ*) *ἐναντίον*. See ch. i. 5, Critical Note 6.—J. L.]

¹⁴ V. 7.—[Lachmann's *νήπιος* [*νήπιος*], *childlike*, which arose from drawing over the *ν* from the preceding word, and as destroying the unity of the figure, must be rejected. [It has, however, very considerable support from manuscripts (B. C. D.¹ E. F. G. Sin.¹), versions, and Fathers.—J. L.]

¹⁵ V. 7.—[*ὡς ἂν τροφὴ θάλῃ τὰ ἑαυτῶν τέκνα*. Webster and Wilkinson: "as a nurse (any nurse) would."—Lachmann, Tischendorf, Alford, Eliott: *ἐάν*, after B. C. D. E. F. G. &c., but not Sin.¹ Many, including Auberlen, have a colon or a period after *ἐν μέσῳ ὑμῶν*, and attach this clause as protasis to what follows in v. 8. Erasmus, Lachmann, Tischendorf, Alford, Wordsworth, Eliott, place a comma before and after it, Eliott regarding the clause "both as an illustration of the preceding words, and as the protasis to the following." But this divided duty is somewhat distracting. The simile of the nursing mother no doubt suggests what is said in v. 8, but can scarcely be a grammatical protasis to it, and yet maintain a structural connection with what precedes. On the whole, I prefer the arrangement of our English Version, and would close v. 7 with at least a semicolon.—J. L.]

¹⁶ V. 8.—[*οὕτως* qualifies *εὐδοκούμεν*, not *δοξαζόμενοι*.—J. L.]

¹⁷ V. 8.—Instead of *δοξαζόμενοι* the common reading now is *δοξαζόμενοι* [all the uncials, and many cursives.—J. L.]

¹⁸ V. 8.—[The Greek order, followed by Wiclif and Rheims, and later versions generally.—J. L.]

¹⁹ V. 8.—[*ἐναντίον*, the reading of recent critical editions, is sustained by abundant uncial authority, including Sin. The receipt *ἐναντίον* may have been an accommodation to the supposed present time of *εὐδοκούμεν*.—J. L.]

²⁰ V. 9.—[*ἀγαθόμενοι*].—*γὰρ* after *πυκτός* should be cancelled [as it now is in nearly all critical editions. It is wanting in A. B. D.¹ E. F. G. Sin.—J. L.]

²¹ V. 10.—[*ὅμιν τοῖς πιστεύουσιν*, participle of the imperfect, not, as English Version, Eliott, &c., of the present. German: *euch den Glaubenden*; and similarly many others, from the Syriac to Lünemann. Comp. ch. i. 7.—For the import of the dative, see Exeget. Notes.—J. L.]

²² V. 11.—[*παραινδόμενοι* must have the same relation to v. 12 as the other two participles between which it stands.—J. L.]

²³ V. 11.—The reading *παραινδόμενοι* is indeed better attested than *δόμενοι* [this, which was doubtful before, can no longer be allowed, now that *δόμενοι* is sustained by Sin.—J. L.], and was therefore at first favored by Lachmann and Tischendorf. But by the latter, with De Wette, Lünemann [Bengel, Schott, Bloomfield, Alford, Eliott], &c., it has again been abandoned with reason, since *παραινδόμενοι* is only used passively [some reading *παραινδόμενοι* also at Acts xxvi. 22.—J. L.], and the mistake might easily occur in copying, from the similarity in sound to *παραινδόμενοι*. [Latin versions generally use *obtestor*; German versions, *bescheiden* or *besuegen*; Rhemish and Conybeare, *to adjure*; Alford, *to conjure*, &c. J. L.]

²⁴ V. 11.—[*ὡς πατὴρ τέκνα ἑαυτοῦ*. In Greek the verse is arranged thus: "Even as ye know how every one of you, as a father his own children, we exhorted you, and encouraged, and adjured." All the accusatives are dependent on the participles, and therefore Eliott's translation: "Even as ye know how in regard of every one of you *we did so*, as a father toward his own children, exhorting you and encouraging you, and charging you," is wanting in his usual exactness.—J. L.]

²⁵ V. 12.—[For *παραινδοί* of the *textus receptus*, Scholz, Lachmann, Tischendorf, Alford, Wordsworth, Eliott, read *παραινδοί*, on large authority of manuscripts uncial (including Sin.) and cursive.—J. L.]

²⁶ V. 12.—[*καλοῦντες*. A. and Sin., with a few cursive manuscripts, read *καλέσμενος*.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 1.) **For yourselves know.**—For the confirmation and clearer elucidation (*γὰρ*) of the statement of the foreign brethren regarding his entrance at Thessalonica (ch. i. 9), the Apostle now appeals at length, as he had done cursorily at ch. i. 5, to the recollection of the Thessalonians themselves on the subject. Hence the same expressions, *ἐσθλὸς πρὸς ὑμᾶς*. We might call ch. ii. 1-12 an explanation of the *ἐσθλός*, ch. i. 9, just as the *πῶς ἐνεργήσατε* is then carried out in ch. ii. 13-16. The third testimony, that of the Thessalonians themselves,

serves to establish the second, that of the strangers, just as the latter serves to establish the first (comp. on ch. i. 8, Note 1). That ch. ii. 1 begins with the same *αἰσὶν γὰρ* as ch. i. 9 is, of course, accidental; our *αἰσὶν* does not stand opposed to that *αἰσὶν* as such (that, indeed, has quite another reference, to *ἡμᾶς* of v. 8), but to strangers generally, as in the sequel *καὶ ἡμῶν* of v. 13 corresponds to it.—The details that follow are, in fact, intelligible only on the supposition, that the Apostle has to confute certain aspersions on his person and ministry. Merely to strengthen the Thessalonians (CALVIN, LÜNEMANN, and most), he would not expatiate so much at large

on the excellencies of his service amongst them, least of all with such solemn protestations (vv. 5, 10) and such frequent appeals to the recollection of the readers (vv. 2, 5, 9, 10, 11); but he enters on boasting for the same reason as in 2 Cor. x.—xiii., because he must defend himself. Only it is not here in Thessalonica any factious doings that he has to contend with, but simply the insinuations whereby the unbelieving Thessalonians sought again to withdraw from the gospel their believing kindred and neighbors. In what these insinuations consisted we learn from the negative clauses, vv. 1, 3, 5 sq. The very fact that nearly our entire section proceeds in clauses with *οὐκ* and *ἀλλὰ* (vv. 1-2, 3-4, 5-9) shows, that Paul (through Timothy) had been informed of false assertions in regard to his operations—falsehoods, to which it was necessary for him to oppose the truth. Already RIEGER has remarked on v. 3: A denial of this kind from the Apostle indicates, that such imputations had been cast on him and his preaching. And says ROOS more precisely: When the Thessalonian converts reflected on the change that had taken place with them, it might possibly occur to them that an unknown man, of the name of Paul, had come to them over the sea with certain companions, had preached of one Jesus whom he called Christ, and of whom they had previously heard nothing, and had exhorted them to believe in Him, and serve Him as their Lord. So now we are Christians, they may have thought, whereas formerly we were Gentiles or Jews. But, in making this change, have we done right? Is the name, the faith, the hope of Christians not a thing of vanity? Are we not suffering for it to no purpose? Has not Paul deceived us? Is it not some falsehood that he has talked to us? And, besides, our countrymen hold his teaching to be a fable. These thoughts are now met by Paul in ch. ii. 1-16.

2. **Our entrance unto you, that it hath not been vain.**—This is the first of the imputations. *κενή*, comp. 1 Cor. xv. 14, = empty, idle, without power or substance, unreal; *ŒCUMENIUS*: *μῆτοι καὶ λόγοι*; *CALVIN*: *vana ostentatio*; comp. ch. i. 5, *οὐκ ἐν λόγῳ μόνον*, and the antithesis there, as here in v. 2. Not, therefore, = in vain, fruitless (*LUTHER*, *FLATT*, &c.), nor yet at once powerless and fruitless (*DE WETTE*, [*JOWETT*]), nor again = deceitful, *fallax* (*GRORIUS*). The *ὑπόκρισις*, as distinguished from the simple *ἡ* or even *ἐνέργεια*, expresses the secure consciousness of an accomplished, unassailable fact. In the original the subject of the dependent clause is by a Greek idiom attracted as object into the principal clause.*

3. (V. 2.) **But having before suffered, &c.**—The cause of an idle babbler is one for which he does not submit to suffering, and still less, when he has just with difficulty surmounted one trial, does he again joyfully appear for the same cause, especially in a new conflict. A deep earnestness in suffering, and yet, along with that, an unwearied alacrity and fidelity in his calling, showed Paul to be a man whose appearance the Thessalonians needed only to recall (*καθὼς οἴσασθε*), in order to perceive the vanity of the suspicions alleged against him. Of what sort these were, may be inferred from Acts xvii. 6, 7: ringleaders, flatterers of the people, ambitious persons who sought their own advantage.—On the sufferings which the Apostle, immediately before (*προσάδ*) his arrival in Thessalonica, had endured

* [And so in our English Version; whereas the German has: *Ye know that our entrance hath, &c.*—J. L.]

at *Philippi*, see Acts xvi. 12 sqq. Paul adds *ὁ βρ σ δ ἐστ*, *insultingly treated* (comp. Matt. xxii. 6; Luke xviii. 22), not so much because *προσάδ* like *πράσσει* is a *vox media* (*LÜDEMANN*), but because with his strong sense of right he had peculiarly felt the treatment received by him at *Philippi* to be arbitrary and unjust; see Acts xvi. 37. To such slight features even extends the harmony between the Acts and our Epistles.

4. **We were bold in our God &c.**—*παρρησιάζομαι*, once again in Paul's writings, Eph. vi. 20, and in like manner of the preaching of the gospel; frequently in the Acts, and indeed, except ch. xviii. 26, only of Paul from his conversion onwards, chh. ix. 27, 28; xiii. 46; xiv. 3; xix. 8; xxvi. 26. Freedom and boldness in testimony was therefore a prominent characteristic of this Apostle. *ΟΛΣΑΥΣΕΝ*: *παρρησία* is the outward expression of *πληροφορία* (ch. i. 5). Moreover, *παρρησιάζομαι* is not here = *to speak or preach freely*, so that *λαλήσαι* should be an explanatory infinitive resolvable by: *so that* (*DE WETTE*, *KOCH*, [*ELLIOTT*]: *so as to speak*), or an infinitive of the purpose: *in order that* (*SCHOTT*); but, as in Acts iii. 46 [?] and xxvi. 26, = *to act with freedom and alacrity*, and *λαλήσαι* is simply an infinitive of the object (*LÜDEMANN*), as in v. 4 *πιστευήναι*. [And so *ALFORD*, who translates: *We were confident*. *ELLIOTT*, on the other hand, comparing Eph. vi. 20 and Acts xxvi. 26, agrees with *DE WETTE* in thinking that "the idea of bold speech, even though reiterated in *λαλήσαι*, can scarcely be excluded."—J. L.] We had, says Paul, this *παρρησία*, not in ourselves, especially after such experiences, but in our God (in whom, as in our spiritual life-element, we live and labor; see ch. i. 1, *Doctrinal and Ethical*, 1). Not merely was it no idle babbling with whom the Thessalonians had to do; it was not, speaking generally, any mere man, but God; and this God Paul dares to call *his* God, because God visibly owned him, and the Thessalonians perceived in their conscience (2 Cor. iv. 2; v. 11) that in the power of God Paul spoke and acted. Therefore also he purposely adds: *the gospel of God*; he had not brought to them any empty talk, nor any kind of man's word whatsoever (see v. 13), but the glad tidings which God Himself will have proclaimed in the world. Comp. on *τὸ εὐαγγέλιον τοῦ θεοῦ* Exeg. Note 4 to ch. i. 8, *ὁ λόγος τοῦ κυρίου*. Why Paul does not say: *in Christ, the gospel of Christ*, but *in God, of God*, see *Doctr. and Eth.*, 8.

5. **In much contention.**—As Paul had testified of the Thessalonians, ch. i. 6, that they received the word in much affliction with joy of the Holy Ghost, so here he can testify of himself that in much contention, with joy in God, he had published the same. *Ἀγών*, not outward and inward contention ([*CHRYSTOSTOM*, *BISHOP HALL*], *OLSHAUSEN*, [*JOWETT*]), but the contention of outward suffering only, Phil. i. 30 (*DE WETTE*, and most).*

6. (V. 3.) **For our exhortation is &c.**—The verb to be supplied in v. 3 is not *ἦν* but, as *λαλοῦμεν* of v. 4 shows, *ἐστιν*. Paul confirms (*γὰρ*) the statement as to his entrance at Thessalonica by a

* [Including *LÜDEMANN*, *ALFORD*, *ELLIOTT*, *VAUGHAN*. Yet, since there seems to have been no violent resistance to the preachers at Thessalonica, prior to the sudden outbreak which led to their immediate departure from the city (Acts xvii. 5-10), it is not well thus to restrict the reference. Comp. Paul's use of the word at Col. ii. 1; 1 Tim. vi. 12; 2 Tim. iv. 7. *FRITSCHE* and many (*LÜDEMANN* says, most) understand the word here of the Apostle's cares and sorrows. Why not take in both the inward experience, and the outward?—J. L.]

statement *de toto perpetuoque more suo* (BENGEL). But since this general witness to himself might again also be called in question, people at Thessalonica knowing nothing from their own observation of his ministry elsewhere, it was necessary for him to establish this point likewise by again enlarging, v. 5 sqq., on the spirit and method of his labors in Thessalonica. Similarly Jesus: If ye believe not me, my witness of myself, at least believe my works that are done amongst you (John x. 38; xiv. 11).

7. Our exhortation [German: *Predigt*, = preaching, discourse]. Very well LÜNEMANN: *παράκλησις* is a calling to, address; and, according to the different relations to which this address is applied, the word undergoes modifications of its meaning. In the case of sufferers it is consolation; directed toward a moral or intellectual need, it is exhortation and encouragement. Now, since even the first evangelical proclamation consists in exhortation and encouragement, to wit, in the summons to renounce sin and lay hold of the offered salvation (comp. 2 Cor. v. 20), *παράκλησις* might also be used generally of the preaching of the gospel; whether objectively of the contents of the discourse, or subjectively of the preaching itself. So here; see v. 4. BENGEL: *totum præconium evangelicum [passionum dulcedine tinctum]*, as Bengel adds.—J. L.]; OLSHAUSEN: the work generally of Christian teaching. Paul uses this expression and not *εὐαγγέλιον* (ch. i. 5), *λόγος*, *κήρυγμα* (1 Cor. ii. 4), or such like terms, because here the question is about the preaching, not in so far as it is a proclamation, but as it wins and transforms the hearers.*

8. Not of delusion, nor yet of uncleanness, nor in guile.—*ἐκ* marks the source from which the preaching proceeds; *ἐν*, the way and manner in which it is performed. The Apostle names two sources, one on the side of knowledge and doctrine, *πλάτης*, and one on the side of disposition, *ἀκαθαρσία*. He first repels the reproach, as if the Christian faith preached by him were a superstition, a chimera, and he himself an enthusiast or a babbler, like the sorcerers or magicians (CHRYSTOST.). Opposed to this is the fact, v. 4, that he had been entrusted with the gospel by God. With an *οὐδέ*—a stronger disjunctive than *οὔτε* (*θε* and *τε*), like our *nor* yet, stronger than *nor* (comp. WINER, p. 432)—Paul passes to the second point. *Ἀκαθαρσία*, impurity, commonly in the sense of unchastity (Rom. i. 24; 2 Cor. xii. 21; Gal. v. 19; Col. iii. 5), but also moral filth and uncleanness generally (Rom. vi. 19); here either an impure mind, foul motives in general, or perhaps it answers better to our *sordid* [*schmutzig*], specially = *concupiscence, selfishness* (comp. ch. iv. 7; Eph. iv. 19; v. 8). BENGEL: *ἀκαθ. est, ubi fructus carnis quæritur*, cf. Phil. i. 16, *οὐκ ἀγνῶς*.—*δόλος*, craft, fraud, all kinds of dishonest tricks for cheating and ensnaring. It adds to the impure design the impure means for its accomplishment, and so lies in like manner on the practical side. Whilst, therefore, for the reading *οὐδέ* there may be alleged the difference of the prepositions, yet on internal grounds *οὔτε* is perfectly justifiable (comp. WINER, p. 436 sq. [and

Critical Note 7]). In the antithesis likewise, v. 4, *ἀκαθαρσία* and *δόλος* are taken together in the sentence with *οὔτε*, since *ἀνδρέσιν ἀρσένικοις* answers to *δόλος* and *δεῖ* τῷ δοκιμάζοντι τὰς καρδίας to *ἀκαθαρσία*. So in the confirmatory verses 5 and 6 the *λόγος κολακείας* answers to *δόλος*, the *πλεονεξίας* and *ζητούντες ἐξ ἀνδρέων δόξαν* to *ἀκαθαρσία*. The proof of v. 1, in particular, that is given in v. 3, lies in *οὐκ ἐκ πλάτης*, answering to *κενή* of v. 1; but the confirmatory sentence, just like ch. i. 8, goes beyond that which it confirms, since with *οὐδέ* the Apostle adds new considerations, which are then again themselves confirmed and carried further in v. 5 sqq. This view is supplementary to Note 6.

9. (V. 4.) According as—so.—*Καθώς*, conformably to the fact that; *οὔτε*, according to that very rule: agreeably to the grace conferred and obligation laid upon us (LÜNEMANN).

10. Approved.—*δοκιμάζειν* means, first, to try, test, scrutinize; so at the close of our verse, and commonly in the New Testament, e.g. ch. v. 21; 1 Tim. iii. 10, and often; and then also of the result of the trial: to regard as tried, fit, worthy, and to choose accordingly for a position (1 Cor. xvi. 3); hence in the next place generally, to value, prize.* So here, and similarly Rom. i. 28. Paul does not in this mean to assume any worthiness of his own, as the Greek interpreters (CHRYSTOSTOM, THEOPHYLACT, EUCYMENIUS) from their dogmatic standpoint characteristically explain. Rather his aim is just this, to exalt his authority as from God (similarly 1 Tim. i. 12). He would have it understood that, so far is he from preaching human heresy, or considering himself out of his own fancy called to be a preacher (*ἐκ πλάτης*, v. 3), it is rather God Himself who, according to His gracious purpose (GRIOTUS, PELT, LÜNEMANN, and even THEODORET [ALFORD: *free choice*]) has vouchsafed to him the distinction of being entrusted with the glad, heavenly message to the world. So in the apodosis with *οὔτε* the main emphasis lies on *δεῖ* in opposition to *ἀνδρέσιν*. Comp. v. 2 and note 4; observe also the impressive sonorousness of the expression. The perfect *δεδοκ.* marks what has happened once for all, the security of it as a matter of fact. At the close of the verse Paul purposely uses the same word once again; he knows himself to be the object of a continuous Divine *δοκιμάζειν*. There *δοκ.* is, to try, to examine; yet perhaps not without an accompanying intimation of favorable judgment. In the translation we have sought to indicate this, as well as the identity of the verbs.† *πιστευθήναι*, infinitive of the object, denoting that which was vouchsafed to Paul. So Rom. i. 28. On Paul's frequent construction of *πιστεύεσθαι*, see Winer, p. 205. That Paul, moreover, here includes Silvanus and Timothy is obvious from the plurals *καρδίας* and *ψυχὰς*, v. 8, as LÜNEMANN properly remarks against DE WETTE, who appeals to v. 7 [6], *ἀπόστολοι*; but see Note 16. Of course, however, Paul speaks primarily and chiefly of himself.‡

11. (V. 4.) Not as pleasing men.—*ὡς* before the participle gives it a subjective character, that of the conception and intention: We speak not with

* [ELLICOTT: *παράκλησις* is "perhaps distinguishable" *ἐκ διὰ* and *διὰ σκοπῆς*, "as directed more to the feelings than the understanding." JOWETT: "The two senses of *παράκλησις*, exhortation and consolation, so easily passing into one another (compare v. 11), are suggestive of the external state of the early Church, sorrowing amid the evils of the world, and needing as its first lesson to be comforted; and not less suggestive of the first lesson of the Gospel to the individual soul, of peace in believing."—J. L.]

* [ELLICOTT states the gradation thus: (a) to put to the test; (b) to choose after testing; (c) to approve of what is so tested. This might perhaps be improved by transposing (b) and (c).—J. L.]

† [German: *von Gott werth geachtet—der unsere Herzen werthet (prüfet)*.—J. L.]

‡ [And, at most, he for them, not they of themselves.—J. L.]

the thought of pleasing men, and so winning them with guile (*ἐν δόλῳ*, v. 3), but to please God who searcheth our hearts, and so knows and judges even impure designs (*ἐξ ἀκαταρσίας*, v. 3). Comp. Gal. i. 10.—[ALFORD: "*ἀρέσκοντες*, in the strict sense of the present tense: *going about to please, striving to please*."—J. L.]

12. (V. 5.) For we.—On the logical relation, expressed by γάρ, of v. 5 sqq. to what precedes, see Notes 6 and 8 (at the end).

13. Used we words of flattery &c.—*ἡγνεσθαι* *ἐν*, of things ch. i. 5, here of persons (comp. 1 Tim. iv. 15) = *versari in re*, to engage in any matter, be occupied therein. The flattering words thus answer to *ἀνδράποισ ἀρέσκοντες*, v. 4 (CALVIN: Whoever will please men, must basely flatter), and to *δόλος*, v. 3 (CHRYSOSTOM: We flattered not, as deceivers, who desire merely to draw people to themselves, and rule them). For the fact that he had not flattered them, Paul appeals to the recollection of his readers themselves: *as ye know*; but for what follows, that he had had no selfish aims, he can only appeal to God, who knoweth the heart: *God is witness*! Comp. Rom. i. 9; Phil. i. 8. This appeal answers to *δεῖ τῷ δοκιμῶσιν τὰς καρδίας ἡμῶν* (v. 4), as the repelling of the insinuation, that his mind had been set on earthly good and human glory (v. 6), answers to *δεῖ ἀρέσκειν*, v. 4, and *οὐκ ἐξ ἀκαταρσίας*, v. 3. Πλεονεξία corresponds to *ἀκαταρσία*, as in ch. iv. 6, 7; Eph. iv. 19; v. 3. Πρόφασις (from *προφαίνω*, not *πρόφημι*), properly, *what appears*; hence the pretext, behind which one hides his real thought, an excuse; so here parallel with λόγος: My speech was neither a word of flattery, nor a fair pretext, a plausible form for covetous ends.

14. (V. 6.) Nor sought we glory.—*ζητοῦντες* likewise is dependent on *ἐγερθήμεν*, and parallel to *ἐν λόγῳ κολ.*, *ἐν προφάσει πλεονεξίας*. Such a change of structure is truly Pauline (comp. Rom. xii. 9 sqq.). As to the thought, there is a close connection with the latter point, as of ambition with avarice. On *ἐξ ἀνδράπων δόξαν*, comp. John v. 41, 44.

15. Neither from you, nor from others.—In vv. 5, 6 there are, first, three mutually coördinate *οὐτε*, then two subordinate to the clause of the last of these three, since *οὐτε ἀπ' ὑμῶν* &c. distributes the *ἐξ ἀνδράπων*. Ἀπὸ, essentially = *de*, brings to view the special source as distinct from the general.* From others, with whom we might perhaps have sought honor for ourselves through your conversion (comp. ch. i. 8, 9). Erroneously BENGE: *Qui nos admirati essent, si nos superbius tradidissimus*.

16. (V. 7 [6].)† When we might have used authority [or, been burdensome] as Christ's Apostles.—The participle *δυνάμενοι* is subordinated to *ζητοῦντες*, and is resolvable by *although*. Ἐν βάρει εἶναι: *to be of weight, to appear important, dignified, to assume consequence*. Against the connection, THEOPHIL, EWALD, and others: *to be burdensome* = *ἐπιβαρεῖν*, v. 9.‡ Ἀπόστολοι, so far as it refers also

* [So LÜHMANN, and similarly ALFORD (*de*, the abstract ground; *ἀπὸ*, the concrete object;—a distinction on which he insists against ELLICOTT, who pronounces it "artificial and precarious.") That of SCHOTT, ascribed to by OLSHAUSEN and BLOOMFIELD, that *de* marks the immediate source, *ἀπὸ* the mediate, is rejected by LÜHMANN as here impossible. But, even if the two prepositions must be regarded in this place as synonymous, it is desirable that the translation should indicate the change. WEBSTER and WILKINSON: "derived from men, whether tendered on your part or on the part of others."—J. L.]

† [The latter half of v. 6 in our English Version is in Luther's Bible attached to v. 7.—J. L.]

‡ [MACCLEMENT adopts the rendering of the English mar-

to Silvanus and Timothy (see Note 10, at the end), is used in the wider sense, as in Acts xiv. 4, 14 of Paul and Barnabas. But perhaps the old rule holds here: *A potiori fit denominatio*. As Christ's Apostles, as messengers and envoys (ambassadors) of the Anointed King of the whole world, solemnly appointed by God (Acts xvii. 3, 7), they might have stepped forth with dignity. *Dicit Paulus se adeo abfuisse ab inani pompa, a jactantia, a fastu, ut legitimo etiam jure suo cesserit, quod ad vindicandam auctoritatem pertinet* (CALVIN).

17. (V. 7.) But we were found gentle in the midst of you.—*Ἐγερθήμεν* answers to the *ἐγερθεῖς* of v. 5. ἤπιος (from *ἐπι*, *εἰπας*, whence then *ῥήπιος*, *insane*) properly, *affable, mild, kind, loving* (comp. 2 Tim. ii. 24). *Suavissimum vocabulum, de parentibus præcipue et de medicis dici solitum* (BENGE). [Ἐν μέσῳ ὑμῶν, in the midst of you, surrounded by you, as a teacher by his pupils, a mother by her children, a hen by her chickens (BENGE). It marks the centre of a group or society, drawing all eyes to itself (comp. Acts i. 15; Luke ii. 46; Matt. xviii. 2): So that ye have all seen and experienced it (KOCH). RIGGENBACH].* Even this loving demeanor of the Apostle might be interpreted as flattery (v. 5), and so Paul confutes this reproach by showing it to be a perversion of his virtue into a fault. Then by the fuller description, *ὡς ἐν* &c., of this his tender and devoted love, he at the same time confutes the other reproach (vv. 5, 6) of his having been selfish or ambitious.

18. As a nurse would cherish her own children.—Before *ὡς* there should be a point with the force of our colon,† so that *ὡς* answers to *οὐτως* of v. 8. The sentence after *ὡς* is an explanation attached to what precedes by asyndeton, as in ch. i. 8; ii. 9, yet so that here also again the explanatory sentence contains at the same time an advance, an enlargement of the thought. Τροφός, nourisher, she who suckles; here not a nurse, but the mother herself, as appears from τὰ *ἑαυτῆς τέκνα*, in which moreover, especially with this arrangement of the words (comp. v. 8; otherwise v. 11), there exists the climactic intimation, her own children (see ALXX. BUTTMANN, *Grammatik des neutestamentlichen Sprachgebrauchs*, 1859, p. 97). With STIER, we have also expressed both in the version.‡ The figure of the mother (comp. Gal. iv. 19; Ia. lxvi. 13; xlix. 15) is still tenderer than that of the father (v. 11), but is here chosen especially for this reason, because truly a nursing mother with her child seeks not profit or honor, but is wholly bent on bestowing (not receiving) love. Ὀδᾶν likewise is a tender expression; properly to warm, then, like *fovere*, to foster and cherish (Eph. v. 29; comp. Deut. xxii. 6, LXX).

gin, but understands the Apostle to speak of his right to exact both obedience and maintenance. Perhaps, however, the other phrase, *to be burdensome*, no less admits of either reference, and it has the advantage of preserving—somewhat too strongly, indeed—the verbal affinity between vv. 6 and 9. Comp. Critical Note 12.—J. L.]

* [ALFORD and ELLICOTT find in *ἐν μέσῳ ὑμῶν* "a hint at the absence of all assumption of authority, 'as one of yourselves,'" and cite CHRYSOSTOM, CLEMENTIS, and ZACHARIAS to the same effect.—J. L.]

† [But see Critical Note 15.—J. L.]

‡ [*ut eius adugetis mater thre oligon Ktēr pſaget*. It is obvious, however, that the maternal relation is indicated solely by the *ἑαυτῆς τέκνα*, and is not at all necessarily implied in τροφός. AUGUSTINE, *Serm. de Ps. lxxii. 34* (lxxiii. 23): "Apostolus vero, germano et pio caritatis affectu, et nutricia personam suscepit, dicendo, fovet; et matris, addendo, filios suos. Sunt enim nutrices foventes quidem, sed non filios suos: item sunt matres nutricibus dantes, non foventes filios suos."—J. L.]

19. (V. 8.) So, being affectionately desirous of you, we were willing.—*Ουσιπρόσμενοι*, supported here by the best manuscripts, occurs in the New Testament only here, and but seldom elsewhere, in the LXX, &c.; in meaning it is = *impetrandi* (*Recepta*), and, like this, probably an enlarged form of *impetrandi*, which should perhaps be distinguished from the ordinary *impetrandi* (see Passow), and is used by Nicander in the sense of the common *impetrandi* (comp. *Winer*, p. 92) = *ardently to long after any one, to love tenderly*.—*Εὐδοκούμεν* is the imperfect without augment, as frequently; *Winer*, p. 66: *we were pleased, were cheerfully ready, took delight therein* (comp. 2 Cor. v. 8; Rom. xv. 26). In vv. 7 and 8 one feels in word and figure the tender heartiness and sweet breath of a first, fresh love, such as becomes the firstling of the apostolical Epistles.

20. To impart unto you &c.—*μεταδοῦναι* stands emphatically forward, in order to mark the love as one altogether giving, imparting. The two objects of *μεταδοῦναι* are joined to one another ascensively by *not only—but also*, so that the second is held up as the one of greater importance for the connection (*τοῦτο μὲν ἵνα ἴδωμεν*, *CHRYSOSTOM*). *Ἐαυτῶν*, moreover, is opposed to *τοῦ θεοῦ*, and the Apostle means to say: We were willing not only to fulfil our official service, entrusted to us by God, in delivering to you His gospel, but there was formed also a personal relation of the most devoted love, in consequence of which we were ready to sacrifice to you our own life.† [*WEBSTER* and *WILKINSON*: “not only that which you could share without loss to me, but that which I must lose in giving;” or, “not only that which I held in trust for others, had in charge to give, but that which was most my own.”—*J. L.*] The latter point was here the main thing, over against the imputations of covetousness and ambition. The comparison with the mother has reference to this personal love, which is therefore still made specially prominent in the additional clause with *ἡμέρας* (stronger and more distinctive than *ἐν*), which assigns the motive. How far now Paul with his attendants willingly gave up his own life to the Thessalonians, he shows himself by an example in v. 9, which is joined to what precedes, by *γὰρ*, and is therefore illustrative of it. At the risk of health and life, he performed along with his preaching strenuous manual labor day and night, that he might be burdensome to no one, just as a mother day and night with much labor and self-sacrifice cherishes her little child. Add to this, that the Apostle—and it is of himself that he speaks at least primarily—was probably of a weak and sickly constitution (2 Cor. x. 10; xii. 5 sqq.), and we shall the better understand how much there was here of a *μεταδοῦναι τῇ ψυχῇ*. *μεταδοῦναι* is indeed Zeugmatic, since out of it only the simple *δοῦναι* must be supplied to *τὰς ψυχὰς* (comp. *Matt.* xx. 28); but such constructions are frequent enough (see *Winer*, p. 548). On *ἑαυτῶν* =

ἡμῶν αὐτῶν, see *Winer*, p. 136. [*Bengel's* phrase: *Anima nostra cupiebat quasi immiscere in animam vestram*—and similarly *Chrysostom*: *τὰς ψυχὰς εἰς ὑμᾶς κενύσαι, effundere*—though suitable to *μεταδοῦναι*, is opposed to the *γὰρ* of v. 9. and perhaps also contains a thought not quite apostolic, and only in seeming accord with the figure of the mother, since not the suckling as such, but the *ἰδὲν* is the *tertium comparationis*. To think of the gospel as the milk, according to 1 Pet. ii. 2; comp. *Heb.* v. 13 (*Dr. Witte*, *Lünemann*, and others), is quite as little in keeping, since it is really not the Apostle's gospel, but is expressly called the gospel of God, and since for that very reason, as has been pointed out, this consideration does not enter into the comparison with a mother. In *μεταδοῦναι τὰς ψυχὰς* the exposure of the life in danger and persecutions is commonly thought of; nor is this excluded, since v. 9 contains merely an illustrative example, such as was required by the context, and was fitted to repel the imputation of covetousness and ambition.—*RIGGENBACH*.]

21. (V. 9.) For ye remember our toil and travail.—*Μνησθέντες*, more sonorous than *οἴσθε* (vv. 1, 2, 5, 11); here with an accusative; *ch. i. 3*, with a genitive.—On *γὰρ*, see Note 20. [The reference of *γὰρ* to *ἡμεῖς ἐνερθήσαμεν*, v. 7, is too remote; that to *ἀγανατοῖ ἡμῶν ἐνερθήσασθε* (*LÜNEMANN*), unsuitable.—*RIGGENBACH*.] *Κόπος* is strengthened by the addition of *μάχδος*,* as at 2 Thess. iii. 8 (a verse which agrees almost verbally with ours), and 2 Cor. xi. 27. The expressions in their connection denote the most strenuous bodily labor at his handicraft as *σκηνοποιός* (*Acts.* xviii. 3), a maker of tents out of leather or cloth for shepherds, travellers, soldiers, &c. (*Winer*, *Realwörterbuch* II. pp. 218, 725). This *κόπος* and *μάχδος* is now explained in a sentence appended, as in v. 7, by *asyndeton* (*γὰρ* after *νυκτός* being superfluous), in which the emphasis lies on what stands foremost, *νυκτός καὶ ἡμέρας ἐργαζόμενοι*, as in v. 8 on *τὰς ἑαυτῶν ψυχὰς*. And now, as *ἐκπύραμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ* plainly answers to *τὸ εὐαγγέλιον τοῦ θεοῦ* of v. 8, so does *νυκτός καὶ ἡμέρας ἐργαζόμενοι* to *τὰς ἑαυτῶν ψυχὰς*, so that there accrues from this a new and more precise confirmation of our view of the *γὰρ* and of *μεταδοῦναι τὰς ἑαυτῶν ψυχὰς*.

22. Working night and day.—*Ἐργάζεσθαι*, of manual labor, as *ch. iv. 11*, and often. We [*Germans*] say *day and night*, as *ἡμέρας καὶ νυκτός*, *Luke* xviii. 7; *Acts* ix. 24, and frequently in the Apocalypse; but elsewhere, and always in Paul's usage [both in his letters and speeches, *ch. iii. 10*; 2 Thess. iii. 8; 1 Tim. v. 5; 2 Tim. i. 3; *Acts* xx. 31; xxvi. 7.—*J. L.*], *νυκτός καὶ ἡμέρας* or *νύκτα καὶ ἡμέραν*, because the Jews, as also the Athenians, begin the civil day with the evening. Here this order is emphatic,† because night-work is the more unusual and irksome. We are not, therefore, to suppose that Paul preached all day, and performed

* [*ELLICOTT* prefers to regard *μειραιας* as an apocopated, and *μειραιας* as a late and perhaps strengthened, form of *μειραιας*. To the derivation from *μειραιας*, *WORDSWORTH* objects the aspirated *μ*, and he adheres strongly to *TAMMERTLACHT*'s account of the word as from *μῆρος* and *εἶπος*, = “*apostolatus, bound to, twined together with you, and clinging to you*.”—*J. L.*]

† [*Our German*, after *Luther*, gives *Leben* for *ψυχὰς*; and this interpretation is given by very many, including the English margin; comp. 1 John iii. 16, &c. But says *ELLICOTT*: There is “perhaps a faint reference to the deeper meaning of *ψυχὰς*, as pointing to the centre of the personality—our lives and souls (*Fell*), our very existences, and all things pertaining to them.”—*J. L.*]

* [*ELLICOTT*: “The former perhaps marks the toll on the side of the suffering it involves (see on 1 Tim. iv. 10), the latter, as derivation seems to suggest (connected with *μῆρος*, and perhaps allied to *μῆρος*, see *Pott, Etym. Forsch.* Vol. I. p. 283), on the side of the magnitude of the obstacles it has to overcome.” Nearly opposite to this is *Wordsworth*: “The former word expresses energy of action, the other indicates patience in bearing.” *ALFORD*: “No distinction can be established.”—*J. L.*]

† [*So ALFORD*. But the correctness of the remark may be questioned, since Paul, as is mentioned above, observes the same order everywhere else.—*J. L.*]

manual labor in the night-time; on the contrary, the latter occupation filled up also a good part of the day, as on the other hand he preached likewise at night (Acts xx. 7); but, generally, *day and night* is, as with us, a vivid expression for *without intermission* (comp. especially Rev. xx. 10).

23. That we might not be burdensome to any of you, by his having to care for my support. So little did the Apostle seek any profit from the Thessalonians, that he sought not even the necessities of life from them but earned them for himself, that his intercourse with them might on his part be altogether one of giving. *In hac etiam parte jure suo obtinuit* (CALVIN; comp. Note 16). For the matter in question, comp. Acts xviii. 3; xx. 34; 1 Cor. iv. 12; ix. 7 sqq.; 2 Cor. xi. 8 sqq.; Phil. iv. 10 sqq., and Doctr. and Eth., 5.—On *ἐπιβάρυναι*, see Winer, p. 191.*

24. (V. 10.) *Ye are witnesses and God.*—The Apostle having in three sentences with *οὐκ*—*ἀλλὰ* (vv. 1 and 2, 3 and 4, 5 and 9) confuted the reproaches cast upon him, and which are summed up in the fewest words in v. 3—having shown that his doctrine is not an idle delusion, but the gospel of God, and that he himself has labored, not from selfish motives of covetousness and ambition, nor with impure methods of craft and flattery, but in the sight of God and with the most devoted love—he now at last opposes to that a brief, positive sketch of his ministry, and for this he again appeals to the Thessalonians and God as witnesses (comp. v. 5), by way of giving to his assertion so much the more of the impressive earnestness of truth. Men must witness for his manner of acting; God witnesses, in his conscience and theirs, for his inward disposition. This explanatory sentence likewise is added by asyndeton (comp. vv. 7, 9), a construction to which in the present instance the liveliness of emotion also contributes.

25. *How holily, and righteously, and unblamably, &c.*—*ὁσίως*, with perceptible, inward reverence of God; *δικαίως*, with due consideration of men, leaving and giving to every one his own (comp. Eph. iv. 24; Tit. ii. 12 [Luke i. 75; Tit. i. 8]); † *ἀμώματως*, unblamably, irreproachably in the whole deportment—the negative side to the two positive ones (LÜNNEMANN), especially to *δικαίως* (OLSHAUSEN). This qualification Paul adds, because reproaches had been cast upon him.† [BENGEL and others: *toward themselves*, in order to get the three references to God, men, themselves as in Tit. ii. 12; but this is here inadmissible, since all is referred to *ὑμῖν τοῖς πιστεύουσιν*—*οἷως* assigning merely the religious ground of the behavior toward the believers.—RIGGENBACH.] It is commonly not enough considered, that we have here before us, not adjectives, but adverbs (comp. Acts xx. 18., *πῶς ἐξηγοῦμαι μὲθ' ὑμῶν*); Paul is not speaking of his walk, his entire personal bearing (DE WETTE, HOFMANN)—otherwise we must have had *οἷως*, &c. (comp. *οἷος*,

ch. i. 5)—but of the manner of his dealing with the believers (WINKER, p. 413).

26. To [for] you who believed.—*ὑμῖν* is simply the dative of direction or reference: *to you, toward you* (DE WETTE, KOCH) [not a dative of interest: *for your advantage*,* nor yet of judgment: *appeared to you* (ECUMENIUS and THEOPHYLACT, CALVIN, BENGEL, LÜNNEMANN); the adverbs in that case would scarcely be admissible.—RIGGENBACH.].† The addition *τοῖς πιστεύουσιν*, at first view apparently superfluous [JOWETT], must here as at v. 18 have its own ground and significance. The believers were told that their faith was credulity and superstition, that they had allowed themselves to be ensnared, abused, and misled by the stranger, and that this was now called faith. A similar way of talking to that nowadays, which confounds faith with opinion, notion, dim, baseless feeling. In opposition to this Paul dwells with emphasis on the word faith in its true import, and shows how he had never abused their confidence in him and his word so as to indulge himself in impurity of any kind, but rather, honoring their faith as faith in God and His word, he had in all his proceedings kept holy what was holy, and had with all earnest men exhorted them to a walk worthy of God. [Those, who explain the dative as a dative of judgment,† take *τοῖς πιστεύουσιν* restrictively: *tametsi aliis non ita videremur*; § BENGEL. Especially contrary to v. 13 (?).—RIGGENBACH.]—*Ἐξηγήσμεν*, as in vv. 5, 7; chap. i. 5.

27. (V. 11.) *Whilst we, as ye know, &c.* [Even as ye know how we, &c.]—*καθὰς ὅσως* is a parenthetical clause similar to *καθὰς ὅσως* of vv. 2, 5; it belongs to the following participial construction. This time the Apostle puts *καθὰς ὅσως* for *καθὼς*, because immediately after *ὅς* occurs twice. The first, *ὅς* belongs to *ἐν ἡμέραις*, and has here a strengthening force such as it carries also elsewhere in connection with *ἡμέρας* (see Passow under *ἡμέρας*), a usage very nearly akin to the connection of *ὅς* with superlatives. The corroboration *ἐν ἡμέραις*, of frequent occurrence in the New Testament, is found likewise in classic Greek (A. BUTTMANN, p. 105). With the double reinforcement, *ὅς ἐν ἡμέραις*, comp. Rev. xxi. 21; *ἀπὸ ἐν ἡμέραις*; Eph. v. 33: *ὅπως οὖν καθ' ἡμέρας ἡμέρας*. The participial clauses, vv. 11, 12, show to what extent Paul behaved holily and righteously and unblamably toward the believers (v. 10), and we have therefore resolved the participles by *in that*.‡ The main em-

* [An interpretation suggested by MUSCULUS, allowed by BAUMGARTEN, and adopted by ELLICOTT (whose version, however, to you that believe, does not convey that idea).—J. L.]

† [The objection drawn from the adverbs to the construction of *ὑμῖν* as a *dative*—a construction followed also by ALFORD, who cites 2 Pet. iii. 14—is plausible only when, by an arbitrary rendering of the verb, as *appeared*, were thought, the idea of judgment is transferred to it from the dative.—J. L.]

‡ [German: *als Dativ des Vortheils* = as a dative of interest. But this must be a misprint for *Utheils*.—J. L.]

§ [Sometimes also they restrict *ὑμῖν τοῖς πιστεύουσιν* to *ἐκκλησίαν* (SYRIAC, THEODORET, ECUMENIUS, CALVIN, &c.). The Greek order is this: "Ye are witnesses, and God, how holily and righteously and unblamably to (for) you who believed we behaved." Probably the precise import of the dative in this case must be left doubtful. ELLICOTT's objection to it as a dative of judgment, that "the Apostle would scarcely have appealed to God in reference to the judgment of the Thessalonians," is by no means decisive. Solemnly to remind converts of their earliest convictions and first love is a Scripture means of guarding them, or recovering them, from declension and apostasy. Comp. Gal. iv. 14, 15; Rev. ii. 3, 5; &c.—J. L.]

‡ [In dem wir, wie ihr ja wisst, &c.—J. L.]

* [But WINKER there reverts to LUTHER's *unter euch*, instead of the preferable *an* of previous editions; and ACHENLICH's own version has simply the dative: *verkündigten wir euch*. It may also be noted here that, for *eis ὑμᾶς*, the Cod. Sin. a *prima manu* reads *ὑμῖν*.—J. L.]

† [BENGEL: *Sancit in rebus divinis, iuste erga homines*—the classical distinction between *οἷως* and *δικαίως*, but not always to be pressed in the N. T.—J. L.]

‡ [ELLICOTT: "Perhaps it is safer to say that *οἷως* and *δικαίως* form on the positive side a compound idea of holy purity and righteousness, whether towards God or towards men, while *ἀμώματως* states on the negative side the general blamelessness in both aspects and relations."—J. L.]

phasis of the participial construction rests on the conclusion, *ἐὶς τὸ περιπατεῖν ἁγίως*, &c. (LÜNMANN), and yet so that Paul would in connection therewith lay stress on two other considerations: 1. That he had taken pains to hold every one in particular to this worthy walk, and hence the doubly strengthened *ἐκαστος*; 2. That for this end he had exerted all his force of speech, and hence the combination of the three sonorous participles. The Apostle's unblamable deportment towards the believers was shown in his exhorting every individual with the whole power of his address to nothing else but a walk worthy of God. This is simply the connection of v. 10 with vv. 11, 12. The comparison with a father has reference to all three points: a father keeps his children singly in his eye, and trains every one according to his individuality; he employs all the force of exhortation in kindness and severity; he would keep his children only to what is good, and to no evil of any kind. Here, where the question is not, as in vv. 7, 8, about devoted love, but holy earnestness, Paul compares himself, not to a mother, but to a father. Paul never writes tautologically, but, even while repeating similar thoughts, advances to new and wider points of view. [Interpreters in general do not agree with me in regarding *καθὼς οὖν οἶδατε* as a parenthesis, but take *οἶδατε* as a governing verb, on which *ὡς*, apart from *ἐν ἑκάστῳ*, is dependent. But since *ὡς* is followed only by participles, they are obliged to supply the *verbum finitum*, and then, because *ὡς* is afterwards added, *ἡγαθήσαμεν*, *οὐχ* [sic] *ἀφῆκαμεν*, &c., is supplied to *ἐν ἑκάστῳ* (PELT, SCHOTT, and others), or to the entire clause *ἡμεν* (BEZA, GROTIUS, FLATT), or *ἐγενήθημεν*, from the previous context (BENGEL, LÜNMANN, [ALFORD, WORDSWORTH]), or, the supplement being left indeterminate, an anacoluthon is assumed (DE WETTE, [ELLIOTT]). With these grammatical inconveniences there is then connected also an erroneous and artificial view of the logical relation of vv. 11, 12 to v. 10, as that Paul speaks in v. 10 of his behavior generally; in vv. 11, 12, for confirmation of that, of the discharge of his duty as a teacher in particular (DE WETTE, KOCH, similarly HOFMANN); or that in proof of his own virtue he adduces the fact of his having exhorted the Thessalonians to virtue, it being here taken for granted that one, who has it so much at heart that others shall be virtuous, will be so himself (LÜNMANN). Independently of other objections to these views, they would require a *καὶ* after *καθὼς οὖν* or after *ὡς*.—RIGGENBACH.]*

28. Exhorted and encouraged and adjoined. —*ὡς* is superfluous † after *ὡς ἐν ἑκάστῳ ὁμῶν*; similar repetitions in the classics and also in the New Testament, Col. ii. 13; ‡ Matt. viii. 1; and often

* [Notwithstanding the above remarks, I adhere still to the ordinary construction of *καθὼς οὖν οἶδατε*, *ὡς ἐν ἑκάστῳ*, &c. The objections to it are more than counterbalanced by the exceeding awkwardness of the new arrangement proposed. As a parenthesis belonging to what follows it, *καθὼς οὖν οἶδατε* would be strangely misplaced. It is also very improbable that any considerations of euphony determined the use of *καθὼς οὖν* here, instead of *καθὼς* (v. 2, §; ch. i. 5. See ch. ii. 13, *καθὼς ἴσθιν ἀλλήλοις*). Perhaps it might rather be said, that the former was selected for the sake of still more strongly emphasizing the exactness of the correspondence between the personal and the official conduct of the Apostle.—J. L.]

† [It is wanting in Cod. Sin.—ELLIOTT speaks of it as a "collective *ὡς*," serving still more clearly to define all that were included—a defining and supplementary accusative, somewhat allied to the use of that case in the *εὐχῆμα καὶ ὁλον καὶ μέρος*.—J. L.]

‡ [Some editions repeating *ὡς* after *συνεβουλεύσατο*.—J. L.]

(Winer, p. 531). *Παρακαλεῖν*, to exhort generally; *παραμυθεῖσθαι*, kindly to encourage; *μαρτύρεσθαι*, earnestly and solemnly to obtest, like *διαμαρτύρεσθαι*, 1 Tim. v. 21; 2 Tim. ii. 14; iv. 1. BENGEL: *Παρακαλ. movet, ut facias aliquid (libenter)*; *παραμυθ., ut cum gaudio*; *μαρτυρ., ut cum timore*. The two last participles really specify the twofold style and method of the *παρακαλεῖν*, and may be also grammatically subordinated to it, as, for example, *δυνάμενοι* of v. 7 [6] is subordinated to *ζητοῦντες* of v. 6, and *καλοῦντων* of v. 16 to *μὴ ἀρεσκόντων καὶ ἐναντίων* of v. 15 (comp. 2 Tim. i. 4). In favor of this are the facts, 1. that *ἐὶς τὸ περιπατ.* cannot depend on *μαρτυρ.*, which must have either *ἵνα* (1 Tim. v. 21) or the simple infinitive (2 Tim. ii. 14); 2. that *ὡς* is unsuitable to *μαρτυρ.*, which cannot have an accusative of the person after it, except in the here inadmissible sense of *taking one to witness*. Perhaps the pleonastic *ὡς* is put after *παρακαλοῦντες* for the very purpose of separating the subordinate participles from the superior one. Even as to form, *παραμυθ.* and *μαρτυρ.* belong together as of the middle voice, and are jointly distinguished from the active *παρακαλοῦντες*. Thus: We exhorted you with kindly encouragement as well as with earnest obtestation.* Comp., moreover, on the accumulation of participles Note 27.—The division of verses is here very unapt. †

29. (V. 12.) That ye should walk in a manner worthy, &c.—*Εὶς τὸ περιπατ.* is thus dependent on *παρακαλ.*, and denotes the contents or object of the exhortation. [So also LÜNMANN, who thinks, indeed, that *ἐὶς* may be referred to all the three participles; but in that case *ἐὶς* must rather denote the purpose, as DE WETTE and KOCH understand it.—RIGGENBACH.]

With *ἁγίως τοῦ θεοῦ τοῦ καλοῦντος* comp. Eph. iv. 1: *ἁγίως τῆς κλήσεως*, Col. i. 10: *ἁγίως τοῦ κυρίου*. The two ideas are here combined. *Καλοῦντος*, present; because the kingdom and glory are still future, so that the call thereto, though it has already gone forth, yet continues till the coming of Christ, when the kingdom and the glory shall be revealed (LÜNMANN).‡ The participle is even half-substantial, like *ὁ βυόμενος*, ch. i. 10.

30. Into his own kingdom and glory.—*Magnificum synthonon* (BENGEL). Not a hendiadys: *kingdom of His glory*, or *glory of His kingdom* (KOPPE, OLSHAUSEN, &c.); nor yet: *earthly kingdom* (the Church) and *heavenly glory* (BACMGARTEN-CRUISE); nor is *δόξα* the glory of the Messianic kingdom (DE WETTE), but, since *ταυτοῦ* belongs also to *δόξα*, the glory of God, Rom. v. 2 (LÜNMANN). Comp. the closing doxology of the Lord's Prayer. *Ἐαυτοῦ* is emphatic by position, as in v. 7 [WEBSTER and WILKINSON: "implying a participation, or the most exalted fellowship and interest in the Divine blessedness."—J. L.]. Paul would here again, at the end of the entire section as at its beginning (vv. 2, 4; see Notes 4 & 10), give prominence to the

* [Similarly PRILE: "In words both of encouragement and solemn admonition."—It is quite probable that *παρακαλοῦντες* may draw the *ὡς* to itself as being the gener's word. But what is said above more than that is too confidently stated. Certainly there is not another instance in the New Testament of *παρακαλῶ* (in the sense of *exhorting*) being followed, any more than *μαρτύρομαι*, by *εὶς τὸ*. The prevailing construction of the former also is with *ἵνα* or an infinitive.—J. L.]

† [The Greek Testament begins v. 12 with *καὶ μαρτυροῦμεν*.—J. L.]

‡ [VAUGHAN: "A reiterated sound, continued through the individual life."—J. L.]

thought, that it is God with whom believers have to do, and of whom he had been the mere but honest instrument (hence the leading position of *δοξας* in v. 10.—Comp. v. 13).

Thus: God calls you to a participation in His own kingdom, which will appear at Christ's advent, and in His own Divine glory, into which believers then enter through the change [of the living, 1 Cor. xv. 51.—J. L.] or through the (first) resurrection. It might be asked whether *βασιλεία* here is not to be taken in the active sense = kingly dominion; yet this signification of *βασιλεία τοῦ Θεοῦ* does not, to my knowledge, occur in the New Testament. But certainly the participation of Christians in the *βασιλεία* will really be a participation in the *βασιλεύειν*. Their calling is indeed to be glorified (Rom. viii. 17), not, however, to be ruled over, but to the *βασιλεύειν* or *συμβασιλεύειν* (Rom. v. 17; 1 Cor. iv. 8; 2 Tim. ii. 12; Rev. xx. 4, 6; xxii. 5).—The motive to a holy walk is therefore a double one, which yet again is but one and the same: Christians are to walk worthily, that is, they should regulate all their proceedings and life-conduct in such a way as becomes 1. the holy majesty of God, with whom by their calling they have fellowship: and 2. their own destination, expressed in this calling, to a share in the full dignity, imperial and essential, of this same God. This pure light of glory excludes all impurity (comp. 1 Tim. i. 11, τὸ εὐαγγέλιον τῆς δόξης, in connection with the preceding verses, and 1 John iii. 3). This section also, like the one before it, thus closes with an eschatological outlook. And, in truth, there meets us here the high practical importance of the Christian hope. As in suffering it begets patience (ch. i. 3), so in action a holy walk.

DOCTRINAL AND ETHICAL.

1. (Vv. 1-12.) To the Thessalonians assailed on account of their faith Paul shows that there is something real about it, both in his case (vv. 1-12) and in theirs (vv. 13-16). As proof he here cites, not miracles, as, for example, in Gal. iii. 5, but simply the demonstration of the spirit and of power—what of Divine, self-evidencing light they had perceived in him, and experienced in their own hearts and consciences. It is worthy of note that the Gentile Apostle, in the very first Epistle written by him for the Gentile world, insists on this. And such is still to-day the *twofold evidence of Christianity* in the midst of a world estranged from God, where so frequently all power, all culture, all historical life stands, or seems to stand, in opposition to the gospel: the children of light, in whom, as nowhere else in the world, we perceive a perfect and blessed life (Matt. v. 14-16; Phil. ii. 15), and the purifying and quickening Divine influences which we experience in ourselves from the gospel (2 Cor. xiii. 5).

2. Our section is rich in *self-praise*, which, however, develops itself rather, step by step, as *self-defence*. A servant of Christ owes it, not so much to himself as his Master and his cause, to clear himself of unjust imputations, whenever they threaten to hinder the progress of the gospel, and prejudice the faith and love of the brethren. How in such a case one should express and demean himself may be learned from Paul, who first of all lets it be seen that he is Divinely certain of his cause, and is conscious of having acted with self-denial in the power of God and before the eyes of God, and then also

he appeals freely to human testimony. The Lord knows how, by means of the oppositions of the world or other humbling experiences, so to dispose his servants inwardly, that when circumstances are such that the ends of the Divine kingdom require it, they can and ought to speak of themselves in a way, that to the judgment of a merely natural morality appears as self-praise. Here belongs also, for example, the fact that John distinguishes himself as the disciple whom Jesus loved; here belong many expressions in the Psalms and passages of Daniel, as ch. i. 17-20; ix. 2, 3; 2 Cor. x.-xiii.

3. Our section is a true *pastoral mirror*.* In the first and larger half (vv. 1-9) are two principal points of view, one of which concerns the cause, the doctrine; the other the individual, in respect partly of his inner motives, partly of his manner of acting and speaking. 1. For what concerns the doctrine, we must be able to testify that it is no misleading error, no idle, impotent human invention of any sort, that we preach, but the gospel of God, the glad tidings which God Himself would have to be published to men. We speak in the consciousness, and in the power, of a Divine commission, not as those who are enthusiastic for some self-contrived, human system, and such like, nor as idle babblers believing nothing. 2. For what concerns, a. the disposition and purpose in the discharge of the office, we know that we are free from impure motives of avarice and ambition, for we prosecute our work for souls in the continual presence of Him who knows the heart, and, to please whom, we have to prosecute it earnestly, and in fervent love to those entrusted to us. That we may offer no hindrance to the gospel, we willingly forego the honor and profit that we might otherwise properly claim. We are not satisfied with the faithful fulfilment of what is officially prescribed, but voluntarily undertake additional toil and trouble of every kind. We spare not our health or our life, where the honor of our Lord and the salvation of souls are concerned. In short, instead of seeking aught for ourselves, the soul of our work is self-sacrificing love. It is more blessed to give than to receive. b. As regards the means and manner of our working, we stand in no need of any sort of cunning or spurious pastoral shrewdness to draw the people to us, and secure for ourselves their respect. We never deal in flattering words. We aim not at all at pleasing men.—In the second half (vv. 10-12) Paul exhibits the *holy and righteous behavior of a servant of Christ toward the believers*, and shows how, 1. so far as concerns the Church, this consists in not merely proclaiming the word generally, but in also bringing it near to individual souls, so that in this way the special care of souls is added to preaching. 2. For what concerns the preacher himself, he should put forth all his strength, and in different ways, adapted to occasional circumstances, to individuals and spiritual conditions, point those committed to him to the right way. 3. With regard, finally, to the doctrine, it should aim at nothing else but to hold the hearers to what is good. But in Christianity that which is morally good has a thoroughly religious character. It is a walk worthy of God. Nor does even that exhaust the matter. It is not merely the relation of single souls, or even of the congregation, to God, that is to be held up to believers, but God has a kingdom, a corporate order of life, in which

* Comp. *Lehrer- und Predigerpiegel* 1 Thess. ii. 1-12 in Zeller's *Monatsblatt von Beuggen*, 1860, No. 10 sqq.

He really shares His glory with the creature. To this kingdom, already founded in Christ, but to be first manifested at His advent, we are called. Our walk should bear in itself the stamp of our so high destiny. We should act from motives drawn from the kingdom and the glory. The preaching, therefore, must teach what the kingdom is, and what the glory (comp. my Discourse: *die biblische Lehre von Reiche Gottes in ihrer Bedeutung für die Gegenwart* [*The Bible Doctrine of the Kingdom of God in its importance for the present time*], Basel, 1859).—Lastly, in our section there is this fact also to be particularly noticed, that the Apostle compares himself in his ministry to a *father* and a *mother*: the latter in the first half, the former in the second. The parental relation, that most original of all human relations (being preceded only by the conjugal), that image of God's relation to men, is itself again the natural, God-given pattern for all other relations of superior and inferior, and so especially also for preachers and pastors. A servant of Christ has in his own house a constant school for his office. What he feels and does for his own children, the same he should feel and do for his Church. Yet, not merely the earnestness of paternal love, but the tenderness and self-sacrifice likewise of the maternal, is in the Apostle. He speaks of the parental relation, not by way of making it the foundation of just claims, but with an eye to its obligations and performances.

4. (V. 2.) It is worthy of remark that in v. 2 Paul does not say: *we were bold in Christ, to speak unto you the gospel of Christ*, but: *in God, of God*; and so throughout the entire section (see vv. 4, 8, 9, 12, 13). To obviate the objections of the Gentiles and Jews, he purposely reverts to the ultimate ground, still common more or less to them and Christians. Against Jesus Christ, that historical Person, they might bring forward the same exceptions as against the Apostle himself; but God is His own immediate witness in the consciences of all men. And this Divine witness of conscience was, and is, on the side of the gospel of Jesus Christ (2 Cor. iv. 2; v. 11). To this we too, in contending with the adversaries, must always again revert. We must connect Christ with God, Christianity with religion, that is, with the religious and moral nature of man in general, the positive and historical with the ideal (comp. John vii. 17).

5. (V. 5.) Twice in our short section does Paul call God to witness, vv. 5, 10, as he does in like manner also elsewhere, Rom. i. 9; Phil. i. 8; 2 Cor. i. 23; comp. xi. 31; Rom. ix. 1; 1 Tim. ii. 7. A servant of God may often find himself in the same position, especially when meeting assaults, and where the question is about dispositions and prayers. A parallel to this is presented by the *Verily, I say unto you*, which is found so frequently in the mouth of the Lord, in the Synoptists with a single, in John with a double, *amen*. It was necessary for Him, in opposition to the unbelief or dulness of His hearers, to corroborate the often very paradoxical truth which he had to advance. Such assertions and protestations are approaches to the *oath*, to which some of them come quite close, particularly 2 Cor. i. 2, 3, and therefore contributions to the Scriptural view of the doctrine of the oath, and to the correct interpretation and application of Matt. v. 33-37; James v. 12.

6. (V. 9.) Paul insists strongly on the right of ministers to live of the gospel (1 Cor. ix. 7 sqq.; 1 Tim. v. 17, 18; Gal. vi. 6), and he himself also receives

support from the Philippians and other churches (1 Cor. xi. 8 sq.; Phil. iv. 10 sqq.). But in Corinth (1 Cor. ix. 12; 2 Cor. xi. 7 sqq.) and Thessalonica and apparently in Ephesus also (Acts xx. 33-35) he accepted nothing during his work there, but provided for his own maintenance partly by manual labor (Acts xviii. 3; xx. 34), partly through the gifts of other Churches (2 Cor. xi. 9; Phil. iv. 16). He did this, that he might offer no hindrance to the gospel (1 Cor. ix. 12); at Corinth, in consideration of the false Apostles (2 Cor. xi. 12 sqq.); at Thessalonica, in consideration probably of the unbelievers, whose calumnies he foresaw, or was already even in some measure aware of. For that the Thessalonian Christians were poor, as CHRYSOSTOM and others suppose, there is nothing to indicate; indeed, according to Acts xvii. 4, there were at any rate not a few rich persons among them. At the same time the Apostle desired also in his own person to furnish an example of fidelity in a earthly calling, of strenuous labor, of devoted love (Acts xx. 35; 2 Thess. iii. 7 sqq.). We have now here before us one of the cases in which, as in so many outward things—for example, in regard to usages, the times and places of Divine service, &c.—it could not be but that changes, to wit, specific regulations, should gradually be forthcoming in the Church. Soon the clerical calling could no longer be united with a secular one. It had therefore to be furnished with a regular income, and this is in accordance with Paul's doctrine. If then, we neither can nor should directly imitate his practice herein; if indeed, speaking generally, the exemplariness of the Lord and His Apostles does not require from us a direct, outward imitation—this were really to turn the gospel again into law and letter (comp. ch. i. 6, 7, Doctrinal and Ethical, Note 5),—it is only the more important that we enter into the meaning and spirit of the Apostle, and act on this Apostolic view of the matter. Not to the Pope alone does his worldly dominion prove to be ruin; among us also earthly good has already become the curse and snare of many clergymen. This is one of the tenderest points in the relation between the shepherd and the flock, and by it is often insensibly closed the mouth of the shepherd and the heart of the sheep. There are certain portions of income, those that partake more of the nature of perquisites, which still fall immediately under the apostolic rule, not to burden those who would thereby be burdened, and rather to undergo privations, "lest we should hinder the gospel of Christ" (1 Cor. ix. 12). It deserves also to be noticed that the Apostle (1 Cor. ix. 14) says, that the Lord hath ordained that they who preach the gospel should live of the gospel, should have wherewithal to live, and not more. With us, to be sure, and especially of late, care is commonly taken that we should not have it in our power to think of laying up treasures. The wish expressed by Schleiermacher in 1804, "that the relations of the preacher's position should be put more and more on such a footing, that it could present no external attraction to those who did not value it for its own sake," has already received a manifold fulfilment. Those, however, who have to struggle with want and privation, may seek and find a strong consolation in the fact, that they thus stand nearer to the apostolic model, than if they lived in abundance of everything. Comp. the flaming words of LUDWIG HOFACKER in his Life by A. KNAPP, 1852, p. 157 sq.: "Often enough have I been offended with a certain class of ministers. To lament over their poor pay is the"

whole business, their main topic of conversation. Nowhere is there less of faith and contentment than among men of this sort. With them the earthly mind thoroughly predominates. In no class is there less of Divine understanding. In heaven we shall probably meet the smallest proportion of ministers; for it is well-nigh impossible that such an ease-loving, selfish minister should enter the kingdom of heaven. Is it not a real mercy that we are even kept a little short? How much money, then, must a preacher have on hand? Or how much must he have in furniture and pictures? On this absurdity I could descant for a day, and not exhaust the topic, dealing not with individual cases, but with the thing itself, nor yet out of illiberality of feeling, but from long observation. Ah, where is the imitation of Christ's life of poverty? No doubt, there are many who suffer, but why? because they fancy that a son is not saved, unless he gets to be a gentleman at the University. The true sufferers are they who are silent and endure, looking up to God."

[M. HENRY: There is no general rule to be drawn from this instance; either that ministers may at no time work with their hands for supply of their outward necessities, or that they ought *always* to do so.—J. L.]

7. (V. 11.) Paul emphasizes the fact that he had exhorted every single individual. Comp. Acts xx. 31, and especially the thrice repeated *ἑκάστην ἑνὸς* of Col. i. 28. Here, as in Rom. v. 12, 15, 18 sq.; 1 Tim. ii. 4 sqq., the emphasis is on *ἑκάστην*, since Paul is speaking of the spread of the Gospel among the Gentiles, of the removal of the distinction between Jews and Gentiles, of Jesus belonging as man to all mankind, and of every individual simply as a man having an interest in Him. This is that idea of humanity, of the infinite value of each individual human soul before God, which first came to light in the New Covenant, in Christianity, and of which the Gentile Apostle was pre-eminently the bearer. In ancient times, to which the Old Covenant still essentially belongs, mankind was as yet given up as fleshly to the forces of nature, and therefore also to national divisions. The opposition of *Ἰσραὴλ* and *ἔθνη*, *λαός* and *ἔθνη* stood in force, as that of Greeks and Barbarians; for God in His revelation condescended to the *στραχία τοῦ κόσμου*. Not yet was the individual of any consequence in himself as a man; he came into view merely as a member of the larger natural whole, the people. A relative advance in this respect is certainly not to be mistaken within the sphere of the old world, when, for example, we think in the Old Testament of the Psalms, in Greece of the schools of philosophy, in Rome of the domestic life of a Cato and others. But even the Psalmist, who knows that in covenant with his God he is strong and secure against all the world, is ever an Israelite; the Grecian sage is always a Hellene; and so forth. First on the cross of Christ was the flesh and the whole power of nature broken in pieces; first in Christ was the one new man created, so that now there is no longer a question of Jew, Greek, Barbarian, Scythian (Eph. ii. 15; Col. iii. 11); there was born the idea at once of humanity and of man; universalism, and along with that the true subjectivity and individualism, for every one singly to lay hold in faith freely from within on the salvation of God, and so attain to the fulness of human dignity (as was already represented in the call of Abraham, Rom. iv.; Gal. iii.). Not only did Paul recognize and preach this

great truth; he likewise at the same time made practical application of it, on the universal side in his Gentile mission, on the other in his special care of souls. The nationalists, therefore, have lost, not their significance, but merely the sting of mutual antipathy, so far as their members are in Christ; in the future kingdom of Christ the curse, the covering, will be removed from the nations as such, as from individuals at present, so that the whole life of history shall be a regenerate life, a life from the dead (Rom. xi. 15: comp. Is. xxv. 7, 8).

8. (V. 12.) *Glory* (*δόξα*, *קְבוֹרָה*); for this Luther has also sometimes *Klarheit* [clearness, lustre], as for *δοξάζειν* *verklairen* [to illustrate]) is a radical term used in Scripture of God, which in theosophy has met with more consideration than in theology. It is the real, organic side in the conception of spirit, whereby the Absolute Personality is not a mere abstract *Ego*, but the Absolute Life, unfolding and shaping itself in a fulness (*πληρωμα*) of powers. What in earthly phrase has been called nature or the corporeity of God finds in the word *glory*—with which stand connected the expressions *majesty*, *beauty*, *light*, &c., when used of God—its Scriptural foundation and limitation. In glory is found the reason why the whole man, even as to his body, is called the image of God. By means of glory also is brought about, agreeably to its idea, the appearance or revelation of God. Christ's glorification consists essentially in this, that His human nature is raised into the condition of this Divine glory. He makes a real, inward communication of it to His own (*unio mystica*, the sacraments), so that they become partakers of the Divine nature (2 Pet. i. 4; John xiv. 23; xvii. 5, 22, 24), till in the resurrection they are manifested in this glory, even as to their body (Col. iii. 8, 4). BENIGL (on Acts vii. 2) calls glory *divinitas conspicua*; OETINGER, the unveiled holiness,—the great word that sums up the whole New Testament: J. T. BECK, *christliche Lehrwissenschaft*, p. 67, the self-manifestation of the living image of God, which has for man a hidden side, but also one visible in rich forms and degrees, and for special revelations assumes special local shapes.

HOMILETICAL AND PRACTICAL.

Vv. 1-12.—This section and its several parts are especially appropriate for texts of inaugural and ordination sermons, and such like; happy he, who can take from it also his farewell text! The principal thought of the two main divisions, vv. 1-9 and 10-12, are embraced in the Doctrinal and Ethical department, No. 2, and there already arranged also with reference to the Homiletic use.—J. MICHAEL HARR: Our Epistle was written to such as had been awakened for about half a year; it is thus rather for such as are weaker and for beginners. For this reason Paul strengthens and animates the Thessalonians by very circumstantial arguments from his own behavior, and that of Silas, among them; considering that with inexperienced souls one must deal more largely in details, than with those who are more spiritually developed.—THE SAME: That is it which in our days makes faith so difficult: sinful men dare to call in question the word of God, and to correct it, saying quite plainly that to a great extent it is just the word of man. This mischievous cavilling may in dark hours of temptation rack with doubts even the lovers of truth, and frequently, if

they have thoughtful souls, they undergo no light struggle. But these doubts are by the lover of truth overcome, and tend to the strengthening and confirmation of faith; for as all things must work together for good to those who love God and truth, so likewise this, since it too belongs to the "all."—**DIELRICH**: For the Christian it is important frequently to review his previous guidance in Christ, that he may become ever more conscious of the work of the Lord, and also feel himself bound in hearty affection to those, through whom the Lord has come to us. To the calumniators of the Apostle we owe thanks to this day, for having been to him the occasion for such an exact self-portraiture. The enemies of the truth know not at all, what good service they often render to it.

Vv. 1, 2. **J. MICH. HAHN**: The great boldness after the contumelious suffering is a sound, valid proof of the truth of God's word, and of faith's real ground. How should human nature be able to act and suffer thus aimlessly? Its wont truly is, to seek and intend self in everything.—**THE SAME**: The Lord's true messengers are for the most part prepared in the school of suffering, and not in the society of trifling, young people, who in their frivolity often do not know what to go at. If one or another from that quarter is to prosper, he too is called out of the confusion into the school of the cross, like all the rest.—**THE SAME**: While the Spirit of glory rested on us (1 Pet. iv. 14), we had spiritual boldness, joy in God and with God, incomparable heart-joy; for the life of the spirit was so predominant, that we regarded nothing in nature.—**RIEGER**: Suffering does not weaken faith, and so it does not even abate boldness in opening the mouth. Suffering, indeed, undergone lovingly and willingly, assures a man that he is renewed into the image of Christ, and is treading in the footsteps wherein have walked all the lovers of truth, who in the world have been reviled. Suffering makes good salt; avoidance of the cross makes the salt insipid.—**THE SAME**: When we hear of the boldness of the Apostles, we often suppose that all fear had been blown away. But the Apostles themselves commonly put the two things together; on the one side, what through grace obtained the victory, namely boldness, and, on the other side, those assaults from nature and from the aspect of the world, through which they had to fight their way with great contention.—**ZWINGLI**: The preaching of the gospel does not go forward without a struggle, and indeed many struggles; for Christ is the sign that is spoken against.

[**BURKITT**: The Apostle calls his boldness a boldness in God, because a boldness for God and from God.—**ALFORD**: All true confidence is in God as our God.—**M. HENRY**: Suffering in a good cause should rather sharpen than blunt the edge of holy resolution.—**J. L.**]

Vv. 3, 4. **RIEGER**: It is still at present an easy thing for the world, when the gospel is propounded, to give it sometimes the appearance of error, superstition, peculiar notions; and in other cases, where some concession must be made to any one, to impute to him impure aims and self-seeking.—**THE SAME**: In preaching the gospel, much depends on the heart and its purity tried and approved by God; only in a good conscience can the mystery of the faith be put. Not merely in the beginning and on our first reception into His service does God prove our heart, but daily and hourly.—**CALVIN**: To please

God and to please men are brought together by Paul as things mutually opposed.—**RIEGER**: In striving to please, not men, but God, the gate is strait, and the way narrow. One should, of course, commend himself to the consciences of men—should so deal with them, that, without his pleasing them after the flesh, they shall yet think favorably of him, and not in distrust turn away their heart and ear—should show to every man all gentleness, condescension, and readiness to oblige, and yet so keep himself apart in the spirit of the cross, as to be intent on pleasing, not men, but God (1 Cor. x. 33).—**DIEDRICH**: We may well trust those, who, in their transactions with us, desire in everything only to please God; God certainly desires what is best for us. Such as would merely please us will at the least, and without their knowing it, be unfaithful to us.—**RIEGER**: Precious operation of the Spirit of glory, who rests on the sufferers, and, in their deepest submersion in the baptism of sorrow, instructs them still to keep their head up, and to say to their God: For he knoweth the secrets of the heart (Pa. xlv. 22).*

Vv. 5-7. **RIEGER**: We cannot do too much for the sake of winning men's souls; and, if the world calls that flattery, we are to regard it as little as Jesus left off eating and drinking with publicans and sinners on account of the Pharisees. When, indeed, one's aim with men is to steal some advantage for one's self or one's friends, and lull others to sleep to their own soul's hurt, in that case there may be danger of indulging in words of flattery: and therefore the Apostle immediately disclaims covetousness also.—**CALVIN**: Where avarice and ambition rule, there follow innumerable corruptions, and the whole man sinks into vanity; for these are the two fountains, whence flows the corruption of the entire ministry.—**CHRYSOSTOM**: Paul says not: We were dishonored, nor yet: We received no honor;—that were to have reproached the Thessalonians;—but: We sought it not. [**ECUMENICUS** extends the emphasis to ἐξ ἀνδράνων: "for the glory that is from God they both sought and received: τὴν γὰρ ἐκ θεοῦ καὶ ἐξ ἀνθρώπων καὶ ἐλάβανον.—**J. L.**]
J. M. HAHN: Although as ambassadors of the sovereign Lord of the whole creation we might have used authority, yet we did not seek to extort from you any such regard as that you should look upon us with fear and awe. This is the way nowadays of those who presume on their office. But what credit have they with the people, and what hearts trust them? That is the very reason why they are universally abandoned. Not so the Lord's ambassadors!—**RIEGER**: Therein consists a great secret of the kingdom of Christ, that by means of love, whereby the greatest becomes as the servant of all, He effects more, maintains a more fruitful order, than is achieved in any worldly empire by ever so rigorous a distinction of ranks.—**THE SAME**: Christians, it is true, are not an abject people; they deal in large aims and hopes. They do not, however, seek honor from men, nor in the present time, but take it on credit against the resurrection of the just.

[**BURKITT**: Flattery in any is odious, in a minister 'tis monstrous, both because spiritual men ought to be most plain-hearted, and also because flattery about spiritual things is most fatal and pernicious, both to the giver and receivers.—**A. CLARKE**: They

* [Pa. xlv. 21 of the English version. Luther's version, followed in our text: nun kennet er ja unsere Herrens Grund.—**J. L.**]

that preach the gospel should *live* (not *riot*) by the gospel. But woe to that man who entered into the labor for the sake of the *hire*; he knows not Christ and how can he preach Him?—J. L.]

Vv. 7-9. The Apostle's motherly love to those committed to his care, as shown 1. in the most intimate heart-communications to them, 2. in tender affability, 3. in indefatigable self-sacrifice.—The connection of official fidelity with personal love.—New-born children often cry a great deal, get sick easily, give also every kind of annoyance, and need much care, and only a mother's love and a mother's patience can bear with them (BÜCHSEL: *Erinnerungen aus dem Leben eines Landgeistlichen, Evangelische Kirchenzeitung*, 1859).—Roos: Dost thou from hearty love undergo day and night toil and trouble, which no man imposes on thee, or repays?—CALVIN: Paul's unwillingness to have his wants supplied was in order that he might not hinder the gospel. For good pastors must be careful, not merely to run strenuously in their ministry, but of this also, that, so far as is in their power, they remove all obstacles from their course.—RIEGER: Ministers of the gospel never want occasion to practise many an economy in housekeeping, in the education of children, in clothes and comforts; whereby in some cases one has rather wherewithal to give to the needy, and in other cases our income suffices, nor is there any need to trouble ourselves and others with so many complaints, or with so much striving after changes. And again, there is always reason why we should not set so high a value on what we are compelled to add from our own means, but reflect whether it is quite as much, as when Paul along with his preaching labored as a handicraftsman.—Paul made no claims on this life—desired not to have things easy in the present world; and therefore also the world could do him no harm.—J. G. KOEB: He who has the Spirit of Christ is faithful also in his earthly calling. That is, he is not too lazy to apply his

powers in that direction; and neither does he do too much, so as to waste his strength in vanity. He gives his time to securing the heavenly calling in the midst of the earthly one. Such a man is then so much more effective in the kingdom of God.

[V. 10. WEBSTER and WILKINSON: Only believers can rightly estimate holiness and righteousness; and it betokens high attainments in religion to be considered, and to be, an example of holiness and righteousness to them.—J. L.]

Vv. 10-12. RIEGER: He who in Divine things seeks not his own, but serves the will of God, acts holily; he who does no wrong to his neighbor in anything, but shows him all love, acts righteously; and he who, moreover, in his behavior, speech and entire conduct, puts it in no man's power to charge him with an offensive contrast between his teaching and his life, acts unblamably. A father has and exerts an authority, but it is that of love, not of law.—SPENER says in one of his farewell discourses: I cannot say that I am pure from the blood of all men; for I cannot say that I have not ceased to warn every one.—Paul a model, not merely in preaching, but also in the care of souls, and in the union of the two. The great Apostle, who filled the whole world with the sound of the gospel, at the same time went after individual souls with all zeal. The different ways in which salvation must be brought near to different men, and even to the same men at different times. We must learn to vary our voice.—[M. HENRY: We should not only be good as to our general calling as Christians, but in our particular callings and relations.—J. L.]

[V. 12. BP. DAVENANT, on Col. i. 10: By this form of speaking we are admonished, that Christianity consists in a perpetual journey towards the celestial country, and that no one must halt by the way.—WEBSTER and WILKINSON: The kingdom is glorious, and the glory kingly.—J. L.]

CH. II. 13-16.

3. b. The Apostle now on his part also reminds the Thessalonians, with thanksgiving to God, that they had received his word as the word of God, as they have since continually experienced in themselves God's mighty working (v. 13). They could not otherwise have endured such vexations from their countrymen, as the brethren in Judea had from the Jews (v. 14), whose enmity to the truth and the Apostles, moreover, need give the less offence, that they are thereby rather only filling the measure of their sins, and ripening rapidly for judgment (vv. 15, 16).

- 13 For this cause¹ also thank we [we also give thanks to]² God without ceasing, because, when ye received the word of God which ye heard of us [received from us the word of preaching *that is* of God],³ ye received it not *as* the word of men, but, as it is in truth, the word of God [ye accepted, not men's word, but, as it is in truth, God's word],⁴ which effectually worketh also [also work-
14 eth]⁵ in you that believe. For ye, brethren, became followers [imitators, *μιμηταί*] of the churches of God which in Judea are [which are in Judea, *τῶν οἰσῶν ἐν τῇ Ἰουδαίᾳ*] in Christ Jesus; for ye also have suffered [suffered, *ἐπάθετε*] like things [the same things, *τὰ αὐτά*]⁶ of your own countrymen, even as they *have* of the
15 Jews; who both killed the Lord [also killed the Lord]⁷ Jesus and their own prophets,⁸ and have persecuted [and persecuted, *ἐδιωξάντων*] us,⁹ and they please
16 not God, and are contrary to all men, forbidding us to speak [hindering us from speaking, *κωλύόντων . . . λαλῆσαι*] to the Gentiles, that they might [may]

be saved, to fill up their sins always: for [but, $\delta\epsilon$] the wrath ¹⁰ is come [came] upon them to the uttermost [to the end, $\epsilon\iota\varsigma$ τέλος].

¹ V. 13.— $\kappa\alpha\iota$ is read before $\delta\iota\alpha$ τοῦτο [as well as after it] by Lachmann, Tischendorf, [Alford,] after A. B. [Sin.]; but the authority is insufficient (Lünemann).

² V. 13.— $\kappa\alpha\iota$ $\eta\mu\epsilon\iota\varsigma$ $\epsilon\chi\alpha\rho\iota\sigma\tau\omicron\upsilon\mu\epsilon\nu$. The $\kappa\alpha\iota$ belongs, as usual, to what immediately follows it.—E. V. renders $\epsilon\chi\alpha\rho\iota\sigma\tau\omicron\upsilon\mu\epsilon\nu$ by *to give thanks* in ch. i. 2; v. 18; 2 Thess. ii. 13, and 23 times elsewhere out of 34.—J. L.]

³ V. 13.—[The above is Eliott's version of $\pi\alpha\rho\alpha\lambda\alpha\beta\omicron\nu\tau\epsilon\varsigma$ λόγος ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ. Auberlen; *da ihr das Wort d-er Botschaft Gottes von uns empfanget*. Alford retains the construction of the common English Version. See Exegetical Note 2.—J. L.]

⁴ V. 13.— $\epsilon\iota\delta\epsilon\kappa\alpha\theta\epsilon$ οὐ λόγον ἀνθρώπων, ἀλλὰ . . . λόγον θεοῦ. Lünemann: "The addition of a $\omega\varsigma$ (οὐκ ὡς λόγον ἀνθρ. ἀλλὰ . . . ὡς λόγον θεοῦ), in itself superfluous (see Kühner II. p. 226), was so much the more inadmissible, because the Apostle wished to express, not merely what the preached word was in the view of the Thessalonians, but at the same time what it was *in fact*. Hence also the emphatic parenthesis, *καθὼς ἐστὶν ἀληθής*." To the same effect many others, including Alford, Wordsworth, and Eliott.—In the Cod. Sin. ἀληθής, omitted a *prima manus*, is supplied by correction.—J. L.]

⁵ V. 13.— $\kappa\alpha\iota$ $\epsilon\pi\epsilon\rho\chi\epsilon\iota\tau\alpha\iota$. The effectually of E. V., probably from Calvin's *efficaciter*—Bishops' Bible: *effectually*—is scarcely warranted; though neither is our simple *worketh* quite satisfactory. Auberlen: *sich wirksam beweist* = *shows itself operative*; and so many others.—J. L.]

⁶ V. 14.—[So Sin. B. D. E. F. &c., and the critical editors, instead of ταῦτά (Roc. after A. &c.).—J. L.]

⁷ V. 15.—[If the first $\kappa\alpha\iota$ of this verse is rendered *both*, it must belong to τὸν κύριον, as in Wiclif: *which shewen bothe the lord theus and the profetis*; and so others, including Conybeare, Eliott, Vaughan. But see the Exegetical Notes, &c.—J. L.]

⁸ V. 15.— $\tau\omicron\upsilon\varsigma$ before $\pi\rho\omicron\phi\eta\tau\alpha\iota$ is wanting in A. B. D¹. E¹. J. G. [Sin.] &c., and is therefore cancelled by Griesbach, Lachmann, Tischendorf [and nearly all the other recent editors], but defended by Schott, De Wette, Reiche, &c. Even if spurious, it is at any rate an intelligent gloss. [Revision: "Tertullian asserts (*Adv. Marc.* v. 15.) that it was heretically introduced (*adjecta heretice*). De Wette, on the other hand, thinks that it may have been dropped either in consequence of the $\phi\rho\omicron\sigma\iota\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\tau\omicron\upsilon$ ($\tau\omicron\upsilon\varsigma$ $\iota\delta\iota\circ\upsilon\varsigma$), or as offensive to the anti-gnostic spirit, and commends Schott for retaining it."]

⁹ V. 15.—[Or, as in the English margin: *chased us out, ἡμᾶς ἐκδιωξάντων*. Auberlen: *uns vertrieben haben*; Eliott, Alford: *drove us out*. Am. Bible Union: *drove us forth*; &c.—J. L.]

¹⁰ V. 15.—[The MSS. D. E. F. G. have the Vulgate addition of τοῦ θεοῦ after ἡ ἀρχή.—J. L.]

¹¹ V. 15.— $\epsilon\pi\epsilon\theta\alpha\varsigma$ (Lachmann: $\epsilon\pi\theta\alpha\varsigma$, after B. D.).—The historical time is determined by that of ἀνακηρώσαι. Comp. the Greek of Matt. xii. 28, and see the note in Revision. Wordsworth, Webster and Wilkinson, Alford, and the Am. Bible Union: *came*.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 13.) For this cause we also give thanks— $\Delta\iota\alpha$ τοῦτο: Because it is God who calls you to His kingdom, therefore we thank Him that ye received our word, not as man's word, but God's.*— $\kappa\alpha\iota$ $\eta\mu\epsilon\iota\varsigma$ stands opposed to $\alpha\upsilon\tau\omicron\iota$ γὰρ οἶδατε (v. i.)† and means Paul and his attendants, who now, in further explanation of ch. i. 6 and πῶς ἐπεστρέψατε of ch. i. 9 sq., remind the Thessalonians of their lively reception of the word of God, just as the Thessalonians were appealed to, vv. 1-12, as witnesses of the pure and powerful ministry of the Apostle among them; see on chap. i. 8, Exeg. Note 1. We have mutually received from one another the deepest impressions of an operation of the Divine Spirit: that is the third argument, adduced in ch. ii. 1-16, whereby Paul seeks to convince the Thessalonians of the reality of their faith. So deep an impression did he retain of the faith of the Thessalonians, with which they received his word as the word of God, that he has ever since felt himself moved to unceasing *thanksgiving to God*. If he speaks of the matter to God, and here repeatedly emphasizes this fact (comp. ch. i. 2), they may at once herein recognize a new indication, how little the question is about something merely human (comp. on $\delta\iota\alpha$ τοῦτο). So far τῷ θεῷ answers both to the previous τοῦ θεοῦ (v. 12) and to the subsequent λόγον θεοῦ. The discourse thus turns back here, at the end of the entire section, to the beginning (ch. i. 2. EWALD).

* [The same explanation of $\delta\iota\alpha$ τοῦτο is given by OLSEN, LÜNNEMANN, ALFORD. Others prefer a reference to "the general subjects of the preceding verses," the earnestness and seal of the Apostle and his associates" (ELIOTT; and similarly WEBSTER and WILKINSON). Less probable is VAUGHAN's reference to what follows.—J. L.]

† [Perhaps rather to $\eta\mu\epsilon\iota\varsigma$ of v. 10: Ye are our witnesses, and how we too are yours. Or as ZACHARIA: Not you alone ought to give thanks for this calling, but we also. And similarly ELIOTT. Either explanation is better than LÜNNEMANN's: We, as well as every true Christian that hears of your deportment; or ALFORD's reference to those expressly mentioned in ch. i. 7.—J. L.]

2. When ye received from us the word of preaching that is of God.— $\Pi\alpha\rho\alpha\lambda\alpha\beta\.,$ the objective, outward, matter-of-fact reception, in distinction from $\delta\epsilon\chi\epsilon\sigma\theta\alpha\iota$, the subjective, inward acceptance (comp. ch. i. 6).*—ἀκοή = $\pi\alpha\rho\alpha\lambda\alpha\beta\epsilon$, Is. liii. 1; Rom. x. 14-17 = *pass. what one hears, a report, announcement, preaching, message*. Λόγος ἀκοῆς (comp. Heb. iv. 2) is one of those genitive connections, which we in German are accustomed to express by a combination of nouns: *Botschaftswort*; EWALD: *Pre-digtwort* [as if we should say in English, *message-word, preaching-word*]. The addition of ἀκοῆς marks the audible, oral announcement, coming to men as a (new, hitherto unknown) message: comp. Rom. x. 17, where ἀκοή is distinguished from $\beta\eta\mu\alpha$ θεοῦ, the latter going forth from God to His messengers, the former from the messengers to the rest of men. The anarthrous λόγος ἀκοῆς should perhaps be translated a *message*, to indicate it as unknown, new; comp. λόγος κυρίου of ch. iv. 15 with δ λόγος τοῦ K. of ch. i. 8. With this message Paul appeared among the Thessalonians; he knew that it was from God; they could not yet of themselves know that. This he here represents to us in a measure by the purposely anomalous arrangement, παρ' ἡμῶν τοῦ θεοῦ: they received the word of the message immediately from him, but behind him stood God as the Author and Sender of the message. Παρ' ἡμῶν naturally depends on παραλαβ., to which also the preposition expressly points back (DE WETTE, KOCH [ELIOTT, WEBSTER and WILKINSON], &c.), [not on λόγος ἀκοῆς (BEZA, PELT, OLSEN, LÜNNEMANN, &c.), whereby the construction becomes very harsh and clumsy withal, since τοῦ θεοῦ would have to be a closer definition of the composite idea, λόγος ἀκοῆς παρ' ἡμῶν.—RIGGENBACH.]; τοῦ θεοῦ, on the other hand, depends on λόγος ἀκοῆς, and is a *gen. auctorit.*, as in

* [German versions represent the two verbs by *empfangen* and *auf- or an-nehmen*. For $\epsilon\iota\delta\epsilon\kappa\alpha\theta\epsilon$ CALVIN has *amplexatus* = *ye embraced* of BENSON, MACKNIGHT, and other English versions.—WORDSWORTH, WEBSTER and WILKINSON: *accepted*.—J. L.]

εὐαγγέλιον τοῦ θεοῦ of vv. 2, 8, 9, ὁ λόγος τοῦ κυρίου of ch. i. 8, (see there Note 4). It comes last with emphasis, the point in the subsequent context being that the preaching was the word, not merely of the man Paul, but of God. Thus the participial clause, παραλαβόντες—παρ' ἡμῶν τοῦ θεοῦ, takes in once more the contents of vv. 1-12; for there, from the beginning to the end (see especially vv. 2, 4, 12), it is shown that Paul had not labored among the Thessalonians in his own name or in an egotistic manner, but, as an agent of God, had brought them His message and call.

3. Ye accepted it, not as men's word, &c. [Ye accepted, not men's word, &c.].*—The Thessalonians, then, understood and acknowledged the real nature, the Divine character and origin, of the apostolic preaching. They perceived in the word such a supernatural, essential power, as can proceed from no mortal man, himself involved in the disorder of the world's sin. They felt the Godhead drawing near to them in the word of life; for the Holy Spirit was thereby active in their souls. And as the inward sense and instinct of the Divine light in the consciousness opened to, and allowed itself to be intimately pervaded by, the concurrent light in the word, mightily judging and irradiating their previous darkness (2 Cor. iv. 4-6; John iii. 19-21), they therefore accepted the preached word for what it is, as the word of God.—Ἐδέξασθε, comp. δεξιμένοι ch. i. 6—a text for general comparison. As immediate object, λόγον ἀκοῆς τοῦ θεοῦ must be supplied out of the participial clause; οὐ λόγον ἀνδρ. &c. is a second accusative of the predicate: to accept something as—WINER, p. 203 sq.—Λόγον ἀνδρ. in opposition to θεοῦ indicates the origin, and at the same time the quality, which necessarily passes over from the source to what springs therefrom (OLSHAUSEN). The plural ἀνδράπων stands with reference to the plurality of the preachers, and also indeed generically; comp. Matt. ix. 8. WINER, p. 188. Λόγον θεοῦ, the word which God Himself causes to be proclaimed by men, whom He by His Spirit equips as His instruments; comp. Rom. x. 17. RIEGER: An expression of God's heart concerning us.—Καθώς ἐστιν ἀληθές: a simple, forcible testimony to inspiration.

4. Who [which] also worketh in you that believe.—Οἱ can be referred either to λόγον (ECUMENIUS, OLSHAUSEN, LÜNEMANN, &c. [CONYBEARE, PEILE, JOWETT, ALFORD, ELLICOTT, WORDSWORTH, WEBSTER and WILKINSON, &c.]; comp. WINER, p. 231), and in favor of this it is alleged that elsewhere the active ἐνεργεῖν is used of God, and the middle ἐνεργεῖσθαι only of things (yet comp., for example, Col. i. 29; Eph. iii. 20)†; or to θεοῦ (THEODORET, LUTHER, BENIGL, &c.), and this is preferable, because the context treats, not of an energetic operation generally, but specially of a Divine operation; † BENIGL: *Deus ostendens, verbum vero esse verbum Dei* (ch. iv. 8, 9; Acts xiv. 3). On the former view the meaning must be: which also shows itself as such, &c. [comp. Acts xx. 32].—Καί adds to the acceptance of the word as God's word on the side of the Thessalonians the effective, and that a continuous,

confirmation of it on the side of God (ἰδέεσθε, aorist; ἐνεργεῖται, present).* From that time onward you are in real communion with God, who shows Himself operative in you by the power of His heavenly Spirit, overruling everything human, as may be seen in the fact that even the strongest human ties cannot bind you, since you have suffered severely from your own relations and countrymen (v. 14). Τοῖς πιστεύουσιν: so far is faith from being some empty thing, that it is rather the organ for God's operations in us (comp. v. 10 and Exeg. Note 26; for the topics, Eph. i. 19).†

5. (V. 14.) For ye, brethren, became imitators, &c.—On γάρ, see Note 4. ὁμοίς resumes the immediately preceding ἐν ὁμῷ, v. 23, and stands with honorable distinction foremost. Μιμηταὶ ἐγενήθητε, as in ch. i. 6. There the Thessalonian believers are described as followers of the Apostle and of the Lord Himself; here, in terms of scarcely less honor and encouragement, as followers of the original Christian churches in Judea. The Apostle points out historically a fundamental law of the kingdom of God, that is now fulfilling itself in the case of the Thessalonians: The bearers of the Divine are always expelled by the natural community to which they belong (comp. Matt. x. 35-37). Thus the Thessalonian Christians by their associates of their own race, and the Jewish Christians by the Jews, who in like manner killed the Lord Jesus and the prophets, and now also have driven out the Apostle. So little need the Thessalonians allow themselves to be disconcerted by the injustice done them by their compatriots, that herein rather lies the evidence of the reality and power of the Divine influences present with them; for only that which is really Divine is hated by the world (comp. the forcible word of Jesus, John vii. 7; xv. 18 sq.), just as the strength to endure this enmity likewise rests on God's operation in believers. Ἐρράδετε denotes strictly nothing more than the actual experience (there has befallen you), but according to the connection it includes the inward endurance of what has happened. For in no other way can πάσχειν serve to establish the efficiency of the Divine word in them, and in no other way, especially, can the preterite ἐράδετε, which, being parallel to the ἰδέεσθε of v. 13, has primary reference to the time of their conversion, serve to confirm the present ἐνεργεῖται, than as implying that the Thessalonians have really encountered the enmity of their fellow-countrymen, and do not allow themselves to be thereby driven into apostasy. Taken together, vv. 13 and 14 thus answer pretty closely to the parallel statement in ch. i. 6; v. 13 to δεξιμένοι τὸν λόγον μετὰ χαρᾶς πνεύματος ἁγίου, v. 14 to ἐν δαίψει πολλῇ; comp. there Exeg. Note 14.

6. (V. 14.) Of the churches of God which are in Judea, &c.—Τοῦ θεοῦ answers to the threefold mention of God in v. 13; τὰν οὐρανῶν has been twice connected with it: in the first instance, ἐν τῇ Ἰουδαίᾳ, it denotes the external, geographical sphere; in the other, ἐν Χριστῷ Ἰησοῦ, the inner, essential life-sphere, on which see ch. i. 1, Exeg. Note 3, and Doct. and Eth. 1. By the latter specification the Jewish-Christian congregations are distinguished

* [See Critical Note 4.—J. L.]

† [These two texts, in which the middle participle is connected, not with θεός, but with (the Divine) ἐνεργεῖα or δύναμις, cannot properly be regarded as exceptional.—J. L.]

‡ [It may quite as well be said, that in the context "the writer is magnifying the word, by way of justifying his continual thanksgiving to God for the Thessalonian reception of it" (Revised)—J. L.]

* [Καί is no less intelligible on the other view: "As it is God's word, so also, and in a manner that befits and proclaims its great Original, it worketh, &c. (Revision). ELLICOTT adds, that perhaps it suggests also "a contrast with the inoperative nature of the word, when merely heard and not believed."—J. L.]

† [In the preface DR. BRIGENBACH intimates his dissent from his colleague's reference of the &c.—J. L.]

from the Jewish, which also *εἶναι δοκοῦσι* congregations of God (ECUMENICS).—*Τῶν ἐκκλησιῶν* is also to be noted in this respect, that the Thessalonians were the first church out of Palestine that was persecuted as a church.

7. **Countrymen.**—*Συμφυλ.*, those of the same tribe, exhibits the natural connection (Luther only too strongly: *blood relations*), and the epithet *ἰδίων* gives it additional force, in order the more clearly to show the gospel's penetrating, overcoming power as supernatural, Divine. By the *συμφυλέται*, therefore, as the contrast *τῶν Ἰουδαίων* shows, are meant chiefly [only] Gentiles (OLSHAUSEN, DE WETTE, LÜNEMANN, EWALD, [ALFORD, ELLICOTT, &c.] &c.), because the Thessalonian church was composed almost entirely of Gentile Christians (Acts xvii. 4). [Not Jews (CHRYSTOSTOM, &c.): CALVIN, BENGL, &c., think of Jews and Gentiles both.—RIGGENBACH.]—*Αὐτοὶ* are the members of the churches in Judea; *constructio ad sensum*.

8. (v. 15.) **Who also, &c.**—*Kal* is not perhaps to be connected with the *kal* following = *as well—as also*, since several *kal* follow one another in simple series: it rather adds to what precedes something new and correspondent: The Jews have not only persecuted the Christian churches in Judea, but *also* killed the Lord Jesus, &c. The subsequent strong expressions respecting the Jews are at first sight somewhat strange, indeed almost displeasing, especially because one does not well see, at least not at once, how the Apostle was led to them by the context. Looked at more closely, they fall apart into two divisions, the first consisting of past participles (*ἐποκταίνοντων, ἐκδιώξαντων*), the second of present (*ἀρσενούντων with ἐναντίον, καλυόντων*). Both divisions end in something that has reference to the Apostle: *ἡμᾶς ἐκδιώξ.*, v. 15, *καλυόντων ἡμᾶς*, v. 16. Thus, the point in question is the relation of the Jews to the Apostle, on which comp. Acts xvii. 5. This seems also to have been used against the Apostle by the countrymen of the Thessalonians. They might say: "How can you still believe that stranger? His own people, in fact, have driven him out, and are utterly unwilling to have him draw you over to his side;"—an objection which might have the more weight for the Thessalonian Christians, because most of them had previously been proselytes (Acts xvii. 4), and so accustomed to seek and find the truth among the Jews. To this Paul now answers: "Yes, they have persecuted me, but no otherwise than they did the Lord Jesus and their own prophets; nor are they willing to endure it, that I should publish salvation to you, and the Gentiles generally; but in this they are merely contrary to God and men, and fill up the measure of their sins." Thus regarded, vv. 15 and 16 have a meaning and significance in where they stand, and thus also is set aside the offensive harshness that seems to lie in the words; it is set aside from the same point of view, which in the earlier sections removes the offence of self-praise or of the praise of the Thessalonians. But the treatment of this matter is attached to this particular context for the reason that it falls under the same law as the suffering of the Thessalonians from those of their own race (see Exeg. Note 5): Paul had the same experience from his countrymen, as they from theirs; and as they were preceded by the Jewish Christians, so he himself by the Lord and the prophets. With such predecessors, and with this uniformity of experience, the offence must surely cease. It is moreover evi-

dent that the example in v. 14 is there selected with an eye to the fact, that Paul means presently to speak of the Jews. And this point he has kept to the close of the entire section; for having fully re-established his own authority with his readers, he can the more powerfully subvert their earlier authority, the Jews. [While expositors generally deal with the difficulty, some of the expedients adopted by them in accounting for vv. 15 and 16 are very far-fetched. OLSHAUSEN: "Paul foresaw that the Judaizers, standing on the same level as the Jews, would damage him in this Church also, and therefore, by way of precaution, he here expressed himself on the points in regard to which he was usually blamed." But would any one attack the Jews beforehand, in order to resist a possible, later incursion of Judaizing Christians, to whom, besides, several things are here inapplicable, whilst their characteristic peculiarities, especially their legality, are wanting? VON HOFMANN, on the contrary, supposes that some desired to persuade the Thessalonians, that the gospel was purely a Jewish affair, and that it is in opposition to this notion that Paul here speaks. But one cannot understand how this objection could arise, since the Jews were certainly the first and most vehement adversaries of the gospel in Thessalonica; and then an attack on the Jews would still have been a very indirect and extravagant way of defending himself against that objection. DE WETTE contents himself altogether with the remark, that the Apostle seizes the opportunity to give vent to his displeasure with the Jews. LÜNEMANN is correct in finding the occasion of the philippic, vv. 15 and 16, in the fact, that in Thessalonica the Jews were the real instigators of the persecutions of the Christians, and that in other places likewise they manifested the same obdurate spirit of contradiction; but with this generality he stops, and so fails to account for the complexion of the entire passage, as well as its particular phrases, and overlooks the reference to Paul. CALVIN, who is followed by CALIXTUS, comes nearest the truth: *Poterat Thessalonicensibus hoc venire in mentem: si hæc vera est religio, cur eam tam infestis animis oppugnant Judæi, qui sunt sacer Dei populus? Ut hoc offendiculum tollat, primum admonet, hoc eos commune habere cum primis ecclesiis, quæ in Judæa erant, postea Judæos dicit obstinatos esse Dei omnis sanæ doctrinæ hostes.* The only mistake here is, that Calvin, whilst he too overlooks the special reference of vv. 15, 16 to Paul, and understands *συμφυλ.*, v. 14, principally of the Jews, brings to bear on v. 14 the point of view, that is applicable to v. 15 sq.—RIGGENBACH.]

9. **The Lord Jesus and their own prophets, &c.**—*Τὸν κύριον* stands emphatically first, and is still more marked in being separated by *ἐποκτείν.* from *Ἰησοῦν*: Yea, the Lord Himself they killed (comp. 1 Cor. ii. 8); is it to be wondered at, if they persecute the servant (comp. John xv. 20)? What is expressed in the case of *Ἰησοῦν* by the prominent putting forward of *τὸν κύριον* is in the case of *τοῦ προφήτου* expressed by the addition of *ἰδίων*: their own prophets, *ὧν καὶ τὰ τεύχη περιέρονται* (CHRYSTOST.), they treated no better than they have done the Gentile Apostle. This internal evidence is favorable to the genuineness of *ἰδίων*; if regarded as spurious, this makes no change whatever in the thought; we lose merely that particular stroke. *Τοὺς προφήτας* might grammatically be connected, as Koch would have it, with what follows; but com-

mentators correctly refer it to what goes before, both because in other places also mention is made of the Jewish murder of the prophets (Matt. xxiii. 31, 37; Luke xi. 47 sq.; xiii. 34; Acts vii. 52), and on account of ἐκδιωξάντων, of which presently.—When Paul now proceeds: καὶ ἡμεῖς ἐκδιωξάντων, we are by this time so well prepared for it, that it can no longer furnish an objection to him, but rather an argument for him and against the Jews. Ἐκδιώκειν is no doubt in the Sept. Pa. xlv. 17 [16]; cxix. 157 the strengthened διώκειν (DE WETTE, LÜNEM.); but the proper meaning of the word (see, for instance, Passow, who indeed gives no other meaning) is to pursue forth, chase out, expel, persequendo ejicere (BENGEL, who adds: frequens verbum apud LXX.), and so the word stands in the only other passage where it occurs in the New Testament, Luke xi. 49 (in the parallel passage, Matt. xxiii. 34, διώξετε ἀπὸ πόλεως εἰς πόλιν)—a point of so much the more importance, as Paul probably has here in his eye that expression of Christ. In this case we are (with J. MICHEL, HAHN, BAUR, &c.) to think simply of the expulsion of Paul and his companions from Thessalonica (see Acts xvii. 5, 13), the very thing at which many believers might stumble. [BENGEL, PELT, SCHOTT, LÜNEMANN, (ELLICOTT), think of the persecutions of Paul and the Apostles generally; but this extension of ἡμεῖς is against the context, see vv. 16 and 17, as well as v. 13; besides, the aorist participle leads us the more readily to think of a single act, since the Jewish persecutions of the Apostles in general still continued (see Acts xvii. 13; xviii. 6, 12), so that it must have been ἐκδιωκόντων as well as afterwards καλυόντων.—RIGGENBACH.]

10. And they please not God, &c.—The participles now pass from the aorist [ALFORD: definite events] into the present [ALFORD: habits] and, as τῶν καὶ τὸν κύριον—ἐκδιωξάντων hangs closely together, so again does all that follows as far as σωθῶσιν. For not to please God and to be contrary to all men are correlatives, and καλυόντων, &c. adds to it nothing new and independent, but, having no καὶ before it like all the previous participles, is to be subordinated to ἀρεσκ. and ἐναντίον [with LÜNEM., though he makes it depend only on ἐναντίον (and so ALFORD.—J. L.).—RIGGENBACH.], comp. v. 6 sq.; 11 sq. The subordinate clause shows to what extent the Jews displease God, and are contrary to all men; and thus at the same time these strong expressions lose much of their harshness.—Θεῷ μὴ ἀρεσκόντων: the Jews were jealous at Thessalonica (Acts xvii. 5), as they were elsewhere both before and afterwards (ch. xiii. 45; xviii. 6–13; comp. ch. xxii. 21 sq.; xxvi. 19 [21]), because through Paul so many Gentiles were converted, and this jealousy was with them a zeal for God and His kingdom in Israel (Rom. x. 2), whereby they thought to please Him (comp. John xvi. 2). In opposition to this Paul now says; they please not God. Thus the subjective negative μὴ does not imply placere non quærentium (BENGEL, &c.); but, on the contrary, it denies the ἀρέσκειν as conceived by the Jews and also by the Thessalonians (WINER, p. 428 sq.)* Ubi dicit non placere Deo, hoc vult, indignos esse, quorum ratio inter Dei cultores habeatur (CALVIN). The very

softness of the expression has a peculiar force.—Πᾶσιν ἑνθρ. ἐναντίον: as contrary to God, so contrary to men; but the former passively = objects of the Divine displeasure, the latter actively = hostile to all men. πᾶσιν ἀνθρώποις, of course, excepting themselves, and so, as to the sense, = τοῖς ἔθνεσιν in the explanatory clause. But Paul purposely holds up to view the inhumanity of this state of mind. When heathen writers, as interpreters are here in the habit of reminding us, reproach the Jews with adversus omnes alios hostile odium (Tac. Hist. V. 5; Juv. Sat. xiv. 103 sq.; Jos. c. Ap. ii. 10–14, etc.), they do not at any rate properly distinguish in this thing the Divinely sanctioned particularism of Israel, and the proud, narrow-minded exclusivism of the Jews. Paul, of course, blames only the latter, which would not acknowledge that God Himself had now abolished the former.

11. (V. 16.) Hindering us, &c.—Καλυόντων, see Exeg. Note 10. Λαλῆσαι ἵνα σωθῶσιν, either: to preach to the Gentiles, in order that they may be saved, (BENGEL, OLSHAUSEN, DE WETTE; thus taking λαλ. as a meiōsis or tapeinosis for εὐαγγελί(σ)σαι); or ἵνα is weakened, as in the New Testament it so often is, and marks the object (WINER, p. 299 sqq.) = λαλῆσαι περὶ τῆς σωτηρίας, λαλῆσαι τὸ εὐαγγέλιον V. 2 (LÜNEMANN, [ELLICOTT, WEBSTER and WILKINSON], &c.). The latter method is the more simple.

12. To fill up their sins always.—Εἰς τό, &c., belongs, not merely to καλυόντων, but to the whole description from v. 15. The result is here presented as an unconscious purpose, just as we say: to fill up the measure (DE WETTE). [εἰς, then, is not = ὥστε, of the result as such (PELT, &c.); but neither does it mark God's purpose in the sins of the Jews (OLSHAUSEN, LÜNEMANN)*: the expression belongs not so much to the Pauline style of thought, as to ordinary speech.—RIGGENBACH]:—αὐτῶν stands emphatically before τὰς ἀμαρτίαις: their sins, while they are persecuting others, God's messengers, as sinners.—Ἀνατλήσασθαι, comp. Matt. xxiii. 32, καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν [also Gen. xv. 16]. The compound ἀνατλήρ. means to fill up, to fill again higher, so that, as it were, the still empty space in the vessel becomes ever smaller. We thus get a simple explanation of πάντοτε (which is thought to be difficult by DE WETTE, and strange by OLSHAUSEN, who, with BRETSCHNEIDER, would take it as = πάντως, παντελῶς). The subsequent clause likewise with its εἰς τέλος, will in this connection obtain its natural interpretation. Πάντοτε means always, at every time, by the persecution of the prophets, of the Lord, of the Apostle, the sins were always again filled up, filled higher, till now the measure is full.

18. But the wrath came upon them to the end.—Δέ opposes to the sin its punishment, and to the ever fresh increase the end. Parallel to the heaping up of the sin went the heaping up of the judicial wrath of God (Rom. ii. 5), which now, however, is come to the end, to the uttermost, where it must discharge itself (LÜNEMANN). On ἡ ὀργή [JOWETT: either the long-expected wrath, or the wrath consequent upon their sins.—J. L.] see ch. i. 10, Exeg. Note 14. Εἰς τέλος is to be connected with ἐξθᾶσθαι, which means simply pervenit (Vul-

* [ELLICOTT: "It is not correct always to find in the μὴ (as ALFORD here) a reference to the feelings or views of the subject connected with the participle (compare on Gal. iv. 8). It sometimes refers to the aspect in which the facts are presented by the writer, and regarded by the reader." In this correction ALFORD now acquiesces.—J. L.]

* [ALFORD and ELLICOTT also agree in thinking this the main reference of εἰς τό, considered not grammatically, but theologically. JOWETT: the object and the result blended together in one; the natural event, as the Apostle regards it, in the order of Providence.—J. L.]

gate, CALVIN, DE WETTE, LÜNEMANN, &c.), not *provenit* (BEZA, SCHOTT, PELT, &c.), since in the New Testament, with the exception of 1 Thess. iv. 15, *φθάνειν* occurs only in the later, weakened sense of *reaching to*, with *eis* (Rom. ix. 31; Phil. iii. 16), *εἰς τινα* (Matt. xii. 28; Luke xi. 20; comp. Dan. iv. 25), *ἔρχομαι τινός* (2 Cor. x. 14). Here it is connected with two prepositions of the direction, one of which (*eis τέλος*) indicates the inward development to the end; the other (*ἐκ αὐτοῦ*), the outward movement. [At this many interpreters needlessly stumble, and have either taken *eis τέλος* adverbially (= *finally* or *totally*), or have thought it necessary to refer it to *ἡ ὀργή*: the wrath which lasts to the end of the world, or for ever (THEODORET, THEOPHYLACT, EUCYMENIUS, &c.), or till its full manifestation (OLSHAEUSES),* or to the destruction of the Jews (GROTIUS, PELT, FLATT, &c.). The last view is shared also by DE WETTE, EWALD, &c., who connect *eis τέλος* with *ἐφθάρη* in the sense of 2 Chron. xxxi. 1; Dan. ix. 27,—to utter ruin, to complete extinction. —RIGGENBACH.]—Paul knows that the Jews, having likewise rejected the Messiah and the spiritual witness of his Apostles, are now ripe for judgment, which accordingly followed soon after in the Roman destruction of Jerusalem. He neither appeals to any revelation that he had received on this subject, nor does he merely draw inferences from the political situation of the Jews [JOWETT: "To the Apostle, reading the future in the present, the state of Judea at any time during the last thirty years before the destruction of the city, would have been sufficient to justify the expression, 'wrath is come upon them to the uttermost.'"—J. L.], but in the light of prophecy of the Old Testament and of the Lord Himself (EWALD mentions Matt. xxiii. 37-39; xxiv. 16 sqq.; Dan. ix. 24 sqq.) he discerns with clear spiritual glance the interpretation of the signs of the time. With this earnest word on the near imminence of the Divine judgment on the principal adversaries of the gospel the section closes, and so again in a measure with an eschatological prospect (comp. ch. i. 10; ii. 12). While the Jews fall under wrath, Christians are saved from wrath (ch. i. 10), and called to God's kingdom and glory (ch. ii. 12).

DOCTRINAL AND ETHICAL.

1. (V. 13.) It may seem strange that Paul should thank God for something that the Thessalonians had done (*ἰδέσασθε*). We are not to infer from this, that their acceptance of the word, or their faith, is thought of as an operation of God to the exclusion of man's free receptivity. Had Paul meant to say this, he must have expressed himself otherwise, as thus: We thank God that He wrought the acceptance, or faith, in you. But the indication in *ἰδέσασθε* of free receptivity is the more marked, as it is only afterward that the operation of God in them is named in confirmation of the Divine character of the freely accepted word (*ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν*).† Nevertheless, Paul can and must thank God for the faith of the Thessalonians, partly because it would not have existed but for

His preparative grace, and the accompanying influence of His Spirit, whereby the Thessalonians were convinced that Paul's word was God's word, and thus faith is no independent act of man (Olshausen), but really rests on a Divine causality; partly because for every good thing that happens to the Christian, and makes him glad—and the faith of the Thessalonians was for Paul something in the highest degree exhilarating (vv. 19, 20)—he gives thanks and honor to the Father of lights, under whose providential guidance and control stand even the free actions of men (Lünemann). Comp. ch. i. 6, and its Exegetical Note 14, and Doctrinal Principles, No. 3.

2. Paul calls his word *God's word*. To what extent he knew himself to be justified in doing so has been shown already, especially in vv. 2, 4 and ch. i. 5. God Himself, by a miraculous call and the light of revelation had entrusted him with the proclamation of His glad tidings to the world (comp. Gal. i. 11-16; 1 Cor. ii. 6-16; Col. i. 25-29; Eph. iii. 1-12), and now in Thessalonica, as in Corinth and elsewhere (1 Cor. ii. 4, 5; Rom. xv. 18, 19), he has preached the gospel in the energy of the Holy Ghost. There are thus two essential points in the case: 1. The apostolic call and illumination (inspiration), which, effected by special acts of God, concerns the whole man, and assigns to him an official mission, a fundamental position and significance in the kingdom of God (comp. Eph. ii. 20); 2. the separate acts of proclamation, performed on the ground of that general inspiration, and yet again in every particular instance, "in power and in the Holy Ghost and in much assurance," or "in demonstration of the spirit and in power." Now what is true of the oral proclamation of Apostles holds good of the written. "For the relation between word and writing is ordinarily this, that the writing compresses the copiousness of the spoken word into a settled elementary form—the final expression, made clear and strong by deliberate reflection, of the inspired thought—and so in Holy Scripture we have the ripe, developed fruit of inspiration" (MARTENSEN, *Dogmatik*, 2d ed., p. 455). We are therefore at liberty, and are bound, to call also the written word of Apostles (and Prophets) the word of God. And down through all centuries the Church has borne to it in the power of the Spirit the same witness, that the Thessalonians did to Paul's oral proclamation; she has freely recognized and accepted it as God's word. The *testimonium Spiritus Sancti* continually asserts itself as the subjective correlative and living evidence of *inspiratio*.—But now, as regards the uninterrupted oral proclamation of the word of God in the preaching of the Church, on that point Paul says in the Pastoral Epistles, which may be regarded as his legacy to the Church in its gradual transition from the first age of the Apostles into the common course of history: "Hold fast the form of sound words, which thou hast heard of me," and: "The thing that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. i. 13; ii. 2). He will thus have the Church's doctrine and preaching expressly bound to the fundamental apostolic word, and, though here too the reference is to what is spoken and heard, yet we properly may and ought once more to think of the written word, which, indeed, is the only authentic tradition of the oral for later generations (1 John ii. 7, 24; i. 3, 4; 2 Pet. i. 13-16). Essentially, therefore, the Church's doctrine and preaching is a

* [LÜNEMANN: "even to its—the wrath's—end, that is, the wrath of God has come upon them to its extreme limit, so that it must now discharge itself; now must judgment take the place of the previous long-suffering and patience." To the same effect ALFORD and ELLICOTT. See the note in *Revision*.—J. L.]

† [Comp. Exegetical Note 4, with the foot-notes.—J. L.]

propagation, reproduction, an ever new appropriation of the apostolic word. But as the preaching Apostles would not have fulfilled their task by a mere dry communication of God's revelations, but for every announcement they had to be freshly endued with the Spirit from on high, that the gospel might be brought powerfully to bear on the heart and conscience of the hearers according to their general and special needs, as, for example, on the Jews otherwise than on the Gentiles, so likewise for our preaching the objective agreement with apostolic, orthodox doctrine does not suffice, but there must always be a subjective fullness, and that in conjunction with the Holy Spirit. It is not the preaching, but the preacher, that preaches (comp. ch. i. 5, and its Exegetical Note 12, and Doctrinal Principles, No. 4). This, in fact, is precisely what is proposed in the oral word, to bring near to men in a human way the objective gift of God—to convey it to them with a spiritual, personal vivacity. The preacher is not a mere messenger, who may have no interest in the intelligence he has to bring; he is a witness, guaranteeing what he says by all that he is (John xv. 27; Luke xxiv. 48; Acts i. 8, 22; 1 John i. 2). And, accordingly, he too can and should testify to his hearers the one apostolic truth in the freedom of the spirit, ever according to their needs, in this or that form, from this side or from that. The more these two elements mutually interpenetrate, the objective agreement with the apostolic doctrine and the subjective, spiritual fullness of the individual, so much the more may even the preaching of the Church be called the word of God. At the same time we here perceive that the Divine does not in its revelation and communication exclude or suppress the human, but assimilates it, fills it with itself, and so consecrates it for its own organ. [When our Confessions teach: "Sacramenta et verbum propter ordinationem et mandatum Christi sunt efficacia, etiamsi per malos exhibeantur" (*Conf. Aug.* 8; comp. Heb. i.), this contains a truth, no doubt; and yet there is here a somewhat hasty making of a virtue out of necessity, and especially the difference between the word and sacrament, in relation to the personality of the minister, is not duly considered. Comp. 1 Cor. i. 14–17—RIGGENBACH.] Thus, in the connection of our passage with earlier statements in the Epistle, and in its harmony with expressions of the Apostle elsewhere, it furnishes essential features to the doctrine of the *verbum divinum*, both as written and as preached.

3. (Vv. 13–16.) At that time there had arisen even among the heathen a searching after truth. The great world-empires had along with the populations shaken also the gods and the religions. Light and happiness were sought in schools of philosophy, in the renewal of the mysteries, from the Goëtes, &c. There had ensued, as in our day, a dissolution of the spiritual life—a confused, conflicting throng of all possible standpoints and attempts at deliverance. The point then was, to discriminate between *man's word and God's*. For this end the conscience is of service (2 Cor. iv. 2; v. 11), which is given to us as a compass on the swelling sea of life. When it is aroused, a separation is made between what is Divine and what is human. At this time many, at Thessalonica also, had already attached themselves as *proselytes* to the Jews, because even in the preparatory revelations of God they found the best satisfaction of their needs of conscience. Such were in a peculiar degree prepared, inwardly and outwardly,

to accept the Gospel as the word of God. They were so more than the Jews, because the latter generally held the law and the prophets in the way merely of outward tradition, whereas the former consented thereto with heart and life. Thus frequently upright men, belonging as to their external position to the world, are nearer to the kingdom of God than others, who have perhaps from their youth up been associated with the pious. In like manner churches, which assume to be those in which alone salvation is to be had, or which boast of their orthodoxy, are not exactly those which bring forth the most children to the Lord, because the Spirit departs in a measure proportioned to the reliance placed, as by the Jews, on institutions, the form of doctrine, &c. (Rom. ii. 17 sqq.)

4. (Vv. 14–16.) We can here almost perceive the growth in Paul of his leading view of the position of *Gentile Christians in relation to Jewish Christians and Jews*. The latter are the proper enemies of the gospel, not only amongst those of their own nation, but also in the Gentile world; for this reason he sees the judgment now breaking in on them. On the other hand, he recognizes in the Gentile Christians the followers of the Jewish Christians, of the true congregation of God in Israel. They belong—this thought here presents itself as a matter of course—to the genuine seed of Abraham, and take the place of the excised branches (Rom. iv. and xi.). The condition for this is simply faith, on which such special stress is laid in v. 13; through faith a man quits his natural connections, and enters the circle of the Divine operation in the world (the connection of vv. 13 and 14). To the Jews were entrusted the *λόγια τοῦ Θεοῦ* (Rom. iii. 2); to believers from among Jews and Gentiles is not merely entrusted outwardly the *λόγος Θεοῦ*, but God thereby works in them with a living power (v. 13). We have thus here, in regard to the history of the kingdom of God, the genesis of Paul's objective, fundamental view respecting the setting aside of the Jews and the participation of the Gentiles in that kingdom, just as in Acts xiii. 38, 39 we have the genesis of his fundamental view of subjective salvation, of the doctrine of justification by faith. Then in the Epistle to the Romans both views are developed jointly.

5. But it must not be forgotten, that our text is not the last word of the Gentile Apostle respecting *the Jews*. It is rather in the Epistle to the Romans (chh. ix.–xi.) that he has uttered this. There, with an extreme, self-denying love, he expresses his profound, continual sorrow on account of the rejection of Israel (ch. ix. 1–3; x. 1, 2). He places the ultimate aim of his Gentile apostleship in this, that by means of the converted Gentiles the Jews should be provoked to emulation (ch. xi. 13, 14). He makes it the duty of Gentile Christians not to be proud and severe in regard to the Jewish branches broken off on account of their unbelief, because otherwise the same fate awaits us (ch. xi. 17–22). To his Gentile Church, accordingly, which has so often, alas, actually fallen into that spirit of arrogance toward the Jews which he repudiates, and is still for the most part ensnared therein, he has rather bequeathed it as her task, by means of her walk of faith before Israel, and her loving sorrow in their behalf, to win over the blinded people. The Church has a mission of faith and love to the Jews; she has and should have a Jewish mission. If among us evangelicals this obligation is again here and there acknowledged

and discharged, yet these efforts are but feeble, slight germs and beginnings. The Jewish mission is still far too much a thing singular, peculiar; it is too little sustained by the intercessory sympathy of the believing Church. We must in this thing learn to walk more fully in the steps of our Apostle and of the Lord Himself, of whom in reference to this very people Matt. ix. 36-38 stands written. The Jewish mission, moreover, is in a quite special sense the mission also of hope. For the very last word of the Gentile Apostle respecting Israel is this, that the entire people shall yet be saved, and from the receiving of them again shall a new life stream forth to the nations of the world (Rom. xi. 12, 15, 23 sqq.). This national conversion of Israel is, indeed, not a matter that we can introduce; with other developments in the kingdom of God, it is connected with the coming of Christ (Matt. xxiii. 39; Acts iii. 19-21) [Zech. xii. xiii. xiv.—J. L.]. But in order to this, to say nothing of the salvation of individual souls, the Jewish mission has to perform the office of a forerunner, and prepare the way.

6. The result of the entire development of the Jewish people during more than fifteen centuries was their division into a *believing minority* (v. 14) and an *unbelieving majority* (vv. 15, 16), which oppressed and persecuted the former. Already, indeed, had the prophets prophesied of the remnant which alone should be converted (comp. Rom. ix. 27-29; xi. 1-10). This division [*Scheidung*] being completed, there came the crisis [*Entscheidung*], the judgment (*xplais* includes both) in the destruction of Jerusalem, from which the believers were delivered (Pella, &c.), whereas ruin befell the unbelieving people. The same result will follow the development also of the New Testament Church and of the Christian nations. On this rests the deep, biblical truth of the distinction between the *visible* and the *invisible Church*. We too stand in the time of separation, and are advancing toward the crisis.

7. (Vv. 15, 16.) It is worthy of notice that the ideas of vv. 15 and 16 obviously *lean on a sentence of the Lord*, and are evolved from it. Comp. with v. 15 Matt. xxiii. 34; Luke xi. 49: ἀποστέλω προφήτας καὶ ἀποστόλους καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώκουσιν, and with v. 16 Matt. xxiii. 32: καὶ ὁμοῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν, and v. 36: ἔξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην. We thus see how, under the illumination of the Spirit, the words of the Lord and the Apostle's own experiences originated his thoughts. At another time it was words of the Lord, which the Apostle received in immediate revelations from heaven. In his eschatological teachings which we shall have later to consider, we shall see both kinds of words coöperating, and along with them Old Testament prophecy. The sayings of Jesus were evidently not unknown to Paul. With him they frequently sound still in a freer form (preceding the written determination of them).

HOMILETICAL AND PRACTICAL.

V. 13. RIEGER: Where we said: *I am glad, I over think of it without joy*, there the spirit, in which Scripture is written, impels us to say: *We thank God*, that He may ever be acknowledged as the Giver of these joyful providences, and that joy itself may be so seasoned with salt, that the flesh shall be less able to attribute ought to itself.—J. MICHAELIS: How greatly must it rejoice a ser-

vant of the Lord, when he is permitted also to see fruits of his labor! Or are we going to find fault with this joy, even though it be a joy in the Lord? Or have we perchance any cause to blame the Apostle, when, for the strengthening of the faith of those dear to him, he exhibits to them something of the fair fruits of the Spirit? Did not Jesus Himself first tell His churches of whatever good things they had, and then of their evil, if they had any?—RIEGER: Perhaps some one thinks, it was possible for the Thessalonians at once to accept as the word of God the word from the mouth of such a gifted Apostle; but who will require of us now, that we accept for God's word everything that sounds from pulpits? That time also had its own difficulties. Paul was not regarded at Thessalonica with quite the same degree of respect that we can now feel toward him. Outwardly he was to be looked upon as a mechanic (v. 9); inwardly the opposition he had to endure gave him great trouble. The acceptance in these circumstances of his word as the word of God was promoted by means, that would still be effective in the case of our expositions at the present day—by searching the Scriptures, whether those things are so (Acts xvii. 11). That at least accept as God's word, which thou canst so accept with the concurrence of thy conscience.—The apostolic word (the word of the Bible) is God's word, and certifies itself as such by its Divine, spiritual working in us (the witness of the Holy Ghost).—ROOS: You experience a Divine working within you. Before you believed, there was none of this Divine working. It exists while you believe, and ever since you believe. You feel it, and may thence infer that what you believe is the word of God.—THE SAME: Is it not the effect of the Divine working, that you can allow yourselves to be harassed by people of your nation, without becoming thereby disheartened or enraged? Who has at any time seen this fruit of the Spirit in an unbelieving Gentile or Jew? Thus the patience and faith of the saints (Rev. xiii. 10; xiv. 12)—these two main elements of the suffering and contending Church—are likewise the main proofs of the Divine character of her foundation, as laid in the apostolic word. In this sense the Church is the proof of the Divine character of Scripture (comp., at ch. i. 6, 7, Doctrinal Principles, No. 6). This is, indeed, no glorious proof, such as might strike even the natural sense, the merely logical or mathematical understanding. On the contrary, it is a proof from her humiliation. But the very fact that the Church of Jesus amidst all depressing and adverse circumstances, and while having the whole world opposed to her, still endures, is a proof that supernatural, Divine powers here rule—that Jesus has given to her the glory which He received from the Father (John xvii. 22; 1 Pet. iv. 14).—The preached word as God's word (comp. Luke x. 16): What this includes, 1. for preachers (see Doctrinal Principles, No. 2), 2. for hearers: a. the obligation not to carry themselves with indifference or even offensively toward the word, but to receive it as a real message from God attentively and willingly; b. the blessing, that from the word thus received there proceed Divine influences upon us.—PFAFF: God's word cannot be without stir and fruit, wherever it is but allowed to rule, any more than fire and light in cold and darkness.—ZWINGLI: The persecutors of God's word, in order to render it odious, put forward the name of Luther or Zwingli. The believer alone can decide whether it is God's word or man's; that is,

when God works in the hearers, and arouses and quickens within them the external, preached word, so that a new man is born.

V. 14. See on v. 13.—**ROOS**: Novices in Christianity are commonly spared by the Lord sharp trials; but this was not the experience of the Thessalonians, the Lord often indeed showing that He does not always act according to one rule.—Though in our Christian world relations are in part changed from what they were then, yet even now also the convert has often to suffer, and that severely, from kinsmen and other companions. But let us be thoroughly penetrated by the power of the Divine word, and we are thereby enabled to hearken unto God more than unto the dearest of men. Then too have we the best hope of drawing after us those connected with us, when they see how the truth is sacred and precious to us above all things else; this inspires them first with respect for it, and afterwards perhaps with love to it.—**BENGEL**: The same fruits, the same afflictions, the same experiences of believers of all places and times afford an excellent criterion of evangelical truth.—**ROOS**: A congregation or a household of believers may take comfort from the example of others, and, in particular, converts in Christianity may do so from the example of older Christians.—**ZWINGLI**: The churches in Judea believed first on the Lord Jesus, and then the Gentiles also followed them; they did not, therefore, follow the Roman church or the Pope. [Moreover, the promise given to Peter, Matt. xvi. 18 sq., was fulfilled in Jerusalem at Pentecost and afterwards, Acts ii sq., not in Rome.—**RIGGENBACH**.]

[**MATTHEW HENRY**: The cross is the Christian's mark: if we are called to suffer, we are called only to be followers of the churches of God; *so persecuted they the prophets that were before you*, Matt. v. 12.—**J. L.**]

Vv. 15, 16. On the Jews, see Doctrinal Principles, Nos. 3-6.—The sin of the Jews was peculiarly grievous, and more grievous than that of the Gentiles; for it consisted not merely in the doing of evil, but in the rejection of the help offered them against the evil, in their hostility to the messengers of salvation, in hardening themselves against the ever new and higher revelations and more urgent

invitations of God (Matt. xxi. 38 sqq.; xxii. 3-7). Indeed, the real sin is unbelief (Mark xvi. 15 sq.; John xvi. 9; v. 46 sq.). What was true, therefore, at that time of the Jews is now true of Christians; since the light shines now for us, for us is the day of salvation.—**BENGEL**: Stubborn resistance to the word is that which most of all fills up the measure of sin. And **RIEGER**: He who neglects his own salvation grudges to see in others greater zeal for their salvation; and so by the persecution of others is the measure of sins commonly filled up.—**DIEDRICH**: To love Christ, and that alone, is truly to love humanity; for true humanity is in Him alone, and by His word it is propagated and trained.—There is among us Christians also a Jewish illiberality, which thinks to please God by drawing the circle in some one sense very tight. This is a zeal for God, but not according to knowledge (Rom. x. 2), a zeal which, as with the Jews, is ever connected somehow with self-righteousness (v. 3), and does not duly understand Christ as the end of the law (v. 4). Let us allow grace to be really grace, and we shall recognize it also in its universality, nor will we make the strait gate still straiter. We learn to unite with a strict conscience a wide heart and a free vision.—**PFÄFF**: God seldom punishes the first sin, but He suffers iniquity to mount for a certain period and to a certain pitch. When it has reached the measure fixed by Him, He breaks in with His judgment; but this limit is not very discernible before the event. Foretokens of it, however, are not obscurely to be inferred from, for example, the long duration and heinousness of the sins, from contempt of the richly proffered means of grace, from obduracy, &c.—**BURKITT**: It is a singular support to suffering saints, to consider that Christ and His Apostles suffered before them, and by His sufferings has sanctified a state of affliction and persecution to them.—A spirit of persecution seems oftentimes to run in a blood, and passes from parent to child through many generations. The Jews killed Christ, stoned the prophets, and persecuted the Apostles.—Paul ranks them that are enemies to the preaching of the gospel with the obstinate shedders of Christ's blood; they are enrolled amongst the capital enemies of mankind.—**J. L.**]

II.

CH. II. 17—CH. III. 13.

What Paul did for the Thessalonians after his departure.

CH. II. 17-20.

1. He had come and again earnestly purposed to come unto them, but was hindered.

17 But we, brethren, being taken [having been bereaved by separation] from you¹ for a short time, in presence, not in heart, endeavored the more abundantly
18 [the more ab. end.]² to see your face with great desire. Wherefore³ we would have [wished to, ἠθελήσαμεν] come unto you, even I Paul, once and again [both
19 once and again, καὶ ἄπαξ καὶ δὶς]; but [and, καί] Satan hindered us. For what is our hope, or joy, or crown of rejoicing [glorying]⁴? Are [Or are]⁵ not even ye [ye also, καὶ ὑμεῖς], in the presence of [before, ἐμπροσθεν] our Lord Jesus Christ⁶
20 at His coming? For ye are our glory and joy.

¹ V. 17.—[ἀπορφανισθέντες ἀπ' ὑμῶν. German: *verwaiselt von euch*; Vaughan: "literally, orphaned from you." The double ἀπὸ emphasizes the fact of separation; ὀρφανισθ., the feeling of bereavement and desolation that ensued.—Pelle, Ellicott, Vaughan and others: *torn from you*; Pelle adding, and bereaved. Jowett: *bereaved in being taken from you*; Robinson: "bereaved and separated."—J. L.]

² V. 17.—[The Greek order, "throwing the emphasis more distinctly on the more abundantly" (Ellicott).—J. L.]

³ V. 18.—Instead of δὲ Lachmann, Lünemann [Tischendorf in the first and latest editions, Alford, Ellicott] and others, read, after Sin. A. B. D. F. G. and some other manuscripts, διότι, whereas Tischendorf (ed. 2), De Wette, Reiche and others, retain δὲ of the received text. At any rate διότι must be = on which account, therefore, and so equivalent to δὲ, as Lünemann also supposes; but elsewhere διότι is with Paul = because; comp. in our Epistle ch. ii. 8; iv. 6.]

⁴ V. 19.—[καυχόμενος. See the English margin, and 2 Cor. vii. 4; comp. also Rom. xv. 17, and the several instances (8 out of 12) in which the noun is in our version rendered *boasting*.—J. L.]

⁵ V. 19.—[The ἡ before οὐκ καὶ is wanting in Sin., but was added by correction; and the same thing is true of ἡ before χαρὰ in v. 20.—J. L.]

⁶ V. 19.—[Ellicott: "The addition χριστοῦ (*Rec.* with F. G. L.; many Vv.) is rightly rejected by Lachmann, Tischendorf, and most modern editors," and our German text. It is wanting in Sin.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 17.) But we.—'Ἡμεῖς, emphatic in itself and by its position in front: *As to what concerns us*. Having spoken, vv. 13-16, of the Thessalonians (comp. the ὑμεῖς standing foremost with like emphasis in v. 14), Paul again reverts to himself, in order to do away with a second imputation or doubt, as if, since he has been gone from the Thessalonians, after they had been readily persuaded and won over, he had left off caring for them. *Suspicionem contemtus et negligentia praevenit* (CALVIN; similarly PELT and others). Thus, as the first section (ch. i. 2-ii. 16) sketches for us a lively picture of Paul's ministry at Thessalonica and of the founding of the church there, a like sketch is given in the second section (ch. ii. 17-iii. 13) of the manner in which, during the interval of some six months that has since elapsed, the founder of the church has cared for it and been active in its behalf. This authentic information respecting the Apostle's doings in the establishment and rearing of churches is of high value.—[Ἡμεῖς, resumed from v. 13, and now contrasted—δὲ—with the persecuting Jews of vv. 15, 16. So LÜNMANN, ALFORD, ELLICOTT.—J. L.]

2. Bereaved of you.—CHRYSTOSTOM: Paul does not say *separated*, but more than that. Ὀρφανός and ὀρφανίζω are even in the classics used, not merely of children bereaved of their parents, but also of parents bereaved of their children, and in other similar relations. The expression is one of tenderness, and belongs to the same category as the figure of the mother (vv. 7, 8) and of the father (v. 11) [so that Paul does not really compare himself to a child, as CHRYSTOSTOM &c. improperly assume.—RIGGENBACH]. The Apostle would, first of all, intimate to his readers, that, so far from having forgotten them, his separation from them has been for him a painful experience. Hence also the two additions: *for the space of an hour*, that is, *only a very short time*, as we say: *for a moment* (elsewhere πρὸς ὥραν, *for a short time*, Philem. 15; Gal. ii. 5; 2 Cor. vii. 8, or πρὸς καιρὸν, *for a time at least limited*, Luke viii. 13; 1 Cor. vii. 5; here both are strengthened by being joined together), and: *in presence only, not in heart*, which ever remained with you (dative of reference, comp. 1 Cor. v. 3; and, on the opposition between πρόσθεν and καρδιά, 2 Cor. v. 12; 1 Sam. xvi. 7, LXX.). Thus: We had almost no sooner been parted from you, and that only outwardly, not inwardly, than we again had a great longing to see you. [Πρὸς καιρὸν ὥρας does not state that the separation altogether lasts but a short time, as if Paul here anticipated the fulfilment of the wish expressed in ch. iii. 10 (DE WETTE, KOCH), or even thought of the reunion at the approaching parousia (OLSHAUSKY).—RIGGENBACH].

3. Endeavoured quite earnestly [the more

abundantly endeavoured].—When the idea, with which the comparison exists, is at once understood from the context, it is not uncommon for the comparative to stand alone, and it then has the force of a positive, as in Acts xvii. 21; especially does this happen with the comparative of adverbs, as τῶν, μᾶλλον, περισσοτέρως.* ALEX. BUTTMANN, *Grammatik des neutestamentlichen Sprachgebrauchs*, 1859, p. 72 (on the form περισσοτέρως, *ibid.*, p. 61). If it is desired to specify the idea round which the comparison turns, it is evidently from the connection the πρόσθεν purposely repeated in opposition to καρδιά: Because the Apostle was not separated from them in heart, though in face [presence], he therefore strove the more keenly to see again their face also.† Less suitable supplements are introduced by others.‡ Ἐν πολλῇ ἐπιθυμίᾳ is a reiterated confirmation of ἐσπουδάσαμεν. The one confirmation stands at the beginning, the other not less emphatically at the close, of the sentence. Here also the Apostle's love again shows itself so fervent, and as it were that of a bridegroom, that CHRYSTOSTOM, impressed thereby, remarks: ἐρώμενος ἦν ἡμῖν τις καὶ ἀνδρακτός καὶ ἀκατέργητος εἰς φίλιν.—To see your face is a select phrase of love, instead of the more prosaic to come unto you of v. 18; comp. ch. iii. 10.

4. (V. 18.) Wherefore we wished to come unto you.—From the general disposition, v. 17, proceeded positive resolutions, for the non-fulfilment of which Paul is not to be blamed.—Ἐγὼ μὲν Παῦλος: μὲν *solitarium* for the greater prominence of the subject. From this too we see, as from καρδίας v. 4, and ψυχῆς v. 8, that in the first person plural Paul intends to include Silvanus and Timothy (LÜNEMANN). Had he meant himself alone by it, the addition of ἐγὼ μὲν Παῦλος would have been unnecessary. But here especially he had to distinguish himself, because indeed Timothy had in the meanwhile come to Thessalonica. But having once singled himself out, he afterwards speaks even of himself alone in the plural; so even in our verse ἡμεῖς, and with peculiar distinctness in ch. iii. 1, 2.—Καὶ ἅπαρ καὶ δις, not simply δις, nor yet ἅπαρ καὶ δις (which is used indefinitely = *more than once*), but stronger than the former expression and more precise than the latter: *both once and twice, not only*

* [Περισσοτέρως occurs eight times in Paul's other Epistles (besides Heb. ii. 1 and xiii. 19), and in some of those instances does it stand for the positive.—J. L.]

† (So DE WETTE, KOCH, ELLICOTT, and others. The objection to this is, not merely that, had the separation been in heart, there would have been no desire whatever to see them again (LÜNEMANN), but that οὐ καρδιά is simply an incidental, parenthetical correction of the main thought, ἀπορφανισθέντες ἀπ' ὑμῶν. I prefer CALVIN's explanation: The writer's love, instead of being lessened by absence, was rather the more inflamed thereby (and so ARNTZ, GILL, WINER, WORDSWORTH, VAUGHAN, and others).—J. L.]

‡ (See Notes in my *Revision* of this verse.—J. L.)

once but twice (comp. Phil. iv. 16): "*testatur non subitum fuisse fervorem, qui statim refrigerit, sed hujus propositi se fuisse tenacem, quum varias occasionem caplaverit*." (CALVIN).

5. **And Satan hindered us.**—Instead of δέ, Paul chooses the Hebraistic connective, which in this case is almost the more energetic.—*Satan*, the personal devil (comp. ch. iii. 5), in whose existence, therefore, Paul not merely believes, but refers to his agency even such comparatively trifling and external matters, because therein there lies prepared a hindrance to the kingdom of God (comp. Eph. vi. 12; otherwise at Rom. i. 13; xv. 22; Acts xvi. 6 sq.). The Apostle, then, does not everywhere, and as a matter of course, speak of Satan, but he knows how with testing insight to distinguish. There is nothing about him of mere cant. In what the *restraint* consisted, we know not; only it cannot have been an accumulation of business, or anything of that sort, but must have been something of evil—whether on the side of the Thessalonians or on that of Paul. In the first case we should have to think with DE WETTE &c. of the enemies of the gospel at Thessalonica, whose hatred had been a source of danger to the Apostle on his arrival in Thessalonica; in the other case, either, with CHRYSOSTOM and others, of trials in the churches where Paul had since been, which rendered a removal from them impossible for him, or, perhaps better, of some sickness of the Apostle, and in connection with this we might think of Satan's messenger, 2 Cor. xii. 7—a topic, it is true, on which we know just nothing very clear and certain. (Comp. also ch. iii. 7.) It is even very possible that both kinds of reasons concurred; that the first time, for example, and this would best agree with v. 17, Paul desired to turn back again to Thessalonica from Berea, but was hindered in that by the Thessalonian Jews (Acts xvii. 13.—See CALVIN, BENGEL, and others.)

6. (V. 19.) **For.**—Paul gives the reason of his longing after the Thessalonians, and of his repeated purpose to come unto them. *Illum desiderii ardorem inde confirmat, quia in ipsis felicitatem suam quodammodo repositam habeat; perinde enim valet hoc sententia ac si dixisset: Nisi me ipsum obliviscar, necesse est ut vos expelem* (CALVIN).

7. **Who* [What] is our hope, &c.**—ἡ οὐχὶ καὶ ὑμεῖς belongs to τῆς, and it is, of course, merely incidental that ἡ is coincident with the ἡ before χαρά and στέφανος; ἔμπροσθεν τοῦ κυρίου &c. belongs to ἐλπίς ἡ χαρά &c.† But ἡ οὐχὶ καὶ ὑμεῖς is purposely put between, so that ἔμπροσθεν &c. attaches itself immediately to these words, because the Apostle would have it observed that, so far from his relation to them being a transient one, it is rather to reach on to the coming of Christ, and verify itself before the eyes of the Lord.—*Hope and joy*, here, of course, objective = the subject of hope and joy. This the Thessalonians are not, in so far as Paul hopes in regard to them that they shall be found blameless (LÜDEMANN), but in so far as they are the fruits of his ministry, after which the Lord at His return will inquire (see Luke xix. 15). To this also there is special reference in στέφανος καυχῆσεως, an expression derived from the garland that crowns the competitor at the goal in the successfully contested race (1 Cor. ix. 25; 2 Tim. ii. 5; iv. 8). Καύχῃσιν, moreover, is not *glory* in the objective sense, but

glorying; not *gloria*, but *gloriatio*; and so a crown for glorying = in which I may glory (comp. Ez. xvi. 12; xxiii. 42; Prov. xvi. 31; LXX.). ROOS: We hope on your account to have some great experience at the coming of Christ; we shall then be able to rejoice over you; we shall be able to parade with you, as one parades with a crown won in a contest of the games.—Ye also, as well as other churches; those, for example, in Philippi or Corinth (see Phil. iv. 1; 2 Cor. i. 14—parallelisms also for the expression).

8. (V. 20.) **Ye are verily* [For ye are], &c.**—Γὰρ confirms and strengthens the readily understood affirmation in the oratorical question of v. 19 (comp. WINER, p. 396). **Our glory and joy.** The expression *glory* [Herrlichkeit] is properly retained in translation here also by EWALD and J. MICH. HAHN, and is by the latter emphasized in a theosophic way. Δόξα is weakened, when rendered merely by *renown* or *honor* [LÜDEMANN: *Ruhm*; LUTHER, DE WETTE: *Ehre*.—J. L.] (Comp. 1 Cor. xi. 7, where the woman is called the δόξα of the man, the man the εἰκὼν καὶ δόξα of God; and 2 Cor. viii. 23, where approved brethren are distinguished by the title, δόξα Χριστοῦ.) As δόξα in God Himself is His life-impression, life-form (see at v. 12 Doctrinal Principles, No. 8), so with such genitives it denotes the representation of the life, resting on the communication of life,—the copy, standing in essential connection with the original, belonging to it, and forming as it were one whole with it, so that the latter is surrounded by it with a halo, as the sun by its beams, as the head by the crown (δόξα parallel with στέφανος καυχῆσεως). Thus it is with the man and the woman taken from him; with Christ and believers; with Paul and the spiritual children begotten by him.—That such objective, actual glory then becomes in the subjective experience a matter of joy, lies in the nature of the case.

DOCTRINAL AND ETHICAL.

1. (V. 18.) *Satan* appears in Scripture in a three-fold activity; as tempter and seducer, as accuser, as destroyer. In the first relation he is the first and perpetual author of sin amongst men (δ πειράζων, ch. iii. 5; Matt. iv. 3; δ πλανῶν, Rev. xii. 9). As accuser (κατήγωρ, Rev. xii. 10), he seeks, when the sin is accomplished, to make the most of it with lying exaggeration before the Divine Judge (Zech. iii. 1), and also to exhibit it in the worst possible colors before our inner judge, the conscience, in order to bind the sinner inwardly, rendering him fainthearted and paralyzing his resistance to sin. Here belong the two most common names of the devil, the Hebrew שָׂטָן, properly *adversary*, especially in court (comp. יְשָׁעָה, Zech. iii. 1, and ἀντίδικος, 1 Pet. v. 8), and the Greek δῖδσολος, *informant, slanderer, defamer*, properly one who strikes through with words. As destroyer (comp. Ἀπολλῶν, Rev. ix. 11) Satan works, in so far as he, as prince of the fallen world, sets in motion all the

* [So LUTHER, and other German versions.—J. L.]

† [This is frequently indicated by a comma after καυχῆσεως, and another after ὑμεῖς.—J. L.]

* [Ihr seid ja—making the γὰρ intensive, as is done also by LUTHER, SCHOLEFIELD, FILLICOTT, and many others. But the rendering of our common version is quite as good;—the 20th verse now justifying, as if "after reconsideration" (WEBSTER and WILKINSON), the confident tone of the previous question by the triumphant assertion of what is there only strongly implied. The reader will notice likewise the emphatic forte.—J. L.]

powers of physical and moral evil against salvation, the kingdom of God, and in behalf of mischief, which in the last instance is *ἀνάστασις*, eternal damnation. It is thus that he appears in our text. In the two first relations he is a liar; in the last, and—in so far as that lies as the ultimate aim at the bottom also of the earlier—in all three, a murderer (John viii. 44). In the case of Judas he succeeded first in his trade as a seducer, then in that of an accuser; hence the end of the former in despair and suicide, whereby he fell a prey to the destroyer.

2. (Vv. 19, 20.) Paul's hope is to be adorned with the fruits of his ministry before the Lord at His coming. Holy Scripture everywhere lays stress on this point, that *every man shall receive his own reward according to his own labor* (1 Cor. iii. 8). The fundamental relation of every man to God in respect of faith or unbelief decides the question of his happiness or misery (Eph. ii. 8; Mark xvi. 16; John iii. 18, 36; v. 24). But within these two great classes there is still possible an extraordinary diversity in the life-acting of faith or unbelief—in practical honesty and dishonesty. Through faith we are become children of God; but now we must yield ourselves to be also trained as such, and renewed ever more and more into the image of the Father and of our First-born Brother (*ἡδύς πατέρον*, Tit. ii. 11, 12; comp. Heb. xii. 7-10; Col. iii. 10; Rom. xii. 2; viii. 29; 2 Cor. iii. 18), that we remain not weak, new-born children, but grow to the ripe age of a perfect man (Heb. v. 13, 14; comp. Eph. iv. 13, 14). We are rooted in the right ground and soil, and bear within us the full germ of life; but for that very reason it concerns us now to grow and bring forth fruit (Col. ii. 7; i. 10, 11; Matt. xiii. 23; Mark iv. 28-29; John xv. 2; Phil. i. 9-11). The whole walk of a man contributes to the formation of his disposition and character; all the issues of the life exert a formative reacting influence on our inner man—impress and stamp themselves also in ourselves (*character* from *χαρακτῶν*). In the Divine judgment, therefore, justification and condemnation are made to depend even on our words (Matt. xii. 36, 37); but especially is our fate determined according to our works, or (in the singular) our work, life-work, so far as therein is exhibited the total result of the religious and moral life, rearing itself on the foundation of faith or unbelief (Rom. ii. 6; 2 Cor. v. 10; Rev. ii. 23; xx. 12 sq.; xxii. 12; Matt. vi. 27; John v. 29). As a man walks, so he becomes; and as he becomes, so is he also in death; his works do follow him (Rev. xiv. 13), and agreeably thereto his destiny in that other world spontaneously shapes itself; on which account there will be among the blessed and among the lost very different degrees of glory or of torment (comp., for example, Luke xix. 17-19; xii. 47 sq.; Matt. xi. 22-24; 1 Cor. iii. 12-15). Of course, this is not the place to go into more precise definitions respecting heaven, hades, hell, the first and second resurrections, &c.). By this view justice is done also to the scriptural idea of reward, without our falling into the Catholic idea of merit. And in this way, especially, sanctification, a spiritual walk, inward growth, and the outward activity of the life, here acquire an importance which in the original Protestantism was not duly recognized and acknowledged—a defect, that has been in many ways prejudicial, and here and there is so still, to our evangelical doctrine and practice. It is true, our Confessions teach emphatically, that faith by an inward necessity brings forth good

works; and yet the main point of view, from which they had to handle this doctrine over against Catholicism, was the negative one: that righteousness and salvation depend neither for their attainment nor their preservation on good works. For this reason, and the kindred one, that for the doctrine of faith and justification that of regeneration was neglected, it was impossible for the idea of sanctification, and what is connected therewith also in eschatology, to reach fully its positive, scriptural development and significance. Meanwhile, there is by no means any want of good suggestions, particularly in Melancthon's excellent discussion *de dilectione et impletione legis* in the Apology for the Augsburg Confession.

3. (Vv. 19, 20.) Whatever work we perform in an earthly calling, even in art and science as such, belongs to the domain of the perishable—of means, not of everlasting ends. Only what of good or evil is wrought in the souls of men is of eternal import. And the highest service is to help a soul to the life in God. On this rests the singular dignity, and also the responsibility, of the ministerial office. In an altogether peculiar sense, this is *work for the day of Jesus Christ*, whether we are now good shepherds or hirelings.

4. Paul hopes on the day of the Lord to be surrounded by those converted through him, as by a glory. This *δόξα*, this crown of glorying, is the true halo, when, coming into the presence of the heavenly Judge, one is able to say: Behold, I and the children whom God hath given me. At His coming the Lord will present to Himself His entire Church glorious, without spot or wrinkle (Eph. v. 27; 2 Cor. xi. 2). But the Church is an organism, not merely in the sense that the body as a whole depends on the head, but also in that it is composed of various members, the weaker depending on the stronger. Thus do spiritual children hang on their spiritual fathers, and are as it were embraced in them, and ruled by them. In this sense Paul hopes to be surrounded by his Gentile churches; in this sense is the promise made to the Twelve of ruling the twelve tribes of Israel (Matt. xix. 28; Luke xxii. 29, 30). This agrees with the fundamental view which Scripture, in this case also, the true interpreter of experience, takes of humanity. It regards it, not as an atomic mass of individuals, but as an organism, depending for its natural life on Adam, for its spiritual life on Christ; and that in such a manner, that from these two genealogical heads the membership branches off to every single individual. Hence the importance of progenitors and their primitive doings in the sphere itself of nature and of race (Adam, Shem, Ham, Japheth, Abraham, David, &c.; Adam's fall, Ham's misdeed, Abraham's faith, the gracious treatment of David's descendants for David's sake, &c.), just as prominent prophetic and apostolic persons are centres of light and union in the spiritual sphere. The case is similar with the Lord of the world's history.

HOMILETICAL AND PRACTICAL.

V. 17. The Apostle's loving union with his churches even when absent from them. J. MICH. HANN: In the Apostle, who certainly loves all the children of God, and even all the Lord's dearly redeemed, with a priestly, cordial love, there is yet a predilection for his spiritual children (1 Cor. iv. 15;

Gal. iv. 19). The reason of that is the closer affinity of spiritual kindred. If it is so in the earthly nature, and cannot be said to be improper, who then shall blame it in the spiritual? Whoever blames it, would mend an arrangement of the Creator, who is also our Redeemer.—**RIGGER**: As matters now stand with us, we are unable to estimate what a benefit it was to come together in person, and strengthen one another concerning the common faith.—**DIEDRICH**: Christians may well even long to see one another, whilst they are in the flesh; worldlings are soon fain to get out of one another's way.—[The same principles of the new creature, that led the primitive Christians to delight in *personal* intercourse with one another (comp. Acts iv. 23; xx. 38; Rom. i. 11; xv. 24; 1 Thess. iii. 6; 2 Tim. i. 4; 2 John 12; 3 John 14), were still more powerfully operative in their relations to their Lord (comp. John xiv. 3, 19; Phil. i. 23; 1 Thess. iv. 17; 1 John iii. 2; &c.—J. L.)]

V. 18. **CALVIN**: It is certain, that whatever opposes the work of the Lord proceeds from Satan. Would that it were a firmly settled conviction in all pious souls, that Satan is continually making every effort to retard or hinder the edification of the Church! We should certainly be more intent on resisting him; we should have more at heart the preservation of sound doctrine, of which Satan takes such eager pains to rob us.—A part of that sound doctrine is the doctrine of Satan himself.—[**BISHOP WILSON**: Non-residence. N. B. It is the work of Satan, and his desire, to keep a pastor from his flock.—J. L.]

Vv. 19, 20. It is important that a man should not merely be assured of his gracious standing and salvation, which, indeed, is the first thing and most important, but should also be zealous to bear fruit for the day of the Lord, and to be able hereafter to say to the Lord: Lord, my pound hath gained ten pounds (Luke xix. 16). He can also set his aim too

low, and cover with false humility his own drowsiness and sloth.—A great and main point for the preacher, that he appear not empty before the Lord in His day.—**CALVIN**: At the last day Christ's servants will obtain glory and triumph according as they have spread abroad His kingdom. Therefore should they even now rejoice and glory in nothing save the blessed result of their labor, in seeing the glory of Christ advanced through their service. In this way also they will attain to a true love for the Church.—**THEODORET**: Paul has compared himself to a mother (v. 7), and mothers are wont to call their young children *their hope, joy, &c.*—**CHRYSOBOSTOM**: Who would not exult in such a numerous and well-bred troop of children?—To whose lot fall these joys of spiritual paternity? Do we even know any thing of them?—The Apostle's joys and cares of spiritual fatherhood are a pattern for us also in regard to our children after the flesh, how we should be faithful in our families, and should carefully engage that not one of the members be lost.—To keep the coming of the Lord at all times before our eyes, that is to be likeminded with the Apostles.—**RIGGER**: In the gospel the Lord's coming shines in upon us so near, that it affords us already at every step much light for our feet.—[**MATTHEW HENRY**: The Apostle here puts the Thessalonians in mind, that though he could not come to them as yet, and though he should never be able to come to them, yet our Lord Jesus Christ will come; nothing shall hinder that.—**BENSON** (MACKNIGHT, BARNES, &c.): Paul expected to know his own converts again in the great day; and particularly to rejoice in them. We may, therefore, hope to know our friends in the future state.—J. L.]

* [In this suggestion **THEODORET**, as usual, follows **CHRYSOBOSTOM**. **WORDSWORTH**: "These are my jewels," as the Roman mother, Cornelia, said of her offspring. Comp. Prov. xvii. 8, στέφανος γερόντων, τίνα τέκνω, καὶ ἅμα δὲ τέκνω πατέρες αὐτῶν.—J. L.]

CH. III. 1-5.

2. Being unable to come himself, Paul sent Timothy.

- 1 Wherefore, when we could no longer forbear [endure, *στέγοντες*], we thought it good [thought good, *εὐδοκήσαμεν*; Sin., as B.: *ὑποδοχήσαμεν*] to be left at [left behind
- 2 in, *καταλειφθῆναι ἐν*] Athens alone, and sent Timothy our brother, and minister of God, and our fellow-labourer [our brother and fellow-labourer with God] in
- 3 the gospel of Christ, to establish you, and to comfort you [exhort] concerning [in behalf of] your faith, that no man [no one, *μηδένα*] should be moved by [in, *ἐν*] these afflictions; for yourselves know that we are appointed thereunto
- 4 [unto this we are appointed, *εἰς τοῦτο κείμεθα*]. For verily [For even, *καὶ γάρ*] when we were with you, we told you before that we should suffer tribulation [are to be afflicted, *μέλλομεν θλιβεσθαι*]; even as [as also, *καθὼς καὶ*] it came to
- 5 pass, and ye know. For this cause, when I [I also, *καὶ γὰρ*] could no longer forbear [endure, *στέγων*], I sent to know your faith, lest by some means [lest haply, *μήπως*] the tempter have [had] tempted you, and our labour [toil, *κόπος*] be [should prove, *γένηται*] in vain.

1 V. 2.—Among the many variations is that one which first lies at the basis of the different readings, and presents a suitable advance: *τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ* (1 Cor. iii. 9). [This reading is followed by Griesbach and nearly all the later editors, as well as by our text. Cod. Sin. thus: *τὸν δὲ ἡμῶν καὶ διδασκόντων θεοῦ*.—J. L.]

2 V. 3.—[*ὑπερακαλῶσαι*, as in ch. iv. 1; v. 14; 2 Thess. iii. 12; &c.; here closely connected with its object in v. 3.—

The second *ἑμᾶς* is rejected by Schott, Lachmann, Tischendorf, Alford, Ellcott, Wordsworth (after Sin. A. B. D.* F. G. &c.), and by our text.—J. L.]

* V. 2.—[*cures Glaubens halber*. This represents the reading, adopted by Griesbach and later editors generally, of *ἑμᾶς* (Sin. A. B. D.* &c.), instead of *ἐπι*.—J. L.]

* V. 3.—The *Recepta* *τῷ* is supported only by minuscules; the best manuscripts [including Sin.] give *τὸ* (see Winer, 8th edit. § 44, 5. 3).

EXEGETICAL AND CRITICAL.

1. (V. 1.) **Wherefore** (because ye are thus our joy, ch. ii. 20; my crown of glory, which I hope to bring before the Lord, ch. ii. 19),* **when we, &c.**; more exactly: † **as those who could not longer endure it.** *Ἰστῶν*, in old Greek, *to cover*, then (of a vessel), *to contain*, and then (Philo and Paul), *to endure*; so 1 Cor. ix. 12; xiii. 7. This suits our place; but not, *to conceal*. **No longer endure**, namely, to be separated from you, and hindered from coming to you (ch. ii. 18).† There is tenderness in the fact, that his anxiety is scarcely hinted at, is at most intimated in the expression *στέγνωτες*, and is not more distinctly announced till v. 5.

2. **We thought good**, were pleased (ch. ii. 8; the imperfect, continuously); here the aorist (on one occasion); CALVIN: *promtam animi inclinationem designat*. § The plural, according to the restriction already introduced by the explanation in ch. ii. 18, of Paul alone; for ch. iii. 1 sqq. is closely connected with what precedes; equivalent, therefore, to the singular in v. 5. Otherwise GROTIUS, BENGE, ROOS, HOFMANN, who, because the singular first comes at v. 5, think that the plural here does not denote Paul alone (and so ROOS and HOFMANN at v. 8 also). But all three (ch. i. 1) cannot be meant; Timothy, being sent forth, is not one of those left alone. We should thus have to understand by the plural two out of the three; but that is more arbitrary than to explain it (after ch. ii. 18) of Paul alone, [as is done by SCHOTT, DE WETTE, LÜNMANN, ALFORD.—J. L.] Generally, indeed, it is he who decides. With this too Acts xviii. 5 is at least more readily reconciled.

3. (V. 2.) **In Athens, &c., and sent, &c.**; therefore from Athens. According to Acts xvii. 15 Paul sends a message from Athens to Berea, that Silas and Timothy should come to him with all speed; according to Acts xviii. 5 they both came to him at Corinth from Macedonia. With this agrees 1 Thess. iii. 6: Timothy comes from Thessalonica (Macedonia) to Paul, with whom Silvanus also is present during the writing of the letter. The narrative in the Acts has in the interval a gap, that can only be filled up conjecturally. Either (1 a.) both had come to Athens, and from that place had again been sent to the north, Timothy to Thessalonica, Silas perhaps to Philippi (also in Macedonia). (If *ἐντέμψαντες* included also Silvanus, this would be a necessary supposition.) Or (1 b.) only Timothy had come to Athens, and been sent to Thessalonica, Silas being still detained in Berea (likewise in Macedonia). Or lastly (2.) both did not come to

Paul, so long as he lingered in Athens, but the latter (moved, it may be, by accounts of persecutions in Thessalonica) sent after the first order (for them to come) a second in like manner from Athens to Berea; that Timothy, instead of coming to him directly, should rather go in his stead to Thessalonica, and only after that follow in his route (so HUG; WIESELER, *Chronol. des apostolischen Zeitalters*, 249). He would thus have countermanded Timothy's expected arrival in Athens. This would accord well with *ἐπιμψ*. (without *ἔκειθεν*); less naturally with *καταλειψθῶν*, which, strictly taken, signifies not merely *left alone*, but *left behind alone*. Difficulty there is none, only a gap, which cannot be filled up incontestably in only one way.

4. **Our brother, &c.**—The Cod. B. gives, *our brother and fellow-laborer*; A. and Sin., *our brother and God's servant*; others, and *God's servant and fellow-laborer*; the *Recepta* (not altogether after late authorities only), *our brother and God's servant and our fellow-laborer*, where the arrangement is wanting in solidity; we should have to justify it perhaps thus: as God's servant he is our fellow-laborer. But the reading which first lies at the basis of all the variations is that followed above (D. Ambrosias ter); *δίδκονος* *θεοῦ* is common, sometimes in a comprehensive (2 Cor. vi. 4), sometimes in a narrower sense (Acts vi.; 1 Tim. iii. 8). *My fellow-laborer*, says Paul, Rom. xvi. 21; *God's fellow-laborers*, 1 Cor. iii. 9. In the glad tidings of Christ; in the act, that is, of preaching the same.—It can scarcely be said that Paul gives Timothy these several titles of honor involuntarily, and on account merely of the latter being his faithful helper (LÜNMANN); he probably means also to show the Thessalonians what a helper he has deprived himself of for their sake (CHRYSOSTOM); *quo melius ostenderet quam bene illis consultum voluerit* (CALVIN); and at the same time to certify his own perfect agreement with Timothy, and confirm whatever he has done (VON GERRACH). Somewhat too refined perhaps is HOFMANN's conjecture, that they were not, because Paul had not come himself, to think too highly of the coming of Timothy, and that he desires to guard against this.

5. **To establish you** (in the persecutions; that Timothy was to do) and **to exhort**, literally, *to call to*, which is to be understood, according to the context, either of exhortation or of comfort (Acts xv. 32; 2 Thess. ii. 17). But Paul expresses no distrust of their standing as believers. That the oldest authorities omit *ἑμᾶς* after *παρὰ*, makes no difference in the sense; nor yet that they read *τρέφ* instead of *ἐπι*. For the former likewise means *on account of*, *in consideration of*, as in Rom. xv. 9; 2 Cor. i. 8; 2 Thess. ii. 1; at least, it is not necessary, with LÜNMANN [JOWETT, ALFORD, ELLICOTT], to press the signification *in favor of*, *for the benefit of* (in order to support your faith).

6. (V. 3.) **That no one should be moved, &c.**—*Ἰσχυε* (from *είω, εἰλω*), in the New Testament only here, means *to move to and fro*; of dogs, *to wag the tail*; hence *to flatter, deceive through flattery* (so in many places in Wetstein). Thus BENGE that no one be deceived by enemies, relations, his own heart); similarly RÜCKERT: *blanditiis corruptum*

* [So LÜNMANN; but better, with ALFORD and ELLICOTT after THEODORET and CALVIN: Because of our affection, and unavailing desire to see you.—J. L.]

† [As better representing the subjective *μυκρῶν* with the participle.—J. L.]

§ [This is not expressed by our Common Version, which ELLICOTT follows, though his paraphrase also is: "no longer able to control my longing, &c."—J. L.]

¶ [Rather, a conclusion, determination of the judgment and will, as ALFORD, ELLICOTT, &c.—J. L.]

|| [So MACNIGHT, PALEY (see his *Herm. Pauline*, ch. ix., No. iv., with JOWETT's unsatisfactory criticism), ELLICOTT and others. Comp. CONYBEARE and HOWSON's *Life and Epistles of St. Paul*, London ed., vol. I. p. 408, and the Note at the end of ch. xi.—J. L.]

[a sense suggested also by WORDSWORTH, after THOPHYLACT; likewise JOWETT: "not simply moved, but rather moved to softness."—J. L.] On the other hand, the Greek interpreters (familiar with the language), and so the moderns generally, including LÜNMANN, understand by it, to be moved, shaken, like σαλευθήναι of 2 Thess. ii. 2. HOFMANN disputes this explanation, reduces even Lünemann's examples from the classics to the sense of deluding, and understands thus: in (in the midst of, not by means of) the persecutions seeming well-wishers might delude you with suggestions.—Τῷ could not mean because that (as in 2 Cor. ii. 12 [13]), but must be equivalent to *eis τὸ*, for the end that, like the Hebrew *ל*. But this were without example, and, besides, the accusative *τὸ* is attested by almost all the uncials. The latter LÜNMANN [ALFORD] understands as in apposition to *eis τὸ στήν*, &c.: that is to say that; which is as much as to say that;—not good. Others [SCHOTT, KOCH]: in reference to, as in Phil. iv. 10 (where, however, another view is possible); best (EWALD, HOFMANN [WINER, DE WETTE, ELLICOTT, WEBSTER and WILKINSON]): it marks the purport of the charge, of the παρακαλεῖν; comp. ch. iv. 1, 6.

7. In these afflictions; which after Paul's departure befell the Thessalonians as well as him (ch. ii. 14). From v. 4 it is inferred that they immediately subsided. That they might return any day, and did actually break forth again, is shown by 2 Thess. i. 4. CHRYSOSTOM and others err in supposing that he speaks of his own afflictions, by which the Thessalonians were rendered anxious, as soldiers are by the wounding of the general.

8. For yourselves know, without any repeated admonition of ours; know then also, that I am right in requiring, μηδὲνα σάλευσαι.—That unto this we (Christians generally) are appointed; *κειμεθα* like *τιθέμεθα* (Luke ii. 34; Phil. i. 16). Improperly KOCH: are prostrated (in misfortune and suffering); Phil. i. might perhaps be so understood, but not Luke ii. Rather: by God ordained, thereunto appointed; *eis τούτοις*, to afflictions, as the way into the kingdom of God (Matt. v. 10-12; x. 21, 32, 34 sqq.; John xv. 18 sqq.; xvi. 2; Acts xiv. 22; 2 Tim. iii. 12).

9. (V. 4.) Καὶ γὰρ, for even, for indeed.—You should therefore know it, from our telling you before.—That we are to be afflicted, μέλλομεν δελεῖσθαι. (again, Christians generally), that there awaits us; not simply equivalent to the future, but: according to God's purpose; because darkness is opposed to light, the flesh strives against the spirit. Notwithstanding such undisguised forewarning, the gospel wins believers. An example of how far the Apostle's word was from flattering speech (ch. ii. 5).—As also it came to pass (with you, as with us), and ye know; not: that it must come to pass, that were tautological with v. 8; but: that according to our forewarning it has come to pass. By this remembrance there accrued from an outward event an inward experience. As the subject of *κειμεθα* (v. 8) and μέλλομεν (v. 4), therefore, we understand Christians generally. HOFMANN, on the contrary: the same as in the case of ἡμεῖς and προελεγόμεν, and so only the Apostles. No doubt, in the clause, "when we were with you," the we can only mean the Apostles. But in the case of *κειμεθα* there is nothing before to suggest this limitation; and opposed to it is the fact, that thereby the most natural connection with what precedes is disturbed. To comfort the Thessalonians in their afflic-

tions, he reminds them of the rule that affects all Christians. But, if we understood him to say: "that we Apostles are appointed thereunto," it is only in an ingenious, roundabout way that we could get at the point of the confirmation and exhortation: Admit no such insinuation, as that we misled you into misery, while we secured ourselves.

10. (V. 5.) For this cause (on account of these afflictions; unnaturally HOFMANN: because we *eis τούτοις κειμεθα*), when I also, &c. OLSHAUSEN interpolates: as you in your care for me;—LÜNMANN: as the others, Timothy and the Christians in Athens; * but there is nothing said of their having no longer endured;—HOFMANN even: as we two, Silvanus and I, sent Timothy, so now also I alone (the singular) sent some one unnamed! On the other hand, DE WETTE would refer the *καὶ* in *καὶ γὰρ* to the whole sentence; without proof. Just as here after *διὰ τούτοις*, so it stands at Eph. i. 15; comp. Col. i. 9 [both texts cited by De Wette.—J. L.]. And, just as there, it opposes to what was said of the Thessalonians (ye have had experience of suffering) † what he too now had done.—Sent, &c. is a resumption of v. 2. He says nothing any more about whom he sent; he merely adds, for what purpose. Nor is it any longer here, as at v. 2, what Timothy was to do, but what he thereby sought for himself. At no time mere tautological repetition. For PELT and OLSHAUSEN erroneously refer *γνώριον* to Timothy, though indeed not named, as the subject; it belongs rather to the subject of the principal verb (LÜNMANN).

11. Your faith, whether [lest], † &c.—Everything concentrates in this, whether they stand in the faith. Without our supplying φοβούμενος, μήπως expresses solicitude, and first indeed, with the indicative preterite, in reference to what was past: whether perhaps it has already occurred; there exists oppression from without; now he is anxious to know, whether haply this had wrought inwardly so as to become a temptation for the Thessalonians, that is, to the disturbance of faith;—then, moreover, with the subjunctive, in reference to what was impending, which in this case might possibly occur; for, even though the *πειρασμός* should have already occurred, this would still be by no means decided; the temptation might, indeed, still be resisted, and the entire frustration of the work still be ward off. Similarly Gal. ii. 2; comp. WINER, 6 ed., 56, 2. † The tempter is Satan (ch. ii. 18); the substantival participle marks his settled characteristic (Matt. iv. 3); that is what he is always after. That the subject and the predicate are from the same stem gives emphasis to the expression. For *eis κενόν*, to come to nothing, to be frustrated, comp. Gal. ii. 2; Phil. ii. 16; Hebr. כִּי־לֹא, אֵין, לֹא־יָבִי, Is. lxx. 23; Jer. vi. 29; Mic. i. 14.—Our toil; you surely do not mean to make me so poor? he thus speaks to

* [ALFORD: "A delicate hint that Timotheus also was anxious respecting them; or it may have the same reference as *καὶ ἡμεῖς*, ch. ii. 13—viz. to the other Christians who had heard of their tribulation."—REVISION: "I no more than my companions."—WEBSTER and WILKINSON: "I in my sympathy with you."—J. L.]

† [Better at least than ELLICOTT: "As they had felt for the Apostle (more fully so in v. 8), so he &c."—J. L.]
‡ [REVISION: "As follows many of the best interpreters, whose names are given in my Revision of the verse, Note 3. But, as is there remarked, "I do not find that either the simple *μή*, which occurs so often, or *μήπως*, which occurs other 11 times (and, excepting Acts xvii. 28, always in Paul's Epistles), is ever thus used"—that is, as an indirect interrogative—"in the New Testament."—J. L.]

their heart. It would be to their own hurt, if they fell away. But he in his love for them would reckon it a sensible loss for himself (RIGGER). Now at last and in such an affectionate manner, after he has already strengthened them, does he mention the danger by name.

DOCTRINAL AND ETHICAL.

1. (V. 1.) It was a sacrifice, to remain in so difficult a position without the outward and inward support of faithful helpers; rather to dispense with something himself, than allow the Thessalonians to want for anything. Love gives others the precedence (comp. Phil. ii. 19 seq.). CALVIN: *Desiderii illius sui fidem facit, se majorem illorum quam sui rationem habuisse ostendit.* It is at the same time an instance of that so frequent change in his plans, which was misinterpreted to his disadvantage at Corinth (2 Cor. i. 17). What was said of another servant of God is to its full extent true of him: "The singleness of his eye kept him steadfast to his purpose under all the varied and trying circumstances of his life. He changed his plans according as he observed a change in the intimations of Providence, but his purpose remained fundamentally the same—the furtherance of the gospel by all means." *Berleburger Bibel*: A servant of the Church must accommodate himself to the circumstances of the Church, and yet in such a manner that, while doing one thing, he do not neglect another.

2. (V. 2.) The mission to Thessalonica was no small task for the youthful Timothy (1 Cor. xvi. 10, 11; according to 1 Tim. iv. 12 he needed encouragement in the presence of older men). In the Acts the presence of Timothy at the founding of the church there is not once mentioned; plainly because he was less conspicuous, and for the same reason the persecution did not affect him. Paul, however, would not have entrusted a stranger to the church with such an important commission. The Apostle understood the wisdom of selecting a gentle manager, who yet was no skulk, but in a spirit of self-sacrifice sought, as few others, the things that were Christ's (Phil. ii. 20-22). The difference of gifts is of service for different tasks. It is not every one that can root out stumps and stones, nor is this always in order. There is a time also for easy going—careful watering, and ministers with gifts adapted to that work. Even in war different enterprises are promoted by different sorts of weapons.

3. (V. 2.) *Timothy, the brother.* Care is to be taken that the name of brother do not become trite, nor yet be so claimed for a particular circle, as if it belonged to that especially, and to every member of it officially and as a matter of course. Rather it is due to *all* living Christians, to whom *Christ* addresses it (Matt. xii. 49, 50). Only on this basis is official brotherhood a truth. Elsewhere Paul calls Timothy his beloved, faithful, genuine child (1 Cor. iv. 17; 1 Tim. i. 2 [and 18]). The child, dependent on his father, grows up to be an independent brother. In the spiritual life it is possible for the degrees of kindred to become variable without damage, since through hallowed, tender love they co-exist, yet without confusion. Even the common human relations show images of this. A son when grown up may find his friend in his father.

4. That we are called God's fellow-laborers, is for us a high dignity. God will not drive everything

through alone (RIGGER), but will act also by means of our agency, weak as it may be, yet strengthened and continually sustained by Him alone. For He it is, indeed, that worketh in us to will and to do, and then gives the increase (Phil. ii. 13; 1 Cor. iii. 6, 10); nevertheless he requires of us faithfulness (1 Cor. iv. 2)—that we lay hold of what He proffers.

5. (V. 3.) Confirmation and exhortation are needed even by believers, to arm them against threatening and temptation. A comfortable support is communion in prayer. CALVIN: The communion of saints includes this, that the faith of one member should be a comfort to others. But to fasten on to men as men would be unsound and unprofitable, unless we allowed ourselves to be aroused to the recollection of what lies in our own consciousness of faith (*ye yourselves know*)—unless, animated by the example, we made use for ourselves of the open way of access to the Lord.

6. CHRYSOSTOM: Who has ears to hear, let him hear: The Christian is appointed to suffer affliction. It is, therefore, just when we are appointed to a time of refreshing, that a strange thing happens to us (1 Pet. iv. 12). According to the world's sentiment (and that of our natural sense), it is to our discredit when things go troublesome and hard with us; we almost suspect that everything is wrong with us. According to the word of God, that is rather a badge of Christians, a badge of honor; *hac lege sumus Christiani*, CALVIN. The Lord, indeed, must even again show Himself as the Breaker* (2 Cor. vi. 8-10; Rom. viii. 37). Besides, affliction that befalls us as Christians on account of our faith is still something different from such natural trouble or temptation of one's own flesh, as all men must meet with. But Christians, after all, are really nothing but men on whom the Divine training takes effect; and all suffering sent by God, not merely persecution proper, can and should be turned into a cross, and as a cross be taken up and borne—as a crossing of our self-will. To be sure, our scriptural knowledge, and, on the other hand, our lively recognition of facts and ready acceptance of whatever is plainly laid on us, very often do not keep pace with each other. Hatred for Christ's name's sake is not to be provoked by us (Phil. iv. 5); † provided only we do not escape the trouble by reason of our excessive worldliness, our compliances, denials, and quenching of the pursuit of holiness. But the question always concerns only what God lays upon us, not a studied self-torture. When external persecutions fail, there may come upon us inward assaults from flesh and blood, refined and enhanced by the spirits that rule in the air—daily piercings of a needle, more irksome than the blows of a club.

7. (V. 4.) The forewarning obviates much vexation (John xiii. 19; xiv. 29; xvi. 1). Hardship, instead of frightening, is then an actual confirmation of the prediction; hostility itself must rebound to the glory of the Lord. CHRYSOSTOM compares to the physician, who foresees the course of the disease, and thereby quiets his patient. God, however, beholds beforehand not merely what will happen, as if it happened without Him, but what, even of that which is wicked and hurtful, He will work as Judge, according to the relation between the seed and the harvest (Gal. vi. 7, 8); and so the Divinely opened vision discerns this working of God even in the wickedness of men.

* [Durchbrecher—LUTHER's word at Mic. ii. 13.—J. L.]

† [τὸ ἐνείκεν ὑμῶν, your "forbearance."—J. L.]

8. What must the gospel be as a divine power, that, with prospects so little flattering to the flesh, it yet wins believers! It is true that to a certain degree even an equivocal cause may gain by persecution. To make martyrs of men is to call forth and strengthen the spirit of contradiction. That is a noble impulse (of an independent character) caricatured (resistance to essential truth). But only in the element of truth is there a steadfast and lasting perseverance. *Berlenburger Bibel*: But is it wise management, to talk of the cross to young Christians? True wisdom conducts into a school, where we learn to be blessed. The lost blessedness is to be regained in no other way than the strait and narrow one. Tribulation, however, is laid on us, not as a legal burden, but as an evangelical condition. And this very distress must serve to purify us.

9. (V. 5.) Affliction from without becomes temptation within, insinuates itself as a trial of faith, urges to the experiment, whether we might not have less of the cross. The same word *πειρασμός* LUTHER translates sometimes by *Versuchung* [temptation], sometimes by *Anfechtung* [trial].* This corresponds to the two sides of the idea. The design of Satan, who against his will must serve the purpose of God, is the wicked one of overthrowing by temptation; thus it is said: God tempts no man; and even Satan finds scope for his temptations only in man's own lust (James i. 18 sqq.); and yet we are not to think it strange, we should rather count it joy, when we fall into divers temptations [LUTHER: *Anfechtungen*] (1 Pet. iv. 12; James i. 2 sqq.), as Abraham was tempted (Gen. xxii.), or Israel (Gen. xv. 25; xvi. 4). This is temptation with the Divine purpose of trial and proof, and to this end, therefore, should the prayer: "Lead us not into temptation," be directed; not: Avert from us all trial, but: Restrain it within such bounds, and give to it such an issue (1 Cor. x. 13), that it become not to us an overpowering temptation. Thus Satan himself must serve the Lord in the salvation of men. From this wonderful complication of motives, Divine, devilish, human, is explained, even alongside of the word: "We are appointed to the suffering of affliction;" that other word again: "I endured it no longer." This is neither impatience nor a faint-hearted anxiety, but the faithfulness of love in doing its own part and neglecting nothing. He has no thought of setting aside or deprecating all Divine *πειρασμός*; but he would assist those under trial, so that no Satanic *πειρασμός* should overpower, alarm, or deceive them; for both fierce foes and seeming well-wishers (Matt. xvi. 23) can work to his mind. Paul is withal a wise instructor even in this, that he just as tenderly avoids agitating them beforehand with images of terror, as he again openly announces the danger.

HOMILETICAL AND PRACTICAL.

V. 1. What diligence in *watering* is shown by Paul! In the case of young plants this is especially necessary. But the tender and encouraging treatment has no other aim, than to lead them on to a Christian self-dependence. Thus Paul not merely passed through among them as a proclaimer of the word, but he was their father, and continued to be

their pastor.—A true Apostle is intimately knit to the souls of his children, and can never forsake them. Such a spirit of love and truth forms the true apostolic succession.

V. 2. STARKE: He incites others to do what he cannot (Eph. vi. 22).—THE SAME: A few faithful laborers can accomplish more than many unfaithful ones (1 Cor. xv. 10).—Towards laborers worthy of the name, therefore, must the prayer of Matt. ix. 36 be directed, and also the attention of church-rulers. It is well for an assistant, whom an approved principal can commend, as Paul did Timothy.—STARKE: No man can be a true servant of God and helper in the gospel, unless he be a child of God, and on this account also a brother in Christ.

[Vv. 1, 2. MATTHEW HENRY: Those ministers do not duly value the establishment and welfare of their people, who cannot deny themselves in many things for that end.—J. L.]

V. 3. HEUBNER: The Christian's honorable calling; Christianity's first welcome: The position of a Christian, a position under the cross.—STÄNKELIN: The best ground of comfort, to save us from fainting in tribulation, is to consider well and firmly believe, that God in His goodness and wisdom has appointed to every one what in his station, and according to the measure of the powers granted to him, he is to suffer. Comfort and tribulation are by turns our heavenly companions; God be praised for both!—HEUBNER: We must have a hard heart toward the temptations of sin, but a soft one toward the sufferings of our brethren.—RIEGER: It is better to be appointed to suffering in time than to wrath (ch. v. 9); to you it is given to suffer—as great a gift as: to you it is given to believe (Phil. i. 29).—DIEDRICH: We must have tribulation, for we contend with the whole world, and a mighty prince.—[BURKITT: Seeing then that afflictions are appointed to us, and we appointed to them; seeing there is a decree of God concerning them, a decree as to the matter of them, as to the manner of them, as to the measure of them, as to the time of them, when they shall commence, how far they shall advance, how long they shall continue, seeing everything in affliction is under an appointment, how meek and humble, how patient and submissive, ought the Christian's spirit to be under them, and with what steadiness of expectation may and ought he to look up to heaven for a sanctified use and improvement of them!—J. L.]

STARKE: The word of the Apostle is confirmed by all the history of the Church. Here open enemies, there false brethren. But contending Christians have the surest hope of victory over their enemies, because they contend under One as their Leader, who has overcome the world and the prince of the world.—THE SAME: Before a man rightly understands the mystery of the cross, he is offended thereby, and supposes that, if a person acts properly, outward things must also at the same time go well with him; and therefore beginners in the Christian profession should be guarded betimes by good instruction against this offence.—To others applies the word of CHRYSOSTOM: Of you also it holds true, that ye have not yet resisted sin unto blood; and well it is, if only that is true, and not rather this: Ye have not yet even despised riches, &c. So much has Christ suffered for us enemies; and we for Him? nothing for Him, but only from Him innumerable benefits.

* [A similar variation marks the Common English rendering of *πειρασμός* and its cognate verb. Generally, indeed, our Translators use the word *temptation*, but sometimes with the other shade of meaning predominant.—J. L.]

* [This reference is scarcely to the point, since Paul there compares what Divine grace enabled him to do with what was done by the other Apostles.—J. L.]

V. 4. To find one's bearings by the word of prophecy—this was a great consolation for the Lord Jesus in His career of suffering (Luke xviii. 31; John xvii. 12; Matt. xxvi. 54); to say nothing, then, of ourselves. For us, when in tribulation, it is indispensable that we know, that so it must be—it was told us before.

V. 5. HEBURNER: The Apostles, like Jesus, did not deceive by empty promises.—Partnership helps to carry the burden. Am I to be my brother's keeper? Not in the sense of a faint-hearted carefulness, as if we could guard him, as if he were not in a far better Hand; but, just because we believe this, ought we to be intent in faithful love, as God's fellow-laborers, not to neglect our ministry; to look diligently after our brethren, not to pore in curious speculation; to encourage them by examples and intercession; to hold forth to them the prophetic word; to arouse the remembrance of their own experience of the truth of God; to point them to the gospel of Christ, who, stronger than the strong one

[Luke xi. 21 sq.], knows well how to keep faith firm.—HEBURNER: These were church-visitations, where the inquiry was as to the state of the heart.—Even the loving consideration, that, to please their spiritual fathers, they should contend stoutly, may be made available for the strengthening of zeal; there is a sense of honor in the spiritual family.

[Observe the apostolic style of address to individuals and churches, as liable to fall away from their Christian standing and profession.—Faith, the Christian's defence against Satan's devices; comp. Eph. vi. 16; 1 John v. 4.—BURKITT: Though the labor of faithful ministers shall not be in vain with respect to themselves—their reward is with the Lord (the careful nurse shall be paid, though the child dies at the breast)—yet with respect to their people they may be in vain, yea worse, for a testimony against them; Mark vi. 11.—MATTHEW HENRY: Faithful ministers are much concerned about the success of their labors.—J. L.]

CH. III. 6-13.

3. Timothy having brought good tidings, Paul is full of joy and thankfulness to God, to whom he at the same time says without ceasing, that he may be enabled to come unto them, and supply the deficiencies of their faith.

- 6 But now, when Timotheus came [But Timothy having just now come, ἀπὸ δὲ ἐλθόντος Τιμοθέου] from you unto us [to us from you, πρὸς ἡμᾶς ἀφ' ὑμῶν], and brought us good tidings of your faith and charity [love, ἀγάπην],* and that ye have good remembrance of us always, desiring greatly [longing]¹ to see us, as
7 [even as]² we also to see you; therefore, brethren, we were comforted [for this cause we were comforted, brethren,³ over you in all our affliction and distress
8 [distress and affliction]⁴ by your faith: for now we live, if ye stand fast⁵ in the
9 Lord. For what thanks can we render to God again [render to God, τῷ Θεῷ ἀνταποδοῦναι] for you, for all the joy wherewith we joy for your sakes before
10 our God; night and day praying exceedingly [very exceedingly]⁶ that we might see [that we may see, εἰς τὸ ἰδεῖν] your face, and might perfect that which is
11 lacking in your faith [and make up the deficiencies of your faith].⁷ Now God Himself and our Father [But may He Himself, our God and Father]⁸ and our
12 Lord Jesus Christ,⁹ direct our way unto you: and the Lord make you [but you, may the Lord make]¹⁰ to increase and abound in love one toward another [toward one another, εἰς ἀλλήλους], and toward all men [all], even as we [we also,
13 καὶ ἡμεῖς] do toward you; to the end He may stablish [establish] your hearts unblamable in holiness before God, even our Father [our God and Father],¹¹ at the coming of our Lord Jesus Christ¹² with all His saints [holy ones].¹³

¹ V. 6.—(ἐπιποθεύοντες. Comp. Rom. i. 11; 2 Cor. ix. 14; Phil. i. 8; ii. 26; and the Exegetical Notes, 3.—J. L.)

² V. 6.—(καθάπερ, as in ch. ii. 11. The English Version retains the emphasis, as above, at ch. iii. 12; iv. 5; Rom. iv. 6; 2 Cor. i. 14; iii. 16.—J. L.)

³ V. 7.—(καὶ οὕτως—as in v. 5—παρελθόντες, ἀδελφοί. Here, as in the preceding verse, and so often elsewhere, the Greek order is quite needlessly changed by our Translators.—J. L.)

⁴ V. 7.—(ἀγάπην καὶ ἀγάπην) is given by the oldest authorities [including Sin.], instead of the inverse order. [And so many of the modern editors, including Lachmann, Tischendorf, Alford, Wordsworth (though he lays stress on the fact that Tertullian, in quoting this Epistle, has *Christi* here, as well as *Christo* at ch. ii. 19), Elliott.—J. L.]

⁵ V. 8.—On the reading *στήκετε* after *εἰν*, comp. Winer, ed. 6, p. 264. The *Sinaiticus*, however, reads *στήκετε* [a *prima manus*; for there is a correction of it into *στήκετε*, with A. F. G. &c.—In v. 9, for *θεῷ*, Sin. reads *κυρίῳ* with D.¹ F. G., and, for *θεῷ*, it has *κυρίου*.—J. L.]

⁶ V. 10.—(ὑπερεκτενέμενοι) = more than superabundantly; Webster and Wilkinson: with more than excess. Comp. ch. v. 13; Eph. iii. 20.—J. L.]

⁷ V. 10.—(καὶ καταρτίζετε τὰ ὑστερήματα τῆς πίστεως ὑμῶν. See Exegetical Notes, 8.—J. L.)

⁸ V. 11.—(Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν. For the double reference of ἡμῶν, see p. 49, Note †; and, for the various constructions of *αὐτός*, see my *Revision* of this verse, Note a. The above translation corresponds to that of our author: *Er selbst aber, unser Gott und Vater*. Strictly speaking, however, I prefer to regard *αὐτός* as merely emphasising ὁ Θεός—*ἡμεῖς* (χριστός), and to make these latter words themselves the immediate compound subject of the verbs.—J. L.)

* [Sin., as B., has ὑμῶν before *πίστιν* as well as after *ἀγάπην*.—J. L.]

* V. 11.—[*Χριστός* is wanting in the oldest authorities including Sin. It is bracketed by Schott and Biggenbach, and cancelled by Tischmann, Tischendorf, Alford, Ellicott.—J. L.]

† V. 12.—[*ὡς ἂν ὁ ἑαυτοῖς*. Revision: "Such is our prayer for ourselves; but you, whether we come or not (Bengel: *sive nos venimus, sive minus*) &c."—J. L.] Only a few scattered authorities here omit *ἑαυτοῖς*, or add *ἑαυτοῖς*, or change it into *ἐσθ*.

‡ V. 13.—[As in v. 11.—J. L.]

§ V. 13.—Here *Χριστός* is wanting in still more authorities [including Sin., and is rejected by Biggenbach, as well as by Schott, Tischmann, Tischendorf, Alford, Wordsworth, Ellicott.—J. L.]; at the end of the verse some (*low*; also the *Sinaiticus* [*a prima manus*—J. L.]) have *ἀπὸ*.

|| V. 13.—[*ἀπὸ*. See the Exegetical Notes, 12.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 6.) But, Timothy having just now, &c.—Casual, resumed afterwards in *διὰ τοῦτο*.—"Aprē, just, at present (Matt. ix. 18; 1 Cor. xvi. 7), is best referred, with GROTIUS, BENDEL, PELT, EWALD, HOFMANN, [ALFORD, WORDSWORTH, WEBSTER and WILKINSON, ELICOTT in the Commentary; his Translation follows the Common Version.—J. L.] to the participle; the Epistle was written immediately after Timothy's return, and hence the fresh joy and gushing love. DE WETTE and LÜNMANN [JOWETT] would connect *ἀπὸ* with (the somewhat remote) *παρεκλήθημεν*, v. 7, thus making the main thought to consist in the prominence given to the consolation in opposition to the sending of Timothy. But we should then be compelled unnecessarily to find an anacoluthon in *διὰ τοῦτο*. To us, that is, Paul; possibly even, Paul and Silas, if the latter had already arrived before Timothy.

2. And brought us good tidings, &c.—*εὐαγγ.*, Heor. *בְּשָׂרָה* (1 Sam. xxxi. 9, Septuagint); here in its original signification, as at Luke i. 19 of the birth of the Baptist; elsewhere, throughout the New Testament, of the good tidings *κατ' ἐξουσίαν*, the tidings of redemption. The birth of John, moreover, is a part of these tidings of salvation. And here too there is something peculiarly earnest, an expression of his great joy, in the fact that Paul uses this word. It is to him a sort of gospel, a fruit of the gospel in the specific sense, the announcement of a Divine work, when he hears a good account of their faith (the root, without which love were merely a work of nature), and of their love (the fruit, the evidence of the living existence of faith; comprehensive love, as 1 Cor. xiii.; comp. 2 Thess. i. 3). CHRYSOSTOM: So great a good does he consider their confirmation to be. And thus he, the bringer of glad tidings, himself receives the glad tidings of the Divine work, the fruit of his gospel.

3. And that ye have (retain) a good (a truly loving, thankful, prayerful) remembrance of us; that they had thus not even been misled in regard to their teachers (HOFMANN). Not: ye make honorable mention of us (GROTIUS; that were frigid, and would require *μνησθῆτε*, LÜNMANN). This personal interest is connected with the main topic. If they continue in faith and love, the natural result of that is attachment to the Apostle. The *ἀδελφές*, always, and so immovably, we most naturally refer to the preceding *ἐπερ ἐμεῖς* (not, as HOFMANN, to what follows); the further explanation, as to how the remembrance shows itself, is given by *ἐκινεσθεύετε*: in that ye earnestly long; or, if the word is equivalent to the simple verb (KOCH, 252, after FRITZSCHE): * for this ye long, to see us. BENDEL: A sign of their good conscience.

4. (V. 7.) For this cause—embracing the contents of the participial construction in v. 6; as the Greeks sometimes elsewhere use *ὁρῶς* for re-

sumption; we were comforted over you, on your account,* not superfluous even with *διὰ τοῦτο*; the persons are named in whom he finds comfort; then special mention is made of that quality of theirs, that is comforting to him: by your faith (the medium of the comfort); it was their faith about which he had been anxious. Between the two is a second *ἐπὶ*, denoting the situation in which he found himself: in † (2 Cor. vii. 4) all, our whole; the distress, taken together as a totality; not: every, which would have required *ἑκάστη* without the article. *Ἀνάγκη* denotes the distress from without, the evil condition; *ἀλγίς*, its inward operation, affliction, anguish.‡ It would be improper to ascribe to the former any special reference to pecuniary need.§ Altogether to be rejected is the idea of anxiety about the Thessalonians; for this would now certainly have been removed; whereas the *ἐπὶ* shows that he intends a distress that still continues, but in which he was comforted by the faith of the Thessalonians (LÜNMANN).

5. (V. 8.) For now we live, &c.; comp. Ps. xlii. 27 [26. WEBSTER and WILKINSON refer to Gen. xlii. 30; 1 Sam. xviii. 1; Gal. iv. 19]. He thus explains his having been comforted. Life in the full sense, opposed to distress and anguish, which is a death, a dying daily (1 Cor. xv. 31). CALVIN: Here we see, how Paul almost forgot himself for the sake of the Thessalonians. Rom. vii. 9, where he speaks of a death by sin, goes yet deeper. Seldom does Paul use *ζῆν* of the mere bodily life. If ye (emphatic) stand fast, remain steadfast; *στέκετε*, a later verbal form, derived from *στήκειν*, frequently employed by Paul: Rom. xiv. 4; Phil. i. 1; in the Lord, as your life-element, most intimately united to Him, rooted and sheltered in Him. He again employs *ἕως* for the future as wanting confirmation; not, however, as doubting them, but merely as a stimulus: It depends on you, to help in preparing for me death or life. Calvin: *Hæc gratulatio vim exhortationis habet*. He thereby precludes all rising of vanity in himself and the Thessalonians; but especially by means of the thanksgiving that follows.—HOFMANN, it is true, finds it impossible that the Apostle should make his present life depend on a condition, the occurrence of which only the future could show. He would therefore refer the words *διὰ τῆς ὑμῶν πίστεως* to what follows, so that we should have to assume an inversion at *ἐπὶ*;—

* [*διὰ* *ἐπὶ*—the basis of the *παρεκλήθητε*. SCHOTT, ELICOTT.—J. L.]

† (German: *bei*. ELICOTT describes this *ἐπὶ* as having what he calls a *semilocal* force, and as carrying the idea of "ethical contact." WEBSTER and WILKINSON: "with all. The ideas of succession and coexistence are involved in *ἐπὶ* thus used, principally the latter: comfort came after sorrow, but while the sorrow was still felt—came as a remedy or alleviation. Comp. 2 Cor. i. 4, and the exactly parallel circumstances and expressions in 2 Cor. vii. 4-7."—J. L.)

‡ [An altogether untenable distinction. DE WETTE refers both words to the Apostle's inward anxieties; LÜNMANN (followed by ALFORD and ELICOTT), to his outward troubles.—J. L.]

§ [A suggestion of MACKENZIE, and allowed by SCHOTT.—J. L.]

* [And so likewise ALFORD and ELICOTT make the *ἐπὶ* directive, not intensive.—J. L.]

unnecessary, for even in the strongly emphatic *νῦν* there lies a sufficient expression of the present condition for present life: "*now* (just because ye believe);" * and if the words, in Hofmann's construction of them, support the addition, as to the sense, of: *and shall continue to live, if ye continue to believe*, then so they do also in the ordinary construction. On the whole, Hofmann's division of the clauses in vv. 7-10 is extremely artificial and cumbersome.

6. (V. 9.) **For what thanks, &c.**—Thereby Paul confirms the weighty *οὖν* [ALFORD: "accounts for, and specifies the action of, the *οὖν* just mentioned."—J. L.]: What greater blessing could we have, for which to give thanks? The *ἀνταποδοῖναι* (ἀντδ), Joel iv. [iii. in the English arrangement.—J. L.] 4, Septuagint marks the thanksgiving as a return, requited for what was received; in 2 Thess. i. 6 it is used of primitive retribution. In the sphere of free, spiritual love it is thanksgiving, Pa. cxvi. 12. For the third time, and this time most emphatically, he expresses his thanks (ch. i. 2; iii. 13); this time also for the ascertained stability of the Thessalonians.—*Περί*, on your account; *ἐν*, on occasion of all the joy (the article marks the joy as a whole), wherewith we joy. [WEBSTER and WILKINSON: he has two subjects of thankfulness, their fidelity, and his own satisfaction therein.—J. L.]; § by attraction for *ἵνα*, since the accusative should have stood (Matt. ii. 10; Winer, § 32. 2). The dative, indeed, occurs also without attraction, John iii. 29; comp. Luke xxii. 15; WINER, § 54. 3. But in these places the dative of a substantive cognate to the verb goes to strengthen the verbal idea, like the Hebrew infinitive absolute. We might, therefore, rather compare such texts as Acts ii. 30; xvi. 28, where the dative is to be understood instrumentally.—*Δι' ὧν* belongs to *χαίρομεν*, not to what follows, which is already sufficiently defined; likewise *ἐμπροσθεν* &c. (before our God, who is ours and we His) still belongs to what precedes; for, referred to what follows, it would make the sentence drag, whereas, connected with *χαίρομεν*, it is by no means superfluous (EWALD, HOFMANN); rather is the import already given quite correctly by CALVIN: *vere et absque simulatione ulla*; LÜNMANN: with a pure joy, therefore, to which nothing earthly adheres (ALFORD: one which will bear, and does bear, the searching eye of God, and is His joy (John xv. 11).—J. L.]

7. (V. 10.) **Night and day, &c.**—Comp. ch. ii. 9; as according to that place his manual labor, so according to the present his fervent supplications also (2 Tim. i. 3) are prolonged into the night; **very exceedingly**, above measure exceedingly; a lively Pauline climax (ch. v. 13 (var.); Eph. iii. 20 (var.); comp. Mark vi. 51).—According to LÜNMANN [ALFORD: *praying as we do*, ELLICOTT, &c.] the participle *δεόμενοι* should depend on *δυνάμεθα*, v. 9. Not only, however, does that lie too far off, but, as regards the sense also, it is little suitable, since that *δυνάμ.* has an interrogative force, and presupposes the answer: We cannot indeed say what thanks would suffice. LUTHER and VON GERLACH take v. 10 as the answer to v. 9: *What thanks! in that we pray; the thanks, that is, that we pray;—a fair sense, but too artificial.* We do better, there-

fore, to take *δεόμεν.* as in apposition to *χαίρομεν* (DE WETTE): *wherewith we joy, while we* (at the same time) *unceasingly pray.*

8. **That we may see, &c.**—The object of the prayer is expressed in the form of a purpose: *We pray, in order to see*; as ch. ii. 12; 2 Thess. ii. 2.—**Your face**, as ch. ii. 17. Not merely, however, to luxuriate in sensibilities, but with the holy aim of *redressing, supplying, completing*; *καταρτίζειν*, from *ἀρτος*, *integer*, to mend, restore what has been damaged; the nets, Matt. iv. 21; spiritually, 1 Cor. i. 10; Gal. vi. 1; but also to complete what has not been damaged; the creation, Heb. x. 5; xi. 3. Nor in this case is it meant to convey a reproach of degeneracy; synonymous with *προσκαταλθεῖν*, 2 Cor. ix. 12.—*Τὰ ὑστερήματα*, the deficiencies, that wherein one is behindhand; of poverty in external things, 2 Cor. ix. 12; what is still outstanding of sufferings, Col. i. 24. We may distinguish, but not separate, deficiencies in the insight of faith from deficiencies in the power of faith in the life. They need instruction, exhortation, intercession. The *ἰδὲν* of v. 8 had already reminded them that no one, so long as he lives in the flesh, must imagine that he stands and cannot fall; ch. iv. shows, that Paul exhorts the Thessalonians in matters of practice, as well as instructs them in those of theory (LÜNMANN, against OLSHAUSEN).

9. (V. 11.) **But * may He Himself, &c.**—LÜNMANN: *But may God Himself, our Father—* refers *ἡμῶν* without reason to *πατρί* only [and so ALFORD, ELLICOTT, &c.]. We understand (against DE WETTE) that there is here a contrast with the Apostle, who prays that God Himself would do His work, and that in a twofold respect: 1. when he directs, smooths, expressly guides, *our* way to you (Luke i. 79, the feet; 2 Thess. iii. 5, hearts; comp. Rom. i. 10 [Sept. Ps. v. 8]), only so do we escape from empty places of our own, which Satan thwarts (ch. ii. 18); 2. but you (v. 12), whether we come or not (BENGLI), the Lord alone can duly confirm; we are, indeed, merely instruments for the *καταρτίσαι*, which proceeds from God.

10. **Our God and Father and our Lord Jesus Christ:** God gives only through Jesus; Christ also is invoked with the Father, comp. 2 Thess. ii. 16 sqq.; 1 Cor. i. 2; the verb in the singular shows, that the two are yet not two, but one Divine essence.†

11. (V. 12.) **But you, may the Lord make, &c.**—*Πλεονδύσαι* and *περισσεύσαι*, as previously *κατευδύσαι*, are three singulars of the optative aorist active, not infinitives (that would require the accent *περισσεύσαι*, and could only be understood as an arbitrary ellipsis); *πλεονδύσειν* occurs elsewhere in the New Testament only as an intransitive, here transitive (like the hiphil), and so in the Septuagint (of things, not persons), Num. xxvi. 54; Ps. lxxi. 21; *περισσεύειν*, generally intransitive, but also transitive: of things, 2 Cor. ix. 8; and the passive (Matt. xiii. 12) implies a transitive active. So then: *May He make you perfect* ‡ (not: *through increase*

* [δὲ—not simply *μεταβαρύνειν* (ELLICOTT: *Now*), but with its proper adverbative force: *But*—in spite of all Satan's hindrances, and notwithstanding the failure hitherto of our own repeated attempts and ceaseless longings.—J. L.]

† [ATHANASIUS, *Orat. contra Arianos* III. 11.: τὸν ἐκόντα τοῦ πατρὸς καὶ τοῦ υἱοῦ ἐφύλαξεν.—J. L.]

‡ [German: *er mache euch vollkommen*;—a needless departure from the strict meaning of *πλεονδύσαι*, and one not justified by the parenthesis.—J. L.]

* [ALFORD: *νῦν*—"implying the fulfilment of the condition (*ἵνα*) which follows";—ELLICOTT: "logical and argumentative, approaching in meaning to *in hoc rerum statu, vixit sic et habentibus*"—J. L.]

of numbers, but, as no doubt connected with that,) in love (dative, as in ch. ii. 17), and richly to abound; toward one another, therefore in brotherly love (ch. iv. 9), and toward all (who are not yet brethren); not merely: toward all other Christians, so that the first member should mean only; toward you Thessalonians one with another; still less is the second member merely expegetical: and that indeed all (Thessalonians). A groundless narrowing of the comprehensive sense.—Even as we also do toward you. Since the word is *ἡμεῖς*, not *ὑμεῖς*, we cannot supply an optative, but only *περισεύομεν* (intransitive) *τῇ ἀγάπῃ*. (GROTIUS: *ἀγαπῶν*.) We are in fact your model, as was said already, ch. i. 6; ii. 10; and that (HOFMANN) in love even to those who are not yet brethren; otherwise, indeed, we should not have come to you. Had we not loved you, before you were Christians, you would never have become such.

12. (V. 13.) To the end He, &c.—The final aim and effect of being perfected in love is the establishment of the heart; to become unblamable is the result of the *συνήθειαι*; on the day, not to the day, because the end is regarded as attained; breviloquence, for *eis τὸ εἶναι ἀμώμους*, 1 Cor. i. 8, and often. WINKER, § 66. 3. The negative (*ἀμώμους*) stands in the positive: in holiness (belongs to *ἀμώμους*). That should be the issue with the Thessalonians, as with the Apostle (ch. ii. 10). Holiness, the result of sanctification (ch. iv. 8), comprehends the whole life in and from the Spirit. The unblamableness in holiness has place before God's scrutinizing glance at the coming of the Lord Jesus. *Μὲν* &c. leans closely on *παρουσία*; it does not belong to the more remote *ἀμώμους*. Therefore: when He comes (*παρουσία*) with all His holy ones; His, Acts ix. 13, that is, Christ's (not, as LÜDEMANN would have it, contrary to the arrangement of the words, God's). In that lies the stimulus: see to it, that ye come along with them.—But who are the *ἄγγελοι*? The angels, His angels, are Christ's attendants at the judgment (Matt. xxv. 31; xiii. 41; xvi. 27; 2 Thess. i. 7); they are called in the Old Testament *מַלְאָכִים*, Septuagint simply *ἄγγελοι*, Ps. lxxxix. 6 [5] (?); Dan. iv. 10 [13]; viii. 13; at Zech. xiv. 5 it might be doubted whether angels only are meant. In the New Testament, on the contrary, *ἄγγελοι* without any addition never elsewhere denotes the angels, always Christians, Col. iii. 12, and how often! At Col. i. 26 one might possibly (comp. Eph. iii. 10) think of holy men and angels together. But do holy men come with the Lord? Rather, to Him, to meet Him (ch. iv. 16, 17), says PEITZ. In the meanwhile, however, they are with Him immediately after death (Phil. i. 23; 2 Cor. v. 8), and He will bring them with Himself (ch. iv. 14); rising before the living [before the rapture of the living.—J. L.], they may be described as coming with Him [caught up to meet the Lord in the air, they then do come with Him.—J. L.]; and with this must be compared 1 Cor. vi. 2, 3; xv. 23, 52; 2 Thess. i. 10. Thus, in favor of the reference to the angels (DE WETTE, LÜDEMANN, and others) is what is said of them elsewhere, and the Old Testament phraseology; against it is that of the New Testament (on which account VON GERLACH, HOFMANN and others, understand by the word the sleeping believers). We should then perhaps have to suppose, that the style of Daniel prevails in our Epistle, as likewise in 2 Thess. ii.—BENGEL and STARKE [ALFORD, ELLICOTT, WEBSTER and WILKINSON, &c.] understand by *ἄγγελοι* angels

and glorified men together, and in favor of this very view reference might be made to Daniel, where besides angels men also, members of the people of God, who take the kingdom, are called *קְדָשִׁים* (ch. vii. 18, 22). Moreover, Heb. xii. 22, 23 puts the angels in company with the Church of the perfected first-born, who indeed have become *λοδογματοῦν*. (Luke xx. 36). The Lord is Head of the Church, as of principalities and powers (Eph., Col.).—*Ἀμήν*, which is added by A. D.¹ E. Sin. It. Vulg., suits the devotional strain, but for that very reason may have been of liturgical origin, or added by the copyist.

DOCTRINAL AND ETHICAL.

1. (V. 6.) Faithfulness to the gospel is naturally connected with thankful love to those who publish it. ROOS: It is well, when after some time matters stand thus between teachers and their former hearers, whose spiritual fathers they are. Backsliders cannot think kindly of their former spiritual fathers, and have no longing desire to see them again, since shame and fear, or even a malignant bitterness, do preclude this.—The Apostle is far from fostering a false dependence, that leans on men rather than on the Lord Himself (1 Cor. i. 13 sqq.; iii. 4 sqq.). When a separation is necessary to a proper independence, the Lord brings it about for the upright in due time.

[BURKITT: Christian love doth earnestly long to evidence itself in Christian fellowship, and passionately desire the communion of saints, for the mutual comfort and spiritual advantage of each other.—J. L.]

2. (V. 7.) A man of faith, like Paul, needs comfort, and says so without disguise (Rom. i. 10); he takes no such high stand, as if he had no need of it. We scarcely form to ourselves an adequate idea of the agony of his soul for all his churches, and easily mistake in thinking generally of highly endowed and advanced Christians, forgetting that in the conflict they are most exposed and harassed.

3. In v. 7 Paul speaks only of the faith of the Thessalonians, the root; whereas at v. 12, the root being firm, his desire is turned simply to their increase in love, that expression of faith in the life, whose growth then again reacts to the strengthening of faith. Happy he, to whom the faith of others is a comfort, that enables him to disregard, yea, to vanquish, his own troubles. Only then, indeed, is there life (v. 8) full, blessed, worthy of the name, when such love finds its occasions of thankfulness.

4. (V. 10.) What we could not allow grammatically, that the prayer is the answer to the question, What thanks can we render? is yet perfectly true in reality. Prayer is the chief part of thanksgiving (*Heidelberg Catechism*, Qu. 116), according to the riches, that is, of God's goodness, which we honor by receiving out of its fulness grace for grace. Supplication is thus thanksgiving, and leads to thankfulness for what has been already received, as on the other hand thanksgiving is supplication for the continuance of the blessing, and impels to further and unceasing supplication.

5. Paul has to touch on the deficiencies of the Thessalonians; and how affectionately does he do so; with as much fatherly frankness as tenderness, and in a manner remote from all pedantry; not until he has testified his greatest joy. And they certainly agree with him—are in this also sensible

of his pure love—say not: Have we any deficiencies?—**STRÄHLIN**: A true faith is still always defective. Frequently there is wanting a really convincing knowledge, whence doubts afterwards arise; frequently an assurance of the truth and sincerity of faith, and this arouses a struggle of self-denial; frequently growth in the same, when for many reasons a man is compelled for a long time to exercise himself in expedients alone; frequently the strength to do all things duly in faith. Through the word and prayer these deficiencies are supplied.—**BERLENBRAGER BIBEL**: Faith is a thing that can (and should) grow. We are not to stand still and become careless, as if we thought: Now the Church is planted. For the Church has enemies, and those planted are still novices.

6. (V. 11.) That, even when the matter on hand concerns the promotion of outward arrangements, as of a missionary journey, Jesus also is invoked, though not so prominently, almost exclusively, as the Saviour is among the Moravians,—this shows how the Apostles understand Matt. xxviii. [18]: *all power in heaven and in earth*. Not merely, therefore, in the heart, by means of the truth; that were to be a Prophet without being King. But this can be nothing else but the return of the glory, which He had before the world was (John xvii. 5). The Socinian theory, favored also by later writers, of the glorification, deification, of a man, who was not God from the beginning, is irreconcilable therewith. **GESS**: If for God to become man is something miraculous, for a man to become God is something monstrous. To make a creature Mediator between God and the creatures is to change the Mediator into a partition wall. If New Testament believers are not to be put in a lower position than those of the Old Testament, who depended on Jehovah Himself,* then must Jesus *not* be a mere man.

7. The Apostle's desire and prayer was first granted years after (Acts xx.). How much higher, then, truly are God's thoughts than even an Apostle's thoughts, and His ways higher than an Apostle's ways! His object, the confirmation of the Thessalonians, was attained through other means, especially even by means of his letters.

8. (V. 12.) Brotherly love and universal love are concentric circles—the centre, Christ. The narrower circle is not an occasion of bigoted exclusiveness, but a focus of refreshment for the wider one (2 Pet. i. 7). All, indeed, are called to be brethren. Between such as are so already, and such as have yet to become so, there exists before God an essential difference; before the eyes of men the transition is often imperceptible; no guild; no see here, see there. Where God really fills the heart, there also does love. But God only can give proficiency in this fulfilling of the law, as well as a beginning in it. He requires from us what exceeds our powers, that we may learn to obtain from Him by prayer the power to perform it (**CALVIN**). To become perfect in love imparts to the heart a steadfastness in willing nothing that is contrary to the will of God, Rom. xiii. 8, 10 (**HOFMANN**).

HOMILETICAL AND PRACTICAL.

V. 6. **CHRYSOSTOM**: Who is like Paul, who regards the salvation of his neighbors as his own, feel-

* [But not without the blood of sacrifice, and priestly intercession, and both as types of Him who was to come.—**J. L.**]

ing toward all as the body toward its members?—**RIEGER**: What love to the sheep, that good news of them could so vivify him!—**DIEDRICH**: So does the shepherd's love identify him with the flock. This is the difference between the shepherd and the hireling.—Jacob revives on hearing that Joseph is alive; still more blessed is his joy, who has a faculty for hearing good in the highest sense of another (3 John 4; Luke xv. 7).

CHRYSOSTOM: Hear, how scholars are admired, who have a good remembrance of their teachers; how they are esteemed happy!—**RIEGER**: The Apostle regards the remembrance of him and the longing after him as in themselves good impulses, and as a proof of the value which they put on the gospel, and so likewise on strenuous laborers therein.

Vv. 7, 8. **HEUBNER**: The steadfastness of others strengthens ourselves.—In God's gift and work we find life. Without that, it deserves not the name.—**SENKA**: *Etiam in longissima vita minimum est, quod vivitur*.—[The spiritual welfare of the Church, and the strength and joy of her ministers, alike depend on the Church's faith.—**J. L.**]

V. 9. We cannot sufficiently give thanks! It were often more true to say: We do not sufficiently give thanks, even as we might. God's kindnesses, however, are in any case greater than that we should be able to repay them.—[**MATTHEW HENRY**: When we are most cheerful, we should be most thankful. What we rejoice in, we should give thanks for.—**ADAM CLARKE**: How near his heart did the success of his ministry lie!—**J. L.**]

V. 10. The calm collecting of holy thoughts in the night season—intercessory prayer in times of sleeplessness—is a good imitation of the Apostle.

HEUBNER: The more prosperous the beginning, with so much the greater zeal prosecute the work.—Along with joy over a good condition, two things are always needed to save us from falling into conceit, ostentation, presumption, self-sufficiency, and vain glorying in men: that the honor be given to God, and that we do not lose the recollection of actual deficiencies.—**CALVIN**: Even those, who are far ahead of others, are still far from having reached the goal.—No standing still; faith would be, not merely once established, but ever newly cherished and promoted.—[**MATTHEW HENRY**: When we are most thankful, we should also give ourselves to prayer; and those we give thanks for, yet have need to be prayed for.—**J. L.**]

V. 11. The Apostle's fervent spirit overflows in prayer, not merely in his chamber, but in the Epistle itself.

HEUBNER: All our steps and ways are in God's hand; to everything He must give His consent (Gen. xxiv. 40; Jer. x. 23; James iv. 13-15).—[To commit our way unto the Lord, the grand secret of a safe, contented, happy, and truly prosperous life.—**J. L.**]

V. 12.—**HEUBNER**: Love should not be scanty, poor, but rich, exuberant.—**CHRYSOSTOM**: Love after God's kind embraces all. If thou lovest this man, and that man not at all, this is nothing but a friendship after a human sort.—[**MATTHEW HENRY**: We are beholden to God not only for the *stock* put into our hands at first, but for the *improvement* of it also.—The more we are beloved, the more loving we should be.—**J. L.**]

V. 13. **ROOTS**: Establishment of the heart comes through growth in holiness, and this consists especially in love.—**CHRYSOSTOM**: By it the heart be

comes unblamable, from which otherwise proceed evil thoughts, that cannot be there without outward act. There is no sin that is not consumed by the power of love, as by fire.—Love, feeding on the

hope of heaven (Col. i. 4, 5), can only confirm, not prejudice, the salvation of souls.—[BENSON: *Before God*—it is a small matter to be accounted holy among men.—J. L.]

SECOND PART.

DIDACTIC AND HORTATORY.

CH. IV., V.

I.

Warning against Fornication and Covetousness.

CH. IV. 1-8.

- 1 Furthermore, then, we beseech you, brethren, and exhort *you* [Finally then, brethren, we beseech you, and exhort]¹ by [in, *ἐν*] the Lord Jesus, that,² as ye have received of [according as ye received from]³ us how ye ought to walk and to please God, [even as also ye do walk,]⁴ so ye would abound more and more [ye would abound yet more].⁵ For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification [God's will, your sanct., *θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν*]; that ye should abstain [ye abstain] from fornication; that every one of you should know how to possess his vessel [every one of you know how to possess himself of his own v.].⁶ 5 in sanctification and honor, not in the lust of concupiscence [in passion of lust, *ἐν πάθει ἐπιθυμίας*], even as the [also the, *καὶ τὰ*] Gentiles which [who] know not God; that no *man* [one] go beyond and defraud his brother in *any* matter [in the matter his brother, *ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ*]: because that the Lord *is* the avenger of all such [an avenger for all these things, *ἐκδικος . . . περὶ πάντων τούτων*], as [even as, *καθὼς*] we also have forewarned [also told you before]⁷ and testified [fully testified].⁸ For God hath not called [did not call, *οὐ . . . ἐκάλεσεν*] us unto uncleanness, but unto holiness [for uncleanness, but in sanctification].⁹ He therefore [Wherefore then he]¹⁰ that despiseth, despiseth [rejecteth, rejecteth]¹¹ not man, but God, who hath also given [also gave]¹² unto us His Holy Spirit [His Holy Spirit unto you].¹³

¹ V. 1.—[Τὸ λοιπὸν (comp. E. V. 2 Thess. iii. 1; 2 Cor. xiii. 11; Eph. vi. 10; Phil. iii. 1; iv. 6, and see Exegetical Notes, 1. In this case nearly all the uncial manuscripts, including Sin., and modern editors omit the *τέ*, as at 2 Cor. xiii. 11) *οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν*.—J. L.]

² V. 1.—B. D.¹ and others give *ὡς καθὼς*, and resume at the end of the verse: *ὡς ἔπεσον*. [Lachmann, Tischendorf, Alford, Elllicott].—Sin. A. and others omit the first *ὡς*.

³ V. 1.—[*καθὼς παρελάβετε* (when we were with you) *παρὰ*.—J. L.]

⁴ V. 1.—*Καθὼς καὶ περιπατεῖτε* is given by a large number of the oldest authorities [Sin. A. B. D. E. F. G., Vulgate, &c.; and so Wells, Lachmann, Tischendorf, Alford, Wordsworth, Elllicott, Am. Bible Union.—J. L.]; it was probably omitted as cumbersome.

⁵ V. 1.—[*περισσεύετε μᾶλλον*. German: *noch mehr*; Wakefield, Conybeare at v. 10, Elllicott: *still more*; Sharpe, Alford: *yet more*.—In v. 2, for *ἰδύκαμεν*, Sin. reads *ἐδύκα*, with one or two cursives.—J. L.]

⁶ V. 4.—[*ἵδεναι ἑαυστον ὑμῶν τὸ ἐαυτοῦ σκεῖος κτῆσθαι*. See the Exegetical Notes, 3.—Sin.¹ repeats *ἐν* before *τῷ*.—J. L.]

⁷ V. 6.—[*καὶ προειπαμέν*—again referring to the time of his personal ministry at Thessalonica.—The form of the second aorist, *προειπὼν* οὐ μὲν is given by Griesbach, Scholz, Elllicott* (?).—J. L.]

⁸ V. 6.—[*δειμαστυρόμεθα*. The *δει* is recognized as intensive by many of the commentaries and versions. Beza *asseveranter*; Benson, Elllicott: *solemnly*; Macknight, Felle: *fully*; Alford: *constantly*; &c.—The *ὲ* before *καρπός* in this verse is wanting in Sin.¹ A. B. D.¹ and is cancelled by Lachmann, Tischendorf, Alford, Elllicott.—J. L.]

⁹ V. 7.—[*ἐν τῇ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ*. See the Exegetical Notes, 5.—J. L.]

¹⁰ V. 8.—[So Macknight and Elllicott render *τοῖς καρποῖν* ὁ. Comp. the E. V. at Heb. xii. 1—the only other instance of *τοῖς καρποῖν*.—J. L.]

¹¹ V. 8.—[In both cases *ἀφένει*; for which Erasmus and other Latin versions here change the *operari* of the Vulgate into *reijci* or *repudiari*, as many German versions (though not Riggenbach's) do Luther's *verachlet* into *verwirft*. The

* [So at least in the text of the American reprint. But, as the Commentary gives the first aorist, —*αφεν*, this is perhaps one of the too numerous errors in these otherwise comely editions of ELLICOTT.—J. L.]

R. V. marginal *rejecteth* is preferred by several English translators, including Alford, in the Commentary, Ellicott, and the Am. Bible Union.—J. L.]

¹² V. 8.—The authorities are divided between *δοῦνα* [the *lect. rec.*, retained by nearly all the editors, after A. K. L.* and *δίδωνα* [Lachmann, after Sin.¹ B. D. E. F. G.], both with or [Lachmann] without *καί*.

¹³ V. 8.—[*τὸ πνεῦμα αὐτοῦ τὸ ἄγιον εἰς ὑμᾶς*.] The preponderance of authority is for *ὑμᾶς* [Sin. B. D. E. F. G. &c. the Syriac and other versions] instead of *ἡμᾶς* [A., Vulgate, &c.—Almost all the critical editions have *ὑμᾶς*.—J. L.]

EXEGETICAL AND CRITICAL.

1. (Vv. 1, 2.) **Finally**.—*ἁπλῶς* (for which the evidence here preponderates, comp. 2 Cor. xiii. 10), not materially different from *τὸ ἁπλῶς*, 2 Thess. iii. 1; Phil. iv. 8 is used either with a temporal meaning: *henceforth, now* (Matt. xxvi. 45), or in the sense of *moreover*; but not, as CHRYSOSTOM explains it: *exmore*. In the second signification it introduces the close of the discourse; GROTIUS: *locutio propterantis ad finem*. That is the case even here; from that is personal Paul turns to the closing exhortation, which indeed is prolonged.* He advances from wishing to exhorting (Roos). That they may become unblamable (ch. iii. 13; with which the *οὖν* forms an immediate connection), he beseeches and exhorts in those particulars, in which there is yet room for improvement in the deficiencies of their faith; thus letting the *καταρτίσας* begin meanwhile by letter, first in vv. 1-12 in reference to their walk, then in vv. 13 seq. in reference to their knowledge. In the classics *ἐπαιρῶν* means only to *ask a question*, but in the Septuagint it already stands for *δοῦναι* (Ps. cxxii. 8), and in the New Testament it often means to *beseech* (2 Thess. ii. 1).—**And exhort**, by virtue of apostolic authority; but the *evangelical exhortation* is a friendly entreaty, which respects freedom. The entreaty and the exhortation are exercised in the Lord Jesus; the fellowship of His life is the element (2 Cor. ii. 17); the Apostle acts as Christ's organ: he reckons not himself sufficiently worthy even to beseech or exhort. The object of the exhortation is marked substantively by *τὸ* (Luke xxii. 23, 24; Rom. viii. 26; WYLER, § 18. 3). The aim of the walk is to *please God* (as the Apostle pleases Him, ch. ii. 4). [WEBSTER and WILKINSON: "Θεὸς without art, such a being as God is."—J. L.]—**Even as also ye do** (actually) *walk*, recognizes what they already are; and this is implied also in the *μᾶλλον*: *yet more* (than you now do) should you become rich and abound (here intransitive)† therein. But not: You are to do more than is commanded.—**For**, confirms the exhortation by an appeal to their own knowledge of what commandments (1 Tim. i. 5, 18; the verb at v. 11 and 2 Thess. iii. 4) they had received (comp. 1 Cor. xv. 1; Gal. iv. 13).—**The Lord Jesus**, is not quite equivalent to *ἐν* of v. 1; we might have expected him to say: *Jesus gave them by us*; but he says on the contrary: *We gave them by Him* the Mediator of all truth and all authority; not δι' ἐμαυτοῦ did I command; comp. Rom. xv. 30. Synonymous with *ἐν δυνάμει*, 2 Thess. iii. 6; *διὰ τοῦ δυνάματος*, 1 Cor. i. 10.

2. (V. 3.) **For this is God's will**, &c. (ch. v. 18); [WEBSTER and WILKINSON: "The art. with Θεὸς draws attention to the circumstance that God had just been spoken of as one to whose will it should be our main object to conform, 'our God,'

* [VAUGHAN: "Literally, *As a remaining thing*: marking an approach towards the conclusion of the Epistle, but not necessarily a very near approach."—WEBSTER and WILKINSON: *τὸ ἁπλῶς οὖν*, "Now then, what else I have to say is"; *ἁπλῶς*, "Let me say further."—J. L.]

† [περισσότερον—contrasted with the transitive περισσεύω of ch. iii. 12.—J. L.]

the God we serve."—J. L.]; with this begins the special detail of the *παράγγελια*. The subject is *τοῦτο*; the predicate *δέλημα* (according to the best authorities, without the article). What follows does not embrace the entire will of God on all its sides; *multa sunt voluntates*, Acts xiii. 22; BENGEI.*—In apposition to *τοῦτο*,† and substantially the subject of the statement, is *ὁ ἀγιασμός*, which differs from *ἀγιασθήναι*, ch. iii. 13, in that the latter denotes the religious and moral character, but *ἀγιασμός* the religious and moral process, the work of sanctification. Not materially different is HOFMANN's view, according to which *ὁ ἀγ.* were merely appositional (to *δέλημα*?), and the proper definition of the *τοῦτο* would be first given by the following infinitives. In our Epistle Paul has as yet no occasion, as in Rom. iii.-vi., to develop, in polemic opposition to Jewish legality, justification as the basis of sanctification; nor is that the case in the Corinthian Epistles; Paul has no set form; but the soul of his thought and action is this: "By the grace of God I am what I am" (1 Cor. xv. 10). OLSHAUSEN, like some of the older interpreters, would understand *ἀγ.* as opposed to the immediately following *πορνεία*, in the special sense of chastity. But that is *ἀγγελία*. Not even in Rom. vi. 19; 1 Tim. ii. 15, is the narrower sense found. And *ἀκαθαρσία* likewise, v. 7, is more comprehensive, including also covetousness, as in ch. ii. 3, 5. Though γὰρ of v. 7 shows indeed that v. 6 must come under the contrast between uncleanness and sanctification, yet it does not at all follow from that, that the idea of the former is here limited to unchastity (see on v. 6). Rather, abstinence from fornication is merely one (chief) instance of the sanctification which he recommends.

3. (Vv. 3-5.) **That ye abstain**, &c.—The (accusative with infinitive is exegetical or appositional to *ἀγιασμός*. On the subduing of fornication, comp. 1 Cor. vi. and vii. CHRYSOSTOM: When he says, "from all fornication," he leaves it to those who know, to think of the various kinds of lewdness. With the negative Paul couples the positive in the form of a coördinate accusative with infinitive: *that every one of you know, εἰδέναι* as *scire, understand how to, be able to*—(we only properly know, what we can also do)—*acquire, get*,‡ not *possess*, which must have been expressed by the perfect *κεκτήσθαι*; no other tense means *to possess*, not even Sir. vi. 7; li. 20. By *σκεῦος*, however, *vessel, utensil, tool*, ἔργον, some (TERTULLIAN, CHRYSOSTOM [and the other more eminent Greek commentators, THEODORET, THROPHYLACT, EUSEBIUS.—J. L.], CALVIN, GROTIUS [Bishops HALL and WILSON,

* [ELICOTT would explain the absence of the article simply by reference to the substantive verb preceding.—J. L.]

† [ELICOTT [after ALFORD] says, "to the preceding *δέλημα τοῦ θεοῦ*." But his previous remark, that one reason why *τοῦτο*, the subject, is placed somewhat emphatically forward is, that it may "direct the reader's attention to the noun in apposition that follows," naturally suggests the other and, I think, better view.—J. L.]

‡ [German: *erwerben, for κτάσθαι*. JOWETT and ELLICOTT: *get himself*. In the *Revision* I suggested: *possess himself of*—a phrase which Vaughan has adopted. WORDSWORTH: "acquire and hold"; WEBSTER and WILKINSON: *secure the possession of*.—J. L.]

HAMMOND, WHITEY, &c.—J. L.), BENIGEL, OLSHAUSEN, PELT [WORDSWORTH, WEBSTER and WILKINSON]* understand the *body*; others (THEODORE of Mopsuestia, AUGUSTINE, THOMAS AQUINAS, ZWINGLI, WEISTEIN, SCHOTT, DE WETTE, LÜNMANN, EWALD, HOFMANN [JOWETT, ALFORD, ELLICOTT]), † the *wife*. The former say that Scripture in still other places speaks of the body in this sense—does not treat it contemptuously as the prison of the soul—recognizes indeed the trouble that it makes for us as the seat, not the origin, of sin—but requires that it stand in the Lord's service as a sanctified organ of the Spirit (1 Cor. vi. 13); comp. 2 Cor. iv. 7 (where, it is true, the epithet *δοτράκω* is not to be overlooked); the Rabbins, moreover, use *בשר* of the body; Philo says repeatedly: *τὸ τῆς ψυχῆς ἀγγεῖον τὸ σῶμα*; Barnabas, 7. 11: *σκεῖος τοῦ πνεύματος*; but also, ch. 21, simply: *τὸ καλὸν σκεῖος*. In our text *ἐαυτοῦ* might, if necessary, take the place of *πνεύματος*. But how does *κτᾶσθαι*, to get, to obtain, suit with this? For to possess is not the meaning of the word, but *acquire*—an argument already employed by WEISTEIN. Accordingly *κτᾶσθαι* would have to signify to get the mastery over; CHRYSOSTOM: Only through sanctification do we gain the body for a *σκεῖος*; sin, on the contrary, gains it, when we are impure. As this is of itself somewhat artificial, so it is entirely at variance (DE WETTE, LÜNMANN [KOCH, ALFORD, ELLICOTT]) with the fact, that to *κτᾶσθαι* really belongs also the negative definition (v. 5), *μὴ ἐν πάθει ἐπιθυμίας* (the genitive as in ch. i. 3; passion peculiar to lust, concupiscence; *ἐπιθ.* is the natural element of sin (Rom. vii. 7), which swells to passion; comp. *πάθη ἀτιμίας*, Rom. i. 24, 26). So then: *You are to acquire the σκεῖος in sanctification, not in passionate lust*; this does not suit the assumed meaning of *σκεῖος*; for, in truth, it is only by sanctification that the mastery over the body is gained; by lust comes the opposite, the loss of the mastery. *Gain the mastery over the body, not in passion*, were to give an absurd turn to the prohibition.†

We are thus driven to the other explanation, for which, it is true, Scripture furnishes as little as for the first any perfectly exact parallel. For passages where man is described generally as a figure of clay (Is. xlv. 9, and often), or expressions as *σκεῖον ἁλόως*, Rom. ix. 23, and such like, are too dissimilar. The one that comes nearest seems to be 1 Pet. iii. 7; but even there the wife is described as the weaker vessel, to wit of the Divine grace, merely in the relation of contrast, over against the stronger vessel, but not as the vessel or instrument of the man. Among the Rabbins, however, the latter idea is

found (with the blunt explanation: *cui immittitur semen*): *vas meum quo ego uxor*, Megill. Esth. 1. 11; and, besides, *κτᾶσθαι* is used of taking a wife (Ruth iv. 10, Septuagint; Sir. xxxvi. 29 [24]).

It is objected, 1. that this would be to speak too meanly of the wife, as of a dependent instrument of the man, contrary to the reciprocity of 1 Cor. vii. 4; 2. that the opposition to *πορν.* would be taken somewhat too narrowly, especially if we understand the matter thus: *You are to contract marriage in sanctification, not in lust*; in this way the exhortation would be, not for such as still remain single, or for widowers, and for others, even only in regard to the formation of the marriage tie; 3. (a point made by OLSHAUSEN, and also by CALVIN before him), that the exhortation would thus not at all apply to the woman. It may be replied (with DE WETTE and LÜNMANN), 1. that the wife is not in every respect viewed as the instrument of the man, but only in the special relation suggested by the opposition to *πορν.* Keep yourselves from *vaga libido*; procure rather every one his own instrument, to wit, for the instinct in question, not as one in *πορν.* procures a *σκεῖος*, not his own, in passionate lust. Here, as in 1 Cor. vii., Paul speaks plainly and undisguisedly, but yet briefly and decently. 2. This exhortation is generally applicable; that is to say, those who do not possess the gift of continence (1 Cor. vii. 2, 9) are, for the sake of avoiding *πορν.*, to take to themselves every one his own regular wife (if they are still single or widowers), and not use a *σκεῖος* that is not their own; but neither are they to marry in a merely fleshly way, and just so they are not to lead their married life in that spirit. It concerns both the formation of the marriage relation and the subsequent life therein, when it is said: Obtain your *σκεῖος* (at first and ever afterwards) in sanctification and honor. 3. This exhortation Paul directs with perfect propriety to the men as the specially active parties, who readily allow themselves greater liberty in this thing. The inference as regards Christian women was self-evident.

LÜNMANN thinks that in *sanctification and honor* is merely an explanation of what is implied in the expression, *his own vessel*. But the sense is richer, if we thus distinguish: 1. Let every one acquire his own vessel, and that, indeed, 2. in the proper way, as it should be acquired (and then also kept accordingly). It is not enough that one have a wife; it is likewise important, in what way he has got and now holds her. "For a man may be drunk even on his own wines." The proper mode of the *κτᾶσθαι* is therefore described: in *sanctification inwardly*, before God, so that there is an imitation of the love of Christ (Eph. v.) and a mutual furtherance in the service of God and in the rule of the spirit; whence follows in the relation between man and man: *and in honor* (Col. ii. 23; 1 Pet. iii. 7); in maintaining one's own honor, and in the respect or manifestation of honor that is shown to the wife; as opposed to the *ἀτιμία* of him who sinks himself below the beasts, desecrating and degrading the *σκεῖος* by a sinful abuse through *παθ. ἐπιθ.* in fornication, or even in carnal excesses within the limits of marriage.

Even as also the Gentiles; *καὶ* in comparisons, v. 13; Rom. iv. 6; *ἐδρῆ*, as frequently for *ἐδρῆκολ*.

4. (V. 6). That no one go beyond, &c., is added by *asyneton*, with this variation, that now *τὸ* stands with the infinitive. *Τὸ μὴ ὑπερβαίνειν*

* [I should say, a majority of all the commentators.—J. L.]

† ELLICOTT: "and apparently the majority of recent expositors." Most of the older commentators go the other way.—J. L.]

‡ [I must still question whether the above argument, however plausible, is quite as demonstrative, as has been supposed. As I remarked in the *Revision*: "If the writer really meant to say: 'Instead of serving divers lusts and pleasures (Tit. iii. 3, *δουλεύοντες ἐπιθυμίας κτλ.*), and thus making the body your tyrant (Rom. xvi. 18; 2 Pet. ii. 19) and your God (Phil. iii. 19), let every one of you seek to get possession and control of it, in a holy and honorable use, not in a vile abuse,' it does not appear that such a construction would be in any respect more harsh and difficult than what is often met with; e. g. Rom. iii. 8; 1 John iii. 12." Comp. 1 Cor. ix. 27. JOWETT: "The words *ἐν πάθει ἐπιθυμίας*, though forming an antithesis to *ἐν ἀγιασμῷ καὶ τιμῇ*, need not necessarily, when applied to the heathen, carry us back to *κτᾶσθαι τὸ σκεῖος*. In v. 5 these latter words are lost sight of, and some general idea gathered from them, such as 'living' *ἐν πάθει ἐπιθυμίας*."—J. L.]

cannot depend on εἰδέναι; if on account of the article it could not be parallel to ἀπέχεσθαι and εἰδέναι, then neither is it parallel to κτίσθαι, which without the article depends on εἰδέναι. BENDEL sees in the asyndeton a proof that Paul is proceeding with the same topic, the τὸ bringing confirmation and climax to what was last said. It is, on the whole, supposed by many (CHRYSOSTOM: *the subversion of marriage is worse than the robbery of treasures*, JEROME, ERASMUS [Bishop Wilson], WESTSTEIN, OLSHAUSEN, PELT, VON GERLACH [JOWETT, ALFORD, ELLICOTT, VAUGHAN, WORDSWORTH, WEBSTER and WILKINSON, and most others]), that πλεονεκτεῖν (*to overreach, injure*) stands here, not in its ordinary meaning, but figuratively of violated marriage, as Prov. vi. 29-32 compares the thief and the adulterer (that, however, is not to describe the adulterer figuratively as a thief); comp. 2 Sam. xii. (but that is an express parable), and the tenth commandment (of the Reformed division),* which embraces both kinds of sins. Paul (they think), having said before that fornication is contrary to sanctification, and therefore to God, now goes on to say that it wounds also brotherly love—is, so to speak, a greedy grasping at conjugal property, an injury to the rights of a brother. The specification, ἐν τῷ πράγματι, would then be used euphemistically: "in the matter" (that mentioned in vv. 4, 5; 2 Cor. vii. 11). On any other view, it is thought, there would be a quite abrupt introduction by asyndeton of a new subject, whereas even the γὰρ of v. 7 shows that v. 6 speaks of the uncleanness of lewdness.

Against the last remark, see Exeg. Note 2 (on v. 3); ἀκαθαρσία is *all* impurity of the natural man, the dominion of the flesh over against the spirit; covetousness also belongs to it. On the other hand, there is no example (for a parable like that of Nathan is not one) of the asserted figurative use of πλεονεκτεῖν; and even the asyndeton does not prove what these interpreters wish. Indeed, closely viewed, something even false would be the result of this. That is to say, were τὸ μὴ &c. of v. 6 merely appositional to vv. 4, 5—if nothing but a new side of πορνεία were to come out of it—then the adulterous πλεονεξία must be a characteristic of *all* πορνεία; a man, in other words, must thereby invade the rights of his brethren; which yet is not the case, for there is many an instance of πορν., which violates no brother's right of possession; that is the case only in a single definite relation, and must consequently have been mentioned as something new, not simply as an apposition to what precedes. Even LÜNMANN is here too punctilious, when on account of the τὸ he would take μὴ ὑπερβ. as coordinate, not with ἀπέχ. and εἰδέναι, but with ὁ ἀγασμός: The will of God is 1. your sanctification, abstinence from fornication, and so forth; and 2. the μὴ ὑπερβαλεῖν. But in this way there results the awkwardness of understanding ἀγασμός of v. 3 in the narrower sense of chastity, whereas in v. 7 it is understood by LÜNMANN himself (who takes v. 6 as an exhortation against covetousness) in the wider sense. We cannot be driven to this by that article.

Even if we had to acknowledge in this a slight ruggedness of style, we should yet say with HOFMANN, that the very article shows that something new, and of a different nature, now comes in. The

difficulty disappears, as soon as (in reading) we punctuate somewhat more strongly after ἀγασμός ὑμῶν, and again after μὴ εἰδόντα τὸν θεόν. Thus (with ORIGEN, CALVIN, ZWINGLI, GROTIUS, DE WETTE, LÜNMANN, EWALD, HOFMANN, and others) we recognize in v. 6 a new exhortation to a second evidence of sanctification (along with chastity as the first) in honesty of dealing, instead of a reckless and covetous overreaching. Many take ὑπερβαλεῖν absolutely, without an object, *modum excedere*; LUTHER: *to grasp too far*; IL 9. 501; PLATO, *Rep.* 386. A But since the one τὸ μὴ takes the two verbs close together, we shall do better by referring also, with HOFMANN, the addition ἐν τῷ πρ. and the object to both verbs; and then ὑπερβ., *to go beyond*, is the same thing as *to take no notice of*, recklessly to disregard; in what? even in πλεονεξία, the desire to have more. The verb is transitive also in 2 Cor. xii. 17, 18; τῷ enclitic, for τῷ, as GROTIUS explains it, is not according to New Testament use—not even in 1 Cor. xv. 8; ἐν τῷ πρ. means: *in the business* (Rom. xvi. 2), or even lawsuit (1 Cor. vi. 1), on hand at any particular time.*

His brother—is this to be understood of brother in the widest sense, as equivalent to πλησίον? That, however, is contrary to the usage. Even ὁ denotes a member of the people of God. But should the limitation, as in Deut. xxiii. 19 sq., indicate a difference in the treatment of brethren and of strangers? By no means; it does not consist with the context, that those who are not brethren should be otherwise treated (comp. ch. iii. 12); Paul, looking simply at the intercourse of Christians with one another, requires that the same should be fraternal, and he uses the name of brother as an argument against unbrotherly overreaching; *atologia fugienda transgressionis*, BENDEL; just as in 1 Cor. vi., where in like manner the transition from fornication (ch. v.) to covetousness is by asyndeton, hurried and abrupt. In other places also Paul puts close together these two capital vices, Eph. iv. 19; v. 3, 5; Col. iii. 5.

Confirmation of the warning: **Because that** (Rom. i. 19, 21) **the Lord** (BENDEL: *Christus iudex*) **is an avenger** (*vindex*, Rom. xiii. 4) **for all these things**; the most diverse sins (suits better, if the previous discourse was at least of two kinds of sin, and not merely of two forms of the same sin); comp. 1 Cor. v. 11; vi. 9, 10; Gal. v. 19 sqq.†

* [Per contra, ELLICOTT: "The clause is not merely parallel to the anathrous εἰδέναι, but reverts to the preceding ἀγασμός" (ELLICOTT on this point agreeing with LÜNMANN), "of which it presents a specific exemplification more immediately suggested by the second part of ver. 4. First, πορνεία is prohibited; then a holy use of its natural remedy affirmatively inculcated; and lastly, the heinous sin of μοιχεία, especially as regarded in its social aspects, formally denounced. So rightly Chrys. (ἐνταῦθα περὶ μοιχείας ὁποῖον ἀντιτίθεται δὲ καὶ περὶ πορνείας πάσης), and after him Theod., Theophyl., Ecum., and the majority of modern commentators. To regard the verse with Calv., Grot., and recently De Wette, Lünemann, Koch, as referring to the fraud and covetousness in the affairs of life, is (a) to infringe on the plain meaning of τῷ πράγματι; (b) to obscure the reference to the key-word of the paragraph, ἀκαθαρσία, ver. 7; (c) to mar the contextual symmetry of the verses; and, lastly, to introduce an exegesis so frigid and unnatural, as to make us wonder that such good names should be associated with an interpretation so seemingly improbable." So ALFORD and JOWETT. Comp. Notes a and b in the *Revision* of this verse.—J. L.]

† [Our Translators, following the Bishops' Bible, seem to have taken τούτων as masculine, for the transgressors (WELLS, BARNES, SHARPE, CONYBEARE), or for the injured parties. But all the other older English versions have

* [Luther's Catechism retains the Roman Catholic arrangement of the decalogue, which divides the tenth commandment into two to make up for the omission of the second.—J. L.]

Even as we also told you before, not merely before this Epistle; that idea lies simply in the aorist (when we were with you, even then our oral teaching was to no other effect); but the *πρὸ* (comp. *πρὸς* with *πρὸς*, Gal. v. 21) contains a reference to the coming of Christ to judgment: "before it happens;" and (by way of corroboration) fully testified (ch. ii. 12 [11]). CALVIN: *tantum enim est hominum tarditas, ut nisi acriter perculsi nullo divini iudicii sensu tangantur.*

5. (Vv. 7, 8.) **For God did not call, &c.**—What prompted the exhortation, a return to the fundamental idea of v. 3. The change from *ἐπὶ* to *ἐν* is not without design. The former might possibly mark the condition: *on the ground of*. But to specify a ground, even in a negative way, does not accord with the free grace of the call. But, since the purpose of an action is the motive of it, *ἐπὶ* may also express *for the purpose of, hac lege ut casum*, Gal. v. 13; Eph. ii. 10; WINKER, § 48, C. [WEBSTER and WILKINSON: "on the understanding of"—J. L.]. 'Er, on the contrary, is internal; it may be understood by brevilence (*in order to be*) as equivalent to *ἐν* (WINKER, § 50, 5; 1 Cor. vii. 15 with Col. iii. 15); but also of the essential nature of the *καλεῖν* (BENCKE, HOFMANN): in the offer and operation of sanctification the *καλεῖν* existed; that was the element in which the *καλεῖν* moved. The Apostle does not think so specially as we do of sanctification as a gradual subdual of the flesh, but it is for him separation from the world for God, the being made partakers of His Spirit; *ἐν* as Gal. i. 6; Eph. vi. 4.

Wherefore then he that despiseth [*reject-eth*]; *—*ἀσχεῖν*, to invalidate, treat as null; more rarely with a personal object: *to reject* (Luke x. 16); in the Septuagint frequently for *ῥῖπ*. Is. xxi. 2; xxiv. 16. To the participle some supply *ἐμὲ*, others *τοῦτο*, *τὴν ἐν ἀγασμῷ κλήσιν*, *τὰς παραγγελίας* (v. 2), not incorrectly as regards the sense, but grammatically it is better to take it (with DE WETTE, LÜNEMANN, HOFMANN [JOWETT, ALFORD, ELLICOTT]) as without an object, substantively: *the despiser* [*rejecter*]. In what follows we must not take *οὐκ* for *οὐ μόνον*, which weakens the force of the statement, but thus: The man, through whom the commands were conveyed to him, does not even come into view by the side of the despising of God, from whom they spring. In the case of *ἀνδρῶν*, to think with OECUMENIUS, PELT, of the overreached brother, v. 6, or even with HOFMANN of the misused woman, and the brother injured through covetousness, is still more out of the way.†

In the addition: **who** (also, ‡ together with the calling) **giveth** (continuously), or **gave** (once) **His Holy Spirit unto you**, lies the climax of the exhortation. With the reading, *unto us*, one might think of the Apostles, who speak from the Spirit (1 Cor. vii. 40), whose word therefore is not to be despised, or again (since this apologetic assurance is here uncalled for) of Christians generally. The bet-

ter attested *δυνάμει*, however, is for the readers: He giveth (or gave) into you [*in euch hincin*, for *ἐν δυνάμει*] His Spirit, the Holy Spirit, who incites to sanctification, to dwell in you; and thus (DE WETTE, OLSHAUSEN), along with the commandment, the gift also of discernment, illumination through the prophets among you (ch. v. 20), and the spirit of discernment in yourselves (ch. v. 21), so that ye are able to judge whether I speak from myself—so that ye are *θεοδιδάκτοι* (v. 9); and thus to you, moreover, sanctification is made a possible thing, for surely ye have not in vain received His Holy Spirit (EWALD); ye are, therefore, also the more inexcusable, if ye despise His commandments, grieve the Holy Spirit, and resist His discipline (Eph. iv. 30; LÜNEMANN, HOFMANN).

DOCTRINAL AND ETHICAL.

1. (V. 1.) There is danger in knowing the way, and not going forward (James i. 22). Standing still tends to backsliding. The point is, to walk continually, step by step, even to the mark. CHRYSOSTOM: The earth returns more than is given to it.—But this as fruit, from the living force of the seed; no *opera supererogationis*. The true *παρασθέν* is not any acting over and above the commandments (v. 2), but a more and more willing fulfilment of the commandments. ZWINGLI: No one can here be perfect, and he that standeth, let him take heed lest he fall. Daily we fall and sin; let us also daily arise.—That requires an ever fresh exhortation and admonition in the midst of the frivolity of an age, which heedlessly despises the judgment of God.—RIEGER: When one has once received from another something pertaining to instruction in the matter of salvation, this forms a tie between hearts, such that one may hope to effect a still further advance. A word received with love into the heart communicates to us also an impulse to become ever more perfect. [MATTHEW HENRY: The Apostle taught them how to walk, not how to talk.—ADAM CLARKE: God sets no bounds to the communications of His grace and Spirit to them that are faithful. And as there are no bounds to the graces, so there should be none to the exercise of those graces.—J. L.]

2. (V. 2.) BENCKE remarks, that in the Epistles to the only recently founded church at Thessalonica the Apostle speaks frequently of his commands; but seldom in Epistles to churches of longer standing. Evangelical freedom is no antinomianism. The ordinances of God require the obedience of faith. Absolute autonomy and creaturehood are mutually irreconcilable. The way to true Christian freedom lies through the obedience of faith.

3. (V. 3.) Sanctification is separation from the things of the world, purification from the pollution of the flesh, the surrender of ourselves to the service of God, to the dominion of the spirit over the flesh, for a pure offering to God who is holy, that is, who abides like Himself, asserting Himself in His spirituality, and therefore with an absolute superiority, not only to everything impure, but to all that is created. Lev. xix. 2, Ye shall be holy, for I am holy.—RIEGER: Under the impulse of His Spirit it pervades the whole man, so that all his powers and members are occupied in the service of righteousness. To this points even the emotion of shame, wherein is proclaimed a consciousness of the fall, and a longing after original innocence.—THE SAME: We must not regard sanctification as such a lofty

the word *things*, and nearly all commentators agree in making the pronoun neuter.—Our author's remark on *ἐν τῇ χάριτι*—made frequently by those who take his view of *τὸ μὴ ὄντως κ.τ.λ.*—is of no weight. Why may not the reference be to the various forms of fleshly uncleanness?—J. L.]

* [See Critical Note 11.—J. L.]

† [ELLICOTT: "a man, any man, with a latent reference to the Apostle."—J. L.]

‡ [The author brackets the *καὶ* also in the translation. See Critical Note 12.—J. L.]

virtue, that only a very few are required to strive after it (comp. Heb. xii. 14).

4. (V. 3-6.) We need not be surprised at this warning against gross sins. The gospel does not cut off magically at one blow all danger of seduction. Gross sins on one side, great workings of the Spirit on the other—such is the mighty contrast in the primitive churches. Nowadays everything is brought much nearer to a level. Besides, the lust of the flesh and the thirst for gain are the capital vices, not merely of heathenism, but to this very day especially of so many a rich commercial town.

5. (8-5.) Sensuality is a peculiarly powerful lust of the natural man, and strives against sanctification. Heathen laxity accounts it a matter of indifference, unless some right of wedlock is infringed; nay, by a reciprocal influence of error and lusts (Eph. iv. 22), and in consequence of a wicked ignorance of the holy God, heathenism, while deifying the natural instinct, sanctions even a "holy" debauchery, and that even to the most unnatural abominations (comp. my *Discourse on the calling of the prophet Hosea*, Basel). Even the nobler heathens, e. g. PLATO in the *Symposium*, sometimes commend in the wise man as a sublime continence that without which a Christian were no Christian, while they speak of shameful things without any holy abhorrence. How feeble is their protest even against pederasty! And, sure enough, what a state of things was that of the Roman world at that time! A quite different spirit of earnest opposition was shown already even by the law of the Old Covenant (Lev. xviii. 30; Deut. xxii. 21; xxiii. 17); and the gospel thoroughly enforces the demand for resistance even to the secrecy of the thoughts (Matt. v. 28). On one occasion the Apostle appeals to the Christian sense of honor: Ye will not, surely, take the members of Christ, and make them the members of a harlot (1 Cor. vi. 15)? and then again as here: Ye will not be willing, I hope, to live as do the heathen? Such admonitions are still needed by us. For the prevailing tendency is to think far too lightly of the fleshly lusts, which yet war against the soul.—RIEGER: When a stale Christianity is ever anew reviving all heathenish vanities in operas, plays, novels, shameful pictures and images, it falls again likewise, along with heathenish unbelief, into heathenish fornication.—To subdue it is not an affair of a single resolution, but of continuous practice.—CHRYSOSTOM: of an earnest discipline—grounded in a knowledge of one's own bodily and mental disposition, and showing itself by caution in intercourse, avoidance of all temptations, of all impurity in look, gesture, touch, of all seductive reading, whereby the evil treasure of the heart is enlarged, by laying hold of the Divine help, turning to account past experiences, perseverance in prayer, serious contemplation of the shortness of life and the preciousness of the faculties vouchsafed, by exerting the same with faithful diligence, and, above all, by overcoming in the blood of Jesus (Rev. xii. 11).

A principal means, and one of Divine appointment, is the holy and honorable use of marriage; "*incontinentia medicina et continentia ipsa*," C. *Heb.* 29. But it must not be contracted in a way of carnal frivolity, nor carried on in a spirit of carnal license. Paul speaks of these things without any absurd prudery or spurious spirituality; what belongs to nature he mentions without disguise, does not dispute what is due to a natural necessity, but insists on discipline and a hallowed method in the

satisfaction of this instinct. We ought to be thankful for this sober teaching, equally remote as it is from a false burdening of the conscience through monkish perverseness (comp. 1 Cor. vii. 8-5, in opposition to a merely nominal marriage), and from a privileged explanation of immoderate fleshly lust. Nor are we at liberty to decline even the humiliation implied in the assignment of motive, 1 Cor. vii. 2.

ZWINGLI: Paul does not altogether forbid the affection²—*quis enim sine affectu cohabitavit uxori suae?*—but whatever in that regard is immoderate and disorderly.—What is essential in holy wedlock is the helping of one another to grow in the rule of the spirit (RIEGER: sanctification with reference to God and His service); this Divine aim in connection with what is humanly noble, to be mindful of one's own honor, and not less of the honor and dignity of the woman in a due regard to her personality. This requires a constant modesty; for the Divinely ordained instinct (Gen. i. 28; ii. 24) is no longer since the fall to be regarded as uninjured (Gen. iii. 7). Whoever abandons himself without reserve to lust, in his case it degenerates for his punishment into a ruling passion, of which he becomes the slave.

6. (V. 5.) *That the Gentiles know not God* (Gal. iv. 8; Eph. ii. 12; iv. 17 sqq.); this statement seems to be contradicted, not merely by so many beautiful expressions of the heathen respecting Divine things, but by the Apostle's own words, when he pronounces them inexcusable, Rom. i. 19 sqq., for the very reason that they know God by His creation. But the principle of reconciliation is found in the last mentioned passage itself. When they knew God, they glorified Him not as God, and thus their thoughts became vain and their foolish heart was darkened. They held down* the truth in unrighteousness. They consequently do not know God as the God before whom we stand, the Holy One with eyes of flame, who is Spirit and not flesh; whom we know only in proportion to our sanctification; for it is only when we are willing to strive after that which is the will of God, that we receive also the witness of the Spirit, and attain to the full knowledge of Him as the Searcher of our life. Even of men, whom we know merely by sight or from hearsay, not from personal intercourse, we do not say that we know them. In this full, living sense, therefore, the heathen know not God (*τὸν Θεόν*, the one, true God). This is a guilty ignorance, of which the general and the individual guilt are in an inverse proportion. But even the better views—how fragmentary are they, and how little do they amount to an undoubting, salutary, popularly pervasive knowledge!

7. (V. 6.) Paul frequently brings together the two capital vices, lust and covetousness; comp. also Heb. xiii. 4, 5. Between these two diverging sins there is affinity and contrast. Both are characterized by unfaithfulness, unbelief, as if God did not see or avenge—as if He were not a Spirit, nor holy. The man who is unfaithful to God in regard to his body, that nearest of possessions, is easily so likewise in reference to property of every kind, and *vice versa*. Or perhaps sin develops itself in a one-sided way. Libertines may be loyal and generous in money matters; honest people are frequently covetous, niggardly, bent on their own advantage. Indeed, covetousness is the vice of upright people, and is often joined to a pharisaic religionism; it is also much more rarely confessed than other sins. BINK

* [German: *niederhalten*, for κατέχουσιν.—J. L.]

gives us the statement of a Catholic confessor, that in twenty years innumerable sins had been confessed to him, but not in a single instance covetousness. Then perhaps, in circumstances of special temptation, the mischief breaks out also in the other direction. Not being thoroughly faithful, they have no power of resistance.

8. (Vv. 7, 8.) The Divine call, and, along with that, the communication of the Holy Spirit, enhance responsibility (Luke xii. 48). And indeed the final measure of all sin is not the injury done to our neighbors, but the contempt put upon God (Ex. xvi. 7; 1 Sam. viii. 7). People are fain to put forward as an excuse their dislike to men.—ZWINGLI: The parson I will not listen to, the false teacher, the heretic;—such is the talk of those who do not dare openly to reject God.—To what extent may the cause of the teacher be identified with that of God? A wicked, hierarchical abuse is certainly possible, and occurs when the privilege of the teacher's position is throughout, and without question, asserted as infallible; contrary to Matt. xvi. 17, 23; Gal. ii. 11 sqq.; 1 Cor. x. 15; 2 Cor. i. 24. Nevertheless, Luke x. 16 remains in force, in so far as the servants of Christ take upon themselves, above all things, the obligation implied in this promise. And all penitential confession is complete only in the direct personal reference to God (B. li. 6 [4]); when the sinner begins clearly to perceive, that God's commandments are no human fancies. The more light a man has received, so much the more heinous is his transgression. To grieve the Holy Spirit, with an ever-increasing constancy to do Him despite, may grow into the sin that is never forgiven. Comp. on this point my Discourse in the *apologetische Beiträge von GESS und RIGGENBACH*, Basel, 1863. For this reason the exhortation, which began with beseeching in Christ, becomes at the close a menace pointing to the vengeance of the Judge. The gospel knows nothing of the idea, that the fear of God's judgment is an inadmissible motive. Its preaching is throughout two-edged.

HOMILETICAL AND PRACTICAL.

V. 1. To beseech, where one might command, a model for Christ's ministers (2 Cor. v. 20).—HEUBNER: The exhortation proceeds, 1. on the command of Christ, not of men (nor yet arbitrarily); 2. by His love to us; 3. by our love to Him; 4. by His future appearing.—*Burlenburger Bibel*: God beseeches and exhorts, though according to His right and His power he might well threaten and command. Therein appears his kindness and love toward man [Tit. iii. 4]. With so much the greater force should this gracious style of injunction shame and subdue the otherwise hard natural heart.—[See Bishop BERRIDGE'S Brief Notes on this verse.—J. L.]

V. 3. STÄHELIN: First holy, then peaceable; this will of God thou wilt not be able to annul.—HEUBNER: All commandments have one object, sanctification. The special Christian motives to sanctification: 1. It is an obligation of gratitude; 2. it is the sign of the reconciliation received [Rom. v. 11]; 3. Christ is made unto us sanctification [1 Cor. i. 80]; 4. we owe it to the world; without it, we do the world an injury, and dishonor Christ.—THE SAME: The call of Christianity, a call to sanctification.—*Burlenburger Bibel*: To this point is the sum and substance of all Holy Writ directed, that

the people of God should also live godly. It is not possible that an unholty person should come into fellowship with God, the Holy One.—[For this is the will of God, your sanctification;—the text of MASSILLON'S third Sermon *pour une profession religieuse*.—J. L.]

HEUBNER: Christ the Guardian of our chastity.—CHRYSOSTOM: Men are led to fornication by luxury, wealth, levity, idleness, leisure. These occasions must be cut off. In particular, he gives an impressive warning against adultery, as the consequence of the early practice of fornication. "Bear with me, if I seem to speak what is impure, as if I had laid aside shame and blushing; for it is with reluctance that I submit to this, but for their sakes, who are not ashamed of the deeds, am I compelled to utter the words. You are ashamed to hear of it? It is, however, the deeds that you are ashamed of, not of the words." He speaks of these things, he says, as a surgeon probes a festering wound. "It is not youth that is responsible for them, otherwise all young men must be licentious; but we fling ourselves into the funeral pile."—*Burlenburger Bibel*: A man may restrain himself from all outward eruptions of evil lust, and yet be inwardly full of the stench of the filthiest thoughts and desires.

V. 2. Who is allowed to say that he knows God? The man who loves Him, keeps His commandments, stands in sanctification.

Vv. 3-6. The similarity and difference of the two capital vices mentioned by the Apostle.—Covetousness itself is an uncleanness.

[V. 7. LEIGHTON: It is sacrilege for you to dispose of yourselves after the impure manner of the world, and to apply yourselves to any profane use, whom God hath consecrated to Himself.—J. L.]

Vv. 6-8. Dread of the Judge and Avenger is not set aside even by the gospel. 1. Servile fear, indeed (Rom. viii. 15), hath torment and is not in love (1 John iv. 18); but every one who does not fear is not therefore a child of God; better than careless or insolent frivolity, the fear of God is the beginning of wisdom. 2. Nay, within the sphere of grace, it is needful to use it with fear and trembling, that it be not turned into lasciviousness (2 Cor. v. 11; Phil. ii. 12 [Jude 4]). 3. But the fear of God, the only Judge, is identical with trust in Him, the only Saviour and Protector (Matt. x. 28-31).—[LEIGHTON: Men are ready to find out poor shifts to deceive themselves, when they have some way deceived their brother, and to stop the mouth of their own conscience with some quibble and some slight excuse, and force themselves at length to believe they have done no wrong. Therefore the Apostle, to fright them out of their shifts, sets before them an exacter Judge, who cannot be deceived nor mocked, who shall one day unveil the conscience, and blow away these vain self-excuses as smoke; and that just Lord will punish all injustice.—J. L.]—*Burlenburger Bibel*: The despising [rejecting] occurs also through a hypocritical faith, when the way of sanctification is refused as savoring of legalism. The flesh makes ever-fresh trials, whether it may be able to regain its old ascendancy.

Vv. 1-8. STOCKMEYER (in a series of manuscript Sermons, of which he has most kindly allowed us the use): Exhortation to sanctification: 1. Why is it still a necessity for a church even of true Christians? Their standing is already in sanctification, but they need to become ever more perfect: a. they are still far from having attained to the measure of

Christ's example; it behooves them to strive against the temptation to a self-satisfied stationariness; b. the tendencies to sin are powerful; earlier habits of sin still retain an influence; whereas no department of life is to remain unsanctified, and no toleration is to be given to stubbornness, indolence, excuses, or palliations; otherwise sanctification gradually expires. 2. What are the particular points made prominent by the Apostle according to the special need of his readers? the two capital sins of the heathen world, fleshly lust and greed of gain. a. To offer wanton apologies for the former is to sink back into heathenism, which knows nothing of God. b. The second is a reckless encroaching on one's neighbor. Against this Paul warns, at the same time that he fully recognizes brotherly love (vv. 9, 10); for a man may contribute to charitable objects, and yet all the while seek advantages in trade, that

are an overreaching of his neighbors. But he who on these points is free from reproach, let him try himself whether there are not others, in which his sanctification is still defective. 3. What is the serious admonition with which the Apostle confirms and strengthens his word of exhortation? The proclaimer of evangelical grace speaks of punishment from an avenging God. On all ungodliness of men rests God's wrath; he, therefore, who scorns the way prepared by God's grace for escaping that wrath, forsakes the way of grace, and must be overtaken by the wrath; yea, he is worthy of a far sorer condemnation than heathens and Jews, just because to him the Spirit was given. Yes, help to achieve the victory is proffered to him in the strength of the Spirit.

1 Thess. iv. 1-7 is the Epistle for the Sunday *Reminiscere*.

II.

Incitement to growth in brotherly love, and, that love be not prejudiced, to quiet and sober industry.

CH. IV. 9-12.

9 But as touching [But concerning, *περὶ δεῖ*] brotherly love ye need not that I write [have no need that *one* write]¹ unto you: for ye yourselves are taught 10 of God to love one another: and indeed ye [for ye also, *καὶ γάρ*] do it toward all the brethren which are in all Macedonia [that are in the whole of M.]:² but we beseech [exhort]³ you, brethren, that ye increase more and more [to abound 11 yet more],⁴ and that ye [and to] study to be quiet, and to do your own business, and to work with your own⁵ hands, as [according as, *καθώς*] we commanded 12 you; that ye may walk honestly [becomingly]⁶ toward them that are without [those without, *τοὺς ἔξω*], and *that* ye may [and may] have lack [need]⁷ of nothing.⁸

¹ V. 1.—[*οὐ χρεια ἔχετε γράφειν*. Comp. ch. v. 1; and i. 8, Critical Note 4.—J. L.] A. D.³ E. K. L. Sin.¹, and many read *ἔχετε*; D.¹ F. G. Sin.² [Vulgate, Chrysostom, Lachmann, &c.], *ἔχομεν*, which is easier; B., *εἰχομεν*; 4 minus-cules, with *ἔχετε*, have *γράφεισθε*, comp. ch. v. 1. See the Exegesis.

² V. 10.—[*τοὺς ἐν ὅλῃ τῇ Μακ.*] It is of no importance to the sense, whether we read or omit *τοὺς* after *ἀδελφοίς*. Sin.¹ is quite alone in reading *ἐδ. ὅλων ἐν*.

³ V. 10.—[*παρακαλοῦμεν*. Comp. ch. iii. 2, Critical Note 2.—J. L.]

⁴ V. 10.—[*περισσεύειν μᾶλλον*. Comp. v. 1, Critical Note 5.—J. L.]

⁵ V. 11.—[*ἰδίως* is wanting in B. D.¹ F. G. [Lachmann, Tischendorf, Alford, Ellicott. The last—probably through inadvertence—retains it in the Translation.—J. L.], but is found in A. D.³ K. L. Sin.¹ [Knapp, Hahn, Riggenbach, bracket it.—J. L.]

⁶ V. 12.—[*εὐχαρίστως*. Revision: "The use of *honest* as = *honorable*, *comely* (see E. V. Rom. xii. 17; 2 Cor. xiii. 7; Phil. iv. 8; &c.) is now obsolete."—J. L.]

⁷ V. 12.—[Revision: "The word *χρεία* occurs 49 times in the N. T., and is nowhere else *lack* in E. V., which here follows the Bishops' Bible."—J. L.]

⁸ V. 12.—[Or, as in the English margin, *of no man*;—which Riggenbach, and very many others, including Ellicott (in the Commentary, not the Translation) prefer. See the Exegesis.—J. L.]

EXEGETICAL AND CRITICAL.

1. (Vv. 9, 10.) But concerning brotherly love, &c.—The exhortation here turns to a new side of sanctification. Brotherly love (ch. iii. 12) is love to our fellow-Christians, who have the same Father (1 John v. 1), and is the centre of love to all men (2 Pet. i. 7), the Christian loving generally his neighbors on account of the hope, to which he knows and believes them to be called (Col. i. 4, 5*). The proof of love which Paul praises in the Thessa-

lonians (*ποιεῖτε*, v. 10), is perhaps chiefly, yet not exclusively, the rendering of actual help to those in distress.—The reading *ἔχετε* with *γράφειν* LÜNE-MANN declares to be meaningless. But the two variations, *ἔχομεν* or *γράφεισθε*, might still suggest as the more difficult the reading rejected by LÜNE-MANN. As the subject of *γράφειν* we must supply *ἡμᾶς*, or assume that it is used impersonally: that *one* write unto you (of the writing to you ye have no need). Regularly it would be in the passive, as at ch. v. 1 (Heb. v. 12, *τοῦ διδόναι ὑμᾶς τινά*, is, of course, somewhat different*). On the use of the infinitive

* [A very questionable reference. The love there spoken of is love to the saints; and, besides, the *δέ* of v. 5 is best connected, not with *τῶν ἀγαπῶν* of v. 4, but with *ἐνχαριστοῦμεν* of v. 3.—J. L.]

* [Besides that the *τινά* there is often read *τίνα*, and construed with *τὰ στοιχεῖα*.—J. L.]

active, where the passive might have been expected, comp. WINER, § 44. 8, Note 1. LÜNEMANN, indeed, would allow of the application of this rule only where the infinitive is used simply as a substantive, not where it governs a case.—OLSHAUSEN (with the reading *ἐχομεν*) finds the antithesis: When God teaches you, I may be silent. But *ἐχετε* likewise gives an antithesis: Ye need not that one write unto you; for ye yourselves are, &c.* Taught of God, *θεοδιδασκτο*, not respecting God, but according to the analogy of such compounds, by God (comp. John vi. 45; Is. liv. 13; Jer. xxxi. 34; Ps. xvi. 7); not merely, that is, historically, but of God's word in the Old Testament, or from Jesus' commandment of love (John xiii.), or through the prophets amongst you (ch. v. 20), but inwardly through the Holy Ghost (v. 8).—*Εἰς τὸ*, as ch. iii. 10 and several times already, marks the end and aim of the teaching.—For ye also do it (the *ἀγαπᾶν*), and thus show by deeds that ye are taught of God. Toward [all] the brethren that are in the whole of Macedonia, not merely in Thessalonica; which implies a lively intercourse with the Christians in Philippi, Berea, and perhaps at small scattered stations, offshoots from the central churches. Of this zeal of love he must have been informed by Timothy. The interval since their conversion was long enough for the purpose (against BAUR).—But why was it necessary to write to such persons against fornication, and especially against *πλεονεξία*, according to our view? Was not this excluded beforehand by brotherly love? Well, the very purpose of his warning is, that temptation should not overthrow them. He certainly makes no such reproach as: "There are amongst you many *πόρνοι*;" nor yet: "many *πλεονέκται*;" merely this: "You might be threatened with it; temptation is strong;" and even with a good disposition a man, whose integrity is not perfect, may deceive himself in regard to prevailing sins. It is with individuals that the evil begins (*a little leaven*, &c., 1 Cor. v. 6); and there are particular sinful tendencies, the criminality of which is less recognized (again: *a little leaven*). There are, in fact, inward contradictions, imperfect conditions; and so even a tendency to uncleanness, to greediness, where there is yet, on the other hand, a zealous love. Now, the Apostle would strengthen them, while he writes encouragingly: You know truly what brotherly love requires, and act accordingly; only it is still important, that ye become ever more perfect; then too will you be ever less in danger from *πλεονεξία*. Thus in "Ye have no need that one write unto you" we have no mere figure of speech (*transitio*; [CHRYSOSTOM, THEOPHYLACT, PELT, LÜNEMANN, ELLICOTT]), no delicate turn of mere *urbanitas* [SCHOTT], but what was intended as a serious acknowledgment of the actual existence amongst them in power of brotherly love. The figure of speech is real; it appeals to what is already true of them, and then says: Go on, improve (so DE WETTE). To abound yet more, was the general exhortation of v. 1; it recurs in v. 10 in this particular relation;—in brotherly love, not in a mere outward spending for cases of necessity. (Unnatural is EWALD's reference of *περισσεύειν* to what follows: Yet far more and emulously to be quiet!)

2. (V. 11.) And to place your honor there-

* [LÜNEMANN and ELLICOTT lay "the principal emphasis on the fact of their being already taught"—*θεοδιδασκοι*;—ALFORD, on *αὐτοὶ ἔμαθον*.—J. L.]

in [And to study]*.—We are not to supply from what precedes, in brotherly love. Opposed to this is the fact, 1. that *φιλοτιμείσθαι* commonly governs an infinitive, and most naturally, therefore, in the present instance, the immediately following *ἡσυχάζειν* &c.; for, 2. unless the latter be allowed to depend on *φιλοτ.*, it would stand (awkwardly) attached by asyndeton. The word *φιλοτ.* has two meanings: to be ambitious, fond of honor; with the infinitive: to place one's honor in a thing, to emulate, zealously strive (2 Cor. v. 9; Rom. xv. 20). Here, in what? in something that the world does not highly value. BENGE notices the "Oxymoron: *φιλοτιμία politica erubescit ἡσυχάζειν*." It is, therefore, instead of shining and seeking a false renown, to seek honor rather in being quiet; tranquil, calm in God (in contrast with a wordy volubility, *ῥητορ*); concerned about the training of the hidden man of the heart (1 Pet. iii. 4); comp. *ἡσυχία*, 2 Thess. iii. 11, 12; 1 Tim. ii. 2, 11, 12; where the opposite is *περιεργείσθαι*, *πολυπραγμοσύνη*, a loud, ostentatious officiousness—the driving disposition, which with its zeal about incidental matters affects a deceptive substitute for Phil. ii. 12. This *ἡσυχ.* branches out in the sequel on two sides: a. *τὰ ἴδια πράσσειν*, and b. *ἐργάζεσθαι ταῖς χερσίν*, which is not the same thing. The former—in the classics, *τὰ ἑαυτοῦ ἢ ἑαυτῶν πράσσειν* (see Wetstein)—is to attend to one's own affairs, and so to serve God with fidelity in the calling which every individual has received for himself, instead of that bustling, obtrusive meddling with other men's matters (1 Pet. iv. 15), in which spiritual conceit finds occupation. This, consequently, belongs to the spirit of the calling, according to its individual characteristics; and the manifestation of this proper feeling is to work with one's own hands. The work does not jar with the quietness, but is promotive of it. It is only by a multiplicity of aims that the quietness is disturbed. With the hands, as Paul did (ch. ii. 9; Acts xx. 34).—According as we commanded you. This exhortation, therefore, belonged also to the commandments which he had given from the first (v. 2); comp. 2 Thess. iii. 10. From the beginning he clearly foresaw the possibility of an unwholesome deterioration; nor did this require longer time for its development (against BAUR). Most of the Thessalonians, it is probable, were literally handicraftsmen, and hence the expression, from which then follows an application of the principle to every calling. But even spiritual employments were connected with manual labor (Paul). And in Pa. xc. 17 the expression, *the work of our hands*, goes beyond mere handicraft.

3. (V. 12.) That ye, &c.—This statement of the purpose is by EWALD made dependent on *παρηγγελάμεν*, and so on the parenthetical clause; better by LÜNEMANN, HOFMANN and others, on the verb of the principal clause, *παρακαλοῦμεν—φιλοτιμ.* &c.; it not merely was, but it still is, the object of his ex-

* [*φιλοτιμείσθαι*—found also in Rom. xv. 20 and 2 Cor. v. 9. ELLICOTT: "In all, perhaps, some idea of τιμή may be recognised, but in 2 Cor. i. c. and in the present passage that meaning recedes into the background." In most versions and commentaries, however, it is retained, as by our German: *die Ehre davor zu setzen*; and WOLFFENBUTEL: "The love of glory, the moving passion of their vainglorious activity, loving ever to be seen, and exulting in the foam and spray of its own restlessness, into a quiet lake of religious life, clear and deep, reflecting in its peaceful mirror the calmness of heaven." And he quotes Is. xxx. 7.—J. L.]

hortation. This object likewise again divides itself into propriety, seemliness of deportment (1 Cor. xiv. 40; vii. 35), and a generous independence; such will be the result of a quiet performance of one's own business, and of diligence in labor. The first thought was of God; then come the brethren; and finally those without also are not forgotten. This was the title given by the Jews to the Gentiles; by the gospel, to those who are outside of the true Church, whether Jews or Gentiles (1 Cor. v. 12). Toward them also Christendom has an obligation of love, the Missionary office (comp. Col. iv. 5; 1 Cor. x. 32).—**And may have need of nothing** [or, of no one]. As people who earn their own bread. *Μηδὲν ἰσὺς* is by CALVIN (*nulla re*), BENIGL, LÜNEMANN [JOWETT, ALFORD, &c.], taken as neuter: *want for nothing* [Rev. iii. 17]; LÜNEM.: "To stand in need of no man is for man an impossibility." But the limitation of the idea is obvious from the context [so ELLICOTT]. If Lünemann did not twist the idea into that of indigence, he would have to object to his own explanation, that it is not less impossible for a man to stand in need of nothing. Of course, it cannot absolutely be proved neither, that the word must be taken as masculine. The strongest argument is its proximity to *τοὺς ἑξω*. *To have need of no one*—of those without? but to them they could least apply;—of the Christians? for this there is least in the context. We do best to take it (with SCHOTT, DE WETTE, HOFMANN) quite generally and without more precise definition: Through honest labor and quiet trust in God you will be free from the necessity of having recourse to men. Where an exigency arose invincible even by the most faithful diligence, there was then scope for the exercise of brotherly love.

4. (V. 9-12.) But a question still remains as to the connection of the two halves of this section, and particularly of vv. 10 and 11. In the close connection of the two infinitives *περισσ.* and *φιλοτ.* by means of *καὶ* many, since CHRYSOSTOM, THEODORET, &c., have recognized the indication of an inward union; CHRYSOSTOM: It is the part of love, not to receive, but to give. Others otherwise. Many, as DE WETTE: I exhort you to grow ever in brotherly love, still to increase in your readiness to benefit your brethren, and also in your care not to endanger love through indolence, whereby you would become a burden to one another (ch. v. 14), and would at last incur the blame of rendering it impossible, that all should any longer love the brethren aright. This would be said especially to the poor: Beware of abusing this doctrine. Ye too may practise brotherly love, if ye walk orderly; ye too would fall into *πλεονεκτην* through indolence, particularly that of a seemingly spiritual sort. But LÜNEMANN protests with reason against the division of the church into two classes. Even *φιλοτιμ.* &c. is said to all, and the working with their own hands comes in only secondarily, being preceded by that about being quiet and doing their own business, which concerns all. LÜNEMANN, however, appears to be mistaken in regarding *φιλοτιμ.* as something new hastily fastened on, and having no reference to what goes before. The connection of the two infinitives by *καὶ* binds them together as one exhortation: Still to grow in love, and also in your zeal for being quiet, every one working out his own salvation, and faithfully performing also his external labor—every one emulously inciting his neighbor, and allowing himself to be incited, to fidelity; this too belongs to love (Heb. x.

24, 25). Thus, the new exhortation likewise is added with a view to saving brotherly love from being damaged; and even outwardly among the worldly-minded the opposite course of conduct would create offence, and so in that quarter also would violate the obligation of love (HOFMANN compares Eph. iv. 28).

The excitement, against which Paul has to warn the Thessalonians, is not at all of a political (ZWINGLI), but religious nature. They were adrift in a new world of ideas, and in more than one instance perhaps had thus been deprived of bread. NEANDER and most assume an eschatological complexion, as if they were absorbed in the kingdom of heaven. DE WETTE, on the contrary, would confine himself to pious excitement generally, because Paul makes no mention of the eschatological ground, but rather speaks quite freely (ch. v. 1 sqq.) of the last things, and indeed in such a way precisely, as might easily through misapprehension occasion an increase of the agitation; which he would hardly have done, had the agitation already been of that character. He therefore confines himself to the supposition of an idle officiousness, proselytism, concern for the salvation of other people's souls, &c. [WORDSWORTH also speaks of the spirit of *περιεργία, πολυπραγμοσύνη*, and *ἁλλοτρισεπικλοπία* as "characteristic of the Greek population long before the gospel appeared. Comp. Acts xvii. 21; 1 Tim. v. 13; 1 Pet. iv. 15; and the commentators on Juvenal, iii. 61-70."—J. L.] Still LÜNEMANN is right in holding fast to the idea, that the expectation of the last things, whereby earthly interests were reduced in importance in their eyes, had formed the centre of their excitement. To this, he thinks, we are led by the context, the transition to the eschatological question, v. 13 sqq., being well accounted for by the association of ideas, and the writer then resuming, ch. v. 12 sqq., his practical exhortations (somewhat differently HOFMANN, see on v. 13). We only add, that even the section ch. iv. 13-v. 11 results in practical exhortations, against despondency, and to a sober vigilance. In giving heed to the *ῥήφωμεν* of ch. v. 6, 8, they would not be cut off from watchfulness and waiting for the Lord, but only from an unsound *πολυπραγμοσύνη*. The Apostle's words, therefore, contain really nothing, whereby a spurious excitement, even if it were of an eschatological nature, could be increased.

DOCTRINAL AND ETHICAL.

1. (V. 9.) Christian beneficence was a new virtue, altogether unknown to the heathen. "See, how they love one another!" was the saying amongst those, who still looked on from without (comp. John xiii. 34, 35; 1 Pet. i. 22; 3 John 5, 6). But the outward manifestation must not be separated from its inner root, brotherly love. Almsgiving from sympathy with external suffering, doing good generally on principles of humanity, philanthropy, faith in mankind, these things are not to be despised, but must be distinguished from Christian brotherly love. In many philanthropic enterprises there has been exhibited a remarkable persistency that may well put Christians to shame; but frequently also motives of selfishness, calculation, ambition have betrayed a temper at variance with the Christian spirit. The Christian, understanding by his own case the ruin of man, knows that the deep

est root of an enduring love, the true strength of an unwearied patience, the assurance of the highest aim over and above the mere outward relief, consists only in his loving his neighbors as sons of the same Father through the One Son of the Father. Wherever this life from God really exists in force, there is found the capacity of a vigorous, unobstructed love. And this is no spirit of particularism—as little so, or even less so than the Old Testament separateness of the people of God. Human perversity, it is possible, may turn it into a matter of narrow sectarian partisanship, and thereby vitiate love itself. The truth is that love to those, who are already brethren in fact, is the hearth at which the flame is fed, that we may further love those also who are still to become so. This brotherhood, however, does not stand in a formula, but in the life from God, of which the first token is a sense for what is holy.

2. To be taught of God is the great end to which all are called. God, who is love, teaches to love; "*doctrina divina vis confluit in amorem*," BENIGL. With regard to the means: God's word of the Old and New Testaments, expounded by its living preachers, is not to be refused; but it does not elucidate what is most vital, the immediate relation between God and man, between Spirit and spirit. In the consummation no one will teach his brother, saying, Know the Lord, for they will all know Him, and that from their own experience of the forgiveness of sins (Jer. xxxi. 34). This does not exclude, as the way to this highest end, mutual assistance, the edification of one another (ch. v. 11), the service, especially, of gifted members (1 Cor. xii. 8, 28); and this is the ordinary way, for the Divine illumination is not one independent of means, or magical, but an introduction to the historical salvation. But even now, in this preparatory stage, with the full use of means through instruction and education, a point is reached, where human help must cease, and those alone are made manifest as true disciples (*μαθηται*), on whom the light of the Spirit moving in the word arises inwardly—for whom the lessons received from the word are inwardly interpreted, made illuminating, written on their hearts. Only an evil, hierarchical turn of mind regards with distrust this growth of an independent Christianity; * to a godly-minded instructor it is the greatest joy, when he detects it in those under his care (comp. John iv. 42). It is the Spirit bearing them witness that they have received a life from God, and shedding into their heart the love of God (Rom. v. 5; viii. 15, 16; 1 Cor. ii. 12; 1 John ii. 27; v. 6). It is a teaching, which is at the same time an influence, such as the law cannot exert. And, moreover, with the testimony that this is a Divine, holy, blessed, eternal life, there is joined an assurance that we have received this life from this source, and from none other. The witness of the Holy Ghost certifies to us that we are the children of God, and certifies us at the same time, that no otherwise do we become, or have we become so, than through being begotten of the incorruptible seed of the Divine word (James i. 18; 1 Pet. i. 23). In the last passage likewise there is connected with this an exhortation to brotherly love (v. 22); comp. 1 John v. 1.

3. (Vv. 10, 11.) We perceive the Apostle's deep insight in this, that, after the warning against covetousness, he now also directs his warning to the oppo-

site side, that they who are careless and indifferent in things of earth may not fancy that they are in no danger. Above all, a still inexperienced spiritual character may easily degenerate into a certain vain perverseness. What is true in the matter of mutual exhortation is recognized by Paul (ch. v. 11); but it is something different, when a man pragmatically sets up for a guardian of souls, without warrant takes the brethren under his charge, gratuitously troubles himself about others—as if there were no longer need for us to work out our own salvation with fear and trembling. A singular instance of this perversity is given by the Apostle, 1 Tim. vi. 2. There is already a taint of unsoundness, when one connects the Christian character so closely with the outward appearance, that he values, for example, a simple, faithful nursery-maid less highly than he does a deaconess. It is not Christianity that is to be blamed for this, but the heart of man in its abuse of Christianity. True fidelity, again, in the care of other souls can proceed only from the man who looks well to his own.

4. With this fidelity in working out our own salvation the Apostle joins in particular, the faithful industry of humble labor in our earthly calling. He tolerates no neglect of the ordinary duty of labor under a spiritual pretext. A certain officiousness, which under pious pretences abandons itself to sloth, allowing itself to be supported by others, and giving most reasonable offence to worldly-minded persons, shows itself especially in great cities (VON GERLACH). (In the country people know one another more intimately.) Our passage is very important as pointing out the true position of the Christian in regard to the tasks of this earthly life. By example and exhortation Paul checks all shame of a false spirituality, all arrogant and sluggish pretension, as if Christians were too good to labor in the sweat of their face. He teaches us to recognize the worth of industry. True, the Christian should have his treasure and heart in heaven (Matt. vi. 19 sqq.); should not be bent on becoming rich (1 Tim. vi. 9; comp. v. 17 sqq.); should have as though he had not (1 Cor. vii. 29 sqq.); and yet he is not to suppose that he must flee out of the world (John xvii. 15); in the world to be kept from the evil, that is his aim; to seek, not worldly gain, but yet an economical independence; no *religiose vivere* in the hermit's sense (THEOPHYLACT: Is fasting, or sleeping on the ground, to work with the hands?); no morality without the religious foundation; but at the same time no religiousness without moral authentication. Such is the apostolical order. The moderns, perhaps, were not the first to set this light on the candlestick, but our Reformers restored it to its place (*bona opera iuxta vocationem*). Faithful industry is a test of humility and sincerity, a means of discipline and self-control. The sons of Indian princes must on their conversion stand this test. The objection, that Christianity disqualifies for a life on earth, affects not Christianity itself, but merely its unwholesome corruptions. History shows what a blessed influence the Christian spirit has exerted in all the departments of human activity. This is shown in the largest sphere, and not less in the smallest and most inconspicuous. Indeed it is precisely in this devoted fidelity that a main proof must be given of a sincere Christian feeling.

5. The Apostle is possessed by an earnestly expectant hope in the coming of the Lord, and, even when his business is to calm the emotions, he can-

* [Of course, this must not be strained so far as to contradict 1 Cor. xii. 12-30; Eph. iv. 11-16; &c.—J. L.]

not do it by saying to them like the wicked servant (Matt. xxiv. 48): My Lord delayeth His coming. But what is great and admirable is the discretion with which, with all his liveliness of aspiration, he yet avoids all revolutionizing of this *alors*, and notwithstanding that he hopes for the Lord's coming as nigh at hand, nay, on account of this hope, he only the more insists on daily fidelity in earthly things (1 Cor. vii. 20 sqq.). "O world, thou art for us too small!" This he understands throughout not in any monkish, but in a sound and sober sense. Sobriety consists in never neglecting our daily duty—in being at all times faithful in ordinary, every-day, petty and extraneous concerns, not indeed because the material of our labor, but because the exercise of fidelity on that material is of importance for eternity. Two men working together in one field, two women at one mill—such is the order until the coming of the Lord. The difference, according to which they are taken or rejected, is in their inward spirit at their work.

6. (V. 12.) With worldly-minded persons the predominant consideration has respect to their equals. Christians inquire first, as to God, then as to the judgment of their brethren who have some understanding of Divine things, and lastly as to what others say;—*lastly*; and therefore they are not entirely indifferent to that. This were contrary to humility and wisdom, which are willing to be told a truth even by the malevolent; and it were also a violation of the missionary obligation, and consequently of love. ROOS: Give no occasion to those without to say, that faith in Christ makes idlers and beggars. Indeed, CHRYSOSTOM already mentions, that the heathen called healthy beggars *Χριστιανούς*. But not begging merely, a lazy enthusiasm also could not but discredit the gospel. This it was important to avoid. That the Church should be respected, that even her enemies should not be able to upbraid her with anything, and that no other reproach than that of Christ should rest on her (1 Pet. ii. 9, 12), is an advantage towards which every one must be careful to contribute his share, and a condition of a blessed outward efficiency. The gospel does not destroy, but sanctifies, the delicate sense of honor and self-reliance—fostering the independence of a character which has its foundation in God. This is something quite different from a haughty severity, and is quite compatible with the simple acceptance of that which God, in a time of Divine visitation, presents also by the hand of brotherly love.

HOMILETICAL AND PRACTICAL.

V. 9. HEUBNER: Brotherly love was to be the most familiar thing for every Christian.—THEOPHYLACT: What is extremely important needs not to be taught; it is obvious to all.—*Berlenburger Bibel*: For what reason may the admonition about brotherly love follow that respecting continence? That we may understand it of no other than a pure love.—HEUBNER: The Christian is a genuine divine, taught

by the Spirit, not formed merely by others' teaching.—THE SAME: He who does not practise what he knows, has learned nothing yet from God.—*Berlenburger Bibel*: He knows it merely after the law and the letter, but not after the Spirit.—THE SAME: Not until God takes us into His school do we learn anything aright.—His teaching is at the same time a conferring of strength, pleasure, impulse.

V. 10. Wisdom unites encouragement with incitement.—THEOPHYLACT: Halt not behind expectation under the idea that you are already perfect.—DIEDRICH: True love never satisfies itself, and would willingly be urged to ever higher performances.—STARKE: Thinkest thou that thou art already rich enough in love? Thou earnest greatly, and art still weak in thy knowledge.—The debt of love is never fully paid off (Rom. xiii. 8). The further one gets, the greater becomes his task.—*Berlenburger Bibel*: They who dwell together are neighbors to one another. But true Christians do not confine their love so narrowly, but spread it abroad to all. God is essentially boundless Love; the love of believers is boundless through grace.

V. 11. VON GERLACH: The Christian should live more inwardly than outwardly. The inner quietness will then show itself also in a quiet, industrious life, in which each man cares first for himself and those belonging to him, before he will help others.—This is not selfishness, but fidelity in one's calling.—STARKE: The spiritual or inner Sabbath of souls.—The obligation to work exists also for the rich; for women.—RIEGER: A man's mere intentions about some matter give him more trouble than the business itself. The one ensnaring thought of a determination to become rich is more fatal to quietness, than hands full of necessary work.—THE SAME: Occupation and work are not hostile to quietness, but promotive of it.—[BARROW has two Sermons on this verse.—J. L.]

Vv. 11, 12. True honor, not in the first instance from men, but from God, and so at last from men also; *כבוד*, is an essential, weighty glory; *δόξα*, amongst men merely an empty show.—RIEGER: Oh what a great thing it would be, if we could only restore to men the true conception of honor, and divert them from much false seeking for honor in what is sheer vanity; so that one should seek his honor in quietness, in the education of the inner man of the heart (1 Pet. iii. 4). Carefulness to please God supplies a stronger motive to an honorable walk, than ever comes from inculcating ever so largely the desire of honor.

V. 12. The value of independence, not merely from a human, but from a Divine point of view. Abraham, Gen. xiv. 22 sqq.—*Berlenburger Bibel*: Whoever desires much from the world must be its slave; which is not becoming in the royal priesthood.

HEUBNER: Two reasons for industry: 1. The honor of Christianity before the world demands it; 2. A noble independence of human bondage exists not without it.—1 Thess. iv. 1-7 is the Epistle for the Sunday called *Reminiscere* [2d Sunday in Lent].

III.

CH. IV. 13-V. 11.

Instruction and Exhortation in regard to the Coming of the Lord.

CH. IV. 13-18.

1. They who have fallen asleep will rise again, and so at the Lord's Advent will suffer no loss.

- 13 But I would [we would]¹ not have you to be ignorant, brethren, concerning them which are asleep [those who are falling asleep],² that ye sorrow³ not, even as others [the rest also]⁴ which [who] have no hope. For if we believe that Jesus died and rose again [arose],⁵ even so them also which sleep in Jesus [so also those who fell asleep through Jesus]⁶ will God bring with Him. For this we say unto you by [in, ἐν] the word of the Lord, that we which are alive and remain [who are living, who are being left over]⁷ unto the coming of the Lord shall not prevent them which are asleep [shall in no wise precede those who fell asleep].⁸ For [Because, ὅτι] the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God [with voice of arch., and with trumpet of G.],⁹ and the dead in Christ shall rise [arise] first;¹⁰ then we which are alive and remain [who are living, who are being left over]¹¹ shall be caught up together with them [shall together with them be caught away]¹² in the clouds [in clouds],¹³ to meet the Lord¹⁴ in the air [into the air];¹⁵ and so shall we ever be with the Lord. Wherefore comfort one another with these words.

¹ V. 13.—All the uncials (and all the recent editors) give *θελόμεν* instead of the *Recepta θέλω*.

² V. 13.—A. B. Sin. give the rarer *κοιμώμενων*; the other majuscules, the more frequent *κεκοιμημένων*; only one manuscript of a late date has the aorist, as in vv. 14, 15. (*κοιμώμενων* = *are falling asleep* from time to time, comp. *περιλειπόμενοι* of vv. 15, 17;—or simply, *are sleeping*; so Am. Bible Union, Alford, Ellicott. Alford quotes the epitaph: *ἡρὸν ὑπλόν κοιμάται*.—J. L.)

³ V. 13.—The subjunctive *λυγῆσθε* is given by B. Sin. and others; but *λυγείσθε* by A. and others. On *ἵνα* with the present indicative, see Winer, p. 259. Formerly all such places were corrected; at present we begin to recognise a carelessness in the later speech, the only question being, whether it shows itself as early as the Apostle's time, or is chargeable on the copyists.

⁴ V. 13.—[*καὶ οἱ λοιποί*. The *καὶ* belongs to *οἱ λοιποί* as one member of the comparison, not, as might be inferred from our Common Version, to *καθώς*.—J. L.]

⁵ V. 14.—[*ἀνίστη*. Only in a few instances out of a large number is *ἀνίστημι* in our Version "to raise up again," "to rise again." Comp. v. 16; Rom. xiv. 9; &c.—J. L.]

⁶ V. 14.—[*οὕτως καὶ ὁ θεὸς τοὺς κοιμώμενους διὰ τοῦ Ἰησοῦ*. *Revision*: "The aorist here and at v. 15 implies a backward look from the time of the resurrection, when of each one of the departed it may be said, as of Stephen (Acts vii. 60): *ἐκοιμήθη*. Comp. also E. V. Acts xiii. 36 and 2 Pet. iii. 4.—For the connection of *διὰ τοῦ Ἰησοῦ*, see the Exegetical Notes.—In this verse Sin.¹ has *ἐπιστρέφουσιν*, but this is corrected in Sin.²—J. L.]

⁷ V. 15.—[*οἱ ζῶντες οἱ περιλειπόμενοι*—comp. the temporal import of *κοιμώμενων*, v. 13, in Note 2 above. Here, in questionable, but convenient, modern English phrase: *are being left over*, as our brethren in Christ successively depart.—*περιλειπ.*; in the New Testament only here.—J. L.]

⁸ V. 15.—[*οὐ μὴ φθάσωμεν τοὺς κοιμώμενους*. For the double negative, see E. V. Matt. v. 18, and of. cu elsewhere. German: *durchaus nicht*.—For the force of the aorist participle, see Note 6 above.—J. L.]

⁹ V. 16.—[These nouns are anarthrous in Greek; and the indefiniteness is just as allowable and as expressive in English.—Worthy of note also is the Greek arrangement of the whole clause: "Because the Lord Himself with a shout, with voice of archangel, and with trumpet of God, shall descend from heaven."—J. L.]

¹⁰ V. 17.—[The same phrase as in v. 15 (though Sin. has here *περιλειπόμενοι*). See there Note 7.—J. L.]

¹¹ V. 17.—[*ἡμεῖς οὖν αὐτοὺς ἀπαγγεσόμεθα*. *Revision*: "The direction is determined, not by the verb, but by *eis ἀέρα*." Comp. Matt. xiii. 19; Acts viii. 39; &c.—J. L.]

¹² V. 17.—[*ἐν νεφέλαις*, as in Mark xiii. 26.—J. L.]

¹³ V. 17.—[Literally: *unto meeting of the Lord*; German, *zur Begegnung des Herrn*.—J. L.]

¹⁴ V. 17.—[*eis ἀέρα*—connected with *ἀπαγγεσόμεθα*. Riggenbach follows the modern German versions in changing Luther's *in der Luft* into *in die Luft*. And similarly Alford, Ellicott (the Commentary—to which, however, the Translation, as occasionally happens, is not conformed), Vaughan, &c.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 13.) But we would not have you to be ignorant, &c.—This or some kindred phrase is frequently used by Paul, when he would introduce some new and important instruction (1 Cor. x. 1; xii. 1; Col. ii. 1; Phil. i. 12); occasionally also in communicating something personal, in which he feels a special interest (Rom. i. 13). Here in particular he now begins to supply their deficiencies (ch. iii. 10) in respect of knowledge; in a very kindly spirit,

in a way not of rebuke but of encouragement, there being no occasion for him to censure any deliberate perverseness. With a lively transition (as in 1 Cor. v. and xii. and frequently) he leads *in medias res*. The Thessalonians perhaps had asked a question, or Timothy may have given information respecting their uneasiness about some of their number who had died. Whether these were many or few, or even none at all, so that they were troubled merely by the imminent peril of death, they had no clearness of view as to their fate. On the connection

with what goes before, see on ch. iv. 9-12 the Exegetical Note 4. Formerly HOFMANN likewise so understood the matter; now (since what follows is not instruction generally respecting Christ's return, but merely a consolatory addition with regard to those asleep) he rather assumes as the connecting thought their brotherly love in its anxiety about the departed. *That ye sorrow not*, he says; not: *that ye be not excited*. Ch. v., however, adds still another admonition to sobriety. In questions of this sort no decision of exclusive validity can be hit upon.—**Those who have fallen asleep** (perfect); or **those who are falling asleep** (present); *who are continually going to sleep*;—as afterwards: *the living, who are being left over, continually*; so he calls the dead, by a gentle euphemism, 1 Cor. xi. 30 (present); xv. 20 (perfect). Comp. Soph. *El.* 509; then the Septuagint Is. xliii. 17 for $\alpha\sigma\mu\epsilon\tau\alpha$; Job iii. 13, for $\alpha\sigma\mu\epsilon\tau\alpha$; Dan. xii. 2, Septuagint $\alpha\sigma\mu\epsilon\tau\alpha$. But it is more than merely an expression to veil a terrible reality, nor does it denote merely the refreshment of rest, deliverance from earthly trouble; on the contrary, it is the promise of an awaking, now especially that there is an Awakener (John xi. 11). We are not to think of a sleep of the soul, an entire unconsciousness. The figure is taken from the body, a dead man resembling one asleep. ZWINGLI, CALVIN and others oppose with reason the Psychopannychians, whose dogma expressly contradicts other passages—the parable, Luke xvi. 19 sqq.; the promise, Luke xxiii. 43 (*To-day!*); the apostolic statements, 2 Cor. v. 8; Phil. i. 23; Rev. xiv. 13 (*Blessed from henceforth—with the Lord*). Even here the circumstance that Paul opposes to their sorrowfulness the resurrection, and only with this connects the being with Christ (v. 17), by no means implies that those asleep in Christ are not yet blessed, or are not with Christ, as Phil. i. expressly teaches. He looks beyond the intermediate state, because he would offer the entire fulness of consolation, and that with reference to the anxieties of the Thessalonians, of which Note 4 will speak.

2. That ye sorrow not, even as the rest (of men, those not Christians) also (in comparisons, see v. 5) &c., $\lambda\upsilon\pi\omicron\upsilon\mu\epsilon\tau\alpha$; **who have no hope**. Here he speaks not exclusively of the heathen, as in v. 5: *who know not God*. In Eph. ii. 12, indeed, it is specially the heathen whom he describes as strangers to Israel's promises, having no hope (in the widest sense, with reference to all Messianic promises), and without God in the world. Israel, on the contrary, had promises and therefore also hopes, and if the Sadducees rejected these, there is yet in that place no thought of them. There is indeed, however, still a difference between having the promises and the actual living holding fast of the hope, and it is not merely among the heathen that the latter is wanting. Even supposing that he has them especially in his eye, it is yet not without reason that the expression is kept general. But the Apostle does not require that Christians shall not sorrow at all (LUTHEMANN: because the phrase is not, $\mu\eta\ \tau\omicron\sigma\sigma\omicron\upsilon\sigma\theta\epsilon\iota\varsigma$), but simply: their sorrow should not be of the same sort as, etc. ($\alpha\lambda\omicron\upsilon\varsigma$, as in Eph. iv. 17. HOF-

MANN [WORDSWORTH, after AUGUSTINE; and see most.—J. L.]).

3. (V. 14.) For if we believe, &c.—He thus gives the reason why they should not sorrow in a heathenish way; $\epsilon\iota$ is not used in the sense of *si quidem*, but the hypothetical turn just so much the more challenges their assent: *if*, as we at least have no difficulty in believing (ch. i. 3, 10; ii. 13); if we not merely hold it to be true, but build thereon with confidence (the meaning of $\pi\sigma\tau\epsilon\upsilon\epsilon\iota\varsigma$), making it the foundation of our life;—from this he then draws the conclusion, from which we in our ready despondency hang back.—**That Jesus** (he uses the human name) **died** (here not, *fell asleep*, but without any disguise he speaks of *death*). And did not every one believe that? Certainly we are not to assume here (with some Greek interpreters) a caution against a Docetic denial of the bodily death. Christ's death and resurrection are really to him the two inseparable pillars of the faith: *He died* (for us, ch. v. 10), and what more? did he remain in death? no! **died and arose**; as the Firstfruit (1 Cor. xv. 20), He brought to light a victorious life. But he arose out of death, was not glorified without passing through death; not even Christ.—**So also those who, &c.** Ὁμοίως is not simply a sign of the apodosis (OLSHAUSEN), any more than it is so at v. 17, but: *so, as the Crucified arose* (Rev. xi. 5); or: *so, as the consequence of that* (Rom. v. 12); still better: *so, as made like Him in death and resurrection*;—*God will bring them with Jesus*; it is not said: *He will awake them*.* The turn which the apodosis takes is concise and forcible, the clause, *if we believe*, being followed, not by another of the subjective kind: *so we believe also*, but objectively, by a matter of fact: *so God will do thus and thus*. If this faith of ours is the truth, if on this truth of God we firmly rely, then it follows, &c. Otherwise KOCH and HOFMANN; *if we believe* expresses, they think, a condition: *then, in that case, so will God*—that is, bring with Jesus those who in this faith have fallen asleep. But this is a harsher incongruity than what HOFMANN censures in the other explanation; it must then have been said: *So will He, when we fall asleep, awaken us*.—It is still disputed, to what $\delta\iota\alpha\ \tau\omicron\upsilon\ \text{Ἰησοῦ}$ belongs. Almost all the moderns (DE WETTE, LÜDEMANN, HOFMANN, and others) refer it to $\acute{\alpha}\kappa\epsilon\iota$, as being unsuited to $\kappa\omicron\iota\mu\epsilon\tau\epsilon\rho\alpha\varsigma$, which would require $\epsilon\upsilon\ \tau\omicron\upsilon\ \text{Ἰησοῦ}$, as at v. 16 $\epsilon\upsilon\ \text{Χριστῷ}$, and so 1 Cor. xv. 18; and because to say that $\epsilon\upsilon$ stands for $\delta\iota\delta$ [$\delta\iota\delta$ for $\epsilon\upsilon$]. So JOWETT still; also WEBSTER and WILKINSON.—J. L.], and both for $\alpha\iota$, is obsolete. But $\acute{\alpha}\kappa\epsilon\iota$ has already its more precise specification in $\sigma\upsilon\upsilon\ \alpha\upsilon\tau\omicron\upsilon$, and with $\kappa\omicron\iota\mu\epsilon\tau\epsilon\rho\alpha\varsigma$ it is desirable to find their Christian character, not merely indicated by the context, but expressly declared (opposed to the view of KOCH and HOFMANN). The meaning, moreover, may well be this: *those who fell asleep through Jesus, whose falling asleep is through the mediation of Jesus* [WEBSTER and WILKINSON: $\tau\omicron\upsilon\ \text{Ἰησοῦ}$ —the article referring emphatically to Jesus as presented in the first member, Jesus who died and rose again.—J. L.]; so CHRYSOSTOM, LUTHER, CALVIN, GROTIUS, BENGEI, HILGENFELD, and others.† *He will bring them with*

* [ALFORD, ELLICOTT, WEBSTER and WILKINSON, agree with LUTHEMANN; of course, without denying the lawfulness of such sorrow as is spoken of in John xi. 33, Phil. ii. 27, &c. They understand the Apostle to be thinking solely of a sorrow occasioned by the apprehension that death is in some way a calamity to believers, and that sorrow he forbids absolutely.—J. L.]

* [ALFORD errs in making the bringing of departed saints = "their being raised when Jesus appears." Their resurrection is implied in their being brought.—J. L.]

† [Several, as MUSELIER, AETIUS, HAMMOND, TILLOTSON, &c., unduly restrict the reference, as if martyrs only were meant: *who fell asleep on account of Jesus, for Jesus*

Him (Jesus)—this many take as pregnant for (*awaken and*) bring. (Through Jesus as Mediator God effects the work of quickening, John v. and vi.) But it is still simpler, if we understand *brings* as above explained: *so He will bring them, when conformed to Jesus in death and resurrection, along with Him* (as the Shepherd, whither He goes); LUTHER: *thither, where Jesus abides*; ROOS: *to glory, to rest, to the goal of their hope*; STARKE: *with Him, when He shall come to judgment*; HOFMANN: *when He brings Jesus into the world again* (Heb. i. 6), *He will bring them, cause them to come, along with Jesus, will let them share in His heavenly manifestation*. How he comes at this *they*, is shown vv. 16, 17.

4. (V. 15.) **For (to explain) this we say unto you, etc.**—He thus illustrates what was said in v. 14, first negatively (v. 15), then positively (v. 16, 17). *This* (what follows) *we say unto you in a word of the Lord*; *for*, as in 1 Cor. ii. 7, marks the medium in which the discourse moves; not in *my* words do I speak; my statement confines itself within the sphere of a word of the Lord; comp. for the matter 1 Cor. vii. 10, 12, 25, and for the expression 1 Kings xi. 35, בְּדִבְרֵי יְהוָה, lxx. PELT supposes him to refer to Matt. xxiv. 31; to which EWALD adds Luke xiv. 14; HOFMANN, Matt. xvi. 27 sq.; ZWINGLI and others, Matt. xxv. 1 sqq., John v. 28 sq. THEOPHYLACT and CALVIN think of a word orally uttered by Christ, and so probably a λόγος ἑξαφός, like Acts xx. 35. But such a one is in that place introduced differently; and not one of the texts cited makes the special disclosure that here follows, respecting the relation between the dead and those still living. It is therefore more correct to think (with CHRYSOSTOM and other Greeks, BENGE, OLSHAUSEN, DE WETTE, LÜNNEMANN) of a revelation from the exalted Lord, an ἀποκάλυψις τοῦ μυστηρίου (Chrysostom, it is true, adduces not only 2 Cor. xiii. 3 on one side, but also Acts xx. 35 on the other). At 1 Cor. xv. 51 also Paul says something similar on a similar occasion; comp. Gal. i. 12; Rom. xi. 25.—**That we who are living** (here: in the earthly body), according to the more precise explanation: **who remain over** (are left over by God) **unto the coming (return) of the Lord** (that is: who live to see that coming), **shall in no wise precede those who fall asleep**: οὐ μὴ in the New Testament indifferently with the aorist subjunctive or the future indicative; WINER, § 56, 3. This coming (1 Cor. xv. 23) is coincident with Matt. xxiv. 31; Rev. xix. 11 sqq.; xx. 5 (not xx. 11 sqq.). Here we learn to understand the trouble of the Thessalonians. They sorrowed on the supposition that whoever does not live to see the Advent suffers loss (in the Fourth [in the English Apocrypha, the Second] Book of Esdras, ch. vi. 13, we meet with such ideas; see WIESLER, *Chronol. des apost. Zeitalters*, p. 250). But how did they conceive of this loss? Evidently LÜNNEMANN goes too far, when from the words: *Ye are not to sorrow as they who have no*

hope, he (as CALVIN and others before him) draws the inference that they believed in no life at all after death, and supposed that the dying were absolutely excluded from the kingdom. That does not lie in the comparison, any more than v. 5: "Indulge not in lust, even as the Gentiles who know not God," charges them with not knowing God; rather, *because ye know Him*, be not like those who know Him not." And so here: "Sorrow not as those who have no hope; ye do have a hope." He then reasons, as in 1 Cor. xv., from the connection between Christ and believers, the Head and His members, as an indissoluble unity: "The Head cannot forsake His members." He does not in this imply the existence of any deniers of the resurrection, as at Corinth; what we allow is simply that they suffered from dimness of apprehension. To the Greeks generally the resurrection was a difficult topic (Acts xvii.). The Thessalonians, indeed, expected with firm faith the coming of the Lord (ch. i. 10; and in ch. iv. also it is presupposed). But the significance and operation of that event they did not duly perceive. They seem with Grecian fancy to have taken up the idea of the outward splendor of the appearance, without considering with sufficient earnestness that the Crucified One, who arose from the dead, will come again; the Conqueror of sin and death. Paul therefore reminds them of this fundamental truth, and thence infers that we shall not precede those fallen asleep, shall not be admitted to the Lord earlier than they. It is only by ingenuity that LÜNNEMANN can here hold fast to his idea: Paul, he thinks, is engaged with the figure of a race, where those who are outstripped, and have to lay behind in mid course, do not reach the goal at all. But Paul does not intimate that he has here any thought of this figure; and besides, such a preoccupied of salvation, as would deprive others of it, is not within the compass of truth. This were a one-sided pressing of the figure of a race, that would turn it into an untruth. Rather, in saying: *We shall not anticipate the dead*, he lets us see that the Thessalonians cherished such an idea; but that this leaves open all the while an undefined prospect at least for the later comers. But what prospect? On this point their view is not clear to us, perhaps was not so even to themselves. OLSHAUSEN, DE WETTE, HOFMANN and others suppose that they had no doubt about the resurrection at the final consummation, only they did not distinguish between the first and the second resurrections; that, in fact, they knew nothing of the first resurrection (of the just), of the hailing of the returning Lord by His risen ones, and of their fellowship with Him during the glorious period preceding the general judgment; that their idea was, that in the kingdom just at hand the dead would have no part; that, however, they really believed in the remote, final resurrection after the kingdom of glory, but found in that no living consolation. Still it is by no means clear how they should have mastered and believed in such a precise arrangement of all the stages of the last things (Advent, Kingdom of glory, Last Resurrection) with only the single exception of the First Resurrection at the Advent; nor yet how the Last Resurrection should have been of so little consequence in their estimation. Are we, then, to be driven back on LÜNNEMANN? Not that either; but we suppose that Paul had powerfully preached in Thessalonica the coming of Christ to set up His kingdom, but had not had time to enter into all questions of detail. Now the Thessalonians, with

note. Others, as MICHAELIS, SCOTT, BARNES, ALFORD, WORDSWORTH, ELLICOTT, VAUGHAN, &c., make the idea to be that *through Jesus* the death of Christians is rightly accounted a sleep. ELLICOTT, however, allows that which of the two connections is the right one "must remain to the last an open question." It is in favor of that with *after*, that both in the Bible, and in profane literature, classical as well as modern, the figure of sleep is used for death in general; and that the other connection would rather have had: τοὺς δὲ τοῦ Ἰησοῦ κοιμήσοντας. See my note in the *Reviser's*—J. L.]

a lively impression of this message, had yet a rather dim, worldly understanding of it, from their conceiving of every miraculous occurrence as rather simply an exhibition of power, and not duly considering that the path lies through death to resurrection, through deace to the new life. To be gathered unto the Lord (as even in Matt. xxiv. 31 the resurrection is not expressly named)—for them this desire absorbed everything. Whoever lives not to see that, he suffers loss—such was their thought. They did not, like the Corinthians, deny the resurrection of the dead, for the Apostle certainly does not reprove them as he does those; and quite as little perhaps can it be asserted so positively as OLSHAUSEN assumes, that they believed only in the last resurrection; but whether there was anything, and what, still to be expected for the dead, this was to them an obscure matter; their whole hope and aspiration was bent on the one point, to remain exempt from death;—the thing that Paul likewise desired (2 Cor. v. 4), but not so partially. This anxiety was such as could be felt only in the first period of instruction still imperfectly apprehended. (See the Introduction, p. 12. On *we who are living*, see Exeg. Note 7.)

5. (V. 16.) **For He Himself, the Lord*** [Because the Lord Himself], &c. *For*, not *that* (Koch); † he shows how there is no such thing as φθίνειν. DE WETTE and HOFMANN would here, as at ch. iii. 11, understand merely: *He, the Lord*; but here, as there, the Apostle makes an emphatic antithesis both of subjects and predicates; not: “We shall first come to Him,” but: “*He Himself will descend*,” otherwise no one at all would come to Him. *Εν* signifies *in, with, attended by*, as 1 Cor. iv. 21; Rom. xv. 29. Κέλευσμα (another form, κέλεσμα) LUTHER translates *Feldgeschrei* [war-cry], and understands by it the joyful exclamation of the angelic host, “the van and guards;” English Bible: *with a shout*; but more correctly the Vulgate: *in jussu*; for the word signifies a shout of command, proceeding from the leading huntsman, or from the pilot of a ship, requiring the rowers to keep time, or from a clarion, or a general; Prov. xxx. 27, Sept.; also Thucydides ii. 92: ἀπὸ ἐνδὸς κελεύσματος ἐμβόησαντες, where κελ. does not denote the battle-cry of the combatants, but the meaning is that at a word of command they shouted. Christ is, therefore, described as a victorious Captain, whose order summons to battle, for the destruction of His enemies and the extermination of the antichristian power (2 Thess. ii.; Rev. xix. 11 sq.). To this is added: *with the voice of an archangel*, summoning the other angels, the great hosts of heavenly spirits, who sympathize in man’s salvation, coöperating at the giving of the law (Acts vii. 53; Gal. iii. 19) and afterwards at the judgment (Matt. xiii. 41; xxiv. 31; xxv. 31); which last event brings a consummation also for themselves (Eph. i. 10). In canonical Scripture the archangel Michael appears again only at Jude 9; Gabriel is not so called, nor the seven angels before God (Rev. viii. 2 = Tob. xii. 15). Yet to the name *archangel*, *prince of angels*, corresponds the designation מַלְאָכִים אֲרֻכָּהִים, Dan. x. 13, 20; and already Joab: v. 14, מַלְאָכִים אֲרֻכָּהִים, Sept. ἀρχιστράτηγος θυμάρχης κυρίου. By the archangel AMBROSIASTER [JEREMY TAYLOR] and OLSHAUSEN would understand

Christ, the Lord of angels; others still more unsuitably, the Holy Spirit; but he must be an angel, the highest amongst the angels, answering to the high priest as compared with the priests. Lastly, **with a trumpet of God** (the last, 1 Cor. xv. 52); this is not merely a *nota superlativi*, the *very great*, though it is indeed the Divine, and not a human, majesty that is antithetically described; but, besides that, we are to understand it thus: which is used by God’s command, in God’s service, which belongs to Him; DE WETTE compares κέρας τοῦ θεοῦ, Rev. xv. 2. What should it be? How will it sound? is not to be searched out. The future reality is depicted in images of present reality. It will be heard, as the sign will be seen, Matt. xxiv. 27, 30. As to its import, it is the conclusive echo of Sinai, the highest form of all the signals, whereby the people are called together before the Lord, that by which the enemy’s stronghold, mightier than Jericho, falls (Num. x.; Is. xxvii. 13; Zech. ix. 14; Rev. viii. Seven trumpets). This is not a mere notion of Jewish Rabbis, but the prophetic word receives apostolic sanction. LÜCKMANN and HOFMANN would understand the archangel’s voice and the trumpet as in apposition to κέλευσμα,* but without reason. [WITTIUS, after GRIOTIS, identifies the archangel’s voice with the trumpet as blown by him.—J. L.] We have rather to recognize three particulars, following each other in rapid succession: the Commander’s call of the King Himself; the voice of the archangel summoning the other angels; the trumpet, which awakes the dead, and collects the believers. [Dr. JOHN DICK: “Three sounds are distinctly mentioned, but I do not pretend to know what they are.”—J. L.]

The descent from heaven presupposes the ascension thither (Acts i. 11). **And the dead in Christ shall arise first**; ἐν Χριστῷ, though without the article, belongs to *oi νεκροί* (WINER, § 20, 2). He speaks here only of the resurrection of the just (Luke xiv. 14), τῶν τοῦ Χριστοῦ at His coming (1 Cor. xv. 23), who have died in the Lord (Rev. xiv. 13), *qui in Christi corpore continentur* (CALVIN); not of all without distinction arising in Christ. The correction in Codd. F. G., *oi νεκροί oi* is not at all necessary. The same Codd. together with D.¹ read (instead of πρώτων) πρώτοι; Itala and Vulgate, *primi*, which is altogether unsuitable, for the contrast here is not (as THEOPHYLACT and others suppose) between such as rise first and others who do not rise till afterwards; but between what will take place first (the resurrection of those who fell asleep in faith), and what next (ἐπειτα) occurs in the case of the living.

6. (V. 17.) **Then we &c. shall together with them be snatched away, caught away**; has-

* [And so Bishop HALL, OLSHAUSEN, JOWETT, ALFORD, ELLICOTT. I do not perceive why this view should be reckoned “more plausible” (ELLICOTT) than the other. It might much rather be said to be inferior in martial precision and grandeur. See the note of WASSERMAN and WILKINSON. In favor of ascribing the κέλευσμα to the Lord Himself, they refer to the parallel of the delivery of the law, where, besides the ministry and voice of angels, the sound of the trumpet, and the fire, we have also the voice of God (Ex. xix. 16, 18, 19; xx. 18, 19; Deut. iv. 12, 13, 33; v. 4, 22-26; &c.); likewise to John v. 28, 29; Heb. xii. 19, 20, 23-27; Job xiv. 12-15; Ps. l. 1-6; Matt. xiii. 30, 41; xxiv. 31. So Milton:

“The Son gave signal high,
To the bright minister that watch’d; he blew
His trumpet, heard in Orb since perhaps
When God descended; and perhaps once more
To sound at general doom.” *Par. L., l. xi.*—J. L.]

* [Denn er selbst, der Herr;—so RIICKENBACH and others after LUTHER; but erroneously.—J. L.]

† [Who connects with λέγων of v. 15.—J. L.]

tily, swiftly, irresistibly, by the overpowering might of God; this lies in the expression (also 2 Cor. xii. 2, though in a different application); in (on)* clouds, as one received the Lord (Acts i.); not into the clouds (eis), but in the clouds (inwrapped), or on them (throned, as on chariots of God; CHRYSTOSTOM); comp. Matt. xxiv. 30; xxvi. 64; Rev. xi. 12; xiv. 14; unto meeting of the Lord, ἕως συναντήσεως; instead of ἀπὸ τοῦ κυρίου others (weaker authorities) give ἀπὸ τοῦ Χριστοῦ. Both words, ἀπὸ τοῦ κυρίου or ἀπὸ τοῦ Χριστοῦ, govern the genitive (Matt. xxv. 1) or (like the verb) the dative (Acts xviii. 15). CHRYSTOSTOM and other Greeks: "to meet Christ, as persons of distinction meet a king to salute him, while others must wait for him, as criminals for the judge." For the matter, 2 Thessa. ii. 1 is to be compared. It is a description, so to speak, of the Church's Ascension, in which the Head brings His members to Himself. Possibly the clouds here, as in Acts i., indicate a veiling of the transaction. But at any rate this rapture necessarily presupposes the previous sudden change (1 Cor. xv. 52; 2 Cor. v. 2 sqq.), which is here only not expressly mentioned, but without which a soaring away into the air were not conceivable. Only by means of the glorified corporeity (Phil. iii. 21) can such an event take place. LUTHER (appealing to Heb. ix. 27) insists that all men must once die, that is, leave this life and enter another. For those left over, therefore [*die "Ueberlinge,"* as if we should say, *the over-living*—J. L.], the change would be their death. These shall not sleep, but in a twinkling will die and live again.—And so (as those who have been caught away into the air, the risen and changed ones, or, still better: as those who have thus met Him) shall we ever be with the Lord; HORMANN: continually, not meeting with Him merely in transient or occasionally repeated salutation; σύν expresses the intimate union, μὲρ simply outward companionship. This is the main point of comfort which he had in view: to be with the Lord, inseparably united to Him. Thus we reach the ἀγειν σὺν αὐτῷ (v. 14), the marriage supper of the Lamb (Rev. xix. 7-9). But it is not in the air that this being ever with Christ takes place (as PELT, USTERI, WEITZEL think, with a quite mistaken appeal to Eph. ii. 2: the air as the region of spirits, but of evil spirits!). Only the meeting takes place in the air, not the abiding. Already AUGUSTINE (*De Civ. Dei*, xx. 20, 2) saw the truth: *Venienti ibitur obviam, non manenti*. The Lord is come from heaven, but not quite to the earth, so that a rapture into the air leads to His presence. He comes to fetch them (John xiv. 2, 3) into the heavenly kingdom (2 Tim. iv. 18), which is so called, not merely because it is of a heavenly quality, and even the earth receives a heavenly glory, but because at the coming it really transports the glorified into heaven; they shall be with Him, as BENIGEL says, *non modo in aëre, sed in celo unde venit*. Others think of a coming with Him to the earth to judgment. HILGENFELD thinks that the meeting is followed by the coming with Him to the glorified earth. But that may even be reserved†

for a later date. In fact, the description is not one that exhausts all particulars; it is carried only so far as is necessary to make it clear, that the dead shall be in no way inferior to those who survive. (See the Doctrinal and Ethical Notes, 5.)

7. (Vv. 15, 17.) **We who are living, who are being left over.**—Here Paul evidently reckons himself among those of whom he considers it possible, and a thing to be desired and hoped for, that they may live to witness the Advent; just so 1 Cor. xv. 51 sqq. (according to the correct reading of the *text. rec.*, and also of the *Cod. Vat.*)* The strange evasions, by means of which the Fathers and others sought to make out, that Paul nevertheless is not speaking of himself, are justly set aside by LÜDEMANN. (To this class belongs the explanation of ECUMENIUS, that the dead are the bodies, the living are the souls; &c.) Nor ought it to be imputed to him, that he uses ἡμεῖς merely in the way of *communicatio* (THEOPHYLACT: representing in his own person all who shall then be living), though knowing that he will not be present; of this knowledge we see nothing, rather a hope inconsistent with it. But it were just as inconsiderate to say bluntly, that the Apostle's expectation has been plainly convicted by the event as erroneous; as if thus the whole eschatological prediction collapsed. In that case, indeed, Paul would be a false prophet (Deut. xviii. 20 sqq.), and his appeal to the Lord's word an untruth. This word of the Lord, as even LÜDEMANN allows, told him only generally in what relation the dead would stand to those surviving, not who belongs to each of the two classes; it was, therefore, not: "Thou, Paul, shalt be of the number;" otherwise he could not again have spoken doubtfully on the point at Phil. i. 21 sqq.; ii. 17; 2 Cor. v. 9, and in still a different tone at 2 Tim. iv. 6. Altogether, just as here, in speaking of those who live to the Advent, he says ἡμεῖς by *communicatio* in the sense of hope (GROTIUS: *pulavit fieri posse*), he elsewhere says as freely by *communicatio* on the opposite side: "God will raise us up," 1 Cor. vi. 14 (this alongside of ch. xv. 51); 2 Cor. iv. 14; comp. 1 Thessa. v. 10; Acts xx. 29. He expressly reminds us at ch. v. 1 sqq., that we know not the times and the seasons, and were not to know them; as the Lord declares even of Himself in his condition of self-denial (Mark xiii. 32), and as He represents to his Apostles (Acts i. 7). Had he meant to set it down as certain: *I shall not die*, that would really have been at least a knowledge of the χρόνοι; and not less so, had he asserted: *I shall die before that, it will not happen in my time*. Moreover, if ἡμεῖς expressed the definite expectation: *I shall yet be there*, it must equally follow that to all his readers of that age included with himself in ἡμεῖς he makes the promise, that they shall live till the Advent; which were indeed utterly absurd. Rather, he opposes the two classes to each other; here those asleep, and on the other side the living, those remaining over; he himself, of course, is among the living; but both classes are in a state of constant flux. What did not come to pass in the case of Paul and his cotermporaries, then holds good for those who follow after, and shall actually live till the Advent. Certainly the Apostles do all of them ex-

* [auf—a useless variation, not justified here by the *εἶναι*, in a similar connection, of other texts.—J. L.]

† [Of course, this is quite compatible with the previous idea, of a coming with Christ to judgment, and that the latter is a scriptural representation there can be no doubt; comp. Is. xxxiii. 1; Dan. vii. 9, 10; Zech. xiv. 5; 1 Cor. vi. 2, 3; Rev. ii. 26, 27; iii. 21; xx. 4; &c. It is also worth noting that, as I remarked in the *Lectures*, "there are only three other places in the New Testament where the phrase

* [Whereas Sin. agrees with A. C. F. G.: πάντες μὴ κοιμησόμεθα, οὐ πάντες δὲ ἀλλοι.—J. L.]

press often enough the expectation of the Coming as near; *c. g.*, 1 Pet. iv. 7; 1 John ii. 18; James v. 8; and Paul, 1 Cor. vii. 29 sqq.; Rom. xiii. 11, 12; Phil. iv. 5; this, however, not as a dogma whereby the ignorance of the *χρόνοι* would be removed, but merely as a living hope and longing expectation. See HÖLEMAN, *Die Stellung St. Pauli zu der Frage um die Zeit der Wiederkunft Christi*, Leipzig, 1858; and the Doctrinal and Ethical Notes, 6.

8. (V. 18.) **Wherefore comfort one another with these words;** *ἔστω* with a following imperative also at Phil. iv. 1; and so *διό*, ch. v. 11. The comfort should check the sorrowing (v. 13); *with these words*, which rest on the word of the Lord, *not rationibus, argumentis*, but simply the words of the evangelical message.

DOCTRINAL AND ETHICAL.

1. (V. 13.) It is not sorrow altogether for the dying that Paul forbids; he rather takes it for granted that they will have to sorrow; only let it not be as the sorrow of the hopeless. Nowhere does Scripture overstrain unnaturally its demand, as if death should cause no pang. It merely rebukes despondency, as if God were not God, and home were not home. But strength of faith is not a thing to be commanded, nor can its triumph be enforced.* Christ Himself shed tears, and Paul knew what it is to sorrow even for the dying (Phil. ii. 27). On the whole (STARKE): The believers of the Old Testament and of the New wept and sorrowed, but within such limits as the law already prescribed (Lev. xix. 28; Deut. xiv. 1), and the light of faith illustrates. The Apostle requires no Stoic insensibility, no icy hardness. CALVIN: "*aliud est frænare dolorem nostrum, ut subjiciatur Deo, aliud abjecto humano sensu instar lapidum obdurescere.*" And for this reason hope is an important element of the Christian life; ch. i. 3; Rom. v. 2-5; viii. 24 sqq.; 1 Cor. xiii.

2. The rest, who have no hope, are in the widest sense all who stand not in Christ, the only Source and Guarantee of true life. In the Old Testament is the sound of many lamentations over the life in the shadowy realm, as being no life, but as gloomy as in the Homeric songs (Is. xxxviii. 18 sq.; Ps. vi. 6 [5]; lxxxviii. 11-18 [10-12]; cxv. 17; Job x. 21 [and 22]; &c.); not because the right conception is still wanting, but because the actual curse of death is not yet broken. The gleams of prophetic hope (Ps. xvi. 9 sqq.; xlix. 16 [15]; Prov. xiv. 32; xv. 24; xxiii. 14; Is. xxvi. 19; Hos. xiii. 14; Dan. xii. 2) are first realized through Christ. But it is especially the heathen, of whom the Apostle's judgment holds good. It might, indeed, be a question here, as at v. 5, whether he does not assert too much. For do we not find among all nations some hope of immortality? and among the philosophers, as Socrates, Plato, &c., elevated thoughts on that topic, and arguments in its favor? True; but, measured by the full resurrection-life, what a state of death is that which the heathen call the other life! And how isolated is the more cheerful hope, how slender its thread, how feeble its knowledge, for the very reason that it is founded, not on the actings of God,

but on disputable, more or less problematical arguments, accessible only to the refined thinker. How weak are the *Consolationes* of a Cicero, Seneca, Plutarch! nothing but probabilities. Even now observation shows how those who do not rely on the written word, and, inquiring merely about the immortality of the soul, would thus simply recognize a permanent separation of soul and body (though this would be a permanent reign of death),—how these persons with all their arguments never get the better of their doubts; nay, how more and more the most decided amongst them no longer have or allow any hope. It were easy to bring together a number of disconsolate sayings from the classics; for example, Æschylus, *Eumen.* 638 (648): *ἔναρ θανάτου οὐκ ἔστ' ἀνδοταῖς*. Theocritus, *Idyll.* 4, 42: *ἐλπίδες ἐν ζωοῖσιν, ἀνέλιπτοι δὲ θάνατος*. Catullus, 5, 4: *Solus occidere et redire possunt: Nobis, cum senex occidit brevis lux, Nox est perpetua una dormienda*. STARKE: In Plutarch's time people mocked at the *ἐλπιστικὸς*. It was an affected witticism of the dying Vespasian: *van, puto deus fio*. And this is as it should be; it is proper that we should not get to be certain of our personality, until we are sure of our God and Saviour. On this true basis, however, Scripture regards as normal the undivided life, when the spirit and the body are together; being equally remote from materialism, which seeks in matter for the root and strength of all spiritual life, and from idealism, which sees the most perfect spirituality in being released from the body. The glorified body as the perfect organ of the ruling spirit—this is the reestablishment and consummation of the condition originally designed by God (Phil. iii. 21). LUTHER: We shall again receive enriched and improved that which we lost in Adam; for we should have had it in Paradise (*Works*, ed. Walch, xii. 2628).

3. Death a sleep; STARKE: (1) Because in both the body rests, the soul remains alive; (2) because from both the body also awakes; (3) because both are a desirable release from trouble and toil; (4) because after both we again joyously salute and wish one another good morning.—Still the likeness exists only for faith, not for sight. According to what is visible, the word of triumph: "O death, where is thy sting?" sounds frequently like a scoff. DIERICH: The death of those dear to us still confronts us often as a frightful mystery.—Not only does the Old Testament call him the *king of terrors* [Job xviii. 14], his name in the New Testament also is still the *last enemy*. A natural horror in the presence of death is expressed by the Apostle himself in 2 Cor. v., and is seen in Gethsemane.* Corruption wears a different aspect from sleep. So much the greater must the Awakener appear to us.

4. (V. 15.) Paul appeals to a word of the Lord, like the old prophets (1 Sam. iii. 21; Is. i. 10; Jer. i. 2); not as one who steals and deceitfully gives out the Lord's word (Jer. xiv. 14; xxiii. 30); not as one who has merely adopted rabbinical opinions. (Whence, indeed, have the Rabbins the substance of their doctrine?) Nor does he speak in heaped-up images of a transcendental vision (when he really had such a one, with what modest reserve does he speak of it! 2 Cor. xii.); but his words have a clear

* [Whatever is matter of duty is properly matter of precept; Eph. vi. 10; 1 Thess. v. 16. Faith's brightest triumph is amidst the tears and struggles of nature; Ps. cxli. 4.—J. L.]

* [A statement strangely erroneous in both its members. The Apostle expresses no horror whatever of death. His groans are forced from him, not so much even by the pressure of present suffering, as by the earnestness of his longing for the heavenly state. And still more objectionable is the reference to Gethsemane, in so far as it overlooks the supernatural elements in our Lord's passion.—J. L.]

and sober import. From the most intimate converse with the Lord he gives forth his explanations respecting the course of the kingdom of God, the crises of Divine providence, and its final issues: Eph. iii. 3, 5 sqq.; Rom. xi. 25; 1 Cor. xv. 51 sqq.; and here. It is a weighty problem, and, God be praised! it is also a privilege vouchsafed in ever larger measure to our times, to bring one's self into living communion with the prophetic word. Our very reverence for it should, indeed, restrain us from precipitate conclusions.

5. (Vv. 15-17.) Our passage furnishes no complete doctrine of the last things. In Scripture generally there remains over for curiosity a multitude of unanswered questions; and even the legitimate desire of knowledge must acquiesce. Whatever is necessary to salvation, and serves to further the process of sanctification, is nowhere wanting. In this spirit should the doctrine of the Christian hope be dealt with (LUTHARDT, *die Lehre von den letzten Dingen*, Leipzig, 1861). Our passage says nothing beforehand of the condition that immediately follows death; nothing beyond calling it a sleep. A preliminary judgment, an introductory stage of blessedness, is indicated by the passages cited in Exeg. Note 1. A being with Christ is there promised to such as die in Christ; yet must it be inferior in fulness and power to the life of the resurrection (comp. Rev. vi. 9-11), without our being able to define precisely the difference. Paul takes the less notice here of this topic, from his having to correct the anxiety of the Thessalonians in regard to the disadvantage which the dead might be under at the Advent. What is of use to this end he holds up to their view. Nor does he in our passage go further. But it easily admits of being combined with other passages into a general representation. Now what Paul says of the Coming was understood by the Reformers altogether of His Coming at the Last Judgment; as by CALVIN, in express opposition to the Chiliasts, though under the supposition, to be sure, that they teach the wild doctrine of a resurrection for only a thousand years. But even in the Apocalypse there is no mention of any such thing. If we take into view the passage in the Revelation, xx. 1-6, the question is, whether and in what way it may be reconciled with the doctrine of the Apostle Paul. An obvious expedient apparently is to identify the Advent here, v. 15, and 1 Cor. xv. 23, with the return at the setting up of the (millennial) kingdom, and in like manner the first resurrection of the Apocalypse with the resurrection of the just (Luke xiv. 14) or the gathering together of the elect (Matt. xxiv. 31), but positively to distinguish this from the final judgment on the whole world (Matt. xxv. 31; Rev. xx. 11 sqq.); * this last judgment, including the general resurrection, would then be comprehended in the end of which Paul, after making mention of the resurrection *τῶν τοῦ Χριστοῦ*, says: *εἰτα τὸ τέλος* (1 Cor. xv. 24). More closely examined, however, the passages do not quite so readily admit of mutual adjustment. In the first place, at the text last mentioned no one without the Apocalypse would think, that this *εἰτα* embraces a thousand years.† And for

this reason, accordingly, the Reformers, disregarding the Apocalypse, conceived of the raising of the dead as occurring at one and the same time, and supposed that such passages as John v. 28, 29; Acts xxiv. 15; 2 Cor. v. 10 speak of a simultaneous resurrection of the just and the unjust, and that Matt. xxiv. likewise refers to no other coming of Christ than Matt. xxv. In like manner, and this is the second point, Matt. xxv. shows us the saved *alongside* of the lost, and says nothing of a first resurrection which had already, a thousand years before, brought the elect to glory. In our passage, indeed, and just so in 1 Cor. xv., Paul is entirely silent about those who are lost. CALVIN: The object here is, not to alarm the ungodly, but to heal the immoderate grief of the pious. The resurrection to judgment, therefore, might be thought of as contemporaneous with that of the pious, or on the other hand as following at a later date. Only it is to be noticed that 1 Cor. xv. represents the raising of those who belong to Christ as something done once for all; then follows the end, when He shall deliver up the kingdom to the Father, after He has abolished all hostile rule. This does not sound as if still another host of those belonging to Christ would not share in the salvation till a later and final judgment, as must yet be the case, if Matt. xxv. speaks of this final judgment. On the whole, as it is important to fulfil the condition on which alone we can be sure of salvation, so it is difficult, if not impossible, to set up unexceptionable tests, according to which some are made partakers of the first resurrection, others only of the second, who are nevertheless saved. After all, the relation might rather be this, that the Pauline statements, as well as the passages which speak briefly of the last day, the last hour (John vi. 39, 40; 1 John ii. 18; comp. 2 Pet. iii. 10, 12), comprehend the coming of the Lord in one view, which the Apocalypse then distributes into various stages. But as the day of the Lord divides itself in the later revelation into a series of steps, so also the resurrection of those belonging to Christ, since the first resurrection by no means merely passes by the raising of the lost to judgment, but shows likewise a later resurrection to life as still possible. To the end belongs the glorification also of the terrestrial world (Rom. viii.; Rev. xxi. xxii.); and after that the saved have reigned together with Christ in the kingdom (2 Tim. ii. 12), and have co-operated with Him in the judgment (1 Cor. vi. 2, 3). That is to say, from their heavenly thrones (Rev. xx. 4) the kingdom will pass into its stage of highest fulfilment, when God shall be all in all (1 Cor. xv. 28). In many places, however, these stages are viewed together indiscriminately. Such a comprehension of details, which are only kept apart by later prediction, meets us also elsewhere in all prophecy.

6. The last remark affords us light also in regard to the hope of the nearness of the Advent (see Exeg. Note 7). From the patriarchs down through the entire line of the prophets every one contemplates the future salvation as one whole, with all its details, without any one being able to say: There is here a want of perspective, an optical illusion. Rather, the living fulness of the future is conjoined with the varying standpoint of the present in one bud. The certainty, that the Lord is coming with His salvation, is so stirring, bright, overpowering, that the man who is full of it says: *Quickly!* The Assyrian period is Isaiah's horizon, into which he

* [It should not be hastily assumed that Matt. xxv. 31-46 refers, at least exclusively, to the same process of judgment as Rev. xx. 11 sqq. See BICKERSTETH'S *Practical Guide to the Prophecies*, ch. xvii.; BROOKS' *Essays on the Advent and Kingdom of Christ*, Part II. Essay iv.; WOOD'S *Last Things*, ch. iii. Prop. viii.—J. L.]

† [And yet there can be no doubt that the *εἰσρεα* of v. 23 embraces the longer interval between Christ's resurrection and that of his followers.—J. L.]

sees Immanuel enter, bringing salvation (Is. vii. xix. 17). And again there was a delay of four hundred years, before the promise in Malachi (ch. iii.) began to be fulfilled. Prophecy is not the knowledge of the history of the future, but a contemplation of the essential steps of development. Instructive is such a passage as Ezek. xii. 22 sqq.; especially even because it is there shown to us, how long-suffering delayed the judgment, and how contempt of the long-suffering accelerates it. Thus there came to pass finally what for so long a time the prophets had promised and threatened, and the scoffers had scoffed at; it came, according to human reckoning, later than had been supposed, yet not too late for any one, rather too soon for many. And as the New Testament time came, so will come the final term promised by Christ and the Apostles. Yea, they declared with truth that it had already arrived. With Christ began the world's last hour, and there comes none later, to establish another and higher relation between God and humanity. If the period of waiting for the revelation of the Lord has reached much further than the Apostles supposed, and even than the words of Christ gave them reason to expect (Matt. x. 23; xvi. 28; xxiv. 29), it is to be considered, first, that in this very way scope was afforded for the development of the series of stages in His coming; and, secondly, that it behoves us to recognize long-suffering in the fact that, after the first step of the judgment (on Jerusalem), the second was deferred (2 Pet. iii. 8, 9, 15). But, while acknowledging His sparing long-suffering, we acknowledge also that His government is so arranged as to admit of modification according to the faithfulness or unfaithfulness of men; that we are wrong, therefore, in taking, much more than we are aware of, necessitarian views of prophecy. So much the more short-sighted were it to say, that a disappointment respecting the date is proof that such last things are not to be expected at all. A denial of the world's end would require us also to assert that humanity has never had a beginning; and this would imply that the life of humanity has no aim, and that the establishment of a perfect, holy reign of God is not to be looked for. But he alone is a Christian, who directs his life toward this mark. Of the time and the hour he knows nothing. "The Lord delayeth His coming!"—that he leaves the wicked servant to say; that the Bridegroom may tarry, he is well aware. There are also things that must still precede; not the conversion of the nations, but the preaching of the gospel among all nations (Matt. xxiv. 14); along with this, the universal security of those who believe in no Advent, and by means of their unbelief are witnesses for the truth (1 Thess. v. 3; Matt. xxiv. 37 sqq.; Luke xviii. 8); the apostasy of Christendom from the faith (2 Thess. ii.). All these signs are perceptibly growing. The life of humanity, including the individual life, goes forward on the brink of eternity and to eternity. It is readily conceivable that the experience of a longer duration of the world, according to man's measurement, has modified in some degree our views of the last things, and turned the eye chiefly toward the death of individuals. But only too frequently does this way of thinking assume such a form, that the longing for the coming of the Lord and the glory of His holy kingdom, as well as sympathy in the fortunes of the Church at large, is too much impaired. At times, on the other hand, and amongst the pious, when the life of faith rules in due force, we again

meet likewise with the apostolic hope and aspiration in living freshness. That watching and hoping are so unfamiliar to us, is a defect. The more we become heavenly in our character and thoughts, the more also does the stream of human history appear to us as a hastening towards the coming of the Lord.

7. (V. 17.) The being caught away to meet the Lord is in the Irvingite* interpretation erroneously explained in a manner that seems to bear the dignity of an inviolable dogma. Comp. the work, which otherwise contains many good practical exhortations, by E. L. GEERING, *Mahnung und Trost der Schrift in Betreff der Wiederkunft Christi*, Basel, 1859. It is there taught (p. 55) that, *previous* to the coming tribulation, the company of disciples, who are witnessing for Jesus and waiting for Him, is brought into a condition of safety. Indeed, the saints will with Him judge the world (1 Cor. vi. 2); their deliverance, therefore, through being taken away, *precedes* the Lord's return; and on p. 60 mention is made of servants of Christ who are not, it is true, recklessly profane nor yet hypocrites, but still are not looking out for the coming of the Lord, nor striving towards it, and, as their punishment for this, have no part in the rapture of the faithful servants, but must undergo the rule of Antichrist's reign. They have forfeited their title to be kept from the hour of temptation, of the great tribulation, which comes on all (Rev. iii. 10). They might have been preserved and taken away from it.—This whole interpretation has at least no sort of foundation in our text. The German word *entriicken* (to snatch from) might give the impression that it refers to the taking away from a threatening danger. But Paul speaks of a swift-coming to meet the Lord, without regard to the question whether this is before or after the endurance of tribulation. To the view of Christendom in general he holds up, as prior to the coming of the Lord, the coming of the apostasy, and the tyranny of the Man of Sin (2 Thess. ii.). The keeping which the disciples need is not necessarily a being kept from the experience of this persecution, as if to be kept in the midst of it, to be kept while in the world from the evil—the thing which the Lord seeks in prayer for His disciples (John xvii. 15)—were a penal condition. There are various ways in which the keeping may rather take place: 1. by a previous death (Is. lvii. 1, 2; Rev. xiv. 13); 2. by endurance of martyrdom without renouncing the faith (Matt. x. 28 sqq.; 2 Thess. ii.; Rev. xi. 7; xiii. 15; xx. 4); perhaps also, 3. by remaining hidden, in the case especially of the humble class, like the seven thousand in the time of Elias (Rom. xi. 4). There may be a participation in the judgment by those caught away to the Lord (as *assessorees judicii*, BENGEL), without the interpretation which we oppose. Altogether it is possible to love the coming of the Lord Jesus, without adopting the peculiar Irvingite exegesis. To represent the two things as inseparable, and to determine accordingly the reward of being caught away or the penalty of being left—this is, 1. in itself a wrong, as in every case where a human dogma is set up, and salvation connected with the acceptance of it; 2. it misleads to a groundless confidence, and is a sort of illusory promise, that is not free from an effeminate fear of suffering. Comp. LUTHARDT, l. c. p. 37 sqq.

* (The reference is to that in many respects remarkable body of Christians, which chooses to call itself the *Catholic Apostolic Church*. The other name of *Irvingites* they expressly disclaim as a misrepresentation at once of the origin and the spirit of the movement.—J. L.)

HOMILETICAL AND PRACTICAL.

V. 13. It is a heathenish ignorance of which a Christian must be ashamed, when he knows nothing of hope for the dead.—He who does not believe is ignorant; faith is not opposed to knowledge.—ZWINGLI: When we fear death, it is a sure sign that we have no love to God.—In so far as there is still selfishness in our love, and for that reason discomposure at the death of our friends, to the same extent are we not yet duly taught of God.

Death a sleep, but only through Christ; and only for faith, which knows the Awakener.—ROOS: Death has an entrance, and also an outlet. We must and we desire to go the way that Christ went.

Scripture does not forbid us to mourn, but only to mourn as those without hope.—RIEGER: By the examples of others, that nearly concern us, the thoughts of our hearts are revealed to us—our own dying agony.—LUTHER: Holy Scripture not merely indulges, but commends and praises those who are sorrowful, and lament for the dead (Abraham, Joseph, the people at the death of Aaron and Moses). The Apostle simply distinguishes between the mourning of the heathen and that of Christians.—THE SAME: It is an artificial virtue and fictitious fortitude of heathens and schismatics, when they pretend that we must entirely extract what is creaturely in us, and hold no terms with nature. Such a hard heart has never truly loved, and would fain dissemble before people. He is a Christian, who, while experiencing sorrow, yet so restrains himself therein that the spirit rules over the flesh.—We are allowed to weep for death. It is one thing, when Christ, who wept Himself, dries our tears, and another thing, when men would forbid them to flow. But we have no occasion to weep for the lot of those who have fallen asleep in the Lord. Whoever laments without measure or restraint, acts as a heathen acts.—BENGL: The effect of the Christian faith is neither to abolish nor yet to aggravate grief for the dead, but gently to moderate it.—DIEDRICH: We need not be in a state of fearful uncertainty about any Christian, whether living or dead.—HEUBNER: Christianity teaches men to rise superior to natural sorrow, yea, to rejoice therein.—The ancient Christians called the day of the believer's death his birthday.

[Ignorance of the truth and purposes of God, so far as these have been revealed, injurious to our spiritual comfort and edification. "I would not have you to be ignorant, brethren"—a common scriptural formula.—DODDRIDGE: Let us charge it upon our hearts, that we do honor to our holy profession in every circumstance, and particularly in our sorrows as well as our joys.—M. HENRY: All grief for the death of friends is far from being unlawful; we may weep at least for ourselves, if we do not weep for them; weep for our own loss, though that may be their gain. Yet we must not be immoderate or excessive in our sorrows.—J. L.]

V. 14. LUTHER: Our death Paul calls not a death, but a sleep; Christ's death he calls a real death, which has swallowed up all other deaths. [So BURKITT: Jesus died, the saints sleep. . . I do not find that Christ's death is called a sleep; no, His death was death indeed, death with a curse in it.—J. L.] —LUTHER: If Christ is risen, that must surely not be in vain and without fruit.—[The text of Archbishop TILLOTSON'S Sermon on "The certainty and the blessedness of the resurrection of true Christians."—J. L.]

Vv. 13, 14. RIEGER: The two main sources of all comfort, and of all resignation in dying, lie in the death and resurrection of the Lord Jesus (Rev. i. 18). Whatever is trying and severe in death comes either from attachment to the visible from which we are separated, or from the uncertainty in which we stand in regard to the invisible. The former trouble is relieved by the death of Jesus, the second by his life.—STÄHELIN: If thou thyself wouldest not, or if thy friends are not to sorrow, see that thou fall asleep through the Lord Jesus.—Hast thou hope? 1. On what is it founded? on the belief that Jesus died and rose again; 2. To what does it impel thee? to a life in Christ, that we through Christ may fall asleep; 3. Of what does it assure thee? that God will bring us with Jesus.—[Bishop Wilson has a Funeral Sermon on these verses.—J. L.]

V. 15. LUTHER: God has spoken the word, not Paul out of his own head.—It is with the Apostle a great certainty: The Lord speaks through me. It is a folly that we find it so much harder to trust to the word of the Lord with our whole heart than to that of men, who are yet but dust, and liars to boot. As disciples of these men of God, we should endeavor, in what we say of Divine things, to say it as the word of God in the assurance of faith (2 Cor. iv. 13).—LUTHER: The voice or word of all teachers, who preach the gospel pure and simple, is not their word or voice, but God's (Luke x. 16).—STARKE: Man's words have little power, but God's word penetrates the heart, is strong to comfort, and endures in sorrow and death (Rom. xv. 4).

The experience, that the coming of the Lord has been delayed longer than the Apostles hoped and desired, is indeed a severe discipline for us while waiting. It is nevertheless a weakness, when watching and longing are relaxed, and drowsiness seizes even the wise virgins.—RIEGER: In the unbelieving world the feeling of security is diffused from one generation to another, and comes to its height amongst the last scoffers; and so, on the other hand, in the communion of saints readiness for the coming of Jesus spreads from one generation to another.—*Berlenburger Bibel*: The word is prophetic, and goes through all times.—VIETOR (*zwei Osterpredigten*, Bremen, 1859, p. 24): In the world there is derision and laughter, when a man would say, that he knows not whether the Lord will not come during his lifetime. The world can conceive of nothing wilder or crazier. Passing on in unbelief, the world says: "The Lord comes not at all." Passing on with a show of faith and a half-faith, the world says: "My Lord comes not yet for a long time." Oh, see to it, that thy heart consent not to either speech.

V. 16. The Lord comes to take us to Himself; only thus can we come to Him.—LUTHER: What the trumpet is, I know not; we would not gloss Paul's words, but let them stand just as they are. In another place: These are merely *verba allegorica*. He would fain represent the matter, as one must represent it to children and simple people.†

[J. LILLIE: No phantom, nor providential sub-

* [The parallel would be more complete, if, as has sometimes been inferred from Mal. iv. 5, 6 and Rev. xix. 7, 8, as well as from the analogous work of John the Baptist before the first appearing of the Lord, the last generation of the Church is to witness a special work of preparation for the marriage-supper of the Lamb.—J. L.]

† [This, it must be confessed, is nothing more than a somewhat venturesome gloss. I prefer the caution of the previous remark. See my *Lectures on the Thessalonians*, pp. 264-265.—J. L.]

stitute, nor even the vicarious Spirit; but *the Lord Himself*—the personal Lord—this same Jesus.—**VAUGHAN**: Not a mere amelioration, gradual or sudden, of the condition of the Church or the world; not a mere displacement of evil and triumph of good; not a mere crisis of human affairs, issuing in times of universal blessing and happiness: it shall be a personal coming. Matt. xxiv. 30; Acts i. 11.—**J. L.**

They who are asleep in the Lord are still, even as dead persons, always in Christ (Luke xx. 38).—**STARKE**: Whoever is found to the last in the holy life of Jesus, falls asleep through Jesus.—**Comp. Pa. xvi. 15,** and Luther's comment, *Werke*, ed. Walch, iii. 2652 sqq.

V. 17. STARKE: If we would one day be caught up to Christ, we must even now follow His gracious guidance, and lift up our heart to Him. If we would be, with body and soul, ever with the Lord, we must with our spirit be with Him even now (Col. iii. 1, 2).—**THE SAME**: All believers shall one day be near and with Christ, because, 1. such is His promise to them (John xiv. 3); 2. He has asked this for Himself from the Father (John xvii. 24; 1s. liii. 10-12); 3. He, the Head, and they, His members, are inseparable (Eph. i. 22, 23; Rom. viii. 38, 39).—**RIGGER**: To be forever with the Lord is a brief but comprehensive description of eternal life. When kept as seed-corn in the heart, not stowed away as knowledge in the head; when fruitful in love to Jesus and in patience under suffering, not directed to glorying over others, these truths will evidence their consolatory power, and may also be suitably applied in mutual exhortation. Oh, the preciousness of communion with Jesus, and of that boast of faith: Whether we live or die, we are the Lord's!

[**M. HENRY**: It will be some part of their felicity, that all the saints shall meet together, and remain together forever: but the principal happiness of heaven is this, to be with the Lord, to see Him, live with Him, and enjoy Him forever.—**Dr. DONNE** has a sermon on this verse.—**J. L.**]

V. 18.—ZWINGLI: This is a quite different consolation from: Provide for so many soul-masses; Call in so many priests.—But (*Berliner Bibel*): It is also a false consolation to suppose it to be a settled matter, that every one through death enters heaven.—It is not death that saves us, but Christ through death, and at last from death. They who have died through Him unto sin, and have spiritually risen with Him, may be sure that they shall also live with Him in the body. So likewise the talk about meeting again, when we do not rely on Christ, and are not united in Christ with them that are His, is a

very weak and delusive consolation. We should indeed maintain a union in heart with our dead, but in Christ the Lord; as those introduced into connection with the unimpaired Bible order of salvation and the kingdom, in which hope rests on a living faith in Christ, and holds out to every individual member the prospect of the higher stage of blessedness only in union with the entire body.—Comfort one another with these words; with that, which will cause the kindreds of the earth to wail.—**HUBNER**: The gospel is the true book of consolation. Entering this sanctuary, we enter a quite different world. We learn that our own personal concerns are far from equalling in interest the holy concerns of the kingdom of God. We enter a circle of people, who, leaving all personal interests aside, only serve the Lord.—The consolation of the gospel consists in teaching us to save our life by giving it up for the Lord's sake. In Him we find again also our loved ones, who are become members of Christ. (Concerning those who had no opportunity of learning the knowledge of Christ, comp. *Apologétique Beiträge* by GESS and RIGGENBACH, Basel, 1863, p. 168 sqq.; p. 234 sqq.)—**STARKE**: Since in this vale of tears no one is wholly free from affliction, and we have frequent need of comfort and encouragement, every believer, even if not a teacher, should regard it as his Christian obligation to comfort others. One Christian ought to be the priest and comforter of another.—It is not said merely: You teachers or preachers, comfort the common people.

On the whole section: 1 Thess. iv. 13-18 is the Epistle for the 25th Sunday after Trinity. **HUBNER**: The Christian revelation on the future life: 1. It gives us, *a.* a consolatory hope, which lifts us far above the hopelessness of such as are not Christians, because, *b.* it rests on the sure foundation of Christ's death and resurrection, and therefore, *c.* embraces those who through all time belong to Christ. 2. It gives us, moreover, special disclosures, *a.* respecting the visible Advent, and revelation of the glory of Christ; *b.* respecting the manner of our participation therein, and thus opens to us, *c.* the richest source of consolation.

THE SAME: The ground of the Christian's comfort in the death of those he loves. Jesus the bond between the living and the dead.—Looking by faith toward the coming of the Lord helps us to look on our brethren with hallowed love.

The passages from **LUTHER** are taken from his sermons on this section, delivered by him on occasion of the death of the Electors Frederick and John, 1525 and 1532; see *Werke*, ed. Walch, xii. p. 2578 sqq.

CH. V. 1-11.

2. But when He will come, we know not; let your walk, therefore, be at all times watchful and sober.

1 But of [concerning, *περὶ*] the times and the seasons, brethren, ye have no
2 need that I write [it be written] unto you: for yourselves know perfectly that
3 the day of the Lord so cometh as a thief in the night. For when [When]
they shall say [are saying]: 'Peace and safety, then sudden destruction cometh
upon' them, as [even as, *ὡςπερ*] travail upon a woman [her that is, *τῇ*] with
4 child, and they shall not [in no wise] escape. But ye, brethren, are not in

- 5 darkness, that that [the, ἡ] day should overtake you as a thief.* [For] ye are all the children of light, and the children of the day [all ye are sons of light, and sons of day];⁵ we are not of the night [of night, νυκτός], nor of darkness.
- 6 Therefore [So then]⁶ let us not sleep, as *do* others [as *do* also the rest];⁷ but let us watch and be sober. For they that sleep sleep in the night [by night, νυκτός]; and they that be [are] drunken are drunken in the night [by night, νυκτός]. But let us, who are of the day [being of day],⁸ be sober, putting on [having put on]⁹ the breastplate of faith and love, and, for an helmet, the hope of salvation. For [Because, ὅτι] God hath not appointed [did not appoint, οὐκ ἔθετο] us to wrath, but to obtain [to the obtaining of, εἰς περιποίησιν] salvation by
- 10 [through, διὰ] our Lord Jesus Christ, who died for¹⁰ us, that, whether we wake or sleep [are watching or sleeping],¹¹ we should live together with Him.
- 11 Wherefore comfort yourselves together [comfort one another, παρακαλεῖτε ἀλλήλους], and edify one another [one the other, εἰς τὸν ἕνα], even as also ye do.

¹ V. 1.—[ὅμιν γράφεσθαι. Elliptic, Webster and Wilkinson: ye have no need to be written unto. Vaughan better: that anything be written to you. The impersonal form of the Greek is preserved by most of the Latin, and by several German, versions. Comp. ch. iv. 9, Critical Note 1.—Sin.¹: τοῦ γράφεσθαι ὑμῖν; but a correction omits τοῦ.—J. L.]

² V. 2.—[Sin. and most of the old authorities omit (and so Lachmann, Tischendorf, Wordsworth, Elliptic. Alföld brackets) the article ἡ, without change of the sense; comp. Winer, § 19, 1, 2; Phil. i. 6, 10; ii. 16. (Hofmann correct y against Lünemann.)]

³ V. 3.—The *ὅτι* γὰρ of the *Recepta* has in its favor only a few of the older authorities; B. D. E. 8 n.² give *ὅτι* ὅτι δὲ; but the preference is due to *ὅτι*, A. F. G., Vv., also Sin.¹, as the simplest reading, which afterwards received various glosses. [ὅτι is the reading of Griesbach and the critical editors generally, except that Lachmann adds δὲ in brackets.—J. L.]

⁴ V. 3.—[ἀγνοῶν. Comp. E. V., Matt. vi. 2, 5, 6, 16; x. 13, 23; &c.—ἰσχύεται; Sin.: ἐπιστάται.—J. L.]

⁵ V. 3.—[ὅτι μὴ. Comp. ch. iv. 15, Critical Note 8.—J. L.]

⁶ V. 4.—Lachmann has only A. B. and the Coptic for his reading, *ἀλλά*, which gives no good sense, and has a too one-sided (Alex.) support.

⁷ V. 5.—[Sin. and] almost all the uncials (and critical editors) give γὰρ.

⁸ V. 5.—[πάντες γὰρ ὑμεῖς υἱοὶ φωτός ὅτι καὶ υἱοὶ ἡμέρας. The *ὑμεῖς* is emphatic. For *sons*, see E. V., 2 Thess. ii. 3, and generally.—J. L.]

⁹ V. 6.—[ἀπα ὅν. Revision: "Paul's favorite, though unclassical, ἀπα ὅν—(no one else uses it; and he, I think, 12 times)—serves for the vivid introduction of an immediate ἀπα. See Hartung, p. 422, &c., and Passow, s. v.) inference (ὅν) from what he has been saying; very much as our *Why then!* is sometimes employed."—J. L.]

¹⁰ V. 6.—[καὶ (cancelled by Lachmann, and bracketed by Rügenbach) is wanting in A. B. Sin.¹; most of the authorities have it. [Comp. ch. iv. 13, Critical Note 4.]

¹¹ V. 8.—[ἡμέρας ὄντες. Revision: "ὄντες, without the article, is not used to specify a class; it rather assumes, as the ground of the exhortation, what had just been asserted, v. 5."—The same: "Throughout this context the distinction is maintained between ἡμέρα, day, that element of light, and of free, joyous activity, to which Christians now belong, and ἡ ἡμέρα, [ἡ] ἡμέρα Κυρίου, the perfect day, the day of the Lord, for which they are still waiting."—J. L.]

¹² V. 8.—[ἐνδυναμῶναι;—Christian sobriety being the result of this gracious endowment. Vaughan: "A single act, never to be undone."—The words καὶ ἀγάπης are wanting in Sin.¹, but supplied by correction.—In v. 9, for ἀλλ' εἰς, the latest editors generally give ἀλλὰ εἰς, with Sin. B. D.² E. &c.—J. L.]

¹³ V. 10.—Instead of ὑπὲρ (for, in favor of) B. and Sin. give περὶ (on account of, with reference to). [Sin.²: ὑπὲρ.—J. L.]

¹⁴ V. 10.—[εἰς ἡγήγησιν, εἰς καθέδωκεν—at the Lord's coming. The former verb occurs 23 times in the New Testament, and, excepting in this instance, the idea of watchfulness, vigilance, is always expressed in our English version. Here, where the word is used of the believers who shall be living when the Lord returns, it is assumed that they will also be watching for that event.—J. L.]

EXEGETICAL AND CRITICAL.

1. (Vv. 1, 2.) But concerning the times and the seasons, &c.—Here Paul treats of the Advent from the other side, and exhorts us to be at all times composed and ready for the day of the Lord—equally remote from anxious calculation or impatient expectancy: *Now He comes!* and from the drowsy security which says: *Not for a long time yet!* How much of erroneous opinion, if any, existed in Thessalonica (but see v. 2); whether they had caused a question to be put to him, and so forth—on these points we know nothing very precisely. The Second Epistle gives evidence of greater excitement in the church, not as if the First Epistle were responsible for that, but at most the misunderstanding of it, and, in particular, the want of attention to our present section. As here, the two expressions χρόνοι and καιροί stand together at Acts i. 7, and there too the Lord says: οὐκ ὁμῶς ἐστὶν γινῶναι. In like manner Acts iii. 19, 21 puts the καιροί ἀναβήσεως by the side of the χρόνοι ἀποκαταστάσεως, &c. (Whereas Matt. xxiv. 36 and Mark xiii. 32 connect ἡμέρα and ἡρα.) According to the old lexicographers and general

usage (see WETSTEIN), the difference is that χρόνοι denotes duration, spaces of time, periods; καιροί, points of time, crises, the times appropriate to a decision, the epochs of a catastrophe. The plural is especially worthy of notice, as pointing to the possibility of a repeated alternation of periods of development and crises of decision, and so to a possibly longer duration. On this subject ye have no need that it be written unto you (see on ch. iv. 9); at ch. iv. 13 the Apostle found it necessary to remedy an ἄγνοια; here is a recurrence merely of the need of confirmation, as at ch. iv. 9. They have no need, not because there is no instruction to be given, not because they are already watchful (BENGE), but because, of what was sufficient for them to know, they themselves had already an exact, positive certainty; to wit, not of the *when*, that being altogether uncertain, but of something quite different, namely, the quality of the Coming, the suddenness of its arrival—the *ὅπως*, instead of the *πότε*. The ἀκριβῶς would lead us rather to expect a fixing of the time; there is something surprising in this turn: ye know precisely—that the time cannot be known! Indeed, that lies in the nature of the

case; the day is to be a surprise to the whole world. There is no determination of the time—only of the signs of the time. This is implied in the distinction: as a thief in the night; at a time, therefore, when the secure are asleep, resting without care. If, instead of wishing to calculate dates, regard is had (and inquiry directed, 1 Pet. i. 11) to the consideration of the signs (Matt. xvi. 3), this is not forbidden, but required, by the uncertainty of the crisis. The day of the Lord is a synonym of the Advent, ch. iv. 15; but the former expression makes more prominent the idea of the judgment-day, and stands opposed to the time preceding, as of prevailing night. Then too it may be of longer duration than a day of earth, so that one can perceive that the Advent brings the dawn of that day. Already the prophets speak of the day of Jehovah, in which He manifests Himself in His Divine glory; Joel i. 15; ii. 11; iii. 19 [of the Hebrew arrangement; in the English Bible, 14]; Is. ii. 12; Zeph. i. 15 (Vulg.: *Dies ira, dies illa*); Ezek. xiii. 5; Mal. iii. 2, 19, 23 [English Bible: iv. 1, 5]. The reference is, indeed, partly to particular, preliminary judgments; but more and more to the conclusive final judgment. In the New Testament Christ is the Lord, who will appear in the day of the Lord, 1 Cor. i. 8, and often. This day comes—oxymoron: as a thief in the night; so it is said of the day in 2 Pet. iii. 10; of the Lord Himself, Matt. xxiv. 43 and the parallel passages; Rev. iii. 3; xvi. 15; *ἐς κλήτους* is quite strongly resumed by *ἐβρας*: “in such a manner it comes”; HOFMANN: *such is the manner of its coming* (not, as BENGLI would have it: *so as the following verse declares*). It comes; the suddenness is not implied in the present (BENGLI); that might mean: *surely and in the near future*; it is better taken as a doctrinal present: *such is the manner of it*, without regard to the time, as 1 Cor. xv. 35. [ALFORD: “It is its attribute, to come.” ELLICOTT: “Its fixed nature and prophetic certainty.”—J. L.] The figure of the thief seems to be an ignoble one; but the Lord is not so nice. The comparison is striking, and describes the coming not merely as something sudden and unexpected, but also as unwelcome, terrifying for the worldly-minded, plundering them of that to which their heart clings, stripping them of their possessions (HOFMANN). In the ancient Church there was connected with this comparison the notion, that the Advent would take place in the night, and still more precisely on Easter-night, like the Passover in Egypt; hence the Vigils (LACTANTIUS and JEROME, in LÜNMANN). It deserves to be noted, how closely the Apostle in his preaching at Thessalonica must have conformed to the eschatological discourses of Christ in Matt. xxiv. and the parallel passages; though there is no evidence for EWALD’s opinion, that Paul had given the church a written document.

2. (V. 3.) *When they are saying: Peace and safety, &c.*—*ὅταν γὰρ* would explain the *κλήτους*; *ὅταν δὲ* would be a transition from *κλήτους* to the description of a false peace: *But this will happen precisely then*. It is best to regard the description as going forward by *asyndeton*, and as in its very form representing the swiftness of the occurrence. *When they are saying*—these for whom it comes as a thief, the ungodly-minded, the people who have no everlasting hope (ch. iv.); Christians are people of no such drowsy slumberings (v. 4).

* [The order of the Greek being = *The day of the Lord as a thief in the night so cometh*.—J. L.]

The human heart longs for peace; but, where it is unreconciled to God, there it lulls itself in treacherous hopes and semblances of peace, Jer. vi. 14; Ezek. xiii. 10. *Peace, and a safety* without danger,* scil. *ἐσθλῆς*. In the passages just cited from the prophets *שָׁלוֹם* is not added, but in the Sept. Deut. xii. 10, and frequently, this word is well translated by *ἀσφάλεια*. At that very time they are on the point of destruction, which comes on them as a sudden thing (comp. Luke xxi. 34); *as travail* (*ὥσιν* for *ὥδισ*, WINER, § 9. 2. note 1); *ὡς μῆ*, as in ch. iv. 15. Very suitable is the comparison to a woman with child, and in the prophets it recurs repeatedly, Is. xiii. 8; xxi. 3; xxvi. 17; Jer. vi. 24, and often. The point of comparison is the sudden, inevitable occurrence of the rending pain, the mortal anguish; also perhaps (CALVIN, RIEGER): that they bear within themselves the cause of their sorrow; but not (as DE WETTE would have it) the imminence of the Advent, on the ground that a pregnant woman knows, not indeed the day and hour, but yet the nearness of the period. That is not what Paul would here emphasize, but, on the contrary, worldly men are to be represented as taken altogether at unawares; they might know that it is unavoidable, a little sooner or later; but they do not even think of the matter, it falls on them suddenly; moreover, the signs of warning are for them as if they were not, till of a sudden it becomes manifest that they were pregnant with their own ruin. (The view of the Greek interpreters also does not differ from this.) The figure is applied in another direction, when used to depict the pangs of the new birth with their favorable issue, John xvi. 21; Luke xvii. 33.†

3. (V. 4, 5.) *But ye, brethren, are not in darkness, &c.*—*Ye*, in opposition to those who are saying *Peace*; *brethren*, blessed society! *ἐστέ* with *οὐκ*, not *μή*, is necessarily indicative. He does not enjoin, but asserts. It is a comforting encouragement: *Ye are in such a position, and that by a Divine right, that ye do not have to fear the day as a thief; ye are not in darkness, held fast, abiding*. DE WETTE and others correctly: *It is wrong to understand by darkness merely a want of intellectual insight, or simply moral corruption in practice; both sides cohere throughout in the case of light and darkness*. *Ye are not therein, ἵνα*—this is not equivalent to *ἐστέ* [JOWETT, WEBSTER and WILKINSON], not even in Gal. v. 17; though in the Greek of the New Testament the idea of finality appears to be somewhat weakened (WINER, § 53. 6), it is yet everywhere present in some degree. Here it does not, as LÜNMANN supposes, indicate the purpose of the Divine punishment,‡ but, as HOFMANN expresses it, that the being in darkness would be required in order to such a surprise;—DE WETTE: in order to

* [ELLICOTT: “*Εἰρήνη* betokens an inward repose and security; *ἀσφάλεια*, a sureness and safety that is not interfered with or compromised by outward obstacles.”—J. L.]

† [Luke’s word, indeed, is *ζευνομένης*; but in neither of the above texts is there, I conceive, any reference, strictly speaking, to the new birth, but rather to the experience of the regenerate—to the blessed result of Christian sorrow and self-sacrifice.—J. L.]

‡ [ALFORD: “The purpose in the Divine arrangement: for with God all results are purposed.” ELLICOTT: “The purpose contemplated by God in His merciful dispensation implied in *οὐκ ἐστέ ἐν σκότεινῃ*. . . It may be doubted, however, whether we have not here some trace of a secondary force of *ἵνα* (see on Eph. i. 17), the eventual conclusion being in some degree mixed up with and obscuring the idea of finality; comp. notes on Gal. v. 17.”—J. L.]

have you overtaken;—it would be the unintentional purpose of being in darkness; comp. *eis tó*, ch. ii. 16. Therefore, even if the day does come suddenly, still it brings to you no terror or loss (there is somewhat of greater emphasis in *hūas*, over against the secure ones of v. 3, when, as in a series of uncials, it appears prefixed; * yet the Vatican and Sinai manuscripts are for the common position after *hūera*). Only on such as are in darkness does the day come as a thief; it is no longer said: *the day of the Lord*; nor yet: *as a thief in the night*; because now the day (the day of the Lord, it is true) is put simply as the time of light breaking in on the darkness (HOFMANN). The various reading *ὡς κλέπτας* (not confirmed by the *Sinait.*) goes farther. GROTIUS, LACHMANN, DE WETTE, EWALD, favor it as the more difficult reading, the sense being (DE WETTE), that the time of light, triumphant truth and righteousness, overtakes thieves, who ply their trade in the night; EWALD: On you the day need not come, as on those who creep in the dark, as if ye yourselves were night-loving thieves, robbing God of His gifts and His glory. The variation, however, is too generally neglected by the other manuscripts, versions, and Fathers, and the change of the thought, likewise, is too abrupt, it being only at vv. 5 and 8 that we find the transition from the narrower to the wider conception of *hūera*. The reading is, therefore, properly rejected also by LÜNMANN and HOFMANN.—For (nearly all the uncials give *γὰρ*), confirmatory of the previous negative by the opposite positive declaration: **all ye are sons of light**. He thus expresses his cheering confidence to a church converted with such wonderful quickness: Ye are so indeed on the assumed premises; saints, entered into a condition of salvation; though still deficient, and therefore not without need of fresh incitement (v. 6 sqq.). **Sons**, *υἱοί*, is a Hebraism, signifying not merely the fact of belonging to, but descent, a specific nature: who from light have their life, Luke xvi. 8; John xii. 36 (comp. Matt. viii. 12, *sons of the kingdom*, there indeed degenerate). Light is spoken of in another application in the parables of the virgins, and of the servants with their lamps (Matt. xxv.; Luke xii. 35).—**And sons of day**; a strengthening synonym, connected with *φῶς* also at John xi. 9, 10; over against night and darkness (*χάσιμος*). It is not generally asked how these synonyms differ. It will be correct to say that day is the time of prevailing light, night the hour of darkness; thus light and darkness denote the nature of the disposition, day and night the corresponding outward circumstances, the ruling power, and so either the kingdom of light (of spiritual discipline) or the dominion of darkness (of ungodliness). Accordingly, where the inner man is in the light, there also is a wakefulness suitable to the dominion of light in bright day; but where in darkness, there he seeks also the night, a dark environment. Here we have the transition from the day of the Lord (v. 2) to day in general. Moreover, the day of the Lord is essentially light, before which no darkness endures (LÜNMANN); it puts an end, at last, to the darkness. The continuous state of day (*χρόνος*) is by the day of the Lord (as *καρπός*) brought to its crowning consummation. Only the man, who is a son of day generally, can expect with comfort also the day of the Lord, which is helpful to

that, in which consists the nature of the sons of day, in obtaining the victory.—**We are not of night**, &c.; we Christians generally; the Apostle includes himself with them (*ἐστέ*, C. F. G., is a conformation [to the *ἐστέ* of the first clause]); the genitive now expresses, according to the Greek idiom, belonging to night (the ruling darkness) or to darkness (in our inner nature); comp. WINER, § 30. 5; 1 Cor. vi. 19; Heb. x. 39.

4. (Vv. 6–8.) **So then let us not sleep, &c.**—On his good confidence: *God has wrought His work in you*, he now rests the powerful exhortation: *Let us also, then, not sleep* (EWALD: *fall asleep*). There is cordiality, and encouragement for the readers, in his including himself with them in this. Of the sleep of sin he speaks also in Eph. v. 14; thereby denoting the sluggish, dull, confused nature, unsusceptible of what is Divine, indifferent to salvation; as it is found in the *rest* (ch. iv. 13), those not Christians, the children of darkness.—**But let us watch**; *γρηγορεῖν*, a later word, formed from *εγρήγορα*, as *στήκειν* from *στήκα*. What is meant is clearness of spirit, the freshness of the sharpened sense, vigilant waiting for the Lord, circumspection over against the enemy.—**And be sober**, is frequently joined with watchfulness, 1 Pet. v. 8, and often. As intoxication in the literal sense disposes to sleep, so is it here understood in a comprehensive signification. The innate weakness and sluggishness of the flesh of itself inclines to drowsiness (Matt. xxvi. 41); therefore should we avoid what would involve us in the guilt of self-stupefaction, and of thus aggravating this tendency. Already CHRYSOSTOM remarks on the other side: Sobriety is the augmentation of watchfulness.—**For**—extends over vv. 7, 8, and confirms the summons of v. 6: truly it becomes us not, to do as the children of night. In the night they sleep and are drunken; the latter referring to the custom of nocturnal symposia. It is too far-fetched, when KOCH and HOFMANN would from the first understand the night only figuratively: *With those who sleep, and get drunk, it is night*; no; when it is night, they do so; BENDEL: *a die abhorrent*. But, of course, what is said in the first instance literally is meant as a simile: Where night surrounds them, there they haunt, and indulge their dull, sluggish tendency; nay more, they make the case still worse, by practices which subject them more and more to the power of darkness.—**But let us**, as belonging to the day, where light rules, walking in day toward the great day, **be sober**; here, on the tide of the positive exhortation, this only is repeated, which it is incumbent on us to do, lest we deprive ourselves of watchfulness.—**Having put on**; they who watch are also clothed; they who are called to the conflict are equipped with armor. The inward, courageous preparation is the main thing; but that impels to the use of the right means. As those who have put on, &c., we should shun intoxication, which disables the combatant. The Christian, called to the fight of faith (1 Tim. vi. 12), must be ready for assaults, and watch as a soldier at his post. To put on the new man (Eph. iv. 24)—the vesture which comes from above, and, remaining not on the outside, swallows up the old nature (1 Cor. xv. 54)—is the same thing as to put on Christ (Rom. xiii. 14). That is his adornment, the covering of his nakedness, the robe of righteousness (Is. lxi. 3, 10). But, with reference to the conflict, it is his armor (Is. lix. 17; Rom. xiii. 12; 2 Cor. x. 4; and especially, for details, Eph. vi. 13 sqq.). In the last passage mention

* (*hūas* ἡ *hūera*). So A. D. E. F. G. Vulg., &c. LACHMANN, ELLICOTT.—J. L.]

is made of the breastplate of righteousness, and, along with that, of the shield of faith, and the helmet of salvation. In our passage the figure has a somewhat different turn, such figures being developed freely and variously, while the fundamental thought is the same. Here the breastplate is called the **breastplate of faith** (on which, indeed, rests our righteousness) and **love**; the genitives are genitives of apposition: consisting in. **And, for a helmet** (this strictly in apposition), the **hope of deliverance, salvation**; genitive of the object, as in ch. i. 3; Rom. v. 2. **Salvation** is to be taken comprehensively, a *complete* redemption from sin and death. The equipment is here carried out only on the defensive side. Sobriety is of no avail, unless we are armed with faith, love, hope. Sobriety keeps us circumspect—shows us what we have to do; but it is only with faith, &c., that we can accomplish it.

5. (Vv. 9, 10.) **Because God did not appoint us to wrath.**—He confirms the *ἐλπίδα σωτηρίας*: we have such a hope; that was the highest point of what was said before. Let us be stoutly prepared, for indeed God wills our salvation. This being God's will, we may have hope. It is certainly, therefore, a confirmation of v. 8 (against HOFMANN, who translates *ἐν* by *that*, and finds in it the substance of the hope, as in Rom. viii. 21; but there *ἐλπίς* has not its substance, as here (*σωτηρίας*), already defined). **God did not appoint us**, the Hebrew *לֹא נִתְּנָה* (Judg. i. 28, Sept.), *ordained, appointed* to (John xv. 16; 1 Tim. i. 12; 1 Pet. ii. 8). (HOFMANN: *brought into being, in order to perish*—an unimportant distinction.)—**To wrath**, that is, to the endurance of it (ch. i. 10; ii. 16; iv. 6). God wills not our destruction, but our salvation. In His entire purpose there is nothing to harm us, and so neither will there be at the appearing of His day.—**But to the obtaining of salvation**; *περιποιεῖν*, *to make to remain over*; in the middle: *to save for one's self* (1 Tim. iii. 13); hence the substantive: *gain, acquisition* (2 Thess. ii. 14; Heb. x. 39). In a peculiar sense, 1 Pet. ii. 9: *people of the Divine possession* [comp. Eph. i. 14]. Here too THEOPHYLACT would understand it thus: *that He should keep us as a possession for Himself*. But this does not suit the addition of *σωτηρίας*.—**Through Jesus Christ**, might be connected with *ἐσθρα*, but more obviously with *περιποιεῖν* *σωτηρίας*; LUTHER: *to possess* [besitzen] *salvation through Jesus Christ*. Hence no anxiety in the expectation of the last things.—**Who died for us**; that is the foundation of our *πεποιθ.* *σωτ.* as in ch. iv. 14 of our hope; He died for us, *for our benefit* (*ὅτι*), or *on our account* (*ὑπὲρ*). Neither one nor the other is precisely equivalent to *ὑπὲρ*, in our stead. But there may be cases where the *ὅτι* cannot otherwise be accomplished than by a doing *ὑπὲρ*, e. g. Philem. 18; and it is really *ὑπὲρ* that stands in the discourse, Matt. xx. 28 (comp. 1 Tim. ii. 6). As the object of Christ's dying, the final aim of the redemptive work, Paul names a powerful consolation in death (thus closing the discussion begun at ch. iv. 13).—**That, whether we are watching or sleeping, we should live together with Him.** That *ὅτι*, though after a preterite, governs the subjunctive, is explained by WINER, § 41. b. 1. This reacts on *ἐστὶν*, so that here also, as with *ἐάν τε—ἐάν τε* (Rom. xiv. 8), the subjunctive is used (see WINER, p. 263). It is impossible that the watching and sleeping can here be taken in the previous ethical sense, for in the case of sleeping the *ὅτι* (*ἡσώμεν*)

would be forfeited. To understand it literally [WHITBY, and others] would yield a poor result: *whether at the Advent we are watching in the day-time or lying asleep in the night!* It must therefore be equivalent to the *ζῶντες περιλείπασθαι* and *κοιμᾶσθαι*, ch. iv.; in meaning, the same as Rom. xiv. 8; *ἡγγορεῖν* is in this sense without authority; for *καθεύδειν*, comp. Matt. ix. 24; Dan. xii. 2, Sept. DE WETTE finds in this change of senses a violation of the rule of perspicuity. But what the Apostle means has always been evident. VON GERLACH, indeed, remarks, not without reason, that the sleep of death, under which we still suffer, is itself a part of the curse of the sleep of sin. But provided only that we do not *καθεύδομεν* in the sense of v. 6, let us securely *καθεύδωμεν* = *κοιμᾶσθαι* (ch. iv. 13). There is in this a certain joyous, triumphant pleasantriness: Whether at that time we have our eyes still open, or must previously close them, we are (as the result of Christ's death) to live together with Him. By *ἔμα* BENGLER would understand: *Simul, ut sit adventus*; but the necessary supplement would be, not: *together, when He comes*, but: *together, when He lives*, and that does not suit. Others (LÜDEMANN) take *ἔμα* by itself, = *יחד*, *all together, one with another* (Rom. iii. 12);* and separate from it *σὺν αὐτῷ*; but HOFMANN is right in connecting *ἔμα σὺν αὐτῷ*, as in ch. iv. 17; *together with Him*, united with Him. It may still be asked, whether the statement means: We are now already living in fellowship with Him, and they likewise who are asleep are joined to Him; or: In that day, when His life shall appear, we shall appear as living with Him, whether His coming finds us watching in life, or sleeping in death. But the latter view, it is obvious, brings the thought to a more completely satisfactory termination. Again, as compared with *ἐσθρα* (ch. iv. 17), the expression (*ἡσώμεν*) shows a fine, truly Pauline, advance: To be with Him will be the true life out of death.

6. (V. 11.) **Wherefore encourage [comfort] one another**; as in ch. iv. 18; only here, it would seem, the moral incitement to watchfulness is more prominent.† LÜDEMANN finds the idea of consolation, after vv. 9 and 10, preponderant here also. In the Greek there is no such sundering of the two ideas.—**And (as the consequence of the παρακαλεῖν) edify one the other**, promote one another's establishment on the foundation laid. GROTIVS: *Monetis verbis, edificare exemplo*; but Jude 20 comprehends instruction and example. *One another*; he does not in the first instance urge official obligation, as if everything was to be turned over on that; rather, that follows first at v. 12. *Εἰς τὸν ἕνα*, along with *ἀλλήλους*, is good Greek. To read *εἰς τὸν ἕνα*‡ is unnecessary, and indeed improper (see, against it, LÜDEMANN).—**Even as also ye do**, comp. ch. iv. 10. Noble young church, where such things can be said! CALVIN: With this addition he avoids the appearance of reproving them for negligence; and yet he has exhorted them, because human nature at all times needs the spur. Go on so! A pithy energy, a morning freshness, a joyous hopefulness, are observable throughout the entire section.

* (So JOWETT, ALFORD, ELLICOTT, with others named in *Revision*; which see.—J. L.)

† (German: *sprechen einander zu*; whereas at ch. iv. 18 the phrase is, *trösten einander*. See *Revision*.—J. L.)

‡ (*Revision*): "No edition has *εἰς τὸν ἕνα*, the construction adopted by FABER (*ad unum usque, to a man*), WHITBY (*into one body*), RÜCKERT (who understands by *τὸν ἕνα*, Christ)."—J. L.]

DOCTRINAL AND ETHICAL.

1. (Vv. 1-3.) In exact accordance with Christ's teaching, the Apostle declines all close definition or calculation of the times, and points instead to the signs, which the disciples of Christ are required to consider. For those secure in their ungodliness there are no signs; on them the thief comes suddenly, the pangs seize them all at once. But they themselves are for a sign to believers who watch and observe. It is the triumph of the cause of God, that even the despisers must render it the service of their testimony. Stupidity in Divine things, security and self-confidence, increase more and more; as it was, says Christ, in the days of Noah and Lot (Luke xvii. 26 sqq.). They ate, they drank, they married and were given in marriage; thus Jesus does not once upbraid them with the scandalous crimes which they committed, but with that very thing in their way of life which was commendable, but which becomes hideous, when nothing higher can be told of an age; when its whole life is a worldly life, in which God is no longer taken into the account. A great increase of outward power and culture, reliance on science, industry, the conquest of the external world, lead to an arrogance that no longer admits its dependence on God. *Les questions de diette ne sont que des questions de transport*, they sometimes say. And because the threatened judgment so long delays, people regard it as a fable; *mundum statuent eternum* (BENGEL). But this is just a fulfilment of the prophecy, which gives previous indication of this very disposition.—VICTOR: We will therefore carefully avoid saying: The Lord will come within such and such a time; He will come during our life on earth. But we will just as carefully avoid saying: He will not come during our life on earth.—How great is the injury done to the Christian hope by the first of these errors, in consequence of the rebuffs to which it is inevitably exposed, was made plain to many in the year 1836. It is, moreover, quite conceivable, that the course of historical revelation has somewhat changed the form of faith's expectation, and accustomed many to think more of the day of the individual's death than of the day of general judgment. The former, as well as the latter, comes on unavoidable, indeed, but unannounced. In this there is certainly a narrowing of the horizon, when regard to the universal consummation is too much lost. It were improper at each text to distinguish: Here the destruction of Jerusalem is meant; here the day of the individual's death; &c. The prophetic view rather comprehends all judgment under the figure of one day, and yet itself shows us that the fulfilment is distributed over a series of acts. Thus at one time (Rom. ii. 16), the prospect of the day of judgment is (without discrimination) held out also to the heathen, who yet, according to the complete scheme in the Apocalypse, do not appear before the judgment-seat till the last resurrection; at another time, on the contrary (John vi. 39, 40, 44, 54), the *τοῦ αἰῶνος ἡμέρα* (without the distinction of a first resurrection) is described as the day of resurrection for believers also. We say therefore, that with the Advent the last day appears; but how long and how far it shall reach, on that point there is nothing prejudged; and instead of unprofitable, if not pernicious, calculations, it is the observation of the signs that is helpful in the practical life.

2. (Vv. 4, 5.) The Scriptural ideas of light and darkness are quite different from those of the world.

According to the latter, the thoughts become clear through enlightenment of the understanding, the life serene through art and culture; and very many revile the witnesses of the gospel as dullards who hinder the light, and the faith as a dark view of life. Now a truly evangelical sense will not shut itself in against any kind of knowledge. But (HEUBNER). The illumination, of which unbelief makes its boast, is darkness. The light of knowledge in Divine things is inseparably connected in reciprocal influence with the earnestness of sanctification; just as, *vice versa*, the corruption of the will and the blinding of the perception act reciprocally on each other.—RIEGER: To be in darkness is to stick fast in ignorance, security, earthly-mindedness, indifference to the Lord Jesus, enmity against the light, repugnance to having one's hidden things come to the light, and in this condition to be willing to remain (John iii. 19 sqq.). But God is light, and begets us by the word of truth to be children of light, exciting in the hidden man a delight in the truth, which allows the evil there to be reproved by the light, and that which is wrought in God to be made manifest, thus withdrawing itself from the evil, and establishing itself on the good; and in this way is acquired a pure heart, and a single eye, to which the light is pleasant as its element, and so to a believer, as a child of light, even the day, which makes all clear, becomes supportable and desirable (1 John i. 5; James i. 17; John i. 4; viii. 12; Rom. xiii. 11 sqq.; 1 Cor. iii. 13; iv. 5; in the Old Testament, Is. ix. 1 sqq.; lx. 1 sqq.).—For Christians the day has already dawned inwardly, though it does not yet prevail without. As children of light, they are now already doing that which shall be their everlasting employment, in the day which will make all things manifest. But there is implied an earnest work of renewing, if a man is to rejoice, and not be alarmed, at such a manifestation (Matt. x. 26).—It is also too little thought of, how great is the dignity of our calling, that is expressed in the fact, that the highest splendor of earthly glory, even of that of the earthly intelligence, is described as dark night, when contrasted with the brightness that shall be revealed in us; *ov' è silenzio e tenebre la gloria che passò* (Manzoni).

3. (Vv. 6-8.) The exhortation: Ye are so and so by a Divine right, and know that ye are so; let us, then, also act accordingly! is peculiarly powerful. Just so Rom. vi. 11, 12; Col. iii. 3, 5. First: Reckon yourselves to be what the operation of God has made of you; the righteousness of faith, which He imputes to you, do ye also impute to yourselves; then: Walk also accordingly. By this resting on the work of God's grace the Sisyphus-toil of self-righteousness is abolished, and man is cheered, while at the same time his zeal also is stimulated. Here the exhortation is directed towards watchfulness and sobriety. From the tendency of the new nature, which has come into being through the Divine operation, proceeds watchfulness; and the task proposed is, that we cherish it by vigilance over ourselves, and so strive after a symmetrical and stable character. Intoxication, on the other hand, is an aggravation of the bias of the old nature, for which we ourselves are responsible. It arises from giving one's self up to worldly glory, to the honors and possessions, the enjoyments and cares, the doctrines and tendencies of those who ask not after God. In 1 Cor. xv. 34 the denial of the resurrection is described as a debauch.* It is a judgment, when God pours out to

* [Greek: ἀνέψαρε—"Awoke" as from a fit of drunkenness.—J. L.]

a people the cup of trembling.* We should seek for holy, Divine reality, not ideal mist and foam of words. Whoever gives himself up to sleep and stupefaction, seeks for the night; that is, he screens and hides himself in the ruling power of the ungodly nature, attaching himself to companions of his own dark character. Where circumstances are suitable, and it is the hour of darkness, he gives his disposition the reins. An apostolic description of sobriety, on the other hand, we read in 1 Cor. vii. 29 sqq.

4. (V. 8.) Under the figure of armor, we have here a recommendation of faith, love, and hope, these three, as in 1 Cor. xiii.; faith and love, as having a peculiar intimacy of mutual connection, as in ch. i. 3; iii. 6. THEOPHYLACT refers the love to Christ and our fellow-men; THEODORÉT only to our neighbors, and in such a relation this might be more in accordance with Paul's usage (Gal. v. 6, 14; over against 1 John iv. 10, 19 sqq.). Faith lays hold of the forgiveness of sins, and the strength of Him who is stronger than the world (1 John iv. 4); love overcomes the evil with good (Rom. xii. 21), and precludes the rise of selfishness, bitterness, wrath, and hatred. The one cannot be without the other. Genuine faith is not a harsh dogmatism; it dwells only in a heart touched by the love of God, so that of necessity love grows out of it. A faith that does not justify itself in the way of love is not the genuine; it is a reliance on notions, instead of a personal trust in the God of grace; and through the inflation of knowledge it lays itself open to the enemy. A love, moreover, that loves not the life that is born of God (1 John v. 1, 2), but spares the ungodly nature, is not genuine love. Only where faith and love are really and intimately one, is the Christian heart (the centre of all inward and outward life) secured within the shelter of this breastplate against all condemnation, against all thrusts of the accuser, against all devilish assaults. And that the blows shall not reach the head, that the Christian is able without fainting to carry it aloft in suffering and affliction, that he should have the power, in steadfast endurance and with clear thought, of looking the enemy boldly in the eye—this comes to pass only when he is helmeted with the hope of an eternal consummation of salvation and deliverance. Deliverance from perdition—such is the Christian's salvation. Without the hope of it, faith and love also would be maimed. For a God that gave man no eternal hope were at the same time a God, that did not make Him the object of His eternal love, and would be no such God as man could personally trust in.

5. (Vv. 9-11.) Here again the work of God and man's doing are intimately conjoined, the former with the latter (see Note 3). By God's appointment Christ died for us, that we might live with Him. Through Jesus Christ we may and ought to make salvation our own. He has accomplished it, and on this foundation alone can there be any mention of our obtaining it. We do not, however, realize its benefits as a matter of course, *ex opere operato Jesu Christi*, but only when we allow what he has done for us to work in us. To this end is mutual exhortation directed.

6. (V. 11.) The Scriptural idea of edification is something different from the sickly, effeminate excitement of the feelings, that is spoken of here and there as edifying. The thing to be done is to build

the temple of God, to establish it on the right foundation, to fashion and fit stone upon stone (1 Cor. iii. 16; viii. 10; * Eph. ii. 20 sqq.; 1 Pet. ii. 4 sqq.; Jude 20). Comp. ZAHN, *Elwas über den biblischen Begriff der Erbauung*, Bremen, 1864. The question concerns the dwelling of God in humanity, and the mutual adjustment, therefore, of living stones for a habitation of the Spirit. This is, on the one side, a work of God, which becomes ever more inward; on the other side, it is man's labor, with an ever-growing fullness of earnestness, and with spiritual means throughout; both directed to the end that it may some day be said: Behold, the tabernacle of God is with men! (Rev. xxi. 3). By word and by walk should we further one another herein. But it is certain that many an occasion, when without being obtrusive we might exhort, comfort, edify our neighbors, is lost by us through shyness and sluggishness, for want of faith and love.

HOMILETICAL AND PRACTICAL.

V. 1. ZWINGLI: The Lord hides from us His day, that we may continually watch, and never relax through ease and the immoderate desire of pleasure; CALVIN: that we may stand ever on the watch; [BURKITT: upon our watch every hour. . . No hour when we can promise ourselves that He will not come.—J. L.]—ROOS: Men frequently indulge a prying spirit in regard to truth submitted to them, and would know more than is needful for them.—HEUBNER: An unreasonable curiosity about that, which God has concealed, always betrays a heart not yet occupied with the man's concern.—VON GERLACH: Nowhere do the Apostles declare that the time is long.—DIEDRICH: There is here no use in fancies of all sorts, but much harm is easily done.

V. 2. Ye know perfectly, What? That the time cannot be known.—QUESNEL: All knowledge respecting the day of judgment consists in believing, that we cannot know it. With this we must learn to be satisfied; it is really sufficient.—STOCKMEYER: That the Lord cometh, let us hold all the more firmly in those very times, when there is the least appearance of such a thing ever happening.—To the careless it might be agreeable to know the hour when the thief comes, that they might sleep quietly till then, and have themselves awakened at the time. For such as love the Lord there is no need of knowing it; for He comes, indeed, unawares to them also, but not as a thief, but as a Friend and Saviour.—[If the approach of this day of the Lord is fitly compared to that of a thief in the night, stealing upon us we know not when, "at even, or at midnight, or at the cock-crowing, or in the morning" (Mark xiii. 35), this seems to preclude the idea of a thousand years of millennial glory before its arrival.—J. L.]

V. 3. CALVIN: We regard as fabulous what does not at once meet our eye.—Their thought is: It will not fare so ill with me; I shall be sure to look out for myself; am sharp enough.—HEUBNER: The treacherous peace of the unbeliever is founded on an absolute denial of the Divine judgment, or on the hope of its great remoteness. In this peace is involved the shocking consideration, that God is looked upon as an Enemy to be dreaded, with whom one is never happy but when let alone by Him.—CHRYSOSTOM: Seest thou how the devil has succeeded in making us our own enemies?—Livingstone

* [Tauschbecher—Luther's word at Zechariah xii. 2.—J. L.]

* [The word which our English Version here renders *emboldened* is *αὐτοθάρσυνος*.—J. L.]

found negro tribes who cried: Give us sleep! when they meant peace; and the explanation of it is their dread of nocturnal assaults. But the Christian's peace must be a wakeful one.—*Berlenburger Bibel*: There is no surer snare of Satan, than when he is able to suggest mere thoughts of security. Of these is also that: God will not take matters so strictly; He is truly merciful.—*Roos*: The world would not be helped at all by an exact definition of the seasons and times; it would not believe them, and would sleep on in its darkness.—*Stähelin*: If, then, thou dost feel no disquiet, and dost perceive no danger, thy misery is so much the greater.—Disquiet the way to true quiet. [*BARNES*: One of the most remarkable facts about the history of man is, that he takes no warning from his Maker.—J. L.]

STARKE: Here in the world the ungodly escape many a deserved punishment, since God looks on, and they who should have punished the wrong often fail to do so; but in that great judgment-day there will be no longer any forbearance.—*HEUBNER*: Here man has still the power of withdrawing himself from God, to wit, from God calling, warning, arousing; but whoever thus withdraws himself from Him, will fall into His hands as a Judge and an Avenger.—To flee from God, or to flee to Christ; such is the distinction between a wicked, worldly fear and the salutary fear of God.—Already the precursory judgments are frequently characterized by a sudden precipitation; so the flood, Sodom, Belshazzar.—*RIEGER*: How much better and more advisable is it, to yield one's self to the salutary pangs of travail, in which a man is born again to a living hope!

[A spirit of indifference to this subject of the Lord's coming, no proof of piety or Christian wisdom. The topic was full of interest for the children of God in the apostolic age; and the grounds of that interest cannot have been impaired by the lapse of eighteen centuries.—J. L.]

V. 4. It is a strong consolation, when one can truly be reminded of the standing of a believer, wherein by the grace of God he is set.—*CALVIN*: *Nulla denior caligo quam Dei ignorantia*.—*STOCKMEYER*: The Lord's return breaks in on the horror of the darkness of sin, whether of a more refined or grosser form, like the clear, all-revealing day, when everything appears in the true light just as it is.—Christians, who can claim the Saviour as their own, are able to say: For us, He may come when He will; we are looking for Him all the time.—It is indeed a great thing to be in such a state of readiness, as is independent of all knowledge about the time and the hour.

Vv. 5, 6. *STOCKMEYER*: Happy the church, to which it can be said: Ye are all of you children of light and children of day! Am I so likewise? How do we come to be so? no otherwise than by a judgment, when we allow ourselves to be judged by the light of God.—*ZWINGLI*: We are ashamed to act badly before men, and are not ashamed to sin before God. Such is our wickedness and folly. Where faith exists in force, we shall be more ashamed before the all-seeing God, who is the Eternal light, than if a man saw us.—He who seeks the darkness involuntarily betrays his inward feeling, that he is not yet hidden (Pa. cxxxix. 11, 12).—A special characteristic of the darkness is, that sins are no longer called by their own names.—*Berlenburger Bibel*: Wickedness must no longer be called wicked, but merely an infirmity.—*STARKE*: The man who has not Christ, the Sun of righteousness, walketh in

darkness.—But whoever inwardly walks in the light, for him the coming of the Lord serves to perfect his blessed condition with regard also to what is outward.—*STOCKMEYER*: Blessed thought, that the perfect day is coming, when all darkness disappears, and we shall be altogether light.—[*W. JAY*: Three distinctions may be here made. *Heathens* are the children of *night*. . . The *Jews* were all children of the *dawn*. . . *Christians* are the children of the *day*.—*LEIGHTON*: Base night-ways, such as cannot endure the light, do not become you. . . O that comeliness which the saints should study, that decorum which they should keep in all their ways, *εὐσχημόνως*, one action like another, and all like Christ, living in the light . . . in the company of angels, of God, and Jesus Christ.—J. L.]

V. 6. [Watchfulness and sobriety; frequently thus joined together, and commonly also introduced in immediate reference to the coming of the Lord; comp. Matt. xxiv. 42 sqq.; Luke xxi. 34–36; Rom. xiii. 11–13; Phil. iv. 5; Tit. ii. 11–13; 1 Pet. i. 13.—Christian sobriety, not torpor or inactivity.—See *JOHN HOWE'S* sermon on this verse.—J. L.]

V. 7. Eph. v. 11: Have no fellowship with the unfruitful works of darkness.—Luke xxi. 34; 1 Cor. v. 11; vi. 10; Rom. xiii. 13: Drunkenness too belongs there; not merely the figurative, but also the literal.—*ZWINGLI*: Wine in excess stirs up many a commotion and passion in the body; it is oil in the fire. Similar to it is the deliberate fostering of the passions generally.—*HEUBNER*: Drowsiness is contagious.—It drags down like a leaden weight; so likewise in what is spiritual. Criminal outbreaks are not the worst; insensibility for the things of God, forgetfulness of God, proud self-sufficiency are more wicked.

V. 8. *Roos*: Art thou watching? Art thou sober? Is it day or night with thee? What is most required is, that we regard ourselves and all outward things with a spiritual eye, and avoid filling and loading body and soul with eating and drinking, impotent science, proud conceits, cares, &c.

The Christian's position that of a soldier.—*RIEGER*: With a warrior much depends on the inward courage and the confident self-possession; but, besides that, much also on the equipment assumed, and the use made of it.—*CALVIN*: Against our powerful foe weapons are needed.—*THE SAME*: *Servivictus est qui timide ac dubitanter pugnat*.—*CHRYSOSTOM*: Not even for one brief moment are we permitted to sleep; for at that very moment the enemy might come.—*STOCKMEYER*: We are not at liberty to take our ease, to unclasp the breastplate, and lay aside the helmet; otherwise the enemy spies out the unguarded moment.—*ZWINGLI*: *Munimentum pectoris adeoque vitæ fides est*.—*Roos*: Art thou clothed with the armor of faith, if a trial or a doubt will disconcert thee? and with the armor of love, if an offence will exasperate thee?

Art thou impatient, when thou findest not thy satisfaction in the world? or hast thou put on the helmet of the hope of salvation?

[*Faith and love*:—An unloving faith, or a love that springs not from faith, no protection.—J. L.]

V. 9. *Roos*: God has not made us Christians, servants of His, partners of His kingdom, that we should still after all experience His wrath.—*STOCKMEYER*: The day of the Lord is one of two things, a day of wrath or a day of salvation. [*BURKITT*: It is the greatest piece of folly imaginable, from the appointment of the end to infer the refusal or neg-

lost of the means.—W. JAY: *He has not appointed us to wrath.* He might have done it. We deserved it, &c. *But to obtain salvation.* Four things with regard to this appointment: the earliness of it—the freeness of it—its efficiency—its appropriation.—J. L.]

V. 10. CHRYSOSTOM: The mention of Christ's death shows us whence come our weapons, faith, love, hope.—[W. JAY: How well does the Apostle call the Redeemer "our life"! Three modes of expression: we are said to live *by* Him—to Him—with Him.—THE SAME: Proof of Christ's omnipresence and divinity;—the happiness of Christians. . . . Voltaire more than once says, in his letters to Madame du Deffand, "I hate life, and yet I am afraid to die." A Christian fears neither of these. He is willing to abide; and he is ready to go. Life is his. Death is his. Whether we wake or sleep, we shall live together with Him.—J. L.]

V. 11. HEUBNER: It is a rare thing to hear aught about people reminding one another of the last day. The warning voices are regarded as importunate disturbers and enthusiasts.—THEOPHYLACT:

Dost thou object: "I am no teacher"? Teachers alone are not sufficient for the admonition of all.—STÄHELIN: Blessed therefore are the congregations, which in Christian order devoutly observe this rule. Blessed also the teacher, who is able on this point to commend his hearers.—That contempt for the teacher's office is not the right thing is shown presently, v. 12.

Vv. 9-11. [The source, the method, and the nature of the gospel salvation.—J. L.]

Vv. 1-11. This section is one of the pericopes for the so rarely occurring 27th Sunday after Trinity.—HEUBNER: Christian deportment in view of the last day: vv. 1-6, its nature; vv. 7, 8, grounds of obligation; vv. 9-11, blessed results.—KOLB: Most men are pleased with themselves. He whose eyes are opened knows that by reason of the fall we are by nature children of darkness, and only through regeneration are to become children of the light. Our high destination is, to go forth from the darkness, and press forward into light. God already looks on that as in existence, which is only in process of growth.

IV.

Closing Exhortations: to honor the presidents, to live in peace, to keep themselves free from all bitterness against persecutors, to unite vivacity with sobriety of spirit; ending with the prayer, that God may keep them.

CH. V. 12-24.

12 And [Now, or: But]¹ we beseech you, brethren, to know them which labor [those who toil, τοὺς κοπιῶντας] among you, and are over [preside over]² you in
13 the Lord, and admonish you; and to esteem them very highly [very exceed-
14 ingly]³ in love for their work's sake. And be [Be] at peace among yourselves.⁴
Now [or: But]⁵ we exhort you, brethren, warn [admonish]⁶ them that are unruly [the disorderly],⁷ comfort [encourage]⁸ the feeble-minded [faint-hearted],⁹
15 support the weak, be patient [be long-suffering]¹⁰ toward all men [all]. See that none render evil for evil unto any man [any one, τινί]; but ever follow [always pursue, πάντοτε . . . διώκετε] that which is good, both among yourselves, and to all
16 men [both toward one another, and toward all].¹¹ Rejoice evermore [always, 17, 18 πάντοτε]. Pray without ceasing. In everything give thanks: for this is
19 [is]¹² the will of God [God's will]¹³ in Christ Jesus concerning you. Quench
20, 21 not the Spirit. Despise not prophesyings. Prove [But prove]¹⁴ all things;
22 hold fast that which is good. Abstain from all appearance [every form]¹⁵ of
23 evil. And the very God of peace [But may the God of peace Himself]¹⁶ sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto [and entire may your spirit and soul and body be kept
24 without blame at]¹⁷ the coming of our Lord Jesus Christ. Faithful is He that calleth you; who also will do it.

¹ V. 12.—[24; transitional, or with a slightly adversative suggestion of the special urgency of this particular precept.—J. L.]

² V. 12.—[προϊστάμενους (Sin. A.: προϊστάμενους), stand before; Germ. *vorstehen*.—J. L.]

³ V. 13.—It is of no consequence, as regards the sense, whether we read with the *Elzevir* (also Sin.) *ὑπερπερισσῶς*, or *οὕτως* (with B. D.¹ F. G.). [Lachmann, Tischendorf, Alford, Elliott.]

⁴ V. 13.—The codd. A. B. D.² E. K. L., many minuscules, Copt., Goth., &c., give *ἐν ταῖς αἰς*; but Sin., D.¹ F. G., Byz., Vulg. cum *eis*, &c., *ἐν αἰσ*; Sin., *primò manu*, even *kai eipnē* [the corrector cancels *kai*.—J. L.] See the exposition.

⁵ V. 14.—[24; opposed perhaps to the idea, that peace (v. 13) was to be sought at the expense of purity and mutual kindness, or that the duty of admonition was confined to church officers (vv. 12, 13).—J. L.]

⁶ V. 14.—[πονερεῖτε; the same word as in v. 12; 2 Thess. iii. 15; &c.—J. L.]

⁷ V. 14.—[τοὺς ἀτακτοὺς. *Revision*: "The only instance of ἀτακτος in the N. T., as our Second Epistle contains the only instance also of the kindred verb and adverb. E. V. margin; comp. 2 Thess. iii. 6, 7, 11."—J. L.]

- ⁸ V. 14.—[παραινέσεις; comp. ch. ii. 11, Critical Note 22.—J. L.]
⁹ V. 14.—[ὁλοκαυτώσους. *Revision*: "Another N. T. ἀπαξ λεγόμενον, though common in the Sept."—J. L.]
¹⁰ V. 14.—[μακροθυμείτε. Comp. E. V. 2 Pet. iii. 9; 1 Cor. xiii. 4. The noun is almost always in our Version *long-suffering*.—J. L.]
¹¹ V. 15.—[καὶ εἰς ἀλλήλους καὶ εἰς πάντας.] Before εἰς ἀλλήλους B. K. L. Sin.² [most of the cursives, Tischendorf's later editions, Alford, Wordsworth] give καὶ; but it is wanting in Sin.¹ A. D. E. F. G., versions, [Scholz, Schott, Lachmann, Elliott.—The ἀπόδοι of Sin.¹ was corrected in Sin.²—J. L.]
¹² V. 18.—[*Revision*: "Lachmann alone reads γὰρ ὅτιν."—J. L.]
¹³ V. 18.—[θέλημα θεοῦ (Sin.¹; τοῦ θεοῦ) = one part of the Divine will; comp. ch. iv. 3.—J. L.]
¹⁴ V. 21.—[ὅτι ἀφ' ὧν πάντα is given by most of the uncials [and critical editors; Riggenbach brackets it]; it is wanting only in A. Sin.¹, Copt., Syz., &c. See the exposition.—J. L.]
¹⁵ V. 22.—[πάντες εἰδότες. See the exposition.—J. L.]
¹⁶ V. 23.—[Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης. Comp. ch. iii. 11, Critical Note 8, and the foot-note to Exeg. Note 9; also here Exeg. Note 6.—J. L.]
¹⁷ V. 23.—[καὶ δόξα αἰώνων (found again at James i. 4; here belongs to the predicate) ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν . . . τηρηθείη. On this last word it is remarked in my *Revision* of Jude 1: "The verb τηρεῖν occurs 75 times in the N. T. . . . and in E. V. is 58 times rendered to *keep*; only here and 1 Thes. v. 23, to *preserve*. Wherever, as in this verse, it is used of believers, I prefer to translate it to *keep*, not so much on the general ground of uniformity, as on account of the large use of that term in the same connection in our Lord's high-priestly prayer (John xvii.). The present safety of the Church is the Father's answer to the Son."—J. L.]

EXEGETICAL AND CRITICAL.

1. (Vv. 12, 13.) **Now** [or, **But**. See Critical Note 1.—J. L.] **we beseech you, &c.**—The closing section contains exhortations, which are improperly described [DE WETTE, LÜCKMANN] as miscellaneous. It is no fortuitous selection, but we recognize an order and purpose. It is natural that in the Apostle's closing exhortations there should always be much that is generally available; but in every case the selection proves to be singularly appropriate to the particular exigency, short and striking, every sentence weighty (comp. Rom. xii. and other places). In our passage Paul passes (δὲ, see LÜCKMANN) from what all ought to do (v. 11) to that which peculiarly concerns the presidents, on whom especially devolves the office of exhortation and edification; CHRYSOSTOM: that they might not suppose, that he would raise all to the dignity of teachers; HOFMANN: but in your activity forget not what you owe to the office; ἐρωτῶμεν, as ch. iv. 1; he begs, where the question is about the presidents, whereas he exhorts, v. 14, when urging upon them their own active duties; he has nothing of the hierarchical temper. Perhaps their neglect of the presidents was connected with the excitement of enthusiasm (ch. iv. 11); he was not willing to have this spread; sobriety (ch. v. 6 sqq.) was to be shown in this direction also. The presidents are not designated by their official titles (πρεσβύτεροι or ἐπισκοποι), but by a brief indication of their functions; *who labor, take pains*; κοπιᾶν denotes severe labor, whereby one is wearied; for that very reason they deserve recognition. Here it is not added as in 1 Tim. v. 17, in *word and doctrine*; and without this addition the expression has a wider reach, embracing the performance of all service. Ἐν ὑμῖν can mean *on you* (HOFMANN, WINER, § 48. a. 3) or *among you, in your circle*; not, *in your hearts* (PELT), for that is not man's business. The κοπιᾶν is defined by what follows; for προσηγορεύειν and βουδερεῖν cannot refer to other persons, officers, classes, since participle is joined to participle by a simple καὶ; under the one article are included statements respecting the same persons; they who labor and preside and admonish are one and the same; the same work is conceived of on different sides: in regard to the exertion of the individuals themselves it is a κοπιᾶν; in its relation to the church, a προσηγορεύειν; in application to the erring, a βουδερεῖν. They preside over you in the Lord, since they themselves live in Him; therefore also their work is in Him, in His strength, and a presiding, guiding, overseeing in His behalf; they are no civil magistracy. [WEBSTER and WILKINSON: "ἐν K., added as the highest sanction, and at the same

time limitation of their authority."—J. L.] Unsuitable and not correspondent to the word is the explanation of CHRYSOSTOM, THEODORET, and others: *who intercede for you with God in prayer*; that were rather ἐντυγχάνειν ὑπὲρ τινος. Finally, βουδερεῖν is properly to *correct one's ideas*, and so to *admonish, remind, warn*; to this submit yourselves. Nor is that even in later times the business of another office (against OLSHAUSEN), but merely a special side of the presidency: the exercise of discipline for the prevention of errors. [WEBSTER and WILKINSON: "By the use of participles instead of nouns of office, ministers as *exercising* rather than as *having* certain functions, are represented as the objects of regard."—J. L.] These men—such is his request—you ought εἰδέναι, pregnant: *recognize, to recognize and acknowledge them as being what they are*; like ἐργινώσκειν, 1 Cor. xvi. 18, and Prov. xxvii. 23, Septuagint for ἔγιν; indeed, ἔγιν is translated also by εἰδέναι, when the meaning is *to interest one's self in a matter* (Gen. xxxix. 6);—no doubt, a different case from one in which there is a personal object. But it is unquestionably harsher, when EWALD, declining the pregnant signification of εἶδ., supposes that what is to be known about them is first resumed in ἡγείσθαι, &c. HOFMANN understands it thus: *You should know how it is with them, what you have in them*; STOCKMEYER: *what position they hold*. But PELT alone introduces the idea of showing gratitude to them by a stipend.*—And to *esteem them very exceedingly*, &c.; still dependent on ἐρωτῶμεν. According to the two interpretations that are here possible, ἡγείσθαι, &c. is somewhat harsh and without any quite analogous example; either (THEODORET, GROTIUS [and many others]): *to esteem them exceeding highly*, and that (modal definition of this esteem) *in love*, therefore not in fear, or such like sentiments; but elsewhere ἡγείσθαι (with an accusative) means *to take one to be something*, not, by itself, *to esteem highly*; this would require the addition of περὶ πολλοῦ, π. πλείστον, and for that ὑπερεκπερισσού can hardly answer. Besides,

* [ELLIOTT: "To know, regard, recognize fully. No instance of a similar or even analogous usage has, as yet, been adduced from classical Greek."—*Revision*: "Be not strangers to them—their calling and work—their necessities and trials. What follows in v. 13 would be the result of the knowledge. There is no need, therefore, of straining the common meaning of the verb into *acknowledge, recognize, care for, take an interest in, regard with favor, reverence, &c.*, as is commonly done in the commentaries, versions, and lexicons. The other ordinary references, in behalf of this alleged Hebraism in the use of εἰδέναι, will be found on examination to be, very often at least, delusive. . . . Indeed, the Hebrew עָנַן itself is frequently misinterpreted in the same direction."—J. L.]

It is then quite too tautological with *εἰδέναι*. Rather, therefore, with CHRYSOSTOM: *ἡγεῖσθαι αὐτοὺς ἐν ἀγάπῃ τῇ ὁμῶν ὁφείλου εἶναι, ἡγ. αὐτ. ἀξίους τοῦ ἡγαυῆσθαι* (THEOPHYLACT: thou lovest him who secures for thee an entrance into the kingdom of heaven), or PELT: *in carissimum eos loco habere*; and just so LÜNMANN, HOFMANN: *hold them in love*, like *ἔχειν τὰ ἐν ὁρῇ* (Thucyd. ii. 18). Thus, along with respect (v. 12) he recommends (v. 18) the highest love,* although, nay, rather *because*, they admonish you.—**For their work's sake**; the indolent, therefore, have no claim, but they who faithfully perform the serious work for souls. [ELLCOTT: "on account both of the importance of the work (Heb. xiii. 17), and the earnest and laborious manner in which it was performed; comp. Phil. i. 22; ii. 30."—J. L.]—**Be at peace among yourselves**, *ἐν ταῖς* equivalent to *ἐν ἀλλήλοις*, John vii. 35; for the matter, Mark ix. 50 is to be compared. The variation *ἐν αὐτοῖς* (which arose probably from the brevity of the sentence, that seemed unable to stand independently) is followed by CHRYSOSTOM, THEODORET (*contradict not what they say*), THEOPHYLACT, LUTHER (*be at peace with them*), ZWINGLI, CALVIN and others. ZWINGLI: *Be well content with them*; but he proposes also the explanation: *In them (through them) ye have peace*. But the connection leads us to expect an imperative; had the word been meant to be indicative, it would have been said: *ἐν αὐτοῖς γὰρ εἰς*. But the reference to the teachers is not good; 1. *ἐν* would not suit well; *μετὰ* (as in Rom. xii. 18) would in that case be the right word; 2. an exhortation to peace with the presidents would almost necessarily imply a previous quarrel with them, which is at least improbable; 3. lastly, towards presidents the question would not be merely to keep the peace, but to be obedient to them in the Lord. Better, therefore, according to the reading, *ἐν ταῖς*; among yourselves. This exhortation is connected indirectly (DE WETTE) with the preceding. Peace in the church (like brotherly love, ch. iv. 9 sqq.) was most threatened, when any showed themselves meddlesome, neglected *ἡσυχάζειν, πρῶσσειν τὰ ἴδια*, &c., and for that reason did not, it is probable, sufficiently esteem the presidents. On the other hand, deference to the presidents and compliance with their exhortations promoted the peace of all. Since the foes of peace are within in every heart, such an exhortation was salutary, even though there were no serious disagreements on foot. Undoubtedly that by which peace was most threatened was the *ἀτακτεῖν*, to which he forthwith proceeds.

2. (V. 14.) Now [or, But—see Critical Note 5.—J. L.] **we exhort you, &c.**—Esteem for their presidents and peace among themselves should and will lead to proficiency in their tasks: 1. in reference to the faults which still cleave to the brethren (v. 14); 2. in relation to their enemies (v. 16); in both relations he directs them, 3. to the right disposition toward God (vv. 16-18), and therefore also toward the gifts of His Spirit (v. 19 sqq.).—At v. 14, as at v. 11, he exhorts all the brethren; for it is a mistake to regard the exhortation, with CHRYSOSTOM, THEOPHYLACT [CONYBEARE], and others, as addressed to the presidents. Truly spiritually minded Christians will, indeed, yield themselves to the guidance of the presidents (vv. 12, 13), but will them-

selves also (v. 14) assist them in the same spirit. The Apostle is far from entertaining extravagant ideas of office. He immediately reverts to what all have to do; the difference from v. 11 consists in this, that Paul now treats particularly of the manner of dealing with the erring, or the in some way weaker members.—**Admonish the disorderly**; not altogether, in general, those who live in the violation of the commandments of God (CHRYSOSTOM: all sinners are *ἑτακοί*; THEOPHYLACT: he who in any way infringes order, the drunken, the slanderers, the covetous), but here probably in the narrower sense that appears in ch. iv. 11, 12; also 2 Thess. iii. 6, 11, *ἀτάκτους περιπατεῖν*, v. 7, *ἀτακτεῖν*; *ἑτακτος*, *inordinatus* (Livy), is the soldier who keeps not his rank and file; then, by transference, whoever forsakes his *τάξις*, place, rank, station; whoever quits the straight track, driving round irregularly and aimlessly. There were such in this flourishing church.—**Encourage** (ch. ii. 11) **the faint-hearted**; *ἀλγος*, Septuagint for various Hebrew words, Ia. liv. 6; lvii. 16; *μικροψυχείν* also occurs. We think first (so already THEODORET) of those who grieved for the dead (ch. iv. 13 sqq.); HOFMANN will not allow this, because theirs was a case, not of faint-heartedness, but of error; still the error resulted in faint-heartedness, and they therefore needed to be cheered with comforting truth (ch. iv. 18). No doubt, however, there might be yet other desponding persons, to whom, when under persecution, Christianity seemed too grievous a thing (as in like manner THEODORET; THEOPHYLACT: who could not endure trial); or tempted persons, whose thought was: For me there can be no forgiveness.—**Support the weak**; *ἀντέχεσθαι*, to hold fast to something, *adhaerere*; Tit. i. 9, to cleave to the word; Matt. vi. 24, to one's master; and so here: to the weak, as a precious treasure; but also in Prov. iv. 6 Septuagint for *חָסֵד*: Wisdom will keep thee, will adhere to thee as a protector. HOFMANN: Take pains with them, instead of despising them; a contrast like that in Matt. vi. The temptation would be to become weary of the feeble, as people that are continually making new trouble for us, without ever reaching a definite result. But this would be a dangerous self-pleasing (Rom. xv. 1 sqq.). The word *ἀσθενεῖς* might mean the sick (1 Cor. xi. 30), but also those without spiritual strength, the weak in faith and conscience, who do not get forward (1 Cor. viii. 10; ix. 22; Rom. xiv. 1); and to this we are led here by the context; the disorderly and the faint-hearted are single instances, but to be weak shows itself in still another form. It is very conceivable that in so young a church there were yet people who, like young children, easily stumbled, and in whom the old things continued still to work. They might become weakest, when they thought themselves strong (1 Cor. viii. and x.). The opposite quality is denoted by *ἀνδρίζεσθε, κραταιοῦσθε* (1 Cor. xvi. 13), or again by the *δυναμίαι* of the Pastoral Epistles.—The most general precept comes last: **Be long-suffering toward all**; as love acts (1 Cor. xiii. 4; comp. *אָנָּה יְהוָה*, Prov. xix. 11; Sept.). Patience allows time for the growth of the godly man. A necessary exhortation for such as are yet young Christians, who are apt to be young also in their zeal. **Toward all**—THEODORET, OLSHAUSEN, LÜNMANN [ALFORD, ELLICOTT] would understand this, as in v. 15, of all men; HOFMANN [JOWETT] would take the clause in immediate connection with

* [And so LÜNMANN, ELLICOTT;—but the accuracy of the remark depends on the real import of *εἰδέναι*.—J. L.]

v. 15. But *ἀπ'αρ*, &c. indicates a new start, whereby he passes to the true Christian treatment of all men; whereas in v. 14 it is still the behavior of Christians to one another that is spoken of; and so THEOPHYLACT even refers the expression (only somewhat too strictly) to the three classes before mentioned. Therefore: Be long-suffering toward all, the disorderly, the faint-hearted, the weak, and whoever else in the church requires your patience (DE WETTE). Who does not? [WEBSTER and WILKINSON: certain classes required particular treatment, all required patience.—J. L.]

3. (V. 15.) See, be careful, be on your guard (Matt. viii. 4); *Βλέπετε* also occurs in this sense; see to it, heedfully, for it is not an easy matter (CALVIN); that none render evil for evil unto any one (1 Pet. iii. 9; Rom. xii. 17; Matt. v.). Not merely, therefore, that ye do not violate *μακροθυμία*, in an excessive, spiritual zeal, but also that no one, as quite commonly happens, give way to the revengeful disposition of the old man; toward any brother or non-Christian, possibly a persecutor. CHRYSOSTOM, THEOPHYLACT: If we are not to return evil, then so much the less should we begin by giving evil for good.—Alas, that there is ever fresh need of such exhortations! But Paul does not say: *μὴ τις ὀργῶν*, and from this DE WETTE infers that it is taken for granted, that a spirit of revenge is so unworthy of true Christians, that to them it is merely said: Guard against its breaking out elsewhere even in others. This LÜDEMANN rejects, 1. because Paul could not have supposed, that with those who had been heathens vindictiveness was something so entirely laid aside, since it was rather a new, specifically Christian commandment, to avoid it; 2. because, therefore, all needed for themselves the exhortation to vigilance and self-conquest, whereas 3, it is but seldom that one is able to restrain others. Nevertheless it may still be asked: Why does Paul not employ the second person plural? DE WETTE is somewhat too one-sided; *μὴ τις* admits of both applications, to every one for himself, and to the warning of others; HOFMANN compares Heb. iii. 12; iv. 1; xii. 15; and even among Christians no one is perfectly secure against fits of revengefulness. Accordingly: Let every one look to both himself and others; the discreet is to restrain the passionate. Most judiciously BENGL: He who is incensed by wrongs is prejudiced; therefore should others see to it, and seek to moderate him.*—But always pursue that which is good—not merely what is salutary, useful (OLSHAUSEN), what is good for one (HOFMANN), *alienis commodis* (GROTIUS), nor yet beneficence (PELT), but what is right before God (the opposite: *κακόν*), morally good (Rom. xii. 9, 21). Of course, this is also beneficial to one's neighbor; the special application of what is morally good to our neighbor consisting in those offices of love, which are to be rendered to him (STARKE). The good is just everything that furthers the triumph of truth and love. Aim at doing this even to him who injures you. Paul does not always move in such generalities and abstractions (to do good for the sake of good, and such like); but to rich, concrete, particular exhortations he subjoins these comprehensive and simplest fundamental principles (comp. 2 Cor. xiii. 7, and often). To attain to this (amidst manifestations of enmity) requires a *διδάσκω*. We must

pursue that which is good, it does not naturally belong to us; the evil, on the contrary, comes of itself (comp. 1 Cor. xiv. 1, *follow after charity*; Heb. xii. 14, *peace and holiness*).—Toward one another, that means the brotherly love of Christians (ch. iv. 9, 10); and toward all, even non-Christians (ch. iii. 12); here the opposition is expressed. *What is good*; that is still more than what is becoming (ch. iv. 12).

4. (Vv. 16–18.) Rejoice always [2 Cor. vi. 10; Phil. iii. 1; iv. 4.—J. L.].—Whether you attain the end with your neighbor or not, do you pursue after it, so much as lieth in you (Rom. xii. 18), and, for your own part, rejoice evermore; THEOPHYLACT: even in poverty, sickness, contumely, torture, prison; as those for whom all things work together for good (Rom. viii. 28). Here he speaks of the right disposition, no longer toward men, but before God. All that goes before is to be attained only when this peace rules within. Should there be a failure of joy because of the difficulty of overcoming evil with good, then raise yourselves above all that depresses you by prayer.—Pray without ceasing (ch. i. 3; ii. 18; Rom. i. 9). Already CHRYSOSTOM and THEOPHYLACT recognize the connection: *τὴν ὁδὸν ἰδεῖτε. Without ceasing*; this does not mean, with a continual, indolent folding of the hands; as Paul prayed night and day (ch. iii. 10), so likewise he labored night and day (ch. ii. 9); and yet he had also intervals of sleep! The next thing is therefore obvious: Never omit the practice of prayer; be as regularly diligent therein as in labor. This then infers a constant spirit of prayer, breathing through the whole life. But in order to the stirring up (2 Tim. i. 6) of this, and so to the quickening of joy, he exhorts further: in everything give thanks; BENGL: even in what seems adverse. Give thanks for the great grace already received (comp. Col. iv. 2; Phil. iv. 6). In the last place we find in like manner *ἐν παντί*. This is not the same thing as *πάντοτε* (which stands with it at 2 Cor. ix. 8), for *καμπὴ* should not have been wanting; but it means, in every point, every matter or situation, equivalent to *κατὰ πάντα, περὶ πάντα, ἐνὲν πάντων* (Eph. v. 20).—For this is God's will, &c. (ch. iv. 3); not the will, since that of course includes more than this one point. The subject is *τοῦτο, this*, the giving thanks in everything; GROTIUS [SCHOTT]: *prayer and thanksgiving*; but in that case we should have to go still a step further, and, with VON GERLACH [CORN. A LAPIDE, JOWETT, ALFORD, MÖLLER] bring in also the *rejoicing*; not quite everything from v. 14, for that is not so homogeneous that it could well be embraced in *τοῦτο* as one topic. In consideration also of the fact that *ἐν παντί εὐχαριστεῖτε* is added by *asyneton*, it may well seem more advisable to refer the *τοῦτο*, with BENGL, only to the giving of thanks, which indeed is the means of quickening prayer and joy. HOFMANN: The interruption of the exhortations takes place, where one of them is specially confirmed. On the predicate BENGL remarks: *Voluntas semper bona, semper spectans salutem vestram in Christo*. But not as CALVIN gives the turn: Of such a nature is God's gracious will in Christ, that we have therein abundant cause for thanksgiving; but: God's will is *this*, that we give thanks, and this will of God is established in Christ, mediated through Him; Christ strengthens us to give thanks, because in Him all things are ours (1

* [BENGL's own Latin: *Quisquis custodiat et se et alterum. Laesus, qui in furore est, nimium videt; ergo proximi videre debent.*—J. L.]

* Only LACHMANN reads *γὰρ ἵστω*.—J. L.]

Cor. iii. 21 sqq.), all things work together for good (Rom. viii. 28), all things help forward the subdual of the flesh and the relief of the spirit. Finally *eis hūas, quoad vos*, toward you, in reference to you.

5. (Vv. 19-22.) **Quench not the Spirit.**—From prayer and thanksgiving he passes to the source from which they flow; a right frame of heart toward God should show itself in the right use of His choicest gifts; in a proper bearing toward the manifestations of the Spirit in the life of the Church;—a supplement to v. 14, where the defects of the church and their proper treatment had been touched upon. The Spirit is He who is received from God (ch. iv. 8; 1 Cor. ii.; Gal. iii.), and who, working in original fullness and freshness, distributes manifold gifts (1 Cor. xii.); the connection with v. 20 points in this direction. CALVIN: *Spiritus genus, prophetia species*. Quench—literally, extinguish—Him not; the sacred fire; comp. Rom. xii. 11, τὸ πνεῦμα ἱκνῶντες, and 2 Tim. i. 6, ἀνακυρτοῦν; THEOPHYLACT: In the night of this life God gave us the Spirit for a light. But WERTSTEIN shows by many examples that σβέννυμι is used also of the stilling of a wind. The fire is nourished by prayer, thanksgiving, exercise; is quenched by neglect or suppression, by want of wood or by pouring on water; VON GERLACH: by contempt, suspicion, a fleshly mind, contradiction or inattention; CALVIN: by unthankfulness. But a still more precise question is this: Does it mean: Stifle not the Spirit in yourselves by impurity of doctrine and life? or suppress not the Spirit's utterances, when they meet you in the church? The connection with v. 20 leads to the second explanation; it being always understood, that to decline the Spirit's influences in our own hearts renders us also averse to what we meet with in others of His extraordinary movements. This disaffection might work not only against prophesying, v. 20, but generally against the most various manifestations of the Spirit. But when DE WETTE conjectures that there were, in particular, timid, puzillanimous presidents, who, because they saw with regret the spiritual excitement, restrained those inspired from coming forward, there is no satisfactory evidence of this. The exhortation is quite general in its tone (v. 27 will bring us to a similar question). Altogether unsuitable is OLSHAUSEN'S inference from our passage, that Paul can therefore have had no misgiving about the Thessalonians being in danger of becoming a prey to enthusiasm, according to the subsequent indications of the Second Epistle. No; Paul knew how matters stood; he admonished the disorderly; he exhorted to careful examination; but surely he could not write: Quench the Spirit! On the contrary, HOFMANN will not allow, that there existed in Thessalonica a partial disinclination to spiritual utterances; Paul, he thinks, would merely regulate their bias towards what was extraordinary, the main emphasis being on the after-clause, *prove all things*. This may be too exclusive on the other side. How easily, in presence of enthusiasm and even false prophesying, might a distrust of everything out of the common course take possession of other minds! Paul corrects both the one tendency and the other. So already THEODORÉT: Some wished, on account of the false prophets, to stop also the true.—One particular instance of spiritual manifestations is mentioned in v. 20: **Despise not prophesyings** (where they occur). The word stands without the article, in the plural, denoting the individual cases. Prophesying does not respect the

future merely (though this also is not excluded, Acts xxi. 10 sqq.), but is an utterance of Divine mysteries; *mysteriorum relectio et presentium et futurorum*, PSLT; a speaking to the church under a special influence of the Spirit, but with clear consciousness, and thus distinguished from the speaking with tongues; on the other side, it is not one and the same thing with teaching, the reflective development of thought; but a speaking from Divine inspiration, affecting hearts with a thrilling power, strengthening them with the fullness of consolation, unfolding the mysteries of judgment and of grace in the administration of the kingdom and in the sway of individual hearts. At all times one prophet has connected with the word of another; still mere exposition is not prophesying; to the latter belongs somewhat of originality; but this shows itself as well in the elucidation of the past (prophetic history), as in the spiritual flashes that disclose what is coming (comp. 1 Cor. xii. 10, 28; xiv., especially vv. 24, 25; Eph. iv. 11; Rom. xii. 6; Acts xi. 27; xiii. 1; xv. 32; xix. 6). This gift *despise not*, old Greek ἐξουθενεῖν;—do likewise occurs (Mark ix. 12, various reading); the Swiss *vernille* answers exactly in etymology and import. Other gifts might be more brilliant, although this also, 1 Cor. xiv. 1, 39, is especially commended. The disaffection probably proceeded rather in undue resistance from the intellect and love of order; not, as in Corinth, from an overvaluing of the γλῶσσαι. Not to despise, however, does not mean to receive without judgment and blindly. Hence: **Prove all things**. The variations, πάντα, πάντα δὲ, δοκιμάζοντες, instead of -ετε, and lastly καὶ τὸ καλὸν, seem to lead back to the asyndeton, πάντα δοκιμάετε, as the simplest reading. But should the preponderance of authorities be deemed decisive in favor of the addition of δέ, the sentence would stand in opposition to what goes before, and the two following sentences would be arranged by the trial enjoined into 1. Hold fast that which is good, and 2. Abstain from the evil. *Prove*, the command is to all Christians, not to a privileged class.* The object of the trial is to be *all things*; primarily, according to the context, what the prophets say. The word has come to be a peculiarly trite commonplace, in which the second half of the verse is frequently forgotten: **Hold fast that which is good**, fair, noble; what furthers you in the Divine life—what amongst the πάντα (primarily in the prophesyings) you find excellent—that hold fast, in opposition to the ἐξουθενεῖν. A point of peculiar importance, however, is, not merely *what*, according to the Apostle, is to be proved, but especially *how*. The object is everything that claims to be spiritual, as in 1 Cor. xiv. 29 also it is precisely to what the prophets say that the direction applies: διακρίνεσθαι. There is, therefore, no fanatical demand for a blind submission, not even to the apostolic word (1 Cor. vii. and x. 15). Of so much the greater consequence is it to be certain that we really possess the true Divine criterion. What that is, Paul does not say; but plainly it is none other than what they had received from him and through the Spirit had made their own, the apostolic word of truth, originating with the Spirit, and sealed by the Spirit (ch. ii. 13;

* [ELLICOTT would apply it "more restrictedly to those who had the special gift" of the discernment of spirits. But the limitation is not in the text, nor is it required. The church might properly be exhorted to do as a church what she was enabled to do effectively in the exercise of her own special endowments.—J. L.]

iv. 1, 2; 2 Thess. ii. 5; iii. 4, 5); answering to the anointing of 1 John ii. 27. The trial of the spirits is a special charism (1 Cor. xii. 10; comp. Heb. v. 14). See more under the Doctrinal and Ethical head, No. 4.—To πάντα δοκιμάετε CYRIL of Alexandria prefixes the words, γίνεσθε φρόνιμοι τραπεζίται (money-changers, *argentarii*, *nummularii*). In the other Fathers this sentence is, γ. δοκιμοί τραπεζ.; and from this arises a telling contrast: Be proved yourselves, that you may be able to prove (comp. HÄNSEL, in the *Stud. u. Krit.*, 1836, I.). This expression is ascribed generally to Holy Writ by CLEMENT of Alexandria and the *Constit. Apost.*; to Jesus in particular, by JEROME, EPIPHANIUS; to the Apostles, by DIONYSIUS of Alexandria; to Paul (in connection with 1 Thess. v.), by ORIGEN, BASIL, and especially by CYRIL. Does it come from some apocryphal book? rather, it is a ῥήμα ὑγραφοῦν. Such is HÄNSEL's view, who thinks that it may at any rate have been in the Apostle's mind, and that δοκιμάετε is to be explained by the technical language of exchangers, as also εἶδος in v. 22: *Abstain from every sort of bad money.* But unless money-changers and coins had been expressly spoken of, it could occur to no one to think of that; especially not, that εἶδος without νομισματός, and that too in the second member, instead of the first, could signify a kind of money. We therefore hold to the more general signification.—But what is the meaning of v. 22? The Vulgate: *ab omni specie mala*, is still itself ambiguous. LUTHER: *Avoid every evil appearance*; so also CALVIN, GROTIUS [WORDSWORTH, WEBSTER and WILKINSON]; the English Version, *from all appearance of evil*; the Dutch, *van allen schijn des kwaads*; Martin and Ostervald, *de toute apparence de mal*. This were an altogether beautiful sense: What is finally to be regarded is the εὐσχημέως περιπατεῖν (comp. ch. iv. 12); it is perhaps impossible for the Christian always to avoid every evil appearance, but to the best of his ability he is to do so. LÜNEMANN objects that this would imply on the other side: *Hold fast merely the appearance of what is good*; but that does not follow, inasmuch as the opposition might include the climax: Even from that which should have only an appearance of evil we are willingly to abstain, in order to give no offence. RIEGER: That we may not forfeit the confidence of others; but first we are to accept what is proved to be good. Still this interpretation must be rejected, as violating the expression; that is to say, εἶδος means *form, aspect*, then *kind, species*,* (Jer. xv. 3, Sept.), as a subdivision of the *genus*; but not *appearance*. Then, to avoid an evil appearance would not suit the matter here spoken of, namely the trial of prophesying. It would be an independent sentence, introducing something altogether new, whereas evidently πορνεία stands opposed to καλός, and ἀπέχεσθε to κατέχετε, as the two sides, the negative and the positive, of δοκιμάετε. For LÜNEMANN's idea is plainly too refined, that, because we have not simply ἀπὸ τοῦ πορνείου, v. 22 cannot form the antithesis to v. 21, but must contain a more general thought. Why should not Paul be able slightly to modify and intensify the expression? We shall see with what good reason. HILGENFELD is unwilling to understand εἶδος in the sense of *kind*; that would be too flat; it should rather signify *spectacle, figure*, and be referred

to the shameful and seductive exhibitions of heathenism. Already in like manner ROOS thinks that what is meant is an image that seizes the mind, fantasticalness. But in this way also the connection would be given up, and the idea limited to some single matter, of which one does not of one's own accord readily think; whereas the context lends to the seemingly general idea a more specific import. Still it may be asked whether πορνείου, because without the article, belongs as an adjective to εἶδος (BENGEL, SCHOTT, PELT), or as a substantive depending on εἶδος. The former construction would be advisable only in case the expression already implied, of what things the εἶδος is intended, and those things such as that their good εἶδος are distinguishable from the bad. It is better, therefore, to take it, with DE WETTE, LÜNEMANN [JOWETT, ALFORD, ELLICOTT] and others, as a substantive (comp. Heb. v. 14, πρὸς διακρίσιν καλοῦ τε καὶ κακοῦ, also without article; comp. JOSEPH. *Ant.* x. 3. 1, πᾶν εἶδος πορνείας; HOFMANN refers also to PLATO, *Rep.* p. 357 c., ὅπως τε εἶδος ἀγαθοῦ [to which may be added CHRYSOST. *Hom.* viii. on this Epistle, οὐδὲν ἐστὶν εἶδος κακίας ὑπερ ἀτόλμητον.—J. L.]). So the antithesis is: *Hold fast that which is good* (the good is one); *from every kind of evil abstain* (the evil has various εἶδη, and hence the climax); even from the seemingly spiritual kind of evil; THEODORET: as well in doctrine as in conduct. Even that which comes forward as prophesying, or generally as a spiritual gift, is to be proved; even that kind of evil, which asserts itself under sacred pretexts, you are to avoid. There is evil of a human, natural, fleshly sort, but also of a demoniacal (comp. 2 Cor. xi. 14).

6. (Vv. 23, 24.) But may the God of peace Himself, &c.—A contrast both as to the subject and the predicate, as ch. iii. 11; iv. 16; not you alone have to do this, nor could you so accomplish it, but God must effect it; and that not merely here a κατέχειν, and there an ἀπέχεσθαι—not isolated acts merely—but the main comprehensive work of life, your sanctification and preservation to the end. He is called the God of peace, its Lord, Author, Source, Rom. xv. 33; xvi. 20; similar combinations in Rom. xv. 5, 13. Everything advanced in vv. 14–22 is here taken together, and brought into view as all aiming at true peace. And truly the work of God, whereby he guides us to peace, is our sanctification, and, through that, our preservation to the Advent. Our sanctification is, indeed, His will (ch. iv. 3, 7); our entire surrender to His will and service;—a thing which He alone can achieve, to wit, by His Holy Spirit (ch. iv. 8). Already has it begun; in their principles Christians are ἅγιοι; but it is only by slow degrees that perfect sanctification pervades all their powers. And this consummation marks the advance in our passage as compared with ch. iii. 13. In what follows BENGEL distinguishes between *universi* (all without exception) *et singuli* (every one entirely); but that does not lie particularly in the first clause. Ὁλοτελεῖς, in the New Testament ἅραξ λέγ., means either: *you as complete, entire, so that no sort of evil is in you*; LUTHER: *through and through*; or (PELT and others): *May He sanctify you to be a perfect people*—accusative of operation; with this view without example. This word, no less than ἀλόκληρον, may suggest the faultlessness of sacrifice. The latter is equivalent to *integer*; at James i. 4 it stands with τέλειος; in the Septuagint for ὁμῶς, ὁμοῦ; and *unhurt, in all parts un-*

* [So the great majority of the best interpreters. See *Revision*.—J. L.]

judged, may your spirit, &c. be kept, &c. DE WETTE, OLSHAUSEN, and LÜNNEMANN would understand it quantitatively, to distinguish it from *ἀμέμπτως*: every part by itself entirely, all spotless. But *ἀόλακλον* denotes the quality,* the full healthy life, comp. *ἀόλακλον* in the healing of the lame man (Acts iii. 16), and is yet sufficiently distinct from *ἀμέμπτως*, 1. as a positive expression opposed to the negative; 2. as marking the nature of the subject itself, over against what expresses the verdict of the Judge; and lastly, 3. since *ἀόλακλον* is a predicate, whereas the adverb *ἀμέμπτως* is to be understood as qualifying the verb. On the latter point most interpreters do not clearly express themselves, or they take the adverb as if it were an adjective, comparing perhaps ch. ii. 10, *ἀμέμπτως ἐγενήθημεν*, and the breviloquence ch. iii. 13 (where, however, we find *ἀμέμπτως*), as if it were *τηρηθεῖν εἰς τὸ ἀμέμπτως γεννηθῆναι*—But that is too artificial. LÜNNEMANN understands the adverb as more closely defining *ἀόλακλον* *τηρηθεῖν*; † but to be perfect without blame would be a pleonastic description,‡ since *perfection with blame* is something inconceivable. There remains, therefore, only (as recommended also by the order of the words) the reference of the adverb to the verb alone. The *τηρηθῆναι*, it is true, is the act of God, and so far the adverbial qualification seems to be unsuitable; but since the being kept implies nevertheless a reciprocity between God and man, the prayer is in order: May your spirit, &c. be kept in such a way as can incur no blame at the Coming.§ *Ὁλόλακλον*, standing foremost, belongs as to sense to all the three members; the construction being, therefore, zeugmatic. The phrase, spirit, soul, body, is not a mere rhetorical amplification [DE WETTE], nor yet of itself a proof of a trichotomy of human nature (OLSH.), borrowed by Paul from Philo (or Plato). The phraseology of Scripture is as exact as it is popular; but it does not favor such a division. Even the texts, Heb. iv. 12; 1 Cor. ii. 14; xv. 44-46, show indeed incontrovertibly, that Scripture distinguishes between the spirit and the soul, but not necessarily as between constituent parts, substances, but as between two relations, sides, functions of the same essence, according to its upward or downward direction. For *πνεῦμα*, *πῆρ*, is the spiritual nature of man as directed upward, and as capable of living intercourse with God. The power of thought, *νοῦς*, is not the same thing as *πνεῦμα* (comp. Rom. vii. and viii.); for the *νοῦς* can be entangled and enchained in the flesh (Col. ii. 18); the *πνεῦμα* is the essence quickened, emancipated, become dominant through regeneration by the Spirit of God, and that by means of which man is lord of nature and of the flesh. Of this there is mention here: May your spirit, in which God's spirit dwells and rules (Rom. viii. 16; 1 Cor. ii. 11 with v. 12), be kept safe. It cannot be the Holy Spirit Himself, for He can suffer no hurt, and

so needs not to be kept; to beware of grieving Him (Eph. iv.) is something different. But man's spirit is threatened with defilement (2 Cor. vii. 1), whereby the divinely renewed life might again become retrograde, so that at last the *ψυχικός* should (as it were) no longer have any spirit (Jude 19).—On the contrary, *ψυχή*, *ἔψ*, is the spiritual nature as the quickening power of the body, as in animals; hence excitable through the senses, with faculties of perception and feeling. *Σώμα*, finally, is the wisely arranged instrument of the soul, and destined, therefore, likewise for the service of the Lord (1 Cor. vi. 13 sq.); whereas *σάρξ*, which denotes first the bodily material, is further used to designate the whole man, as he with all his powers is enthralled by the sin-tainted corporeality; comp. *בשר* already in Gen. vi. 3.—The Apostle, then, expresses the wish that not merely the spirit may be kept (with reference to what had just preceded) from falling back out of the life of regeneration, but that the soul also in its strivings may be held still under the discipline of the spirit, and thus the body, freed more and more from the dominion of its lusts, become an obedient instrument in the service of sanctification. In this way covetousness, with its violations of brotherly love, will be overcome; believers become one heart and one soul (Acts iv. 32); and fornication will ever more completely lose its power of allurements. This will be a sanctifying of the personality in all its powers and functions.—[For additional remarks on the scriptural usage in regard to *πνεῦμα* and *ψυχή*, see the Doctrinal and Ethical Note 5.—Dr. HODGE (on 1 Cor. xv. 43, 44) denies, like our Author (and comp. EDWARD on Heb. iv. 12), a triplicity of substance in the constitution of man. "The Bible," he says, "recognizes in man only two subjects or distinct separable substances, the soul and body. And this has ever been a fundamental principle of Christian anthropology." In like manner WEBSTER and WILKINSON (WORDSWORTH) find here "a tripartite division rather of man's faculties than of his nature." On the other hand, Dr. CANDLISH (*Life in a Risen Saviour*, p. 171) remarks on our text: "There, according to a view of man's organization, or the constitution of his nature, these commonly received, spirit, soul, body, are specified as its constituent parts or elements. The spirit, or that higher principle of intelligence and thought peculiar to man alone in this world, to which we now usually restrict the name of mind or soul; the soul, or that lower principle of animal life,—with its instincts selfish and social, its power of voluntary motion, its strange incipient dawn of reasoning,—which, common alike to man and beast, is so great a mystery in both; and the body, made to be the material organ and instrument of either principle, the higher or the lower; these three in one, this trinity, is our present humanity."—ALFORD: "*τὸ πνεῦμα* is the spirit, the highest and distinctive part of man, the immortal and responsible soul, in our common parlance: *ἡ ψυχή* is the lower or animal soul, containing the passions and desires (*αἰρία κινήσεως ζωικῆς ζώων*, Plato, *Deff.* p. 411), which we have in common with the brutes, but which in us is ennobled and drawn up by the *πνεῦμα*. That St. Paul had these distinctions in mind, is plain (against JOWETT) from such places as 1 Cor. ii. 14. The spirit, that part whereby we are receptive of the Holy Spirit of God, is, in the unspiritual man, crushed down and subordinated to the animal soul (*ψυχή*): he therefore is called *ψυχικός*, *πνεῦμα οὐκ ἔχων*, Jude

* [ALFORD (WEBSTER and WILKINSON): "*ἀόλακλον* seems to refer to the entireness of sanctification, which is presently expressed in detail. . . = *ἁλως*." ELLICOTT: "The aspect of the former word is (here especially) mainly quantitative, of the latter, mainly qualitative."—J. L.]

† [ELLICOTT in like manner thus: "The adverbial predication of quality, appended to *τηρηθεῖν*, *ἀόλακλον* involving that of quantity."—J. L.]

‡ [Such pleonasm, however, are common enough with Paul; comp. especially Eph. i. 4, *εἰς αὐτὸς ἡμᾶς ἁγίους καὶ ἀμέμπτους*.—J. L.]

§ [This, again, restricts the *ἀμέμπτως* altogether to the human and less important elements in the *τηρηθῆναι*.—J. L.]

19."—To which may be added part of ELLICOTT's note in *loc.*: "Distinct enunciation of three component parts of the nature of man: the *πνεῦμα*, the higher of the two immaterial parts, being the '*vis superior, agens, imperans in homine*' (OLSH.); the *ψυχή*, '*vis inferior quæ agit, movetur*' (id.), the sphere of the will and the affections, and the true centre of the personality." I should say that, on ELLICOTT's own theory, this distinction belongs rather to the *πνεῦμα*.—J. L. . . . 'It may be remarked that we frequently find instances of an apparent dichotomy, 'body and soul' (Matt. vi. 25, x. 28, al.) or 'body and spirit' (1 Cor. v. 3, vii. 34, al.), but such passages will only be found accommodations to the popular division into a material and immaterial part; the *ψυχή*, in the former of the exceptional cases, including also the *πνεῦμα*, just as in the latter case the *πνεῦμα* also comprehends the *ψυχή*. . . . To assert that enumerations like the present are rhetorical (De W.), or worse, that the Apostle probably attached 'no distinct thought to each of these words' (JOWETT), is plainly to set aside all sound rules of scriptural exegesis. Again, to admit the distinctions, but to refer them to Platonism (LÜDEM.), is equally unsatisfactory, and equally calculated to throw doubt on the truth of the teaching. If St. Paul's words do here imply the trichotomy above described . . . , then such a trichotomy is infallibly real and true. And if Plato or Philo have maintained (as appears demonstrable) substantially the same views, then God has permitted a heathen and a Jewish philosopher to advance conjectural opinions which have been since confirmed by the independent teaching of an inspired Apostle."—J. L.]

Faithful is he who calleth you; not disappointing confidence, worthy of credit; *ΤΗΚΟΔΟΡΕΤ: ἀληθής*. The participle is in the present: He does so continually (ch. ii. 12; Gal. v. 8); or as a substantive: Such is His nature (ch. i. 17 [12]); He ever lets operate the drawing of His Spirit.—**Who also will do it**, the sanctifying and keeping, positively; through grace is not irresistible, yet so that there is no failure on His part. The little word *also* gives prominence to the idea, that the keeping will answer to the calling of the faithful God, as carrying it out even to the end. He perfects His entire work (Pa. xxii. 32 [31]; xxxvii. 5). The Epistle began with thanksgiving to God and His *ἐκλογή*; it closes with praise of His faithfulness to the end.

DOCTRINAL AND ETHICAL.

1. (Vv. 12, 13.) In all churches, however young, *πρεσβύτεροι* were soon appointed (Acts xv. 23), without whom a church could not exist as such. God is a God of order (1 Cor. xiv. 33); and, without regulated guidance, the *πράσσειν τὰ ἴδια* must have been neglected, and the *περιεργάσθαι* must have prevailed (1 Thesa. iv. 11). In the earliest Epistles, however, the presidents have certainly as yet very little prominence; the *πολιτεύμενος* (Rom. xii. 8) and the *κυβερνήσεις* (1 Cor. xii. 28) occupying a modest position behind other gifts and functions. Government, command, is not in the Church of Christ the first thing. In this place teaching is not yet attached to superintendency, but stands beside it as a special free gift. Nor even for the exercise of discipline (for example, 1 Cor. v.) is the office at all described as exclusively authorized, and so responsible; and quite as little is obedience to the bishops

commended, as in the Ignatian Epistles, as a panacea; rather the Apostle foresees the possibility of corruptions even among the elders (Acts xx. 20). But a due esteem for faithful and laborious presidents is for the welfare of the church. The simple way in which our Epistle speaks of these relations, marks it as one of the earliest. But if at a later date we meet with fuller instructions (Eph. iv. 11, and especially in the Pastoral Epistles), still nowhere are the presidents clothed in the post-apostolic fashion with a character of absolute authority, as if they had an exclusive dignity different from the general priesthood of Christians (1 Pet. ii. 9). Their rule is rather conceived of always as standing in necessary connection with the Holy Spirit ruling in the whole Church (comp. 1 Pet. v. 3); the spiritually minded members of the church must exercise the ministry of office, that it may really appear to be spiritual work, and not merely an acting of hierarchical supremacy, or even of a paid office. Nor does even the abuse of the *περιεργάσθαι* drive the Apostle to a narrow and anxious one-sidedness in putting life into official chains—a proceeding, indeed, to which Moses himself was averse.—As regards the designation of office-bearers, the opinion that has most widely prevailed is, that in the earliest period *πρεσβύτερος* (elder) and *ἐπίσκοπος* (overseer) are synonymous; and this is, in fact, favored by such texts as Acts xx. 17, 28; Tit. i. 5, 7. Yet the view of GUNDEBERT (in RUDOLPH and GUERICKE'S *Zeitschrift*, 1854, p. 56, sqq.) is worthy of examination, that in the earliest period *πρεσβύτερος* was the general title of honor for all church functionaries, who fell apart into 1. *ἐπίσκοποι* and 2. *διδασκοί*, the two divisions that meet us Phil. i. 1 and in the Pastoral Epistles; James v. 14 speaks of those who waited on the sick, and calls them *πρεσβύτεροι*;* on the other hand, Acts xx. and Tit. i. speak only of the higher class of presbyters, the bishops; † whereas 1 Tim. v. 17 distinguishes amongst the elders those who labor in the word and doctrine from others who do not, and yet ch. iii. 2 requires from every *ἐπίσκοπος* that he be apt to teach. Those *κοινωνοί*, therefore, amongst the elders would probably be bishops. If one desired to maintain, even in the passage of the 5th chapter, the identity of bishops and elders generally, he would have to find in *κοινωνοί* the description of those who take pains therein; but in that case would the others who proved deficient be nevertheless worthy of double honor? ‡ With the teaching

* [The presbyters whom James speaks of are not represented as in regular attendance on the sick, but as called in on an emergency for the performance of their appropriate ecclesiastical functions; and besides, the article—*τοὺς πρεσβυτέροις*—shows that the body of presbyters, as such, is intended, and not any supposed inferior class.—That the deacons were at any time regarded as presbyters is an utterly arbitrary suggestion, though made by others before Gundert (see MOSHEIM'S *Historical Commentaries*, Cent. I. § 37), and is, indeed, at variance with all the indications of the New Testament.—J. L.]

† [But to say that in the Church of Ephesus there existed a plurality of diocesan or monarchical bishops, or that Paul left Titus in Crete to ordain a number of such functionaries in every city, would be self-evidently absurd.—J. L.]

‡ [The most natural inference from 1 Tim. v. 17 is, that at the time when that Epistle was written there were elders who ruled, but did not teach, and who, if they ruled well, were to be accounted worthy of double honor; while this honor was especially due to those of the elders, who, whether by a higher official appointment, or by agreement amongst the elders themselves, not only ruled, and ruled well, but labored also in the word and doctrine; just as on the very same principle it might be said, that double honor was still more emphatically due to such elders of the

bishop, and under his direction, there might be developed the richest abundance of spiritual gifts, which were not confined to office (1 Cor. xiv. 26-32). The mode of election, finally, is not yet constitutionally regulated. ROOS: There was at that time no disputing about the right of patronage.—If the Apostle requires that a bishop must have a good report even of them which are without (1 Tim. iii. 7), so much the less, certainly, would presidents have been forced on a church, in whom it had no confidence. The Apostles could allow the churches large scope, for they could trust them, that they yielded themselves to the guidance of Christ's Spirit. But where this prerequisite should not exist, to think of helping the Church by committing to the congregations comprehensive rights of government—this were a proceeding for which there could, at least, be no appeal to the Apostles. It is certain that the Apostles would have laid hands on no one of whom they had known: He stands not in our doctrine, which we have received from the Lord (comp. Acts ii. 42; 1 Tim. v. 22).

2. (Vv. 13-15.) Respect for the presidents is connected with the peace of the church; and, on the other hand, peace relieves for them the burden of office. Peaceableness, however, must not be a corrupt allowance of all disorder. A true keeping of the peace does not exclude, but includes, discipline. It is a morbid symptom of our time, that it can so little endure discipline. It is true that to administer it in a proper way is a delicate matter, requiring both inwardly and outwardly much wisdom, love, patience, and self-denial. But it is none the less a false lenity and a criminal selfishness, listlessly to allow others, who are intrusted to us, to go to ruin. If a man is willing, not merely to deliver lordly admonitions to others, but to begin with the beam in his own eye, and also not to sin against his brother by neglecting to admonish him (Lev. xix. 17; Ezek. iii. 17 sqq.), but to warn him at whatever risk of suffering for it, he can in this way maintain peace even amidst the assaults of enemies.

3. (Vv. 16-18.) The gospel produces no joyless dullness, but true joy for all people (Luke ii. 10), in hope (Rom. xii. 12), in the Holy Ghost (Rom. xiv. 17), in the Lord (Phil. iv. 1 [4]). When vexed with temptations, we cannot, indeed, *feel* it as joy, but we should so *account* it (James i. 2). Whatever occasion of sadness is contained in affliction (ch. i-iii.), it nevertheless promotes our salvation; and the man who not merely seeks, but *has* the Lord, in him is the fulness of joy (John xv. 11; xvi. 24; xvii. 13). Prayer is the means to this end. From fear of mechanism in prayer, some would regard merely its free spirit. But the likely result of that is a yielding to hindrances. We are not so free from corruption, that we should be able to leave the matter to our inclination. Practice, when attended to not as a legal penalty, but in hearty fidelity, awakens the right disposition; only in this way can one *supplē* assist another, so that the intervening *χρὸς* shall be filled with the spirit of prayer, and prayer become the keynote of the soul. *ΕΚΛΑΓ. Si jugiter non potes lingua, tamen corde. Who acts thus? who not? why not?* Comp. Luke xviii. 1; Rom.

xii. 12; Eph. vi. 18. If, for the quickening of devotion, the Apostle counsels us to give thanks, it is but the other side of the same truth, when the counsel of an experienced Christian was: Still repent! for that only is true thanksgiving, which confesses: Of Thy favor I am not worthy; and that only true repentance, which utters itself in thanksgiving, that God is nevertheless our God.

4. (Vv. 19-22.) It is a real trial of the spirit, the way in which a man treats the manifestations of spiritual gifts, and also their excesses. How easily do we fall either into a temper of undue excitement, whereby the limits of propriety and discretion are broken through, or, in opposition to this, into an uneasy or haughty, cold distrust of everything unusual! In movements of the stronger sort there is, indeed, an element of discomfort, disturbance, offence; they contain a presumption of abandoning the common track, and the danger is imminent, that with confused or even impure minds every path of order may be despised, and that what began in the Spirit may find its sad end in the flesh. By word and example the Apostle shows us, that we are neither blindly to assent to everything, nor suspiciously to reject everything. *Quench not the Spirit.* What is really spirit, should develop itself in a free and living way. The only thing required is, that it stand the proof that it is really spirit from the Spirit of God. In that case, though it may be strange and troublesome to the world, a spiritual man confesses it. It is owing to the narrowness of our hearts, that we are so annoyed by whatever is not according to our way. On the other hand, there may be a large-heartedness that neglects to try whether something is of Divine quality, and that perhaps just while a false appeal is made to the apostolic word: *Prove all things.* On this point RIGGA has already remarked, that that has come to be a huntsman's halloo, as if in every heap of rubbish we must look for pearls. When, for example, one asks us to inquire whether there is not more truth in the Chinese religion than in the Christian, that has nothing at all to do with the word of the Apostle. According to this, as according to that of John (1 John iv. 1), the question is, to try the spirits, whether they are of God. But there are spirits which are not so; false prophets (2 Thess. ii.); deceivers or deceived; nay, with an honest intention erroneous human inferences may be drawn from what the Spirit saith (comp. Acts xxi. 4, 11-14). There is really nowhere a formula, in which a man can comfortably rest. The matter must therefore be tried; but how? The great thing is to try by the right test, and not mere cavils and idle talk. Even in the things of this world it is folly to criticise aught without knowledge; much more, then, in Divine things. There we must be sure that we actually have the Divine rule. Even entrance into the faith does not take place blindly and without proof (John vii. 17); the knowledge, that the gospel is what our deepest necessity requires, admits of systematic development as a branch of apologetic science. But here Paul speaks of a trial, where a standing within the evangelical faith is already presupposed, and the question now is, whether this or that novelty is in accordance therewith. On what assurance of the truth the Apostle himself proceeds is shown by Gal. i. 8. A trial, therefore, in the Apostle's sense proceeds on the certainty of the fundamental apostolic truth. Even DE WETTE does not claim, that the rationalistic first principle, as to natural reason being the judge of Divine revelation, is to be derived from

Church Catholic, as discharged also apostolic functions (1 Pet. v. 1). The other text, 1 Tim. iii. 2, when taken in connection with all the texts which demonstrate the identity of the bishop and presbyter, can prove nothing more than that at this period the former title was confined to the teaching presbyter.—J. L.]

our passage. For, 1. he says that the object of the trial is not revelation itself, but its reproduction, application, appropriation by those Christianly inspired; and, 2. that the rule is not to be the rationalistic reason (that unknown *x*), but the Christian *πνεῦμα*; a legitimate trial requiring faith as a prerequisite. But then DE WETTE himself again in some measure introduces rationalism, when he says, 1. that in Scripture we have simply the apostolic reproduction of the original revelation (as if the latter were not thus reduced to an *x*!), and, 2. that man carries in himself the germ of the *πνεῦμα*, the reason, which, indeed, is first unbound and unfolded through Christ; Christians, consequently, would have to test by means of the Christian consciousness awakened in them, with the Christianly enlightened reason. But Christian consciousness is too weak an expression for the *πνεῦμα* according to the sense of Scripture. For this supposes, not merely illumination, but *regeneration*, and so a real, practical process of sanctification in submission to the word. At all events, we attain to the *πνεῦμα* in quite another way than that of criticism. Whoever has received it, bears in himself the witness that the Spirit is truth, and that this spiritual life is attained in no other way than from this source. Comp. GESS, *Das Zeugniß des Heil. Geistes in der Apologetische Beiträge* of GESS and RIGGENBACH, Basel, 1863. Hence follows the right treatment of the extraordinary gifts of the Spirit in different directions. The prophetic element, awakenings amongst the people, and such like, should not, alongside of the regular ministry, be despised, or suppressed, but tested, and held to a steady sobriety. And so, on the other hand, with regard to the gift of *γνώσις*, a profounder scientific research and knowledge, against which there easily arises in excited circles a spirit of contempt and distrust. The gospel, however, is no dead letter, but itself invites to ever-new labor of thought. Nor is the right of examination limited to teachers, or even to a council of bishops. According to 1 Cor. xii. 10 the *διδάκτρις πνευμάτων* is a peculiar charism, a kind of receptive prophesying, incapable, therefore, of producing, but of inestimable value as a sound counterpoise to possible irregularities; a mark of the *ἀλοκλήρια* of an apostolic church. This gift must show itself by its connection with the truth of God; only one in whom God's word is a living, sanctifying power gives evidence of the ability to test; and it is then a spiritual labor of no slight character, nor to be reached through external regulation. To train the laity to a Christian self-dependence is the aim of a truly evangelical ministry. Where that gift is present, there is possible a wise, confident treatment of intellectual and spiritual movements; people then stop saying to one another what the Württemberg superintendent WEBER heard from the peasant MICHAEL HAHN: "How comes it that our parsons are always preaching that men ought to be converted, and, when one is converted, they cannot bear it?" to which, after being silent for some time, he replied, "God knows he is right!" None the less mindful, however, are we still of the truth, that it is not everything claiming to be Divine that is so; as the lady VON KRÜDENER confessed on her death-bed: "Often have I taken for the voice of God what was nothing but the fruit of my fancy and my pride." Yet she was able to add: "What good I have done will remain; what evil I have done, God's mercy will blot out."

5. (Vv. 23, 24.) *Peace* is here properly to be

taken in its fulness of meaning, Hebr. עֲנָנָה, life unimpaired (comp. ἀλόκληρος, עֲנָנָה), the full feeling of life in the strength of the atonement. With this agrees also the opposite, *confusion* (1 Cor. xv. 33). This peace alone makes joy possible even in suffering, and thanksgiving even in distress and affliction. But God alone brings us to the enjoyment of a true peace, not only with one another (v. 13), but first in and with Himself. This comes to pass through an all-pervading sanctification. *Spirit and soul*—the two designations may be used indifferently, when the question is not about diversity of functions, but solely about the one and the same substance; thus *ψυχή* stands with *σῶμα*, Matt. x. 28; and again *πνεῦμα* with *σῶμα*, 1 Cor. vii. 34 (whereas here the point is, not simply the preservation of life, but sanctification and the service of God); *πνεῦμα* with *σάρξ* (1 Pet. iii. 18, 19; 2 Cor. vii. 1) denotes the two ruling principles. But where the exact testing and sifting of the motives of action are spoken of, whether they proceed from above or from beneath, there it is said that the word of God, as a two-edged sword, pierces to the dividing asunder of soul and spirit (Heb. iv. 12). And so here the discourse regards the sanctifying and keeping of all man's functions. For the spirit cannot truly serve God, if soul and body continue in their natural state of estrangement from the life that is of God, but they too must (slowly, gradually, with conflict and trial, with daily mortifying of the *σάρξ*, and yet with carefulness for the *σῶμα*) be drawn into the sanctifying process, and that must be inwrought into them. Otherwise our reason apologizes for sin; it savoreth not the things that be of God, but those that be of men; the conscience is lulled to sleep; the emotions and feelings of the soul sway up and down; the body is allowed to go unchecked in its wants and impulses. The whole must be changed. Very well VON GERLACH: The spirit of man is sanctified and kept, when God's Spirit dwells in it and rules it; the soul is sanctified, when the Divinely sanctified spirit controls it, when all its feelings, all its longings and strivings, however necessary to the maintenance in man of his proper life, and to the exertion thereby of an influence also on the world around, are yet perfectly subordinated to God and the spirit. The body is sanctified, when its instincts and wants are ruled and regulated by the spirit through the soul, and its members are made altogether instruments of holiness. It might seem as if in the sanctification of the spirit the sanctification of the soul and the body were already included. But it is of importance that the latter also is mentioned here and frequently, to guard us against the dangerous error, that possibly the spirit might serve God, whilst the soul and the body persist in serving sin.—The Apostle here, as throughout the entire Epistle (ch. i. 10; ii. 19; iii. 13; iv. 15), directs our view toward the coming of the Lord. Then only will the true judgment be held, as never once before the private conscience (1 Cor. iv. 3-5).

No peace, therefore, with sin! In order to our standing in that judgment, we need to place our reliance not on ourselves, but solely on the faithfulness of God. Having begun His work in us, He will also perfect it (Phil. i. 6; 1 Cor. i. 9; x. 13; 1 Pet. i. 5). Human exhortations and resolutions, necessary as they are, and though an emanation from God's faithfulness, an instrument in His hand, an occasion of growth in a varied experience, yet do not carry

within themselves the guarantee of success. Only that which the grace of God supplies is a pledge of the greater gift: He will not forsake His own work. This alone secures for us the possibility of reaching perfection. Am I already holy? perfectly holy? who would dare to make such an assertion, in presence of Phil. iii. 12; James iii. 2; 1 John i. 8-10? and still we are not at liberty to indulge ourselves in a comfortable repose. Certainly the last text shows us, how little 1 John iii. 9 is to be explained in the sense of a frightfully erroneous perfectionism. Even the maturest Christians, when dying, draw their comfort from the thought, not how holy they are, but that they are in Christ. The holiness of the Saviour covers their sins and imperfections. But this new garment consumes the old man. Faith, which, apprehended by Christ, apprehends Christ [Phil. iii. 12], is no idle amusement of vain hopes, but a going forth out of ourselves, and a casting of ourselves with all our powers on Christ. To be kept in Christ with spirit, soul, and body, that is to be kept indeed. The man who stands there is not yet, it is true, perfectly holy, but that is the point, nevertheless, toward which he will strive heartily. Such is the evangelical doctrine of perfection. On the certainty of salvation, comp. the *Apolog. Beiträge* of Gess and Riekenbach, pp. 230-233.

HOMILETICAL AND PRACTICAL.

Vv. 12, 13. **HEUBNER:** Paul beseeches. A sentiment of cordial esteem and gratitude is something so tender, that it does not at all admit of the coercion of a command; especially esteem for our teachers.—*Berlenburger Bibel:* What the Holy Spirit might command, for that He beseeches and implores.—*The same:* Know them; that it may not be said: They knew nothing of Joseph.—*Who labor amongst (or on) you*; **ZWINGLI:** *Non enim est otium, non stultitium. Et labor arduus est, prædicare verbum Dei.*—**CALVIN:** From the number of masters must be excluded all slow bellies [Tit. i. 12].—*Berlenburger Bibel:* Teachers are not called to laziness, nor yet to an animal (mere outward bodily) activity. Spiritual labor is the soul's earnest painstaking, wrestling, and searching, not only for one's self, but for others; a laboring in prayer and patience (comp. 2 Cor. xi.; also Col. i. 29; ii. 1; Gal. iv. 19).—**HEUBNER:** Teachers desire to make something of men; this labor is a great thing; but it is not always recognized as such.—To choose laboring for souls as one's exclusive calling is a service that requires effort, and in which at the same time the heart of faithful labor shuns admeasurement.—**CALVIN:** It is not in vain that these marks are noted; by them believers are to distinguish the true pastors.—**CHRYSOSTOM** has already very unapostolic effusions on ill-will towards the priests, through whom alone we receive admission to the kingdom of heaven and its *tremendis mysteriis*.—**HEUBNER:** To misapprehend those who wish us well, and to frustrate their labor, brings us sensible damage.—*Berl. Bib.*: The labor divided into presiding and exhorting.—If thou observest defects in the presidents, do not withdraw from them thy loving intercession.—To preside is not to domineer (1 Pet. v. 3; 2 Cor. i. 24).—*The same:* To preside is to lead the way, not haughtily to tyrannize.—A legitimate presidency is exercised in the Lord, therefore not in one's own name. It is subject to the trial of spirits. But the

presidents are not merely the mouths by which the church speaks; they serve the church as belonging to Christ; they serve Christ in it.—Admonition is not the pleasantest duty, but the severest.—*The same:* Presidents must learn to have zeal with knowledge, to correct with wisdom, to rebuke in love.—*The same:* Exhortation includes all Divine methods of admonition, encouragement, excitation. It is the particular application of the word to this and that person; not merely publicly, but in private.

HEUBNER: The love of an honest teacher has no price; only warm love is its worthy reward.

DIEDRICH: Quarrels and divisions easily occur, when the preacher's office is not honored.—On the other hand, where there is a tendency to strife, there the warnings of the presidents are disregarded.—[**VAUGHAN:** Subordination is peace.—*J. L.*]

[**M. HENRY:** Ministers should rather mind the work and duty they are called to, than affect venerable and honorable names they may be called by.—*J. L.*]

[*Lectures:* Christian liberty not an anarchy.—All Church organization finds its warrant, vitality, and blessing in Christ. The whole relation of pastor and people grows out of their joint relation to Him.—**THIERSCH:** The Church, although composed of members who are all called to be filled with the Holy Ghost, has yet been from the beginning not mere Spirit, but the very Body of Christ, in which every part has that place and duty which have been assigned to it by God, and no other. The Church is the most perfect of all organizations, and Christianity the completion of all ordinances.—*J. L.*]

V. 14. **HEUBNER:** It is the duty of all to further the teacher's work, and to take part in his cares.—**RIEGER:** There is nothing more unhandsome, than when one will be everything, and is afraid of missing aught through the co-operation of others; whatever God grants to another to perform, that we ought to enjoy as really a common good.—**ZWINGLI:** It is the duty of all to exhort one another, and so much the less to be displeased, when others perform it.—By no means should we leave exhortation to teachers, and ourselves maintain a sluggish peace. It is not to maintain peace, when no one dares to say aught, and no one allows aught to be said to him. True peace exists only where the truth sanctifies all.—Every one is known by his neighbors better than by his minister, from whom much is concealed.

CALVIN: *Remedia morbis sunt accommodanda.*—**HEUBNER:** It is truly a Christ-like work [*ein wahres Jesuswerk*], to interest one's self in souls for which others regard labor as lost. Rude persons, who will submit to no order, need earnest correction, reproofs, challenges; faint-hearted ones, the class opposite to the rude, despondent, never satisfied with themselves, need comfort; the weak, failing often, doing their part imperfectly, need help and support; every man needs patience, because every man has something about him that others find troublesome and repugnant.—The sooner exhortation is given, the easier it goes.—To comfort may prove wearisome, especially when what is desired is not the evangelical comfort, to be still under the hand of God.—**CALVIN:** When with one or two attempts at consolation we do not reach our end, we easily become annoyed.—*Berl. Bib.*: We must not take on airs with the lowly, but put ourselves on their level.—Those weak in understanding, faith, love, inclination to holiness, we must so much the less abandon to themselves.—Patience is not indifference, for it endures what it

recognizes as evil; therefore is it a grace, to be able to be patient (1 Pet. ii. 19).^{*} Impatience is weakness.—**STARKE**: This Divine disposition (to be slow to wrath) we too should have in ourselves; as a fruit of the Spirit (Gal. v. 22).—Every Christian has yet his faults; what is there in me that others have to bear (Eph. iv. 32)? Let us therefore exercise patience towards the members of our family, and not merely towards strangers; towards those in a humble position, and not merely towards the eminent.

V. 15. **HEUBNER**: It is the duty of Christians to maintain the spirit of love in the Church, and destroy all seeds of bitterness.—Eye for eye, tooth for tooth, is a principle of Divine justice; but selfishness would execute it in an arbitrary style.—**STARKE**: To requite good with evil is devilish; to requite evil with evil is heathenish; to requite good with good is commendable; to requite evil with good is Christian.—**CHRYSTOM**: What harm can be done to the man, who is able even to requite evil with good? Whereas the bee, along with its sting, parts with its life.—Abigail knew how to warn David. Zinzendorf said, that his chief aim was to love those who injured him.

Vv. 12-15. **STOCKMEYER**: The Apostle is concerned about two things, that there be mutual exhortation, and that peace be maintained. Both are important; both must go hand in hand. Neither should be a hindrance in the way of the other. The one can prosper only when the other does; and the welfare of the Church, only when both are duly regarded.

V. 16. **HEUBNER**: The Christian is always under the cross, and always in joy. Christianity the way to true gladness. But the gladness of a Christian is inward, deep, silent. And the path to this gladness lies only through sorrow. *Res severa verum gaudium*.—There is much sorrow in the world; but it is only true mourning that is blessed (Matt. v. 4). The work of God's grace is the most glorious that can gladden the heart of man. Joy likewise belongs to the fruit of the Spirit (Gal. v. 22).—**RIEGER**: We may even be assailed by a variety of fortune; only the foundation of hope, as the proper source of Christian joyousness, should under all changes remain the same.—**Berl. Bib.**: Many suppose that there is not in the world a more wretched, unhappy man than a true Christian; in this way the devil disheartens people.—But prayerful joy alone is true joy.—[**BARROW**'s Sermon on this text opens thus: "Rejoice evermore! O good Apostle, how acceptable rules dost thou prescribe! O gracious God, how gracious laws dost Thou impose!"—See also a Sermon by Dr. **DONNE**, and four by Dr. **GAL**.—J. L.]

V. 17. **ZWINGLI**: True prayer is the lifting of the heart to God, not empty, wordy babble.—**LUTHER**, in **STARKE**: The whole life of a genuine Christian goes on continually in prayer. For, though he is not constantly moving his lips or multiplying words, yet the heart, like the artery and heart in the body, goes on beating unceasingly with sighs, and the more that blows, vexation, and distress become severely afflictive and urgent, with so much the greater force does this sighing and praying proceed, even orally, so that you can as little find a Christian without prayer as a living man without a pulse, which stands never still, though the man is sleeping or doing something else, and he is not aware of it.—

RIEGER: To pray without growing weary, without yielding to hindrances, without despairing of the salvation of God, is to pray without ceasing. All sayings of Scripture must be reduced to practice also in that Spirit by whom they were uttered; under whose auspices we never take aim too high, nor is any indulgence given to the sluggishness of the flesh.—When you do not at once receive the thing prayed for, do not therefore give over; hold on (Rom. xii. 12).—**Berl. Bib.**: Four great hindrances to prayer: 1. too much outward business uncommanded by God; 2. too little subduing of the body; 3. too little privacy; 4. too great slothfulness.—*Th same*: If thou wouldst not cease to pray, cease not to desire. The fervor of love is the cry of the heart. [**AUGUSTINE**, as quoted by **WORDSWORTH**: Continuous desire is continuous prayer. If you cease to desire, you are dumb, you have ceased to pray.—J. L.]—**KÜNDIG** (in the *Erfahrungen am Kranken- und Sterbebette*, p. 218) does not allow the validity of the complaint: *I cannot pray*; as you have complained thus to me, a man, you can just as certainly sigh to God, and say: *Alas, O God, I can no longer pray!* and so you are already engaged in prayer.—[See two Sermons by **BARROW** on this verse.—J. L.]

V. 18. That man is very unthankful to God, to whom the righteousness of Christ and the hope of eternal life are not of so much consequence, that he can rejoice in the midst of sorrow. Thanksgiving is a bridle on our desires. We are indeed permitted to pray earnestly, yet so that God's will be dearer to us than our own.—**RIEGER**: One finds always occasion for thanksgiving, when we learn to understand how even that which seems adverse is thus well arranged for the quelling of the flesh and its disposition, and for the relief of the Spirit.—**Berl. Bib.**: The best thanksgiving is expressed in obedience, so that we again present to Him all that we have received from Him.—**CHRYSTOM**: Hast thou suffered some evil thing? Why, if thou dost so choose, there is nothing evil in it. Give God thanks, and then it is changed into a blessing. With **CHRYSTOM** it was an axiom: *There is but one calamity, sin*. And after many sorrows he died with the words: *God be praised for everything!* [*ὁὕτω τῷ Θεῷ ἰσχυρῶς ἔνεκεν*].—To the thankful there is ever imparted an increase of blessing, Ps. l. 23.* [A beautiful hymn on this verse by Mrs. **META HEUSSER**, see in **SCHAFF**'s *German Hymn-Book*, Philad. 1859, No. 80.]

Vv. 16-18. **STOCKMEYER**: In what way may we attain to the ability of complying with the summons to be always joyful? The will of God is first of all, that thou too shouldst be in Christ. Then hast thou God for thy Father; then is thy whole life in God and with God, with a heart that ever prays, that is, is ever directed toward God. Then art thou joyful in God (Ps. lxxiii. 25 sqq.), though not always triumphing aloud. When in the very depths of the soul is a still unreconciled conscience, no man can be truly glad; but let the peace of God dwell in the heart's depths, and it is possible for thee, as a child of God, to weep as if thou wept not—to be sorrowful, and yet always rejoicing. 2. But how shall we attain to this sure and constant communion through Christ with God? There are very many interruptions to the course of our prayers; pleasure and sor-

* [According to **LUTHER**'s version: "Wer Dank opfert, der preiset mich; und da ist der Weg, dass ich ihm zeige das Heil Gottes."—J. L.]

* [Τοῦτο γὰρ χάρις, κ.τ.λ.—J. L.]

row find us often unprepared. Now even that must incite us to prayer, and also to thanksgiving. If still unable to give thanks for everything, we may nevertheless in all things, at least for the earlier blessings already received; not as if all that was to go for nothing; till we learn also to give thanks even for chastisement itself. But especially is that, which God in Christ has done in thee, worthy of the loftiest praise. To be still uncertain as to our gracious state is a heart-trouble, sorer than all suffering. Whereas to have found mercy makes temporal afflictions light. We perceive also how little salutary would be a time of undisturbed prosperity, in which the heart would become corrupted and ever more greedy. Not till sin and infirmity lie wholly behind us, will our whole life be everlasting devotion and unspeakable joy.—Comp. PAUL GERHARDT's Hymn, *Nicht so traurig, nicht so sehr, &c.*

V. 19. STÄHELIN: The Holy Spirit in His gracious workings is quenched by the pious against their will through carelessness, so that the light of joy and strength declines in them, and they have to rekindle it with ardent sighs; but the ungodly suppress the Holy Spirit's knocking by wanton resistance.—*Berl. Bib.*: Check the power of the Spirit neither in yourselves nor in others. By dissipation amongst vanities we quench the Spirit in ourselves. We should always resist ourselves rather than others.—RIEGER: In things of the Spirit we do not exercise as much reasonableness as in the affairs of civil life, where we know how to turn to use the gifts and intelligence of every citizen; whilst in spiritual things, on account of the apprehended abuse, we attempt an utter extinction.—VON GERLACH: One main cause of the decay of our Church is, that the activity of the laity, the manifestation of the gifts vouchsafed to them for the common advantage, has no regular sphere of operation (comp. 1 Cor. xiv.).—There the life is contracted and withered.

V. 20. HEUBNER: Prophecysings are, strictly speaking, considered by the Christian; he is not a sceptic, nor an unbeliever, but neither is he credulous.—Prophets appear even along with the written word; only not in opposition to it; they are rather those in whom the word becomes living, and through them also for others. The Reformers were the prophets of their century; SPENER one of those of the century that followed. Nor was there wanting to them also the stamp of the hatred which they had to endure (Matt. v. 11, 12).—*Berl. Bib.*: We should duly regard the manner in which God works wondrously even in novices, and give the glory to Him alone.

[On vv. 16-20 Bishop BEVERIDGE has Brief Notes, and a Sermon on v. 18.—J. L.]

V. 21. ZWINGLI: *Prove all things*; that holds good of things that are still doubtful, and respecting which the judgment is still unsettled.—*Berl. Bib.*: It is one thing, to prove; another, to destroy. For the trial there is needed the Spirit of God, and a humble mind, that will bend and bow.—Whatever novelty presents itself is to be proved by the already authenticated gospel. We are required to discern, not only ungodly spirits, but likewise human admixtures with the truth. We are to allow ourselves to be proved by the Spirit of God (Ps. cxxxix.). Human reason judges differently in different individuals, so long as we are unenlightened (1 Cor. ii. 14); the Apostle's exhortation is directed to such as stood in the faith.

[BAXSON: What a glorious freedom of thought

do the Apostles recommend! And how contemptible in their view is a blind and implicit faith!—WATERLAND's Sermon on this verse: I. Care and discretion in choosing; II. Firmness and steadiness in retaining.—J. L.]

V. 22. *Verum index sui et falsi.*—HEIDELBERG CATECHISM, *Quest.* 114: (We should) with earnest purpose begin to live, not only according to some, but all, the commandments of God.—STOCKMEYER: Shun evil of every kind, even when there is no intention of evil; when it is not a lie, but an error; even when it is found in an otherwise well-enlightened, respectable, beloved person; even when it is proposed in connection with what is true and good; even when it has much that is plausible and attractive. Whatever conflicts with the word of God is of evil, let it seem never so obvious.

V. 23. Without peace no sanctification [CHARNOCK: God is first the God of peace, before He be the God of sanctification.—J. L.], without sanctification no peace.—RIEGER: Man can indeed do nothing without God; but God also will do nothing without man, and the proof of his obedience at every step.—STARKE: Blessed the man, to whom God is a God of peace in Christ, and not a God of vengeance out of Christ.*—The God of peace has thoughts of peace toward us.—RIEGER: Peace with God is first of all the atonement, effected on the cross by the blood of Jesus, and received by us in faith. But here the idea is still broader, and embraces likewise everything whereby God holds us in subjection to Himself, so that all striving and cavilling against God ceases, and on the contrary everything in man submits itself contentedly under God, passes under the easy yoke of Christ, is kept by a cheerful and willing spirit to a joyful life according to the will of God, and so peace with God and in God rules in the heart. This God of peace, drawing us thus entirely to Himself, by the very same means sanctifies us. For truly our sanctification is the willing and contented surrender to God, to His will and service, and cleaving to Him forever.—This requires on our side pursuit and effort, but in the strength which God furnishes (Phil. ii. 12 sq.). Therefore, no peace with sin, not even with any favorite sin; entire sanctification is the aim.—*Berl. Bib.*: By the fall we are wholly corrupted; the sanctifying process would take possession of us wholly. Presently we are afraid that we may become too holy.—[Bishop WILSON: *spirit, soul, body.* All these have been defiled, and all must be regenerated.—J. L.]

V. 24. BENDEL: In this brief word is contained the sum of all consolation.—*Berl. Bib.*: We must not rest in the best of rules, but betake ourselves to God Himself. Otherwise an idolatry grows out of the rules.

[VAUGHAN: God not only speaks, but will do. With Him words are never disjoined from deeds, nor promises from their performance.—J. L.]

Vv. 23, 24. STOCKMEYER: From the Apostle's benediction, as earnest as it is comforting, we may see that the question concerns a thorough sanctification; 1. What is it? Not a superficial transformation here and there, but a renovation of our entire nature; 2. Why is it so highly necessary? Because that will be the subject of inquiry and judgment on

* [It is a still more serious thought, that as the God of vengeance, no less than as the God of peace, God is in Christ; John v. 22; Acts xvii. 31; Rev. xix. 11-21; &c.—J. L.]

the day of judgment and decision of our eternal destiny; 3. How is it possible? Not in our own strength; nor are we referred to ourselves, where we should find only weakness and corruption, but to the steadfast, gracious will, and the thoughts of peace, of Almighty God.—[IRENÆUS, in WORDSWORTH:

What reason had the Apostle to pray for a perfect preservation of those elements (soul, body, and spirit), unless he knew the reunion of all three, and that there is one salvation for them all? They will be perfect, who present all three blameless to God.—J. L.]

V.

Conclusion of the Epistle with Salutation and Benediction.

CH. V. 25-28.

25, 26, 27 Brethren, pray for us. Greet all the brethren with a holy kiss. I charge [adjure]¹ you by the Lord, that this [the, τὴν] epistle be read unto all 28 the holy² brethren. The grace of our Lord Jesus Christ be with you. Amen.³

¹ V. 27.—A. B. D.¹ E. *ἐντολίζω* [found nowhere else]; Sin. and most others, *ἀπαίτω*, which is, indeed, more common in the New Testament (Mark v. 7; Acts xix. 13;—the only other instances), and therefore, perhaps, in the present instance merely a correction. [Lachmann, Tischendorf, Alford, Ellicott edit *ἐντολίζω*.—Nearly all versions and commentaries give the full force of the Greek verb, as E. V. does in the other instances, and here in the margin.—J. L.]

² V. 27.—*ἅγιος* is wanting in B. D. E. F. G. and in Sin. *primâ manu*; but is found in A. K. L., Sin. *secundâ manu*, and in most of the versions. De Wette is probably right in holding, that it was omitted as being unusual and apparently superfluous, rather than it was added; it is found also at Heb. iii. 1. [It is omitted by Lachmann, Tischendorf, Alford. Riggenbach brackets it in his version.—J. L.]

³ V. 28.—*ἀμήν* at the close is wanting in B. D.¹ F. G.; most of the authorities have it, and so Sin. [The critical editors generally omit it; Riggenbach brackets.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 25.) **Brethren, pray for us** (*καὶ περὶ*, B. D.¹, is unsuitable [LACHMANN inserts the *καὶ* in brackets.—J. L.]). The closing words are concise and hearty. First, he solicits intercession in behalf of his apostolic calling; this he frequently does, laying stress upon it, and humbly suing for it (2 Thess. iii. 1; Rom. xv. 30; Col. iv. 3; Eph. vi. 18, 19; Phil. 22).* BENGL notes that in the Epistle to the Galatians and in the First to the Corinthians he does not do so, because he was there compelled to admonish his readers with fatherly severity.†

2. (V. 26.) **Greet all the brethren with a holy kiss**; *φίλημα*, a love-token (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12); *φίλημα ἀγάπης* (1 Pet. v. 14); in the Latin Fathers, and first Tertullian, *osculum pacis* [*signaculum pacis*.—J. L.], also simply *pax*. The kiss, a general mark of salutation, especially in the East, was here to be hallowed as an expression of brotherly love, and of the common joy in the Lord. It had its place especially after prayer, and before taking the Holy Supper, &c. According to Tertullian it was omitted on Good Friday (on account of the kiss of Judas). Later ecclesiastical rules (with a view particularly to cutting off every pretext for heathen calumnies) insisted that only men should kiss men, and women women. The custom remained till the middle ages, and it still prevails in the East at Easter (comp. AUGUSTI, *Handbuch der chr. Archæol.*, II. p. 718 sqq.). Because in the other Pauline passages it is said: *ἀνταλλάξασθε ἀλλήλους*, but here: *τοὺς ἀδελφοὺς πάντας*, DE WETTE and LÜNKEMANN infer that the Epistle, re-

ceived and read in public by the presidents, requires them, first of all, to salute and kiss all the brethren in the Apostle's name. EWALD even asserts that vv. 25-27, beginning so abruptly, were plainly added by Paul in his own hand for the authentication of the letter, according to 2 Thess. iii. 17 (in pursuance of the untenable hypothesis, that our First Epistle was rather the Second); and that these words, accordingly, were intended first for the presidents; Timothy having probably informed him that our Second Epistle (which was rather the First) had not been duly read in public before the assembled church. But even the appeal to 3 John 9 has no power to lift all this out of the category of utterly groundless hypotheses. In opposition to it HOFMANN properly reminds us, that the invitation in v. 25 is addressed to all the Thessalonians, and therefore also the next v. 26; hence: *Deliver my salutation (in connection with the holy kiss) to all the brethren*—this the Thessalonians did collectively, when on hearing these words they kissed one another.

3. (V. 27.) **I adjure you, &c.**; *ἀπαίτω* or *ἐντολίζω* has also a different construction from the present, but here it is construed with two accusatives, one of the human person addressed, and another of the Divine Person by whom the adjuration takes place (comp. Acts xix. 13); *τὸν κύριον* affording an indirect proof of the divinity of Christ [Deut. vi. 13; Is. lxx. 16; Matt. xxvi. 63.—J. L.]. What follows might mean: that the Epistle be read by all (dative after the passive); but better: that it be read to (before) all, including also those who could not read; also before women and children; *omnibus auscultantibus* (BENGL). Not: acknowledged as genuine; which is against the usage, and equally at variance with the state of the case, the Second Epistle having first to speak of spurious Epistles. Before all the brethren, to wit, in Thessalonica; not abroad in Macedonia generally (BENGL [WORDSWORTH]), for that must have been expressed. But why this

* [Comp. 2 Cor. i. 11; Phil. i. 19; Heb. xiii. 18.—J. L.]

† [BENGL also remarks that this request is wanting likewise in the Epistles to Timothy and Titus, either because Paul addressed them as his sons, or because he could already count on having their intercession.—J. L.]

urgent, solemn adjuration? For in the supposition, that we need not take the strong expression so strictly [JOWETT], we dare just as little acquiesce in this instance as at 1 Cor. viii. 13 and Rom. ix. 3. Everywhere the Apostle has his good reason for speaking so. Already THEODORET and then OLSHAUSEN conjecture that there was a slight feeling of distrust that the presidents might not read the Epistle to all; CALVIN and VON GERLACH suppose either that malevolent, envious persons might suppress the letter, or that a false prudence and caution might communicate it only to a few. The latter idea is more conceivable than the former. But without clearer evidence it is scarcely right for us to take up a reproach against the presidents. The incidental disturbances at Thessalonica really proceeded from the *ἀδελφοί*, and the most that was to be apprehended was, that all (presidents or others) might not have exactly the right tact in dealing with them. It is not said: *τῇ ἐκκλησίᾳ* (comp. Col. iv. 16), but emphatically: *to all the brethren*; DE WETTE: as much as to say, that no one should miss the reading. There is no foundation for BAUR's statement (*Paulus*, p. 491), that the view of a later period betrays itself, according to which the apostolic letters had the authority of sacred things, to which due reverence was to be shown by a repeated reading in public, and that Paul himself could never have found it necessary solemnly to adjure the churches, that they should not leave his letters unread. But that he does not do at all; only that the Epistle shall not be withheld from *any one*, for this he makes them answerable before God; and as to a repeated reading for the sake of showing honor (a strange idea in itself), there is again no mention of it, as the very aorist infinitive shows (LÜNMANN).*—But why, then, this urgent exhortation? There is no second instance of it, and to us, with our inexact knowledge of the circumstances, it is not perfectly intelligible. But, remembering how greatly he longed to see the Thessalonians (ch. iii.), we understand thus much, that he considers it of high importance that his written exhortations should come straight to all, and have their influence on all, in order that no false reports may arise from a false reserve; also that no one may be allowed on any pretence to avoid hearing them, and that generally all discrepancies may be at once crushed in the bud. HOFMANN refers to the circumstance, that the Thessalonians, who yearned so earnestly for Paul's personal return, might be tempted somewhat to undervalue the written substitute for that; and this he guards against.†—This passage by no means implies the existence of a series of apostolic letters; on the contrary, we rather get the impression that writing to churches was still a new business for him, and hence his ex-

* [ALFORD likewise uses this argument from the aorist in favor of a single act. But it "must certainly not be pressed," says ELLICOTT: "as this tense in the infinitive, especially after verbs of 'hoping,' 'commanding,' &c., is often used in reference not merely to single acts, but to what is either timeless . . . or simply *eventual*, and dependent on the action expressed by the finite verb."—J. L.]

† [ELLICOTT: "We may perhaps fall back on the reason hinted by THEODORET and expanded by recent expositors,—that a deep sense of the great spiritual importance of this Epistle, not merely to those who were anxious about the *ἀνεπαρχοί* (ch. iv. 15), but to *all without exception*, suggested the unusual adjuration."—*Lectures*: "It was well that the common right of 'all the holy brethren' to the possession of the apostolic writings should be thus explicitly endorsed on the very first of the canonical Epistles."—J. L.]

ceeding anxiety that the Epistle should act on all. This First Epistle he recommends to be read, as Moses and the Prophets were read (Deut. xxxi. 11 sqq. BENGEL.).

4. (V. 28.) The grace, &c. *sc. εἰς, ἕως*; the ordinary benediction at the close of the Epistles; somewhat shorter still, 1 Cor. xvi. 23 [according to the reading that omits *ἡμῶν*.—J. L.]; shortest of all, Col. iv. 18; for the most part rather more extended; but always somewhat similar. This all need. At the beginning and end of the Epistles he desires grace for the readers, and that the grace of Jesus Christ. And this implies not merely that Christ is alive, but that He is Divine. No one would venture to wish for his readers the grace of any mere man.

DOCTRINAL AND ETHICAL.

1. (V. 25.) Advanced Christians are readily forgotten by us in our intercessions, which we regard as less necessary for them, and we think perhaps that they pray themselves, and better than we. We do not reflect, that they are also the most exposed to the enemy, and must contend in the front rank.

2. (V. 26.) Even without the external form, recommended by the Apostle, a hearty brotherly love is a possible thing. And yet it is true that there can scarcely be a prevailing neglect of all the evidences of love, and Christian love itself not grow cool. External rules are of no avail; but the tendency of the inner life creates for itself loving manifestations.

3. (V. 27.) The earnest adjuration shows that Paul perceives how it is the aim of the enemy of truth to withdraw it from the people.—CALVIN: There are always to be found those who will deny that it is well to publish what they yet acknowledge to be good.—BENGEL: *Quod Paulus cum adjuratione jubet, id Roma sub anathemate prohibet*. The passage is fatal to all Bible-prohibition.—*Berl. Bib.*: He must have noticed that there were sciolists amongst them, who might say: Who knows whether it is suitable for all (ch. v. 19; iii. 5)? Who then will now pretend, in contempt of such an adjuration, to forbid the laity to read the Scriptures?—Where, too, is there even a trace of any fixing of an authentic interpretation?—[BENSON: Paul did not look upon ignorance to be the mother of devotion; neither did he recommend it to them, before they read the Scriptures, first to read a *system of divinity*, drawn up by uninspired and fallible men.—WORDSWORTH: This *public reading* of the Epistles was a Divine provision made by the Holy Spirit Himself, not only for the public promulgation of His own will and word, but for the perfect assurance and unswerving belief of all reasonable men in the *genuineness, authenticity, integrity, and inspiration* of that word.—J. L.]

HOMILETICAL AND PRACTICAL.

V. 25. *Berl. Bib.*: Pray for us; I need it as well as you.—THEODORET: 1. He desires their intercession; 2. gives them an example of modesty.—*Berl. Bib.*: In the Church militant one member should help another, and may well seek that other's help.

[BARNES: There is no way in which a people can better advance the cause of piety in their own hearts, than by praying much for their minister.—J. L.]

V. 26. *Berl. Bib.*: The holy kiss is opposed to the false kiss of the world.

V. 27. Earnestness adjures.

Vv. 25-28. A church is well guarded, when 1. mutual intercession is cherished in it; 2. brotherly love is alive in it; 3. the word of God is rightly and faithfully dispensed; and 4. the grace of Jesus Christ rules over all.

THE SECOND EPISTLE OF PAUL

TO THE

THESSALONIANS.

INTRODUCTION.

§ 1. OCCASION, TIME, AND PLACE OF WRITING.

THE Second Epistle, on the whole, indicates the same state of things as the First, and moves also in a similar circle of thought. Here too we still find no sort of reference to any Jewish-Christian adversaries of the Apostle. Silvanus and Timothy are still as in the First Epistle his helpers, and joined with him in the composition of the letter. From this very circumstance it may with great probability be inferred, that this Second Epistle also was written at Corinth. After the period marked in Acts xviii. we no longer find Silas with the Apostle. But when the subscription says, *from Athens*, that is here as erroneous as in the First Epistle. As regards both the situation of the Apostle and the state of the church we may observe in the Second Epistle a further development, which shows us that it was written some time after the First; not too soon after, for the First Epistle must have been in operation for some time, if we are to account for the appearance of spurious Epistles (ch. ii. 2); nor yet too long after, certainly not after Paul had left Corinth, for ch. ii. 5; iii. 8, 10 imply, as BLEEK properly remarks (in his Introduction), that Paul had been but once in Thessalonica.* Paul has to endure an obstructive hostility (ch. iii. 1, 2); and this agrees with the latter period of his stay at Corinth (comp. Acts xviii. 9, 12). Moreover, there are branch-churches near Corinth (ch. i. 4); which implies that Paul had already been working there some time (comp. 2 Cor. i. 1; Rom. xvi. 1). In Thessalonica, on the other hand, the development shows itself in three particulars, of which Paul must have been apprised orally or by letter:

1. An outbreak of new persecutions (ch. i. 4) brought with it the necessity for new confirmation in the faith.

2. The excitement in regard to the expectation of the Advent had increased, but in a modified form. They no longer entertained any solicitude as to the dead; on that point 1 Thess. iv. 13 sqq. had given them sufficient light; but as they did not receive the instruction as soberly as 1 Thess. v. required, so their minds had been agitated in another way, partly through terror and consternation, partly through a vehement longing, whilst they supposed that Christ's return was immediately imminent. Suggestions that claimed to be from the Spirit, and even forged apostolic letters (or at least one letter) increased the violent commo-

* [See Introduction to the First Epistle, p. 9, and foot-note.—J. L.]

tion (ch. ii. 1, 2). To correct this error, the Apostle insists on the terribly grave character of the catastrophe, that was still to be looked for previously. For believers, indeed, the result will be a happy one; but first the severe trial of the dominant apostasy, of the Antichristian period, will be gone through; and, until this passage is effected (which something at present restrains), the dawn of Christ's blessed Coming is not to be expected. It is not satisfactory to say with DE WETTE, that Paul seeks to cool off somewhat the too lively expectation. Rather, he seeks to deepen the too lightly cherished hope, and prepare the readers for a time which will be more trying than they supposed. Here likewise, though in a different direction from 1 Thess. iv., it again appears that they were still too little reconciled to the serious path of the cross and of death, and too readily overlooked the *ωδὸς*.

8. It is probably connected with this, that the outgrowth of a disorderly, lazy officiousness had not declined, but had deplorably increased. If their thought was: "Now, indeed, everything that exists is presently dissolving!" so much the more might many break bounds. Against this the Apostle directs, ch. iii. 6 sqq., his sharp word of reproof, and enjoins sterner measures of discipline.

Thus the Second Epistle throughout presupposes the First. The First relates the history of the conversion of the Thessalonians; the Second shows us the progress of their development. The First treats of the possible nearness of the Advent; the Second corrects a misapprehension of this doctrine. The First gives friendly warning against a spirit of disorder; the Second is required to attack more sharply this stubborn evil. Besides, 2 Thess. ii. 15 refers to the First Epistle (the reference at least *includes* our First), and 2 Thess. ii. 1 to 1 Thess. iv. 17.

Some expositors, it is true, would invert the relation. In the first place, GROTIUS supposed that the Man of Sin (ch. ii. 3) was the Emperor Caligula, who attempted to place his statue in the temple; moreover, that *ἀν' ἀρχῆς* (ch. ii. 13) is only to be understood by supposing that the Epistle was addressed to Jewish Christians who had come from Palestine, and amongst them Jason; finally, that the mark of genuineness (ch. iii. 17) is to be regarded as a notice communicated by Paul to his readers at once in his first letter. But the whole of this is utterly arbitrary. A mark of genuineness was not wanted by readers until spurious letters were forthcoming, and this again is not conceivable prior to the existence of genuine letters. Nor are the Palestinian recipients of the letter anything but a fiction, invented to render somewhat more plausible that which contradicts all chronology, the reference of the second chapter to Caligula.

Less impossible *a priori* is EWALD's hypothesis, that the Second Epistle, put last as being the shorter, is rather the First, and indeed written from Berea; that Paul therein corrects the misunderstanding in regard to his preaching of the speedy Advent; that only by this correction is there explained that anxiety on account of such as died before the Advent, which he has now occasion to remove in his second letter (1 Thess. iv. 13 sqq.). It is certainly not *a priori* impossible, that from a misunderstanding of 2 Thess. ii. there should have arisen such an anxiety as 1 Thess. iv. implies, though we would still find more natural a different effect of 2 Thess. ii. But the entire relation of the two Epistles is not at all satisfactorily explained by EWALD's method. In a first letter we can understand the fact and reason of Paul's reverting so particularly to the history of the conversion of the Thessalonians (on that point comp. the exposition of the First Epistle); in a later letter, after that our Second had preceded as the First, we should no longer comprehend it; nor again the fact, that our First Epistle should be so entirely silent respecting the Second, in that passage (1 Thess. ii. 15 [5] sqq.) where the Apostle recounts all his cares and efforts in behalf of the Thessalonians. Of the mention of the churches, in which Paul gloried in the Thessalonians (2 Thess. i. 4), EWALD, who makes him write so at Berea, has no other than a very forced explanation. At 2 Thess. ii. 2 EWALD himself has to admit, that from that it is evident that our Second Epistle had already been preceded by an earlier Epistle; and should that have been, not our First, but another lost one? That were, however, a groundless conjecture. Nor is there at Berea adequate opportunity for the vexations which the Apostle had to suffer, ch. iii. 2; for when,

after some time of unobstructed activity in that city, the agitators arrived from Thessalonica, his sojourn there came immediately to an end (Acts xvii. 14). So we will rest in this, that the old established succession of the two Epistles is likewise the correct one.

§ 2. GENUINENESS OF THE EPISTLE.

The external evidence of the Second Epistle is precisely the same as for the First, and as for the Epistle to the Galatians. An allusion to 2 Thess. iii. 15 sq. see in POLYCARP, *Phil.* 11. If the First Epistle has on a close examination of even its minutest features proved itself to be genuinely Pauline, that of itself tells in favor also of the Second. The latter likewise has never been suspected until the 19th century, and then on so-called internal grounds; first by JOHN ERNST CHRISTIAN SCHMIDT, who began (1801) with merely explaining ch. ii. 1-12 as a Montanistic interpolation, and subsequently called in question the whole Epistle. DE WETTE took sides with him in the first edition of his *Einleitung* [Introduction to the New Test.—J. L.], but subsequently he himself refuted the grounds of doubt. On the other hand, KERN attacked the genuineness of the Epistle in the Tübingen *Zeitschrift*, 1839, II.; after him BAUR, *Paulus*, p. 485 sqq., and in a modified form in his and ZELLER's *Theol. Jahrb.*, 1855, II. p. 150 sqq.; most recently HILGENFELD (who regards the First Epistle as genuine) in his *Zeitschrift für wissenschaft. Theologie*, 1862, III. p. 242 sqq. Amongst the defenders of the genuineness are especially to be named GUERICKE, *Beiträge*, 1828; REICHE, *authentia posterioris ad Th. epistolæ vindicia*, 1829; LANGE, *Das apost. Zeitalter*, I. p. 111 sqq.; the expositors LÜDEMANN, 2d ed., with special thoroughness, and HOFMANN. Nothing but what HILGENFELD brings forward of his own remains still unanswered.

Many of the scruples alleged are in the highest degree trifling. One time the Second Epistle should be too like the First, merely an imitation; then again the expressions (of which every Epistle contains a number), that cannot be matched out of other Epistles, are urged as grounds of suspicion. In truth, the Second Epistle has no greater resemblance to the First than the Epistle to the Ephesians has to that to the Colossians, or than many passages of the Epistle to the Romans have to the Epistle to the Galatians; it has, besides, its altogether definite and appropriate aim. Nor are the peculiarities of expression for that reason unapauline, as the exposition will have to show. Amongst other points, indeed, HILGENFELD thinks that ch. i. 6, 7 has an unapostolic sound, as if one merited the kingdom of God by suffering; moreover, that in ch. ii. 15 we light upon an almost Romanizing recommendation of the Apostle's oral and written traditions in general, and so forth; but others will have difficulty in seeing in what way the latter text is so essentially different from 1 Cor. xi. 2 or xv. 3; and as for the former and others such, it is the less necessary to anticipate the exposition, as the result in reference to the question of genuineness is in any event too unimportant; indeed, HILGENFELD himself does not in this relation go further than to say (p. 245): "Certainly we are here brought at least to the extreme limit of the Pauline mode of statement."

A ground of suspicion, on which BAUR especially lays stress, is what we read in ch. ii. 2 of forged letters of the Apostle, taken in connection with the token by which according to ch. iii. 17 the readers were afterwards to recognize the genuineness of an apostolic document. The former passage KERN would not understand of a spurious letter, but rather that it speaks of a misconception that had appeared in Thessalonica of the First Epistle. And so it is understood also by BLEEK (*Einl.*, p. 386), who yet regards the Second Epistle likewise as genuine; but in consequence of that interpretation his explanation of ch. iii. 17 proves to be, as HILGENFELD properly remarks (p. 263), very unsatisfactory. If, however, ch. ii. 2 speaks of a forged letter, as almost all since ORIGEN have understood, then it is held to be inconceivable that such a thing should have occurred at so early a period; also that Paul could not possibly have thought already in the beginning, when he had as yet written very few letters, of setting up a mark of genuineness for all subsequent letters: "This is the sign in every Epistle, so I write;" that, moreover, the similar phrase in 1 Cor. xvi. 21 is the natural expression of his love in the salutation, whereas here, in an altogether unapauline manner, it is

made the mark of distinction between genuine and spurious letters; that this takes us to a time when spurious letters had come to be known, and there was occasion to ask for the tests of genuineness.

These arguments lose every appearance even of validity, as soon as we realize to ourselves the state of the case. The point was, to secure the Thessalonians against repeated deception, and for this the best expedient was the precaution that Paul hit upon: "So I write; let no future letter be put upon you as sent by me, which does not contain the salutation written by mine own hand." Now, it is true that only in other two instances, 1 Cor. and Col. iv. 18, do we meet with the same clause: "The salutation by the hand of me, Paul," and in neither of these two places is the same object asserted as in our text. So much the less could a forger, with this and other Epistles before him, have thought of writing: *This is my token in every Epistle*. For, in fact, he did not find it stereotyped in all the Epistles. But the real Paul might so write to the real Thessalonians, whilst using the salutation of cordial love (and this it certainly was in our Epistle likewise first of all) as at the same time a precautionary measure. The salutation was as to its contents a token of love; as to its form, as being written by Paul's own hand, a token of genuineness. But with this it is not at all necessary to suppose, that the same words must continually recur; the only thing required was the autograph subscription. In what way Paul understood the word would be perfectly plain to us, if we possessed a third Epistle to the Thessalonians. It is true, indeed, that such a provision could only have been suggested to Paul by the fact that spurious letters were already known; but according to ch. ii. 2 this was precisely the case. After the Apostle's death the temptation to such forging of letters might easily make itself felt; but why not as well in those times when writing to the churches was still a new thing, so that in any greatly excited circle such a letter readily seemed to be the appropriate means for securing an entrance for peculiar notions.

Thus regarded, everything becomes intelligible; on the other hand, what these critics charge upon the forger is utterly incomprehensible. Looking at the matter in a purely rational light, how foolish would it have been for any one, who desired to forge a letter (and the case, we see, actually occurred), to draw attention so pointedly to this consideration: Suffer no spurious letter to be imposed on you, that has not my own subscription. Was he, forsooth, even in his autograph to imitate the Apostle's handwriting? That would not merely have been foolish, but it would have betrayed such a degree of callous obtuseness of conscience, as could never be reconciled with the character of holy earnestness and thoughtful purity, by which undeniably our Epistle likewise is distinguished. In fact, to infer that the more positively any one says: *I am the Apostle*, there is the stronger ground for suspecting that it is not true—this is surely unjust, so long as the impossibility of his speaking the truth is not shown conclusively. In the Epistle to the Galatians the Apostle speaks with far larger reference to his own person, and yet no one questions the genuineness.

The main ground of doubt, and really the only one that comes into serious consideration, is the contents of the section, ch. ii. 1-12. It was from this point also that SCHMIDT's first doubt started. It is asserted that the doctrine of the Antichrist, which is here presented, is not Pauline. But in this, by dint of reasoning in a circle, people cut out and fashion for themselves a fictitious Paul. Yet what Paul says about the groaning creation occurs only in Rom. viii., and the prospect he holds out of Israel's conversion only in Rom. xi. Is therefore the Epistle to the Romans to be regarded as spurious? On the whole, there is scarcely an Epistle that does not contain some point of doctrine peculiar to itself.

It is said that the expectation of Antichrist rests on a Jewish foundation, especially on the prophecy of the book of Daniel; that by the development of that arose the Christian apocalyptic doctrine; that, as for this being found also in Paul, there is nothing to object to that, since in other respects also he discovers a way of thinking and looking at things that is pervaded by Jewish elements; but that we should beware of attributing to him *more* of what is Jewish, than can on decisive grounds be established. We shall better describe the true state of the case, if we say that the Apostle's faith and thought are rooted in the Old Testament

revelation. What, then, is really Pauline is not to be determined *à priori*, but gathered from the sources; and of these we shall not pronounce any to be spurious, merely because it presents something also that is peculiar, so long as it is not shown that this peculiarity contradicts the nature of the Apostle. But in the question before us this is not at all the case.

BAUR, indeed, will detect a great difference between the Epistles to the Corinthians and those to the Thessalonians. The truth is, that here as there we find original features, which, however, most beautifully complete one another. Thus it is with the being clothed upon [2 Cor. v. 2] and changed (1 Cor. xv.), and then the being caught away into the clouds (1 Thess. iv.); the one thing necessarily requires the other. Of the same sort is the relation, when 2 Thess. ii. speaks particularly of Antichrist, whereas 1 Cor. xv. designates death as the last enemy, and so intimates that, prior to the last enemy, other enemies are to be overcome. That 1 Cor. xv. specially harmonizes with Ps. cx., and 1 and 2 Thess. with Daniel, we readily grant; only this proves no contradiction and no difference of authorship. The two supplement each other in the same way as do Rom. v. and 1 Cor. xv. But we shall by no means reckon the doctrine of Antichrist among Rabbinical notions, if along with Daniel, Ps. cx., and other Old Testament places, we think of 1 John ii. 18, 22; iv. 3; 2 John 7; and the Apocalypse.

It is true, they would even form an inconsistency between 1 Cor. and 2 Thess. There, it is said, Paul hopes to live till the Advent, whereas here the aim already is by means of a certain theory to account for the fact, that the Advent cannot yet occur so soon. This, it is alleged, at once implies a tedious, fruitless expectancy, on account of which the non-occurrence is explained on the ground of a certain hindrance; and altogether the prospect carries us to the end of the Roman monarchy, far beyond the stand-point and time of the Apostle. But if Paul looked for the Advent as possibly occurring soon, why might he not also think of the antichristian domination as occurring soon and speedily expiring? he even says himself, that its beginnings are stirring already. There is not a word of correction for such as perhaps began to go astray, because the Advent was so long in coming; on the contrary, Paul sets right only those who supposed that it was even now at the door, and thereupon too lightly overlooked the severe path of the cross and of death, through which they had first to pass. The Apostle merely reminds them of this, but he does not say: It will tarry for a long time yet. LÜNEMANN is quite right in comparing the prophecy of Israel's conversion (Rom. xi. 25 sqq.), of which it might likewise be said, and with just as little reason as of the prophecy in regard to Antichrist, that it points far beyond the stand-point and time of the Apostle. Besides, was not the expectation of the Advent of itself an outlook to the end of the Roman monarchy?

BAUR himself, moreover, as good as abandoned that argument, when in 1855, in a new form of his hypothesis, he designated the year 68 as the earliest date of the Second Epistle to the Thessalonians. Is it not strange that what was to arouse suspicions against Paul is, a few years after the Apostle's death, accepted without any suspicion at all, as soon as the matter concerns a forger? Already KERN puts the composition of the Epistle into the time between 68 and 70, between Nero's death and the destruction of Jerusalem. For the Antichrist, he thinks, is Nero, whose return, as Rev. xvii. 10, 11 is supposed to show, was looked for; the *antichrist*, again, being Vespasian, and the falling away the detestable wickedness of the Jews in the Roman Empire. But DE WETTE and LÜNEMANN properly declare against such an infusion of the political element into the interpretation of our passage. BAUR, on the other hand, going still farther in the track of KERN, comes to this result: that the Second Epistle was written soon after the year 68, but the First Epistle considerably later, after that the expectation of Antichrist had in consequence of his non-appearance subsided (against the latter point see the Introduction to the First Epistle); that, in particular, in 2 Thess. ii. we already have an example of specifically Christian apocalyptic doctrine; that Antichrist is none other than Nero, and that the statements of our Epistle presuppose the view of the Apocalypse; that the divine worship, which according to Rev. xiii. 12-15; xix. 20 is paid to the Beast,

agrees with 2 Thess. ii. 4; and so the Beast which was, and is not, and shall be* (Rev. xvii. 8), to wit Nero, who passed for dead, but who should come again, is meant also in 2 Thess. ii. 6, 7; that the *σαλευσῆναι* of 2 Thess. ii. 2 has reference to the agitation about the pseudo-Nero after Galba's death, of which Tacitus, *Hist.* ii. 8, gives this account: *Achaia atque Asia falso exterrita, velut Nero adventaret: vario super exitu ejus rumore, eoque pluribus vivere eum fingentibus credentibusque* (BAUR thinks this delusion was of Christian origin, but what follows does not fit the Christians). *Inde late terror, multis ad celebritatem nominis erectis, rerum novarum cupidine et odio præsensentium. Gliacentem in dies famam fors discussit.*

There are altogether three spurious Neros recognized: this one the first; a second in the year 832 U. C. under Titus in Asia Minor (according to Zonaras); the third, twenty years after Nero's death under Domitian, of whom Tacitus, *Hist.* i. 2, makes mention (comp. Suetonius, *Nero*, 57): *Mota prope Parthorum arma falsi Neronis ludibrio*. Our place, says BAUR, refers to the first, as is indicated also by the excitement in the Christian regions of Achaia and Asia. The Epistle, he thinks, was written after that, 1. the *σαλευσῆναι*, that is, the commotion occasioned by the pseudo-Neronian disturbances, was now passed, the *famam fors discussit* had occurred, and the futility of the affair was already demonstrated. He supposes that the *καρίχων* was Vespasian, but that whether the temple in Jerusalem was still standing is doubtful, since ch. ii. 4 may be explained otherwise (*Jahrb.*, p. 158). According to this scheme, the author wrote, 2. not until the Apocalypse was pretty generally recognized; and his object was to impress on his readers the wisdom of letting the mistake which had been committed teach them this lesson, that the Advent cannot come before Antichrist comes, nor Antichrist without the apostasy, nor that without the removal of the *καρίχων*; consequently, Vespasian must first be overthrown! and Antichrist must show himself as a wicked despot, and set himself up as God. For the future, therefore, let us be circumspect, and not suffer ourselves to be deceived by any *falsi Neronis ludibrium*.

This entire hypothesis, however, stands in glaring contradiction to the plain tenor of our Epistle:—2 Thess. ii. 2 does not at all sound as if Christians had to be corrected, who had already once allowed themselves to be deceived into the notion that Antichrist was present, and to them it had now to be said: No doubt He will come, but you must be far more heedful in the examination of the signs. The Apostle rather speaks to such as suppose that the Lord is here, and they must be reminded that Antichrist comes first. The *σαλευσῆναι* of 2 Thess. ii. 2 has a quite different motive from that which BAUR imputes to it. But generally, even as regards the Apocalypse, the whole issue of fantastic, politico-spiritual allusiveness, is by no means the result of correct exposition; and in the case of our text such ideas are nothing but a sheer importation. BAUR's concession (p. 163) is worthy of note, that there is not one of the features in 2 Thess. ii. so specifically Neronian, that the author would have to be at once set down as having failed in his part. BAUR sees nothing in this but the prudently sustained effort to pass for the Apostle Paul. But is it not more prudent, that is, more natural, to admit that the writer is not merely acting a part, but is really the Apostle Paul? If that is the case, and if Paul wrote the letter in the year 54 at the latest, and had already the year before, according to 2 Thess. ii. 5, preached the same thing orally, it then follows that Paul had spoken to his Christians of Antichrist even before Nero became Emperor. LÜNEMANN also is quite right in his remark (and so EWALD, p. 29), that the description in 2 Thess. ii., as compared with the Apocalypse, appears still to be very simple and little developed, and therefore of an earlier date than the latter.

It is at any rate strange, when HILGENFELD expressly asserts to the contrary, that 2 Thess. ii., as contrasted with the Apocalypse, shows an important advance in eschatology, and belongs to a far later period. The result of his combinations is to remove the composition to the time of Trajan. In the mystery of lawlessness he would recognize the Gnostic heresies; most arbitrarily; since the worship of a supreme Deity is something quite different from self-deification. The writer, according to HILGENFELD, is led to speak of the *καρίχων* by the fact

* [According to the better reading, *καὶ ῥάπειραι*.—J. L.]

of a longer delay having already occurred than the Apocalypse gave reason to expect, and therefore also the Second Epistle is in irreconcilable contradiction to the First, which according to HILGENFELD is genuine. The doctrine of the First Epistle, that the day of the Lord comes quite suddenly and at a time that cannot be calculated, like a thief in the night, is not, he says, the doctrine of the Second, which rather specifies very distinct tokens of Christ's return, to wit, the rise of the apostasy, and the self-deification of the Man of Sin. Had Paul really taught thus in Thessalonica (v. 5), he would then in the First Epistle have again completely renounced his own doctrine. But the whole of this assertion is perfectly groundless. As regards the *καρίχων*, we cannot here further anticipate the exposition; every one must allow that an explanation which leads to such a result as that of HILGENFELD, cannot at least be *a priori* the only possible one. But that the signs of the time, mentioned in the Second Epistle, are to be considered as in irreconcilable contradiction to the coming as a thief in the night, is an extremely arbitrary assertion. Certainly the time and the hour are not at all thereby determined, and, on the other hand, to regard the signs of the time is everywhere required of the disciples. Even the First Epistle furnishes such a sign, namely, the utter, careless security itself of those who are no disciples (ch. v. 8). The apostasy, of which the Second Epistle speaks, is nothing but the highest development of that evil disposition, and when the deceptive power of the Man of Sin comes to an end in the Lord's taking him away* by the Spirit of His mouth (2 Thess. ii. 8), that will be the consummation of those pangs which come suddenly on her who is with child (1 Thess. v. 8). The whole is aimed merely at a wicked, careless security. "But the day," says the Apostle to the Christians (v. 4), "does not come on you as a thief, for ye are sober and watchful;" and again: "You do not allow yourselves to be befooled by the deceptions of the antichristian period, and have your eyes open for the signs of the time." One must read with a preconceived opinion, to assert the irreconcilableness of the two Epistles.

The development of the doctrine beyond the Apocalypse HILGENFELD sees especially in this, that the antichristian ruler, who in the latter is distinguished from the false prophet, already in our Epistle coalesces with him. But is it not far more natural to acknowledge that here we have rather a first step, on which, not yet clearly discriminated, there comes forth the party by whom the lying wonders are performed, the object of which is to secure credit for the self-deification of the Man of Sin? In that case, however, 2 Thess. ii. does not presuppose the Apocalypse, but precedes it. On the whole, the prophecy of Daniel is quite sufficient as the basis of 2 Thess. ii.; even the exaltation above all that is called God or that is worshipped meets us already in that place (ch. xi. 36; vii. 8). This old prediction of the consummation, by its being concentrated in a head, of enmity against God and His anointed, is renewed by the Apostle, whose own eye is opened, and he thus foretells the acme of the wickedness of which the beginnings are already stirring; all, as BAUR admits, without a single specific Neronian feature; in truth, all *before even Nero was Emperor*. It is very conceivable how the Christians might subsequently fall into the way of finding at once in the Emperor Nero the Antichrist whom they expected; but even this *presupposes* the existence of the prophecy of Antichrist. This knowledge is also of importance for the interpretation of the Apocalypse.

The question as to the genuineness must therefore be decided essentially by the exposition of the second chapter.

§ 3. COURSE OF THOUGHT IN THE EPISTLE.

In this case the old division of chapters has, on the whole, hit the right mark. LÜHMANN, indeed, would divide differently. After the salutation (ch. i. 1, 2) and introduction (vv. 3-12), he distinguishes a doctrinal part (ch. ii. 1-12) and a hortatory (ch. ii. 13-iii. 15), to which are added in conclusion the salutation and benediction (vv. 16-18). But it is, in the first place, unsuitable to describe ch. i. 3-12 as being simply introduction; then the distinc-

* [According to the reading followed by RIGGENBACH in 2 Thess. ii. 8.—J. L.]

tion between a doctrinal and a hortatory part is rather a modern than an apostolic conception; and, moreover, it is overlooked that the exhortation in ch. ii. 13-17 belongs strictly to the instruction concerning Antichrist, whereas τὸ λοιπόν, ch. iii. 1, obviously introduces the closing section. The last point is recognized by HOFMANN, who, however, on his part infers too much from it, namely, that the exhortation in ch. iii. forms a sort of supplement, unconnected with the main instruction of ch. ii., and that, consequently, even the officious idleness here reproved by the Apostle does not at all originate in eschatological excitement. But that is to assert more than can be proved.

According to what has been said, our Epistle divides itself as follows:

1. Ch. i. contains an address for the consolation of the readers under the fresh outbreak of persecutions; after the salutation (vv. 1, 2), the Apostle thanks God for their growth in faith (vv. 3, 4), cheers them by the prospect of judgment and salvation (vv. 5-10), and prays that God would make them partakers of perfection (vv. 11, 12).

2. Ch. ii. supplies instruction and exhortation in regard to the antichristian consummation of evil; the warning, against allowing themselves to be easily misled into the notion of the day of the Lord being at the door (vv. 1, 2), is confirmed by reminding them that, as he had already told them orally, the Man of Sin must previously be revealed (vv. 3-5); that the mystery of lawlessness is still for the present restrained by an obstructive power, and will only reach its height when this is removed, and will then also come to its end by the appearing of the Lord (vv. 6-8); of what sort the lying power of the enemy will be, is hereupon more exactly described (vv. 9-12); but the Christians, whom God saves from this ruin, he so much the more encourages to stand fast, and implores in their behalf the Divine guardianship (vv. 13-17).

3. Ch. iii. closes the Epistle with regulations in regard, chiefly, to those who walked disorderly; after a short introduction, in which he seeks their prayers, and commends to them generally a faithful perseverance in the true Christian spirit (vv. 1-5), he gives particular directions as to the treatment of those who will not desist from a pragmatistical idleness (vv. 6-16). To this are attached in few words the parting salutation and benediction (vv. 17, 18).

The Epistle is short, but not on that account the less important. The way in which the Apostle comforts his readers by a reference to the righteous judgment of God, is of itself very instructive; still more the peculiar instruction respecting the impending consummation of hostility to God, which deserves the more to be laid to heart, the more the signs of the time reveal the impress of the antichristian nature; and, lastly, the Apostle's severity likewise against all sham-spiritual indolence is to be well considered, and the discipline, the exercise of which he requires from the church, is in the highest degree fitted to hold forth a mirror to the Christendom of our day.

As to the literature, there is nothing more to be noted, after what has been cited in § 2. What was said in the Introduction to the First Epistle, holds good also for the Second, except only that KOCN's Commentary does not extend to the Second Epistle.

THE SECOND EPISTLE OF PAUL

TO THE

THESSALONIANS.

L

Address for the Consolation of the readers under the fresh outbreak of persecutions,

CH. I. 1-12.

After the salutation (vv. 1, 2), the Apostle thanks God for their growth in faith (vv. 3, 4), cheers them by the prospect of judgment and salvation (vv. 5-10), and prays that God would make them partakers of perfection (vv. 11, 12).

- 1 Paul, and Silvanus, and Timotheus [Timothy], unto the church of the Thes-
2 salonians in God our Father¹ and the Lord Jesus Christ: Grace unto you, and
peace, from God our¹ Father and the Lord Jesus Christ.
3 We are bound to thank [give thanks to]^a God always for you, brethren, as
it is meet, because that your faith groweth exceedingly, and the charity [love,
4 *ἀγάπη*] of every one of you all² toward each other aboundeth; so that we our-
selves³ glory in you in the churches of God, for your patience and faith in all
5 your persecutions and tribulations [the afflictions]⁴ that ye endure: *which is a*
manifest token [a token, *ἰδεύμα*] of the righteous judgment of God, that ye
may be counted worthy of the kingdom of God, for which ye also suffer:
6 seeing [if indeed]⁵ *it is* a righteous thing with God to recompense tribulation
7 to them that trouble you [to those who afflict you affliction]⁶, and to you, who
are troubled [afflicted], rest with us, when the Lord Jesus shall be revealed [at
the revelation of the Lord Jesus, *ἐν τῇ ἀποκαλύψει τοῦ Κ. Ἰ.*] from heaven with His
8 mighty angels [with the angels of His power, *μετ' ἀγγέλων δυνάμεως αὐτοῦ*], in flam-
ing fire,⁷ taking vengeance on them that [rendering vengeance to those who, *διδόντος*
ἐκδίκησιν τοῖς] know not God, and that obey not⁸ the gospel of our Lord Jesus
9 Christ:⁹ who shall be punished with [shall suffer punishment, *δίκην τίσουσιν*],
everlasting destruction from the presence [face]¹⁰ of the Lord, and from the
10 glory of His power; when He shall come to be glorified in His saints, and to
be admired in all them that believe [those who believed]¹¹ (because our testi-
11 mony among you [to you, *ἐφ' ὧν*] was believed), in that day. Wherefore [To
which end, *ἵνα* ὁ] also we pray always for you, that our God would count [may
count, *ἀξιόσῃ*] you worthy of *this* [the, *τῆς*] calling, and fulfil all the good
pleasure of *His* goodness [every desire of goodness]¹², and the work of faith
12 with power; that the name of our Lord Jesus Christ¹³ may be glorified in you,
and ye in Him, according to the grace of our God, and the Lord Jesus Christ.¹⁴

¹ V. 1.—(Sin.) inserts *καὶ* before *πατρί*—the reading of two cursive manuscripts, but corrected in Sin.—J. L.]

² V. 1.—*ἑκαστος* is wanting only in B. D. E.; it is found in the majority of uncials (also Sin.), versions, and Fathers. [It is bracketed by Lachmann, and cancelled by Tischendorf and Alford.—J. L.]

² V. 3.—(Εὐχαριστεῖν; see 1 Thess. ii. 13, Critical Note 2.—Sin.¹ omits πάντων.—J. L.)
³ V. 4.—For ἡμᾶς αὐτοῖς, Sin., with B. and a few cursives, reads αὐτοῖς ἡμᾶς.—*Revision*: "Grammatically, ἡμᾶς belongs only to εὐχαριστοῖν, and only τὰς θλίψεις to αἰς ἀνέχεσθε."—In the First Epistle E. V. always renders θλίψιν affliction, and often elsewhere.—J. L.]

⁴ V. 6.—(εἴτε, hypothetical, not causal; see the Exegetical Note 4. Vulgate, *et tamen*; English Version in four out of the other five cases of εἴτε, if so be (that), and so Alford and Ellicott here; De Wette and Lünemann, *semper anders*.—J. L.)

⁵ V. 8.—(τοὺς θλίβουσιν ἡμᾶς θλίψιν. Ellicott, who retains the Greek order: "The change seems to preserve more clearly the antithesis, and also to bring more into prominence the '*lex talionis*' that is tacitly referred to."—J. L.)

⁶ V. 8.—*ἡμεῖς φλογὸς* is given by Sin. A. K. L., nearly all the minuscules, Chrysostom and others; *φλογὶ πυρός*, by B. D. E. F. G. (Scholz, Lachmann, Wordsworth, Ellicott). Tischendorf prefers the former, because the other as being the more common might more easily arise from correction, and in other places where it is genuine there is never any appearance of change.

⁷ V. 8.—(Or: *and to those who obey not*. This construction, naturally suggested by the repetition of the article, is adopted by very many, and understood to designate a different class from the *μὴ εἰδόσι θεόν*. See in opposition to this view Exegetical Note 4, and in favor of it the *Revision* of this verse, Note a.—J. L.)

⁸ V. 8.—Χριστοῦ is added in Sin., A. F. G., and many versions; it is wanting in B. D. E. K. L., Coptic and others. —[Riggenbach follows Knapp and Lachmann in bracketing Χρ.; it is omitted by Bengel in his German Version, Tischendorf, Alford, Ellicott.—J. L.]

⁹ V. 9.—(προσέσπον. Comp. Matt. xviii. 10; Luke i. 76; 2 Cor. iv. 6; 1 Pet. iii. 12; Rev. xx. 11.—J. L.)

¹⁰ V. 10.—All the uncials (and critical editions) give πιστεύσαν; only a few minuscules have πιστεύουσιν.

¹¹ V. 11.—(τῶσαν εὐδοκίαν ἀγαθωσύνης. See the Exegetical Note 6, and *Revision*, Notes q and r. *Desire* (Rom. x. 1), though not precisely an equivalent for εὐδοκία, is in this instance convenient, and at least more readily intelligible than Ellicott's phrase, *every good pleasure of goodness*. Am. Bible Union: *all the good pleasure of goodness*.—J. L.)

¹² V. 12.—In this case Sin. does not stand with Codd. A. F. G., which add Χριστοῦ. [Riggenbach omits it, as do Tischendorf, Alford, Wordsworth, Ellicott. Knapp and Lachmann bracket.—J. L.]

¹³ V. 12.—(Or: *our God and Lord Jesus Christ*. So Riggenbach and some others. Generally, however, this case is regarded as an exception to the ordinary rule of grammar, on the ground that "Κύριος 'I. X. is a common title of Christ, and is often used independently of all which precedes it" (Middleton).—J. L.)

EXEGETICAL AND CRITICAL.

1. (Vv. 1, 2.) See the First Epistle.

2. (Vv. 3, 4.) **We are bound, &c.**—As in 1 Thess. i. 2, only that he there says simply *εὐχαριστοῦμεν*, and here declares the obligation (ch. ii. 13), in the earnestness of his spirit, drawn from the greatness of the grace; *urgente animi exultatione* (Bengel): We are bound to do this, and it is a debt which we shall never be able fully to discharge. It is by no means obvious, why this should be un-pauline! is it only because we do not so read in any other Epistle? The words, *as it is meet*, are referred by some only to *ὀφειλομεν*, as confirmatory of the obligation, and, taken thus, they seem to be somewhat dull and pointless; better therefore: "so to give thanks, as the greatness of the unmerited favor deserves;" Bengel: *ob rei magnitudinem*; Hofmann: *as the state of the case requires*. Theophylact (along with another explanation): *in a worthy manner, by word and deed; for this is true thanksgiving*. Too subtle is Lünemann's interpretation; who, because *καθὼς* does not mark the degree (though it does the way and manner), and because the insertion of *ἀδελφοί* forbids the close backward reference to *εὐχαριστοῦν* (but why?), would connect *ἐξ ὧν* closely with what follows: "as it is meet, because." But it is more natural to understand *ὅτι* thus: "We are bound to give thanks (for this), that." * *ὑπεραυξάνειν* is such an emphatic expression of entire commendation as the Apostle is fond of; *αὐξάνειν* is used elsewhere transitively, but once also as intransitive, Acts vi. 7; and so the compound here: "your faith groweth even beyond expectation; † and love increaseth † continually." Paul thankfully acknowledges the fulfilment of his wishes and exhortations (1 Thess. iii. 12; iv. 10); Rieger: the fruit of his exhortations and intercessions. Faith and love, of which Timothy (1 Thess. iii. 6) had reported the existence among the Thessalonians, had

only become stronger in the tempests; at 1 Thess. i. 3 he had added *ὑπομονὴ τῆς ἐλπίδος*, and that follows here in another form.—Of every one of you all, he thus quite explicitly applies it to every individual; toward each other; he speaks therefore of brotherly love. How can Paul thus praise, when in chh. ii. and iii. he has yet to add reproof? Olshausen well: Even those excrescences (we add: which were found rather in individuals merely) were at least excrescences simply from a good stock. There is something of cordial encouragement in the fact, that Paul first recognizes the good that he finds in them, even though with some their faith and love are still lacking in wisdom.—So that *we ourselves*, not others merely, *glory in you*. Hofmann thinks this would require a *καί*, and prefers to understand it thus: *we of our own accord, without being prompted*; too artificial. De Wette (and Chrysostom before him) recalls 1 Thess. i. 8: "We have no need to speak of it, since everywhere people are telling of it;" whereas here: "Not merely do others talk to us and speak of it everywhere, but we also (overcoming a modest reserve) must in our exceeding joy proclaim it." To be sure, attention is not drawn to this contrast by any particle of time; it at once results, however, from a mere comparison of the two places. Paul not merely thanks God; he glories also before men. Instead of the *Recepta καυχᾶσθαι*, A. B. Sin. 17 [Lachmann, Tischendorf, Alford, Ellicott] give the rarer and on that account, perhaps, the preferable *ἐγκυχᾶσθαι* (A. B., not Sin., write *ἐνκ.*), which at the most slightly strengthens the sense; *καυχ.* *ἐν* means to place one's honor in something, to boast of a thing (1 Cor. i. 31; iii. 21); there Paul forbids to glory in any men whatever; does he not here do so himself? By no means; he means to boast, not of the Thessalonians as men, but only of the work of God in them (1 Thess. ii. 19). The relation is the same as between the *ἀνθρώπος ἀρεσκείν* that is forbidden (Gal. i. 10, flattery of the old man) and that which is enjoined (1 Cor. x. 33, the cherishing of the new man with tender fidelity). He boasts of them in the churches of God, those of Achaia, where he is sojourning; Lünemann: Corinth and its branch churches (die plural points to the surrounding region, comp. Rom. xvi. 1): an advance on 1 Thess.

* [Lünemann's construction, however, is the common one, and is preferred by Alford, Ellicott, Webster and Wilkinson: "Added to introduce the special subject of thankfulness, as one that fully justifies the assertion, *εὐχ. ὑπεραυξάνειν*."—J. L.]

† *über die Erwartung*. Better in the version: *überseh*, *exceedingly, beyond measure*.—J. L.]

‡ *mehret sich*; in the version, *zunimmt*.—J. L.]

1. 8. Without any reason HILGENFELD (p. 243) would detect a disagreement with 2 Cor. i. 1, alleging that the genuine Paul does not at all describe the churches of Achaia as properly churches along with that of Corinth. The simple fact is, that in that place of the Corinthian Epistle he does not do so, it being surely equally possible for him to address a large number of saints, or to take them together as churches; but if one were disposed to extort from 2 Cor. i. 1 the idea that the scattered Christians of Achaia had not yet been gathered into churches, we should then have to infer also from Rom. i. 7; Phil. i. 1; Col. i. 2, that no churches had yet been organized in Rome, Philippi, Colosse, when Paul wrote to the Christians of those places!—BENIGL's reference of the *ἐν ᾧ*, &c. to the remote *ἐν ᾧ* is unnatural; it is rather a closer definition of *ἐν ᾧ*. *ἐν ᾧ* for your patience and (your) faith; their endurance stands first; the thing gloried in is, that they stood their ground not merely against a single attack; the root of genuine patience is faith, which is then again in its turn purified by patience. In faith everything is concentrated (1 Thess. iii. 7); it is not of itself the same thing as hope [DE WETTE] (1 Thess. i. 3); nor, because *πίστις* is connected with *ἐνδομότης* by one article, are we required (as OLSHAUSEN and LÜNEMANN suppose) to assume for *πίστις* the meaning of *fidelity*. No doubt, by omitting the second article Paul comprehends patience and faith, so to speak, under one conception; faith, however, retains the sense which it commonly bears elsewhere (and for the Greeks that is certainly less remote from the idea of fidelity than for us). There may be an endurance that does not proceed from faith, that is, from holding fast by the invisible God; and this would have no value; but just as little would a faith, that did not approve itself by its own steadfastness in affliction. In Rev. xiii. 10 also the two are joined together. The manifestation of both takes place in all your persecutions and the afflictions that ye endure, patiently bear, HOFMANN; the *αἱ ἐνέχουσιν* in the second member answers to the *ἐν ᾧ* of the first. The persecutions proceed from hostile men; *ἀνέχουσιν* is more general, and presents the idea, how painful and distressing the suffering is in the experience of it; *αἱ*, it is generally said, is an attraction for *ἐς*; LÜNEMANN, for *ἐν*; both constructions occur; in the New Testament elsewhere always the genitive (Col. iii. 13, and often). The present *ἐνέχουσιν* (over against the aorist of 1 Thess. ii. 14) shows that there had been a fresh outbreak of persecutions.

3. (V. 5.) A token, &c.—*ἐνδερμια* is not equivalent to *εἰς ἐνδ.* (cod. 73) [slightly favored also by the Syriac, and the Vulgate in *exemplum*.—J. L.], nor does it belong appositionally to the *ὁμοῖς* concealed in *ἀνέχουσιν* (that would have required *ὁμοῖς ἐνδερμια*, besides yielding no good sense); but it is (similarly as in Rom. viii. 3) an apposition to the clause *αἱ ἐνέχουσιν*, see WINKER, § 59. 9; * it is to be regarded as a nominative (DE WETTE, LÜNEMANN [ALFORD, ELLICOTT, WEBSTER and WILKINSON, &c.]), not an accusative; hence: *which is a proof*; *ἐνδερμια* does not occur elsewhere in the New Testament, though *ἐνδεδίς* does (Rom. iii. 25, 26; Phil. i. 26). It is not the mere suffering of tribulation that is of itself an evidence of the judgment, as being

perhaps an atonement for sins (ESTIUS), or as an indication that the judgment must come; such is not the effect of mere suffering in itself, but of suffering in patience and faith, and accordingly *αἱ ἐνέχουσιν* is said to those whose patience and faith can be boasted of; and *ἀνέχουσιν* itself implies the patient acceptance. This patient endurance, then, is a proof of the righteous judgment of God. But to what extent is it so? The great majority of interpreters (CALVIN, FELT, DE WETTE, LÜNEMANN, HOFMANN, &c.) understand *ἐνδερμια* (without warrant) as a presage of the future judgment, which has not yet appeared but is certainly impending; a token from which it may be inferred that it *will* come; so also LUTHER: which shows that God *will* judge rightly. They say that *ἐνδεδίς* so stands in Phil. i. 28; but the perdition and salvation, whose evidence is there spoken of, are by no means impending merely in the future, but are already in progress at present, comp. 1 Cor. i. 18; and the *ἐνδεδίς* of the righteousness of God, of which Rom. iii. 25 sq. speaks, is altogether meant as present. In behalf, however, of the view that our text speaks of a presage of the future judgment, there is alleged 1. the article, as indicating the judgment *κατ' ἐξοχήν*, and 2. the connection with vv. 6, 7, where there is very explicit mention of the future retribution. Granting the latter point, still, if *ἐνδερμια* in v. 5 by itself is to mean a presage, its relation to the following *εἰς τὸ καταξ.* is anything but clear. ESTIUS, BENIGL, HOFMANN, and others, make the latter clause dependent on *ἀνέχουσιν*, and it is true that this would not necessarily lead to the Catholic doctrine of merit (just as little as Rom. viii. 17), but in the present connection it would have this inconvenience of depressing *ἐνδερμια*, &c. into a subordinate parenthesis, whereas plainly in that word is to be seen the new principal thought, the beginning of the new line of thought, which is then carried forward in v. 6 sqq. This is perceived by DE WETTE and LÜNEMANN, who are therefore essentially correct in assuming that *εἰς τὸ καταξ.* depends on *δικ. κρήσεις*; but how? shall it mean merely: *with reference to the fact, that?* or shall it be an exegetical conclusion, like 2 Cor. viii. 6: *whose result will be, that* (LÜNEMANN)? or shall it even express simply the substance of the judgment (DE WETTE)? THEOPHYLACT even takes it as an equivalent to *ἕνεκα τὸν καταξ.* DE WETTE gives this paraphrastic explanation of the connection: By their steadfastness in persecution the Thessalonians approve themselves as worthy of the kingdom of God, and from this subjective worthiness may be inferred the objective righteous judgment of God, by which it is realized. But this is a singular confounding of two different modes of viewing the causal relation, as it were thus: Which steadfast suffering, since it shows what sort of people you are, is also a presage of what we have to expect from the righteous judgment of God, in pronouncing you worthy;—evidently an artificial and forced thought, which would still be but very unintelligibly expressed.* But on the whole it is

* [Rather to all that proceeds from *ἐν ᾧ* τῇ ἐνδομότης to *ἐνέχουσιν*. So FITZSCHER, DE WETTE, LÜNEMANN, ALFORD, ELLICOTT. See the *Revision*, Note k.—J. L.]

* [The above is scarcely an exact representation of DE WETTE's view. He indeed parenthetically suggests as a possible explanation of *εἰς τὸ* the idea of the *substance or purport* (*Inhalt*) of God's righteous judgment, as he does also that of LÜNEMANN (*Folge, result*); but he himself plainly prefers allowing the Greek phrase its usual final force: *der Zweck des göttlichen Rechtspruches*. Nor does DE WETTE speak of the subjective worthiness being realized by means of the objective judgment of God; what he says is, that by the latter the Thessalonians shall be actually and in fact translated into God's kingdom: *das Rechte-*

always best, wherever it is possible, to hold fast in *eis tō* the idea of *aim*. Add to this the arbitrariness of understanding *ἐνδερμία* as a foretoken of something future, as also HILGENFELD remarks.

The preference, therefore, is due to the interpretation, which we find not quite distinctly in ZWINGLI, and then in OLSHAUSEN, needing only a somewhat more rigorous confirmation; the interpretation, namely, according to which *ἐνδερμία* denotes the evidence of God's righteous judgment already at present in force. The article can be no obstacle to this, since the judgment of God, present and future, is one process (like eternal life, John xvii. 3); and vv. 6, 7 also form no counter-argument, for there we are shown that coming issue of the judgment, of which the present judicial administration (v. 8) is the pioneer. But how, then, can the patient endurance of suffering be described as a manifestation of the already present judgment of God?

Here it is of importance rightly to understand the scriptural conception of righteousness and judgment. Now since the righteousness of God is certainly not synonymous with grace, we must not confound these ideas; it is the self-consistent relation of His holy love to the free creature; dispensing on both sides, to the believer according to his faith, to the unbeliever according to his unbelief. A judgment awaits also the former; OLSHAUSEN refers to 1 Pet. iv. 17, 18; likewise 1 Cor. xi. 32 points us to a judgment for discipline and purification; thus: God fulfils in you His righteous judgment, not for your destruction, but for your trial, that He may be able to declare you worthy of the kingdom; He proves your standing in faith, and there is a righteous requital also in this, that He rewards faith with patience; or as STOCKMEYER beautifully and clearly carries out the idea on this one side (in an unprinted sermon; see the Homiletic hints on 1 Thess. iv. 1-8): "First of all he represents to them the judgment of God as something, whereof they are now already permitted, in the midst of their tribulation, to have an experience in the highest degree joyful and comforting. That the Thessalonians were able to abide so patient in persecution, and so firm in faith, was already an evidence of the righteousness of God. Thereby God already proved Himself in their case to be the righteous rewarder of all that is good. For their obedience, in that they had received the gospel, God rewarded them by bestowing on them new grace, and new strength to suffer for the gospel's sake, without becoming weary and faint-hearted (Matt. xiii. 12)." What one might find to be wanting in this statement is, at the most, that it would suit the expression, *proof of the righteousness*, better than it does the one before us, *proof of the righteous judgment*. It must therefore be supplemented by remarking, first, that for believers also the operation of the Divine righteousness comes indeed to be an effective judgment, but that it is a strong consolation to fall into the hand of God, and not into the hand of men; moreover, as VOX GERLACH notes, that it is the most fruitful token, (not merely a presage) of bursting doom, when God so hardens the ungodly that they persecute His children. Even this, however, must redound to the advantage of the latter.

urtheil Gottes, durch welches sie wirklich und in der That in das Reich Gottes werden versetzt worden. He errs merely in restricting the Divine judgment to its future manifestation.—J. L.]

The thought of our passage, therefore, would be this: Steadfastly and believingly ye endure your persecutions; that is a proof of God's righteous judgment, of His inviolably self-consistent work of winnowing; which proof is to the end (*eis tō*)* that ye should be deemed worthy, that He should be able to pronounce you worthy, of the kingdom of God. Toward this mark the judicial and sifting operation of God is working; it will prevail with those who allow His judgment to take effect on them to their purification. It is obvious that, taken thus, *eis tō kara*† acquires a much better sense. Of course, as STOCKMEYER goes on to say, this declaration of judgment, that already takes place at present, stands in closest connection with that last perfect demonstration of it, which is the hope of all believers. (The connection with v. 6 sqq.: If it is a righteous thing that God should some day render a perfect retribution, there is already now a proof of His righteousness, in directing His judgments toward that end.)

The kingdom of God, whereof we should be accounted worthy, is the holy dominion which, in distinction from the Church of the present time (the kingdom in the form of a servant), shall one day be revealed by the return of the King in victorious glory. Since flesh and blood cannot inherit the kingdom, what avails for that is the death of the old man, as the Apostle says: for which ye also suffer; he says also, to express the agreement that exists between their actual experience and God's plan.‡ The *ἐν τῷ* is understood by most to mean: *in order to its attainment*; and this again would not express any legal meritoriousness, any more than Rom. viii. 17, but would amount to this: Ye suffer for your faith in it, your confession of it, your faithfulness to it, when grace had received you. HILGENFELD insists on the meaning, not: *in order to its attainment*, but: *in order to its promotion*; similarly HOFMANN: *to introduce this state of things*; and even so there would be no warrant for the assertion of the former, that there is here betrayed an unapostolic estimate of martyrdom. But *ἐν τῷ* (as in Rom. i. 5; Acts v. 41) means: *in reference thereto, in behalf of the kingdom*, and includes the two ideas of serving it and participating in it.

4. (Vv. 6-8.) If indeed it is a righteous thing, &c.—The thought is expressed hypothetically, for the very purpose of strengthening its im-

* [Lectures: "Such being the design and tendency, and such the certain result, of God's righteous judgment concerning His afflicted saints."—J. L.]

† [I can not but fear that the above elaborate discussion still leaves the matter somewhat obscure. ELLICOTT, perhaps too rigorously, confines the *δικαία κρίσις* to that which "will be displayed at the Lord's second coming;" but he appears to be quite right in saying, that "to refer it solely to present suffering, as perfecting and preparing the Thessalonians for future glory (OLS.), is to miss the whole point of the sentence: the Apostle's argument is that their endurance of suffering in faith is a token of God's righteous judgment and of a future reward, which will display itself in rewarding the patient sufferers, as surely as it will inflict punishment on their persecutors." In my *Revision* and *Lectures* the case was put thus: "The patience and faith of the Thessalonians under persecution indicated the righteous judgment of God, by which they were even now, and hereafter were to be still more gloriously, accredited as meet heirs of His kingdom; just because, and in so far as, there was thus indicated the realization in their character and condition, as God's justified, sanctified, and at the same time suffering people, of the very grounds on which, by the laws of that kingdom, such a judgment must proceed."—J. L.]

‡ [ELLICOTT: "The *καὶ* with a species of consecutive force supplies a renewed hint of the connection between the suffering and the *κατάδικωσις*, &c. &c." ALFORD: "q. d. ye accordingly."—J. L.]

port, and to indicate that it is altogether incontestable, the writer appealing to his reader's own judgment. THEOPHYLACT: The hearers cannot but say: ἀλλὰ μὴν δικαιοσύνη. *It is a righteous thing with God* [Vulgate: *apud Deum*; Syriac = *coram Deo*.—J. L.], righteousness is therein fulfilled; *to recompense, properly to render back* (1 Thess. iii. 9), *to those who afflict you affliction, and to you who are afflicted relaxation, release, rest, refreshment* (2 Cor. ii. 12, 13); in opposition to δαίμων, 2 Cor. vii. 5; viii. 13; similarly ἀνδραπόδης, Acts iii. 19; comp. also the resting in Rev. xiv. 13. For the present, he exhibits merely that negative side of the δόξα, for which the afflicted person first longs, freedom from earth's sorrows; the positive side comes afterward, vv. 10, 12. —With us, says the Apostle in the assured joy of faith; without warrant is BENGE's explanation (and EWALD's): *us, the saints in Israel*; DE WETTE would understand it generally: *with us, Christians at large*; that may well be involved in the remoter deduction; but obviously the immediate suggestion of the actual phrase is: *with us, the in like manner afflicted Apostles* (ch. iii. 2), the foremost champions of the faith [ALFORD and ELLICOTT: the writers of the Epistle; WEBSTER and WILKINSON: Paul.—J. L.]. Looking back from the final retribution (v. 6), we see that all the previous dealing also (v. 5) is righteous throughout. Of course, the δαίμων is not of itself meritorious, but v. 7 likewise takes for granted δαίμονες of steadfast faith (v. 4); so that HILGENFELD's censure of an unpauline thought falls to the ground.—Rest and refreshment will God give at the revelation of the Lord Jesus; it is a far more forced construction, when GROTIUS would refer this specification of time to the remote καταρτισθῆναι. Of the Lord Jesus is a genitive of the object, though He is also the subject of it. *Revelation* is the same thing as *παρουσία*; only there is still more conveyed by ἀποκάλυψις, not merely that He will be present, but also that He will unveil Himself in His glory (1 Cor. i. 7; Luke xiv. 30), whereas He is now hid in heaven (Col. iii. 3, 4), and is only invisibly nigh to us (Matt. xxviii.). The way and manner of His coming is shown by what is added: *from heaven*, comp. 1 Thess. iv. 16; *with the angels of His power*, comp. 1 Thess. iii. 13; the expression means that they belong to His power, therefore also form His power, are its servants and executors. Comp. the στρατεύματα of heaven, Rev. xix. 14. Not: *with His strong angels, mighty angels* (THEOPHYLACT expressly, δυνατῶν), as if δυνατῶν were an adjectival definition of ἄγγ., and αὐτοῦ were to be connected with ἄγγ. HORMANN (because it is not said: μετὰ τῶν ἀγγέλων τῆς θεοῦ αὐτοῦ) would understand it as meaning *with a host of angels*,* ἄγγ. being put first emphatically, to distinguish the heavenly forces from all of an earthly kind (but for this there was no occasion), and δυνάμεις signifying an army-force likewise in Luke x. 19; xxi. 26 (?), and in the Septuagint for מַלְאָכָיו; αὐτοῦ, finally, he refers to what follows. This whole view is too artificial; and when he takes the words αὐτοῦ ἐν πυρὶ φλογὸς διδόντος together, and refers them to God, and at the same time regards ἐν τῇ ἀποκ. &c. as the beginning of this participial construction, this is, to say the least, as cumbersome as the ordinary view, according to which ἐν τῇ ἀπ. &c. more closely de-

fines what goes before.—There might certainly be a doubt as to where ἐν πυρὶ φλογὸς belongs (the variation which we have noted meets us in like manner at Acts vii. 30; the *Recepta* means *flaming fire, glowing fire*, not faintly burning). Too subtle is THEOPHYLACT's remark, that the expression denotes fire that burns merely, and gives no light, it being merely consuming for sinners, and for the righteous merely luminous. It is possible to refer it to what follows as a specification of detail (THEODORET: τῆς τιμωρίας τὸ εἶδος; HILGENFELD: In point of fact the fiery flame belongs immediately to the punishment);* but it may also be regarded as the last feature in the description of the revelation, and this is still simpler [and so ALFORD and ELLICOTT]. THEOPHYLACT recognizes both explanations, and refers for the second to Ps. xcvi. 3. The Lord is revealed in flaming fire, as in the burning bush, or as on Sinai; His throne is [not, as in E. V., *is like*.—J. L.] glowing flame (Dan. vii. 9); as in the Old Testament God, so here Christ comes in fire; thus shall His day also be revealed (1 Cor. iii. 13); this agrees with the δόξα at His coming (Matt. xxv. 31); somewhat more remote is the glowing flame of His eyes (Rev. xix. 12); He Himself is a consuming fire (Heb. x. 27; xii. 29); comp., moreover, in the Old Testament, Is. xxix. 6; xxx. 30.

The terrible splendor of His majesty, which consumes all opposition, is concisely, but powerfully, delineated. We are not to inquire curiously into what is physical in this manifestation; not till the last end will the fire that melts the elements come in power (2 Pet. iii. 7, 10); but at every epoch of judgment fire is also the figure of the purifying ardor of the Holy Ghost, consuming all impurity; comp. Matt. iii. 11, 12.—The reference of what follows, (Jesus) *rendering vengeance*, dispensing punishment, is by HORMANN without reason felt to be a difficulty. The Greek expression answers in the Septuagint to the Hebrew מְשַׁלֵּם נִקְמָה, Ezek. xxv. 14, and elsewhere; comp. ἐκδικος, 1 Thess. iv. 6; ποιεῖν ἐκδίκησιν, Luke xviii. 7; see also Luke xxi. 22, 23. The Apostle now traces back to the general Divine administration what he had previously promised to the Thessalonians in particular. Jesus will execute the Divine judgment on *those who know not God*; that it is not simply a want of knowledge, but a criminal blindness, that is here intended, is evident; comp. 1 Thess. iv. 5; instead of seeking God (Acts xvii. 27), many hold the truth down [κατεχόντων, *depress, repress*] in unrighteousness (Rom. i. 18); in angry defiance, like Pharaoh (Ex. v. 2). In the First Epistle the Gentiles were expressly so described (comp. Ps. lxxix. 6); here is described more generally the fundamental delinquency, ungodliness. It is further said: *and to those, who obey not the gospel, &c.*; the Lord Jesus has a right to claim obedience; faith is, after all, an affair of the will, the obedience of faith (Rom. i. 5; Acts vi. 7). The repetition of the article τοῖς in the second member appears to place the disobedient as a second class alongside the first; and so indeed many (GROTIUS, BENGE, EWALD, LÜNEMANN, HOFMANN [JOWETT, ALFORD, ELLICOTT, WEBSTER and WILKINSON, &c.]) distinguish, finding here the two classes of persecutors who vexed the Thessalonians; *those who know not God* would be the heathen, *those who obey not the gospel* the Jews (comp. Rom. x.). But this same excessive strictness of historical reference

* [And so the Peshitto Syriac, DEUSTUS, MICHAELIS, KÖRTE, except that they connect the αὐτοῦ with ἄγγελοι.—J. L.]

* [So the Syriac, BEZA, and many others.—J. L.]

is not at all advisable; Paul speaks generally of the judgment of the world. Moreover, BENIGL himself says merely *Judeis maxime*, and HOFMANN also [ENTICUS, COCCICUS, WHITBY, PEILE, *Revision*, &c.—J. L.] sees in the second class all who reject the gospel, whether heathens or Jews; in this we recognize the correct feeling, that to limit the second designation to the Jews is unjustifiable; but in that case the contrast is no longer clear, and there comes in the recollection of Christ's reproach to the Jews, that they know not God (John viii. 55; xv. 21; xvi. 8; they are wanting in the knowledge described in John xvii. 8); with which the Apostle's expressions are to be compared (Rom. iii. 11; x. 2; xi. 8 sqq.). On the whole, since the antithesis here is different from that in Rom. ii. 12, one looks for a condemnation at last only on account of the rejection of Christ, in which alienation from God culminates. The *olives* also of v. 9 comprehends in one the two seemingly different classes; so that we shall do better to find already in the eighth verse a description, not of two classes of men, but merely of the two poles of enmity against God: the fundamental aversion of men generally, and the consummation of their contumacy, when the opportunity of faith has been afforded them; so CALVIN [Bishop HALL], PELT, DE WETTE, OLSHAUSEN; the repetition of the *tois* cannot force us to the opposite view,* if we compare Rom. iv. 12 [see also my *Revision* of Rev. xvi. 2, Note j]. These two are much better examples than those which ELLICOTT cites, and objects to as questionable, viz. Matt. xxvii. 8; Luke xxii. 4.—J. L.] Moreover, the *ἔργοι* and the *πιστεύοντες*, v. 10, are not two different classes (as BENIGL consistently would have it), but two parallel designations of the same persons. At any rate, we see here that the *ἀλβουρες* of v. 6 come under the judgment, not as being merely human oppressors of men, but as enemies of God. [WORDSWORTH: *μὴ* implies that their ignorance and disobedience is the cause of their punishment.—J. L.]

6. (Vv. 9, 10.) Who [*olives*, who, as such.—J. L.] shall suffer punishment, &c.: properly pay, discharge; but the etymology disappears, as the opposition would otherwise be incongruous: (namely) everlasting destruction; *ἀλῆρος* we had at 1 Thess. v. 8; *ἀλῆρος* [LACHMANN] is given only by A.; this were an adjective to *δικην*; but it is too feebly supported (the Sin. is also against it), and is unsuitable to *ἀντ*, &c., and to *δικην* which already has an adjective [?]; the mistake was occasioned probably by *ἀλῆρος*. The latter word might perhaps denote a long but still limited period; against this, however, is the parallel *ἐν ἀλῆρος*, Matt. xxv. 41, 46; therefore, without limits. OLSHAUSEN thinks that Paul has not another text of equally decided import; but, though he does not use this expression, he yet does say unconditionally: *βασιλευσάτω θεοῦ οὐ καταισχυνθήσονται* (1 Cor. vi. 9, 10). The *ἀντ*, &c. is variously understood; CHRYSOSTOM, BENIGL, PELT,

DE WETTE, EWALD, HOFMANN explain from the face as of the efficient cause (Acts iii. 19, where, however, it is connected with *ἀλῆρος*); *προσώπου* would be not simply equivalent to *person*, but more expressive: from His face, which will be turned toward them in a threatening, penal, terrible manner; that mere look destroys them; CHRYSOSTOM: He needs but to appear, and they are punished; HOFMANN compares Jerem. iv. 26; Sept.* DE WETTE supposes that the second member especially: from the glory of His power, compels us to think of the efficient cause; but of that too an explanation may be found, that agrees still better with *δικην τίσουσιν*, *ἐλῆρον ἀλῆρος*, namely, as BEZA, LÜNEMANN [JOWETT, ALFORD, ELLICOTT], and others understand it, away from. OLSHAUSEN compares Is. ii. 10, 19, 21, Sept.: They will hide themselves, fleeing ἀπὸ προσώπου τοῦ φόβου κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, and finds in our text a breviloquence (as it were, *hiding themselves from*). But that is not at all necessary. We get the finest sense, and, as LÜNEMANN properly remarks, a real advance, and not still the same thing merely that was already implied ἐν τῇ ἀντ, when we understand it as destruction (away) from the face of the Lord (Jesus Christ); like *ἀνδραμα ἀπὸ τοῦ Χριστοῦ* (Rom. ix. 8); comp. *ἀντ* also in Rom. vii. 2; 2 Cor. xi. 3; Gal. v. 4.† This is destruction, to be separated from the blessed vision of His face, from the Source of light and life, from the influence of His gracious aspect; comp. Matt. vii. 23; and from the glory (the effulgence) of His strength; there is the less need of understanding this in DE WETTE's sense, that it is not said simply, from His strength, but from the δόξα of His strength. LÜNEMANN's explanation indeed: from the glory which is the creation [ALFORD: visible localized result] of His power, is somewhat far-fetched; the parallelism leads us rather to understand by that something belonging to the Lord Himself; comp. also the Hebrew *מִפְּנֵי הַיְיָ*, Is. ii. 10; HOFMANN: from His strength appearing in its glory; DIEDRICH: the glory of His omnipotence, in its creation of a new heaven and a new earth, and in its entire communication of itself to the saved. And is not this a calamitous deprivation, to be separated from that glory of Christ's power, which will glorify man into the likeness of the Lord? (Phil. iii. 21); and so to remain without any share in that which follows in v. 10: When He shall come, more exactly, shall have come [ALFORD, ELLICOTT, WORDSWORTH]. And now the parallel members pour forth in the splendor of the prophetic strain, and bring the positive supplement to the *ἀντ* of v. 7. To be glorified in His saints does not mean simply to be praised by or amongst them in words, but to be actually shown to be glorious in the glory that He effects in them, by letting His glory appear in the glorification of His saints, by dwelling in them, and imparting Himself to them; see v. 12; John xvii. 10, 22 sqq.; Rom. ix. 23. And so it is taken also by most expositors. The saints here are certainly Christians, not angels; the latter, indeed, were particularly named in v. 7.

* [ELLICOTT, however, is of opinion that it renders that view "all but certain."—*Revision*: "I see no reason in the present case to waive the operation of the ordinary grammatical rule, especially as ignorance of God is frequently with Paul the specific characteristic of Gentilism; 1 Thess. iv. 5 (comp. Sept. Jer. x. 25); Acts xvii. 23, 30; Rom. i. 28; Gal. iv. 3; Eph. ii. 12, &c.; and it is, moreover, probable that the present (vv. 4, 5), no less than the previous (1 Thess. ii. 14; Acts xvii. 8, &c.), sufferings of this church had a double source, in the blind ungodliness of the heathen in general, and the special malignity of all such as resisted the grace of the gospel."—J. L.]

* [Comp. ch. ii. 8; Ex. xiv. 24; Ps. civ. 32; Hab. ii. 6. My *Revision* cites Shakespeare, *Julius Caesar*, i. 3:

"Caesar shall forth: the things that threaten'd me,
Ne'er look'd but on my back; when they shall see
The face of Caesar, they are vanished."—J. L.]

† [Also Gen. iv. 16; Prov. xv. 29; Jer. xxiii. 31; Matt. xxii. 13; 1 John ii. 28 (in the Greek;—and see the other references in my *Revision* of that verse, Note a).—J. L.]

Nor does BENGEL succeed in proving, convincingly, that the believers are a different class from the saints; we rather recognize in this place merely the solemn parallelism of the members. But this does not exclude the climax implied in the *πᾶσι*: in *all*, therefore also in you (vv. 4, 7). The being admired might be understood thus: *In the hearts of His believers He will create for Himself an admiring adoration*; but the parallel member leads rather to this explanation: *By that which He works in them He will show Himself wonderful*; He will become the wonder and admiration of creation (especially perhaps of the angels, comp. Eph. iii. 10), when it is revealed, what He has known to make of His believers. Thus it is taken already by CHRYSOSTOM: δι' ἐκείνων θαυμαστὸς ἀποδείκνυται; THEOPHYLACT [WEBSTER and WILKINSON] thinks, in the presence of those who are now stiff-necked; LÜDEMANN: The blessedness of believers being admired, Christ also is therein admired as the Author of that blessedness; comp. θαυμασθήναι, Is. lxi. 6, Sept. It is worthy of note, how delicately one member of the statement answers to the other; the glory reveals what despised holiness is, and when it becomes manifest to what faith attains, that is a matter of wonder (HOFMANN).—Because our testimony to you was believed; μαρτύριον, equivalent to κήρυγμα, εὐαγγέλιον; ἐφ' ὧμας belongs even without an article to μαρτ. (according to WINKER, § 20. 2), that directed toward you (similarly Luke ix. 5); were it to be referred to πιστεύειν, πρὸς must have been used.* BENGEL seems to take ἐν as *that*, for he says: *motium admirationis*, as if the clause supplied the subject of θαυμασθήναι; whereas its subject is still the Lord. The words ἐν τῇ ὥμας are already rightly regarded as a parenthesis by THEODORET and THEOPHYLACT, and then by ZWINGLI and CALVIN; ἐν τῇ ἡμ. ἐκ. goes back beyond that, but not, as BENGEL would have it, to the too remote ἐλθῶ [still less, as WEBSTER and WILKINSON would have it, to διακονήσουσιν.—J. L.], but to ἀποδεξ. and θαυμασθήναι. Altogether untenable is LUTHER's translation: *Our testimony to you of that day ye believed*; as little does it answer to take πιστεύειν for a future or (GROT.) a future perfect; to say nothing of other misinterpretations. The sense of the parenthesis with the verb put emphatically forward is this: *Since our testimony to you was believed, therefore I can speak of πιστεύειν in application also to you* (ὡμῶν, v. 7); *yes, you too belong to the believers*; he would fill them with the comfortable assurance: *Ye are of the number*. The addition of *in that day*, on the other hand, says: It will not happen till then; till then, patience! CALVIN: *fidelium vota cohibet, ne ultra modum festinent*. [Perhaps also the phrase, *in that day*, was intended strongly to suggest the thought, that the very same day, which brings terror and ruin to the ungodly and unbelievers, brings rest and glory to their former victims.—J. L.]—HOFMANN understands the passage otherwise; to avoid the parenthesis, he supposes that with ἐν τῇ ἡμ. there is a new beginning; and that ἐν τῇ ἡμ. ἐκ. belongs to what follows, namely, to ἡμᾶς ἐξέδοσθαι, thus getting now in his turn ἐς δὲ τῶν ἡμῶν for a parenthesis;—intolerably harsh! For though the position of ἐν τῇ ἡμ. ἐκ. before ἡμᾶς might perhaps be justified by Acts xix. 4 and similar texts, yet to add to the inversion the parenthesis also is too much.

* [And then with the genitive, not, as here, the accusative.—J. L.]

6. (Vv. 11, 12.) Darauf geht auch allezeit unser Beten für euch (Thereunto tend also at all times our prayers for you); such was our German paraphrase; ἐς δὲ is not the same thing as δι' δ, *quapropter* (GROT.); it might mean, *in reference to which* (Rom. iv. 20; LÜDEMANN); but the final signification is to be preferred: *aiming at which, to which end* (Col. i. 29; DE WETTE [JOWETT, Revision, WEBSTER and WILKINSON, Am. Bible Union, &c.]), and the objection to this, that the certain truth of the purpose of grace (v. 10) would thus be made dependent on the Apostle's prayers, loses its force, so soon as we closely connect therewith *μετὰ ὧμῶν* (with this view do we pray for you),* and further perceive that ἡμᾶς, &c. merely carries out what ἐς δὲ at the forefront of the sentence indicates; † at 1 Thess. iii. 10 likewise the import of the prayer is expressed in the form of a design. BENGEL: *hoc orando nitimur*; that what was promised in v. 10 may fall also to your share. We also pray, he says; we too for our part, in harmony with the purpose of God. This we do besides giving thanks (v. 3). ‡—That our God (says he, with devout appropriation) may count you worthy of the calling; § GNOTIUS, BENGEL, OLSHAUSEN, EWALD, and many understand it of *making worthy*; VON GERLACH: *that He may bestow on you the necessary qualities*, of which what follows would thus furnish the explanation. But ἀξιοῦν is always to *deem worthy*, *pronounce* [?] *worthy*; therefore: *that He may count you worthy of being adjudged the κλήσις*. But were they not called long since? what should this still impending κλήσις mean? One might think, as in the parable of the supper, of repeated calls: *that He may count you worthy of the last, decisive, energetic call, which brings you to the object*; or as HOFMANN says (and this might be separated from his distorted construction of our passage): *that He may count you worthy of a calling, which brings to completion what began with our testimony and your faith therein*; of the call δεῦρε (Matt. xxv. 34), to which already ZWINGLI refers. But we may also with LÜDEMANN (without regarding Phil. iii. 14, βαβείων τῆς κλήσεως, as quite parallel) understand κλήσις as meaning *that to which you are called*: May He at last pronounce you worthy of that, the opposite of which might also, indeed, follow a want of fidelity; comp. ἐλπίς, of the thing hoped for, Col. i. 5. The difference, after all, is really unimportant; for he, who is finally thought worthy of the glory to which

* [It is, however, taken for granted throughout, that the Thessalonians were of the number of the saved; and therefore the ultimate answer to the objection is that given in my Revision: "It is no part whatever of Pauline philosophy, that the gracious and unalterable purpose of God vacates the prayers and efforts of faith. Only by means of these could Paul and his brethren aspire to be co-workers with God toward the predestined result. See 1 Cor. iii. 9; 2 Cor. vi. 1; Phil. ii. 12, 13, &c."—J. L.]

† [Not exactly so. Εἰς δὲ refers immediately to the future glorification of the Lord in His saints; ἡμᾶς, &c. to the preparatory sanctification of the Thessalonians.—J. L.]

‡ [ALFORD: "We pray also (as well as wish)." ELLICOTT: "Besides merely longing or merely directing your hopes, we also avail ourselves of the definite accents of prayer, the *καὶ* gently contrasting the *προσεύχ.* with the infusion of the hope and expectation involved in the preceding words, and especially echoed in the parenthetical member." Lectures: "As that (v. 10) was to be the result of the Advent in believers generally, so also, and with a view to the same consummation, Paul's continual request at the throne was, that the necessary preparatory work might be completed in the members of this particular church."—J. L.]

§ [τῆς κλήσεως;—not, your calling (PRILE, ALFORD, ELLICOTT). Comp. 3 John 7, ὑπερ τοῦ ὀνόματος.—J. L.]

Christians are called, is thought worthy also of the last invitation: *Come, then!** The Apostle's prayer is directed, moreover, to this point (in order that the *ἀξίον* may be realized): **that He may fulfil every desire of goodness, &c.**; *ὅμᾱς* does not belong to this clause, *πληροῦν* not governing two accusatives, but the meaning is, *in you*. If we disregard obviously false interpretations (GROTIUS: *your goodness, that is well-pleasing to Him*; similarly OLSHAUSEN and others), the only question is, whether with CALVIN, BENIGEL, PELT, and others, we are to understand it thus: *that He may fulfil all the good pleasure of His goodness, ex parte Dei*, adds BENIGEL, and, at the second member, *ex parte vestri*. But that is not well here; DE WETTE, LÜNEMANN, EWALD, HOFMANN properly hold that the second member, which denotes something wrought in the Thessalonians, compels us to understand the first also of *ἀγαθωσύνη* in the Thessalonians. Besides, Paul never uses this word of the Divine, but always of human goodness (Rom. xv. 14; Gal. v. 22; Eph. v. 9). And again, if God's goodness was to be spoken of, we must necessarily have had *πᾶσαν τὴν εὐδ.*, and *αὐτοῦ* after it. The correct view, therefore, is: *that He may bring (in you) to fulfilment every good pleasure in, every inclination to, goodness* [so ALFORD, ELLICOTT, WEBSTER and WILKINSON: "better, grace in them than towards them," &c. ALFORD errs, however, in making *ἀγαθωσύνης* a gen. of apposition.—J. L.]. God must fulfil this; otherwise we are prone to evil; *εὐδοκία* of the human disposition we find also at Rom. x. 1. Delight in what is good is partly the first preparation for faith (John vii. 17), and partly its fruit. But here the Apostle speaks, not merely of the furtherance of this disposition, but of its fulfilment. Thus we are not to think simply of a growing sanctification, nor, as regards the **work of faith**, simply, with CHRYSOSTOM, THEODORET, THEOPHYLACT, of the endurance of persecutions; but Paul has his eye on the final mark. On *ἔργον πίστεως*, comp. the exegetical explanation of 1 Thess. i. 3; for the completion and slight modification of that let it merely be added, that for the right understanding of that text it seems to us indispensable, 1. to take the three genitives in the same way, and 2. to avoid every interpretation, by which one member of the statement would be confounded with another. It is very clear that the *κόπος τῆς ἀγάπης* is there the toil and labor springing from love, befitting love. This must guide us also in the first member; *ἔργον τῆς πίστεως* is the work springing from faith, befitting faith; not, however, the moral authentication of faith outwardly, which would encroach on the second or third member, but the fundamental inward work of faith in the soul; not the sum of the works which spring from faith, but that which is presupposed as the foundation of all moral activity, to wit, the primary act of breaking loose from self-confidence, and casting one's self entirely on the living God. Instead of Gal. v. 6, the text for comparison is rather Rom. iv. 20, 21.

* [ELLICOTT: "ἀλῆσις, though really the initial act (comp. 1 Thess. ii. 12), includes the Christian course which follows (Eph. iv. 1), and its issues in blessedness hereafter." See *Revision and Lectures*. I am still inclined to refer *ἵνα ὅμᾱς ἀξίωσι τὴν εὐδοκίαν* to God's final judgment on the Thessalonians as *having walked worthy of their vocation* (*ἀξίως τῆς κλήσεως ἧς ἐκλήθητε*, Eph. iv. 1. Comp. the invariable New Testament use of *ἀξίως*, as in 1 Thess. ii. 12, and the import of *ἀξίως* in Matt. iii. 8; Luke iii. 8; Acts xvi. 20). But as those whom God counts worthy He first makes worthy, the rest of the verse describes this preparatory process.—J. L.]

This energetic groundwork of faith Paul sees existing in the Thessalonians; he notes it in 1 Thess. i. 9, whereas here his prayer for them is that God may fully accomplish it, and through faith bring to perfection the new man; *ἐν δυνάμει, in power, with force* (1 Thess. i. 5); LÜNEMANN: *powerfully; res ardua*, says CALVIN. It belongs to *πληρώσει*.—**That the name of our Lord Jesus, &c.** Compared with v. 10, this word indicates that to Himself we can bring no glory, but His name is glorified in us, and we personally in Him. Yet is His (and in general the Divine) name itself something real, as is expressly shown by the present context, which in v. 12 asserts of the name what v. 10 says of Christ Himself. *Hallowed be Thy name*; in the name of Jesus we pray, and in the name of God the Father, &c. we are baptized; comp. Ex. xxiii. 31; Deut. xxvi. 2; 1 Kings viii. 29; Jer. xxxii. 20; Ps. xlviii. 11 [10]. What His name is in fact He Himself makes for Himself; it is not a name given by mere human invention and conception. He reveals Himself as he would be recognized and invoked, as He who is what He is called, and is effectively present wherever called upon. His name is glorified in us; and therefore this does not mean merely, that He is celebrated in the praises of our lips, but (as the second member shows) that He is in fact made glorious, when the Lord shows Himself in us true to His name, as the prayer-answering Saviour; when He prevails with us to have His name named upon us, as those who really belong to Him (Deut. xxviii. 10; Am. ix. 12; James ii. 7).—**And ye in Him**, that is, may be glorified; a reciprocity, as in John xvii. Most understand this as *in Him, the Lord*; LÜNEMANN, HOFMANN: *in it, the name*. As regards the meaning, the difference is unessential. This word likewise looks to the consummation; living in the Lord, we are to be made partakers of His glorified nature; in the name of the Lord: the power of that name, which is above every name. And all this, according to the grace of our God and Lord Jesus Christ. He thus quenches all human pride. Since the article stands before *θεοῦ*, and not before *κυρίου*, it is altogether most natural, with HOFMANN, to refer *θεοῦ* also to Christ [but see Critical Note 13.—J. L.], without this being, as HILGENFELD supposes (p. 264), a mark of spuriousness; for not merely Tit. ii. 13, but also Rom. ix. 5 speaks of Christ in loftier terms than are agreeable to our modern critics (comp. John xx. 28; 2 Pet. i. 1, 11). The distinction between God and Christ is not to be sustained by an appeal to texts like vv. 1 and 2, since there the article is wanting also before *θεοῦ* and *θεοῦ*.

DOCTRINAL AND ETHICAL.

1. (V. 3.) It is important for all life, that it also grow; otherwise it stands still, or rather retrogrades. But growth in the kingdom of grace proceeds in part differently from what it does in the kingdom of nature. Even a tree, indeed, must grow as well below as above. But still more does that saying of STARKER hold good of the Christian life: This growth takes place either openly and sensibly, when a man, after experiencing the sorrows of repentance, is sensibly comforted and quieted in his soul (Ps. ciii. 1-5); or it takes place in a secret, concealed, hidden manner in circumstances of trial, when a man perhaps makes the most powerful advance, but God does not yet allow Him to be clearly and properly sensible of it

—Still more important is another distinction, to wit, that every being in nature, even every man and every people, reaches on the natural side a highest point, and then declines and goes toward death, whereas by Christ and His Holy Spirit is implanted in the individual and in humanity a germ of imperishable life, that does not decay, but ripens to perfection (v. 11), and is just then most powerfully matured, when tribulation even to death wastes the outer man.

[BURKITT: As it is our duty, it will be our great wisdom and prudence, so to speak of the graces of God which we see and observe in others, as that they may not be puffed up with any conceit of their own excellencies, but see matter of praise and thanksgiving due unto God only, and nothing to themselves.—M. HENRY: We may be tempted to think that, though when we were bad we could not make ourselves good, yet when we are good we can easily make ourselves better; but we have as much dependence on the grace of God for the increasing the grace we have, as for the planting of grace when we had it not.—J. L.]

2. (V. 4.) Are we at liberty even to glory in men? Not so as to foster our own ambition, or to flatter the ambition of others. Nor is all danger obviated by saying, that we extol God's work in them; the old man seeks to catch his share also therein. Where faith is really put to the trial of patience (James i. 2-5), there is the least risk of pride, and in such a trial there is incentive for others. They, who are commended, are not allowed by God to want for secret checks. For them too that word holds good: *noblesse oblige*.

3. (V. 5.) God's rule is a constant righteous judging and sifting with a gracious purpose; for righteousness stands in the service of grace; grace reigns through righteousness (Rom. v. 21). But it is not always easy even for faith to keep track of this. Not merely are wilful, impatient persons offended, that it often seems to go ill with the good, and so well with the wicked; not merely do the frivolous and faint-hearted ask, Where is now the righteous God? but even Asaph had well-nigh slipped here. It is the triumph of faith, when it lays hold of the Apostle's word, and in that very thing, which seems to conflict with all righteousness, learns to recognize the working out of righteous judgment. On one side it is a terribly earnest declaration of it, when God punishes sinners by giving them up to sin (Rom. i. 24 sqq.; ix. 17; xi. 8 sqq., 32); the Christian likewise may be sensibly visited with chastisement, and it is hard to stand beneath the judgment of God; nevertheless, in the severity itself there is comfort, since it lifts us above dependence on men. And to him, who yields to the humiliation, there is the further help vouchsafed, that his faith is strengthened in the impossibility of the righteous God allowing confidence in His promise to come to shame; and still more, in the very confusions of time he perceives evidence of the righteous judgment of God, which in sending afflictions and persecutions, in hardening the ungodly, in the chastisement and purification of the pious, in their separation from the world, and in their confirmation to a believing constancy, accomplishes itself from day to day, till in the final consummation (v. 6 sqq.) it reaches the end of righteous retribution. Until then the account is still open; then comes the settlement.

4. RIGOR: A man becomes meet for the kingdom of God under suffering; not as if by suffering

he could deserve it. For truly our affliction is not worthy to be compared with the glory which shall be revealed in us (Rom. viii. 18). The mercy of God in Christ alone makes us meet for this inheritance (Col. i. 12). But God's plan and order is, to try man's intrinsic worth and value by their endurance in the fire of affliction, and whether they are possessed by a paramount delight in the invisible and eternal, or by an irredeemable tendency to vanity (2 Cor. iv. 17, 18). The heirs of the kingdom must earn for themselves the witness, that they love not their lives unto the death (Rev. xii. 11). In the judgment of the world, it is true, they suffer as evil-doers, as wilful, unmanageable people; but the testimony of God in a good conscience bids them rejoice, and leap for joy, and glory in tribulation, because they suffer for the kingdom of God (Luke vi. 23; 1 Pet. iv. 13; Rom. v. 3; comp. Rev. vi. 10 sq.; vii. 14; xi. 18).—We add, that a man cannot claim the reward, as if he had first given something to God (Rom. xi. 35); but when God has trained, proved, and tested a man, like gold in the fire, He crowns in him His own grace, and gives him the reward of his fidelity.

[Lectures: "That ye may be counted worthy, &c.;—if indeed it is a righteous thing, &c." In using such expressions—and there are very many of them in the New Testament—the inspired writers proceed upon the ground of that gracious covenant, in which, through their union with Christ, believers stand, and whose merciful provisions, on God's part absolutely sovereign and free, alone give them all the claim they have on the Divine favor here or hereafter. But that claim, though thus originating, and because thus originating, is an infinitely and eternally valid claim. It is deep and abiding, as the love of the Father for the Son; strong and sure, as the word and oath of Him who cannot lie—cannot deny Himself—or frustrate any hope which He Himself has raised. In this respect, as in many others, the gospel salvation reveals God's righteousness no less than it does His love.—J. L.]

5. (Vv. 6, 7.) The *ius talionis*, "eye for eye, tooth for tooth," or, "with what measure ye mete, it shall be measured to you again," would be improperly described as a human right of retaliation. It is rather just the inviolable Divine order, though in a sensible, allegorical form. Jesus Himself does not in Matt. v. 38 sqq. reject the principle (comp. Matt. vii. 2), but merely the arbitrary Pharisaic abuse of it. A Divine order it remains, and as such is engraven on the human conscience, that guilt shall recoil on the head of the perpetrator. However much and however long justice may lie oppressed amongst men, with God it stands unshaken. All God's long-suffering does not annul the fact, that His proceedings tend in the long run to a perfect retribution. For this reason even the purpose of God's grace is not accomplished by means of an amnesty setting justice aside, but through the satisfaction of justice by an adequate atonement. Whoever rejects this, draws upon himself the final judgment; whoever in the sense of a living, penitent faith acquiesces in the economy of redemption, in that man the righteousness of God can work out salvation (1 John i. 9; Rom. iii. 26). On the wrath of God, comp. the *Apolog. Beiträge* by GRSS and RIGGENBACH, p. 89 sqq.—[BARNES: If it is right that the sinner should be punished, *it will be done*.—J. L.]

6. The eschatological excitement in Thessalonica,

though it was known to the Apostle, does not at all hinder him from discussing these great truths. An abuse does not abrogate the proper use. And it is true that he speaks on the subject for the very express purpose of comforting those under persecution. But neither does he fail also to follow this up in ch. ii. with the needful sedatives. One chief mark of Scripture as originating with the Spirit of God is, that both in the teaching of doctrine and in the regulation of the life it speaks with so great depth and force, and yet at the same time also with so great moderation; never one-sidedly either in the way of exaggerating or in that of suppressing any truth. It is to be observed, moreover, that this expectation of rest at the return of Christ stands in distinct contradiction to the Irvingite doctrine of the translation; see the Doctrinal and Ethical Note on 1 Thess. iv. 17.*

7. (Vv. 6-9.) But how should the prospect of the perdition of the ungodly serve to comfort the pious? This seems to savor of a malignant joy, or at least to express a strange longing for vengeance. To wait for the judgment of God, however, is something different from avenging ourselves (1 Pet. ii. 23). And the former should as little be wanting in the children of God, as God ever ceases to be holy. The oppressors spoken of here, as so often in the Psalms, are not at all opponents on trifling grounds of human quarrel, but they hate God's servants and children, because they hate God's truth. In our text v. 8 especially shows that those are meant to whom salvation was offered, but they have trifled away their hour of grace. Respecting the violence and scorn of the ungodly the living sentiment of justice now cries to God. On this point no man can judge, who has no inward experience of zeal for God's glory. Paul testifies with joyful faith, that now already the righteous judgment of God rules, but what he holds fast, as a postulate, the final, complete separation between the pious and the ungodly, as in Mal. iii. 18. Scripture generally is far from any abstract, idealistic surrender of the final and absolute triumph of the cause of God. If then we think of the Apostle's fervent longing to be made a curse for his brethren (Rom. ix. 3), if they could thereby be helped, we shall give up entirely talking about vindictiveness. Yet how few have experienced the vehement desire, that right shall still be right, and God continue to be God, which must arise in a soul compelled to endure the harshest abuse and oppression of its faith! We need not wish to be more merciful than the eternal Mercy (Matt. vii. 14). There is a point, at which the flaming majesty of the holiness of God advances in power against the obdurate despisers of His grace. Nevertheless, the love of enemies remains in force (1 Thess. v. 15), so long as there is still anything to be hoped for. CALVIN'S admonition is, that, although Paul promises vengeance, yet we are not to wish for it against any man. It is quite possible that the honor of God's cause, and the salvation of those exposed to seduction, might impel an Apostle to call down a sharp judgment on the adversaries (1 Cor. v. 5; Acts xiii. 10, 11); but the design always is, wherever it is still possible, correction in order to salvation; and human violence is never allowed to interfere (Matt. xiii. 29. *Give place unto wrath* (Rom. xii. 19), that

is, to the wrath of God; where that is kindled, it becomes man, in the fulness of awe, and also of humble submission, as well as of sympathy towards those who are judged, to stand aside. There thus exists a fundamental likeness between the piety of the Old Testament and that of the New. The difference does not consist in the setting aside in the New Testament of the threatenings of judgment, but only in this, that in Christ's redemptive work there is revealed an inconceivably larger grace than the Old Testament gave occasion to expect, whereby the uttermost is done to render possible a deliverance from judgment. While the revelation before Christ was to be altogether true—wholly that, and nothing more than that, which humanity before Christ was able to bear—yet, with all the glory of the words of grace even in the Old Testament, it was still impossible that the fulness of mercy should be made known as it was by Christ in word and deed. Comp. the essay on *die Nächstenliebe, Stud. und Krit.*, 1856, p. 117 sqq.

8. On not knowing God, see the Doctrinal and Ethical Note on 1 Thess. iv. 5. The heathen also are guilty, when they do not even inquire after God; but there are still many amongst them, who, for their own part, are at least in some measure excused by the general degradation. This is recognized in the words of the Lord respecting Tyre and Sidon, Sodom and Gomorrah (Matt. x. 15; xi. 22, 24). The consummation of guilt is, when the original stupidity towards God develops itself into conscious rejection of His gracious counsel and work; and here again also blasphemy against the Holy Ghost marks the highest point. "Whosoever denieth the Son, the same hath not the Father" (1 John ii. 23); this word is receiving an ever-growing fulfilment in our day. It is possible for one to pray to a God who yet is rather sought than known. But wherever Jesus, the highest revelation of the true God, is not merely still unknown, but is denied and rejected, there at last nothing more is retained than a power of nature, to which it is impossible to pray as to a Father. But as the denial of Jesus betrays the repugnance of the heart, so faith is a matter of the will. In the former case, the meaning is: *So thou sayest, but I will not*, and thus God is made a liar (1 John i. 10); here the Apostle speaks of the obedience of faith. For this very reason the principle stands firm also with Paul, that a man is judged according to his deeds (Rom. ii. 6-11; 2 Cor. v. 10). But the innermost soul of right conduct is obedience to the command for the reception of grace; and that is just faith.

9. Holy Scripture knows nothing of the entire renunciation of all motives of fear and hope, such as is required by philosophic morality; nor is it known in actual life. Even the dullest indifference, even the haughtiest self-consciousness, cannot fully extinguish fear and hope; nor should it. The only point of importance is, that the living God become their object.

10. The eternity of punishment is to many a peculiar offence. But let us not forget that only those are threatened with this (especially in Matt. xii. 31, 32), on whom the merciful God, Father, Son, and Spirit, has brought to bear His entire work of grace, and has done so in vain.* Through obdurate

* [I am not aware of any sufficient scriptural evidence of the doctrine referred to. But just as little, so far as I can see, is it contradicted by our text.—J. L.]

* [This seems to mean that none are in danger of eternal punishment but blasphemers of the Holy Ghost. Believing this doctrine to be thoroughly unscriptural, I shall be allowed here simply to express my firm dissent.—J. L.]

resistance to grace the state of inward desolation must have reached such a pass, that from a man in this condition even his neighbors necessarily become detached; whereas on the other hand we cannot think highly enough of the resources of the grace of God. Now since the grace of God Himself, being more fervent than a mother's love, cannot forget, and therefore cannot, it would appear, cease to love, how is it possible that it should perpetuate the life of the damned, merely to subject them to perpetual torment? In the line of these thoughts we reach various attempts to set bounds to the eternity of the punishments of hell. The most obvious device still would be to take *alávos* in a limited sense; but the inference on the side of life [Matt. xxv. 46] would scarcely be accepted. It must be allowed that, where we have to deal with first principles and final issues, we are least capable of viewing things as God Himself views them, and therefore also are least entitled to lay down definite doctrines transcending the rule of Scripture. Comp. *Apolog. Beiträge*, p. 239 sqq. [On the subject of this paragraph, see *Lectures on Thessalonians*, pp. 454-460.—J. L.]

11. (Vv. 10-12.) Who can form to himself a sufficiently lofty conception of that glory, when the Lord shall glorify His own in soul and body—shall disclose to all the world their previously unknown inward blessedness and sanctifying forces—shall manifest them as the Temple of God, as His friends and children, and introduce them to His everlasting joy (*Calver Handbuch der Bibelerklärung*)! What amazement will it then awaken, to see this mighty body (of which Christ is the Head), grown up from the small seed-corn of faith, and now standing there perfect in its beauty through the union of all its members with the Head (VON GERLACH)!

HOMILETICAL AND PRACTICAL.

V. 3. Beginning and progress—both come from God; even growth therefore is no merit of ours.—HEUBNER: As the individual, so likewise the Church must be constantly on the increase.—CALVIN: How disgraceful is our sluggishness, that we scarcely in a long while advance a foot!—THE SAME: We owe God thanks also for the good that He does to our brethren. So dear to us should be the salvation of our brethren, that whatever is given them we should regard as our own good. The welfare of every member tends to promote the prosperity of the whole Church.—Paul seeks to keep all the churches bound to one another in cordial sympathy.—*Berl. Bib.*: In the growth of love consists the greatest beauty of a church.—THEOPHYLACT (after CHRYSOSTOM): We should not love one, and another not; partial love is not love, but the cause of quarrels.—THE SAME: It is not tears and lamentations that our sufferings deserve, but thanksgiving.—[Bishop WILSON: If love abounds, faith also increaseth. This is a test.—J. L.]

V. 4. HEUBNER: Temptations verify faith; by persecution is Christianity sealed.—STÄHELIN: The fairest growth of faith, love, and experience flourishes on the stem of the cross.—In such circumstances a mere notion does not hold its ground.—CHRYSOSTOM: Where love and faith are weak, they are shaken by affliction; where they are strong, they become thereby still stronger.—How is it that in distress faith grows? and how love?

V. 5. To what degree is the patient endurance of persecution proof of the righteous judgment?—When things go well with the ungodly, the carnal mind says: There is no judgment.—HEUBNER: That which now appears to conflict with the Divine righteousness is for faith a confirmation of it. It is shown that God saves those only who are proved and sorely tried. Thy sufferings are necessary for the justification and glorification of the righteousness of God. Thou art thereby to appear as one worthy of salvation.—*Berl. Bib.*: Satan must not say: Christians do well to be pious; they are not allowed to suffer.—SROCKMEYER: When it is said: Where is now the righteous God? why does He not own us? understand that, in enduring with patience and faith, thou hast already experienced a palpable demonstration of the righteousness of God.—THE SAME: From the glorious end light is reflected on the darkest experiences, wherein, however, the righteousness of God even already wrought, to make thee by means of thy unjust suffering gradually worthy of salvation.—STARKE: There is such a thing as the holy vengeance of God; Antiochus, Herod, Nero experienced it.—HEUBNER: To vex, afflict, oppress a man that loves God, and is loved by God, is in God's eyes one of the most heinous offences.—CHRYSOSTOM: We would not vindictively rejoice over the punishment of others, but over our own deliverance from such punishment and torment.—God will assign to every one the position suitable to his inward state.—*Berl. Bib.*: The inward and outward and external will there be mutually reconciled.

V. 7. There is such a thing as coming out of great tribulation, a Sabbath rest, a blessed liberty of the children of God.—HEUBNER: Like faith, like trial, like reward.—CALVIN: Much greater deference is given to those who have had long practice in that which they teach; Paul does not stand in the shade, and bid the Thessalonians fight in the sun.—HEUBNER: The angels have power to execute the judgments of God; the mightiest villain is powerless against them; one glance of an angel smites him to the earth.

V. 8. CHRYSOSTOM: By saying nothing about hell, wilt thou thus extinguish it?—THE SAME: No one who keeps hell in view, will fall into hell.—THE SAME: It is a great evil, to despise threatenings.—THEOPHYLACT: If those are condemned, who do not obey the gospel, how much more those who prevent the obedience of others!

V. 9. Mark that terribly serious word, *everlasting*.—RIEGER: To appear before Jesus, and to be unable to stand in the presence of His glorious power, will be just as intolerable for the ungodly as their punishment itself; even as the trial and court-day are often felt more keenly than the penalty.—HEUBNER: To be banished from the face of Christ is more than all torture.

V. 10. [LEIGHTON: *Glorified in His saints*, &c.;—how much more in the matchless brightness of His own glorious person!—J. L.]—SROCKMEYER: It will one day be manifest, that sanctification is glorification; at present many dread it as being the death of the old man.—ROOS: Every one will wonder that from an insignificant root (faith) has sprung the splendid flower of glory, or that faith in the preached gospel should have drawn after it such glorious results.—THE SAME: That Christ should be glorified and admired in the saints requires that they too have glorified bodies, and appear with Christ (Col. iii. 4).—SROCKMEYER: Many will be surprised, when too

late, that many things which they pronounced impossible have yet come to pass.—[LARDNER: The wisdom, power, and faithfulness of Christ, glorified in the perfect holiness, external glory, and great number, of His people.—J. L.]

V. 3-10 is one of the Epistles for the 26th Sunday after Trinity (or else for the 27th). It proclaims to us the righteousness of Divine retribution, 1. as consolation for oppressed Christians, who are growing in faith and love: a. already in the midst of their affliction let them recognize the holy rule of the righteousness of God; b. let them confidently expect, in the day of revelation, not merely rest from their labor, but glorification; 2. as a serious warning for the adversaries, who are not merely a. driven now already from one degree to another of hostility to God, but are also, b. drawing upon themselves everlasting destruction; nor can they charge this on the gospel, but solely on their disobedience to it.

V. 11. STOCKMEYER: Whoever is able to suffer for the cause of God, so long as it is still despised and assailed, is worthy also to rejoice with it, when it comes to honor.

V. 12. HEUBNER: Jesus is best glorified, and the

honor of His name vindicated, in the life of Christians. Were this apology furnished by Christians, no written one would be needed, and their slanderers would be struck dumb.

Vv. 11, 12. STOCKMEYER: In this section are two things deserving of all consideration: 1. that the Apostle feels himself impelled, even for such a Christian church as that was, still to make continual intercession; and 2. what it is that he asks for them. 1. The Apostles and Christ Himself lay great stress on intercessory prayer, whether it be the pouring forth of our heart's sorrow for such as are still to us the occasion of sorrow, or whether it is because we reflect on how much is involved in a man's persevering to the end in the right way. Of course, intercession is not a kind of convenient makeweight for laziness, which likes to do nothing otherwise; but it seeks the blessing of God, without which we can do nothing. 2. The matter of the intercession is, that God would bring them to a point where He can count them worthy of the heavenly calling in its entire length and breadth; and, for this purpose, that He would grant them grace to remain faithful and obedient to the call to holiness. Thus will be fulfilled the saying: "I am thine, thou art mine."

II.

Instruction and Exhortation in regard to the antichristian consummation of evil.

1. CH. II. 1-12.

The warning, against allowing themselves to be easily misled into the notion of the day of the Lord being at the door (vv. 1, 2), is confirmed by reminding them that, as he had already told them orally, the Man of Sin must previously be revealed (vv. 3-5), that the mystery of lawlessness is still for the present restrained by an obstructive power, and will only reach its height when this is removed, and will then also come to its end by the appearing of the Lord (vv. 6-8); of what sort the lying power of the enemy will be, is then more exactly described.

- 1 Now [But]¹ we beseech you, brethren, by [concerning, *ὑπὲρ*] the coming of our Lord Jesus Christ, and by our [and our] gathering together unto Him,
- 2 that ye be not soon [quickly]² shaken in mind [from your mind],³ or [nor yet]⁴ be troubled [alarmed],⁵ neither by spirit, nor by word, nor by letter as from
- 3 [by, *διὰ*] us, as that the day of Christ [the Lord]⁶ is at hand [is present].⁷ Let no man [no one, *μή τις*] deceive you by any means [in any way]:⁸ for [because, *ὅτι*] that day shall not come, except there come a falling away [the apostasy, *ἡ ἀποστασία*] first, and that [the, *ὁ*] man of sin⁹ be revealed, the son of perdition,
- 4 who opposeth, and exalteth himself above [against]¹⁰ all that is called God or that is worshipped [every one called God or an object of worship],¹¹ so that he as God¹² sitteth [sitteth down, *καθίστα*] in the temple of God, showing himself
- 5 [showing himself forth]¹³ that he is God. Remember ye not that, when I was
- 6 yet with you, I told you these things? And now ye know what withholdeth,
- 7 that he might be revealed [may be rev.]¹⁴ in his [his own]¹⁵ time. For the mystery of iniquity doth already work [For the m. is already working of lawlessness],¹⁶ only he who now letteth will let, until he [only until he, who with-
- 8 holdeth for the present,]¹⁷ be taken out of the way; and then shall that Wicked be revealed [shall be rev. the lawless one],¹⁸ whom the Lord [Lord Jesus]¹⁹ shall consume with the spirit [breath]²⁰ of His mouth, and shall destroy with the
- 9 brightness [appearing]²¹ of His coming: even him, whose coming is after [according to]²² the working of Satan, with [in, *ἐν*] all power and signs and
- 10 lying wonders [wonders of falsehood],²³ and with [in, *ἐν*] all deceivableness [deceitfulness, *ἀπάτη*] of unrighteousness in them that perish [for those who are

perishing];¹⁰ because they received [accepted]¹¹ not the love of the truth, that
 11 they might be saved. And for this cause God shall send [doth God send]¹²
 them strong delusion [a working of delusion, *ἐνέργειαν πλάνης*], that they should
 12 believe a lie [the falsehood, *τῷ ψεύδει*]; that they all¹³ might be damned [may
 be judged]¹⁴ who believed not the truth, but had pleasure in¹⁵ unrighteousness.

¹ V. 1.—[Revision: "You see, then, what is to be expected, and prayed for, as your portion at the coming of the Lord. But, in regard to that coming itself, &c." Or perhaps the Greek arrangement may rather suggest an opposition between *σπουδαίους ὕμους* here and *σπουδαίους ᾠδὰς* *μετὰ ψαλμοῦ* of ch. i. 11." The latter is Riggenbach's idea; whereas Webster and Wilkinson thus: "Such is our hope and consolation, *but* because it is such, by every consideration connected with the great fact which gives it its character, I beg of you, &c."—J. L.]

² V. 2.—[τῶν ἐκείνων; immediately on being thus tempted. Comp. E. V., Luke xiv. 21; xvi. 6.—J. L.]

³ V. 2. —[*are too roô; rendered as above, from your mind, in several of the older versions (Tyndale, Cranmer, Geneva, Bishoppe, and recently by Starks, Jowett, Wordsworth, Alford. Eliott: from your sober mind; Higginbotham: vom vernünftigen Sinn.—J. L.)*]

⁴ V. 2.—The best copies (including Sin., and Lachmann, Tischendorf, Alford, Wordsworth, Ellicott, &c.) give $\mu\pi\theta$, which is also the proper particle; and then $\mu\pi\theta$ three times. Comp. Winer, § 55. 6.

¹ V. 2.—[*φοβισθεαι*, a stronger word than *σαλευσθαι*. Such equivalents as *terrified*, *dismayed*, *perterreri*, *erschrecken*, &c., are given for it in the versions.—J. L.]

^c V. 2.—Instead of the *Rc.* *Χριστὸν*, which has few authorities, the most and the best (also *Sin.*) give *κυρίον* (and so all the recent editions.—J. L.)

V. 2.—[*irrtümler*; Biggenbach, after Luther, *vorhanden* *wäre*. On this word, see an elaborate note in *Revision*.—J. L.]

^a V. 3.—[κατὰ μέγιστα τρόπον; comp E. V., Rom. iii. 2; Phil. i. 8.—J. L.]

⁹ V. 3.—Instead of *ἀναπρίαι*, which, however, has many old authorities, and amongst others Or. 5, in its favor, B., Sin., and some other Alexandrian sources give *ἀνομίας*, arising probably from vv. 7, 8.

¹⁰ V. 4.—[*עַל* with the accusative. Ellcock, in the Commentary: *above (and against)*; in the Revision: *against*; and so Wordsworth, and recent English translators generally, and the Am. Bible Union, &c.—J. L.]

¹¹ V. 4.—(παρά) ἀρνούμενος θεόν ἢ σάρκα. *Revision*: "E. V. and the older English versions apparently follow the Vulg. omne quod = πᾶν τὸ, which however, I find in no printed text but that of Beta, and there it is avowedly for no

reason except that Jerome might seem to have read it, and that in Beza's own opinion it yields a richer sense: *mihi tamē uberior videtur*." Riggenbach, likewise, retains Luther's *über alles das*. But very many from Faber to Alford

15 V. 4.—The *et* before *καθολικῶν* in the Elzevir is brought under suspicion as a gloss by A. B. D.¹ Sin., most of the versions, and the oldest Fathers. [It is condemned by Mill, and cancelled by the majority of critical editors. Riggsbach likewise omits it.—J. L.]

¹³ V. 4.—[*prodestrivra*. Comp. 1 Cor. iv. 2. Here, for the Vulgate *ostendens*, Augustine and others use *ostentare*. Elliott: exhibiting, displaying; Wordsworth, as above.—J. L.]

¹⁶ V. 6.—*ῥα τὸ ἀποκαλυφθῆναι*; comp. 1 Thess. iii. 10.—J. L.]

¹⁸ V. 6. —[*τῷ ἐαυτοῦ*; the time assigned to him—then, and not sooner.—Sin.¹ A. K.: *τῷ αὐτοῦ*.—J. L.]

¹⁶ V. 7.—[τὸ γὰρ μυστήριον ἦδη ἐνεργεῖται τῆς ἀνομίας. The emphasis of τὸ μυστήριον, as opposed to the double ἀποκαλύψαντες of vv. 7, 8, is strengthened by the Greek order.—J. L.]

¹⁷ V. 7.—[μόνον ἐκατέχων ἄρτι ὥς, κ.τ.λ. See the Exegetical Note 3.—J. L.]

¹⁰ V. 8.—[ἀποκαλυφθῆσεται ὁ ἄνεμος. Here again the revolution, as being now the main idea, is put foremost.—J. L.]

¹⁵ V. 8.—*Ἰσως* is supported by Sin. A. D.¹ E.¹ F. G. L.², and most of the Versions and Fathers [and nearly all the critical editors.—J. L.]; it is wanting in B. D.³ E.³ K. L.¹, and most of the minuscules.—The variation ἀελεῖ (from Is. xi. 4, Sept. ?), for ἀελέσει, makes no change in the sense; if Sin. a *prima manu* gives ἀελεῖ [Sin.²: ἀελεῖ] that is a corruption, holding the middle between the two readings.

³⁰ V. 8.—*scripturati*. Comp. the English version of Is. xi. 4; and so very many here, including the Am. Bible Union.—J. L.)

²¹ V. 3.—(*ἐπιφάνει*). This word occurs six times in the New Testament—once, in reference to the Lord's first coming; five times, i. reference to His second—and is always elsewhere rendered in our Version, *appearing*. In the present instance E. V. follows the Bishop's Bible. Alford and Ellcock have *appearance*, after Tyndale, Cranmer, Geneva; Wordsworth, Webster and Wilkinson, Am. Bible Union: *manifestation*.—J. L.]

²³ V. 9.—[κατά. Comp. Eph. i. 19; iii. 20; &c.—J. L.]

23 V. 9.—[réparé, *peu de chose*. The genitive belongs to all the three nouns.—J. L.]

²⁴ V. 10.—The authorities [including Sin.¹] preponderate for the simple dative, whereas the *Rec.* prefixes *ἐν*.—[*ἐν* before *ἀδελφίαις* is wanting in Sin.¹ A. B. F. G., Lachmann, Tischendorf, Alford, Wordsworth, Ellicott.—J. L.]

²⁵ V. 10.—[1844] *Varro*. See 1 Thess. ii. 13, Exeg. Note 2.—J. L.]

²⁶ V. 11.—The present *σφαιρα* (Schoiz, Schott, Lechmann, Tischendorf, Theile, Alford, Wordsworth, Ellicott.—J. L.) deserves the preference over the future *σφαίρας*. Here, as in the previous instance [v. 8], *Sin. a prima manu* goes with the oldest authorities; the correction by a later hand, with the *Elsevir*.

¶ 12.—For *ἀνδρες* (all together), are Sin. A. F. G. [Tischendorf, Alford]; for *παῖρες*, B. D. E. L. The former is to be preferred as the rarer. [According to the American edition of Ellioott, there is in regard to the reading here an instance of the too frequent discrepancy between the Commentary and the Translation.—J. L.]

¹ V. 12.—*apostolus*. *Revision*: "Out of 113 instances E. V. makes *apostolus* = *καταπολις* only in 7, including Rev. xviii. 20 (where see *Revision*, Note k); the others being John iii. 17, 18 (twice); Acts xiii. 27; Rom. xiv. 22."—For *may*,

V. 12.—*iv* is given by the Codd. A. D.¹ E. K. L. and Sin. *a secunda manu*; it is omitted (probably to conform it to τὸ ἀσφ.) by B. D.¹ F. G. and Sin. *a prima manu*. [Lachmann brackets it.—J. L.]

EXEGETICAL AND CRITICAL

1. (Vv. 1, 2.) But we beseech you, &c.; as in 1 Thess. iv. 1; v. 12; over against the prayer of ch. i. 11, 12 he now turns to his brethren; on account of, in regard to the coming, *trép*, as in ch. i. 4; Rom. ix. 27; not an adjuration, *per*, as you dread or desire that day (so ZWINGLI, CALVIN, and others); but this use of the preposition does not belong to the New Testament; LÜNKMANN, too artificially: in the interest of the coming [JOWETT and WORDSWORTH: on behalf of: the former add-

ing: "as though he were pleading in honor of that day, that the expectation of it might not be a source of disorder in the Church."—J. L.), to obviate all mistakes on that subject; but certainly the coming itself has no such interest.* He is speaking, as in

* [ALFORD and ELLICOTT partially adopt LUTHEMANN's suggestion. I should rather say that ~~we~~ ^{we} carry with us, instead of ~~we~~, carries with it an indication of the strong personal interest felt by the writer and his readers in their Lord's coming. So GREEN, who refers also to Acts v. 41; Rom. ix. 29; 2 Cor. v. 12; viii. 23; &c.; WEBSTER and WILKINSON, —f. L.]

v. 8, of the coming of the Lord to judgment (ch. i. 7, 8), and the setting up of the kingdom; with *Christ's* Advent he connects by means of one article *our* gathering together away (or *upwards*, LÜNE-MANN)* unto Him; the two together form one event, the first completing itself in the second. For the topic, 1 Thess. iv. 17 may be compared; for the word likewise, Matt. xiv. 31 (the verb; the substantive is used in Heb. x. 25 of assemblies for Divine service). The import of the entreaty is expressed in the form of a purpose; *εἰς τὸ*, as in 1 Thess. ii. 12; iii. 10; *that ye should not be quickly shaken*; *ταχέως* does not stand here, as in Gal. i. 6, in opposition to a previous better condition; nor does it mean, as OLSHAUSEN supposes, *so soon after my exhortations to you*; but (DE WETTE, LÜNE-MANN): *so soon as any one tells you something of that sort, forthwith*. *Σαλευθῆναι*, moreover, is the expression that denotes the heaving of the sea; then figuratively, to excite an uproar (Acts xvii. 13); connected with *ἀπό* it has a pregnant force (like *καταργεῖν* *ἀπό*, Rom. vii. 2; comp. also Rom. ix. 3 and 2 Thess. i. 9): *shaken and thereby driven from* [WORDSWORTH: *drifted off from*]; thrown out of your reason; † for that is the meaning of the word, as in 1 Cor. xiv. 14, 19; Rom. xiv. 5; not *sententia* (GROTIUS), *persuasio*; that were *γνώμη*, or some such word. Accordingly: Hold fast a rational, sober thoughtfulness, which is required for your peaceful trial, and the due performance of your daily task. Attached to this, according to the best authorities, by *μηδέ* (the manuscripts, indeed, vary exceedingly in the case of such particles), is *σποεῖσθαι*, which, again, is not simply synonymous with *σαλευθῆναι* (that would be implied in *μῆτε*), but ascensive; *σποεῖν* signifies *to cry aloud, make a noise*, and then later, *to frighten by uproar* (Matt. xxiv. 6). ZWINGLI: *to perplex, confound*; BENIGL: *moveamini, mende*; *turbemini, affectu*; according to HOFMANN, *σποεῖσθαι* also should signify *merely to be discomposed*; but then the climax would be destroyed. That a panic could not occur amongst the Thessalonians, it would be too much to assert. Even a crisis that is longed for, when it is one of so great and holy a sort, and so seriously searches the heart, can strike a momentary terror; ‡ whereas in *σαλευθῆναι* we think chiefly of being thrown from the track by an overpowering hope [?].—**Neither by spirit, &c.**; by this the Apostle intends a spiritual suggestion, pretended prediction, utterance of a prophet, comp. 1 Thess. v. 20: *De-spise not prophesyings, but prove them, whether error is not intermingled*. It is a mistake to understand thereby a false interpretation of Old Testament prophecy, or—which is still more absurd—delusive spiritual apparitions.—**Nor by word nor by letter as by us**; THEODORET, GROTIUS, WETSTEIN, DE WETTE, LÜNE-MANN [DAVIDSON, *Revision*, ELLI-

COTT] would refer *ἐς δὲ ἡμῶν* to the two preceding members, as in v. 15 the Apostle's word and epistle stand together; and then some should have carried round a pretended oral utterance of his, others even a spurious letter. But v. 15 cannot determine for v. 2; and, reading *μῆτε* three times (the evidence for the various readings is very precarious and unequal), we must regard the three members as coördinate, and not take two of them in closer connection with each other. Unless, therefore, *ἐς δὲ ἡμῶν* is to be confined to the last member merely, it must be referred also to the first [so ERASMUS, REICHE, BARNES, WEBSTER and WILKINSON.—J. L.]. But that is not possible, since a prophetic appearance could not be invented for the Apostle like a word or a letter. We therefore adhere to CHRYSOSTOM, THEOPHYLACT, ZWINGLI, CALVIN, EWALD, HOFMANN, in not regarding *λόγον* as a word hawked around as apostolic, but in understanding it, alongside of *πνεύματος*, of a *διδαχή* that reasoned without prophetic rapture, rather perhaps with proofs from Scripture; comp. 1 Cor. xiv. 26; CHRYSOSTOM: *πιδανολογία*. There is no occasion to think of a calculation of Daniel's weeks of years. The last member, finally, first JEROME, then KERN, HILGENFELD [HAMMOND, WEBSTER and WILKINSON] and others, would explain to the effect that the Apostle is speaking merely of a misinterpretation of his First Epistle: Be not disturbed by letter, as if we had taught so. But in that case *δὲ ἐπιστολῆς* would not stand without the article; 1 Cor. v. 9, 11 and 2 Cor. vii. 8 show the style in which he appeals to an earlier epistle from his hand. The two members, *πνεῦμα* and *λόγος*, denote means of seduction that had actually occurred, and had come, indeed, from people in Thessalonica (nothing suggests, as in Corinth, foreign intruders); the same thing must hold good also of a letter, that was falsely attributed to him; Paul would not of himself have thought of speaking of it [against JOWETT]; ch. iii. 17 also cannot be naturally explained otherwise than as a precaution against a repetition of the forgery. It is as surprising that such a thing occurred at that time, as that Paul speaks of it so gently. HCG thinks that the forger need have had no evil design; he merely wished, perhaps, with apostolic authority to agitate the secure, and work a reformation. Still a *pia fraus* is none the less a *fraus*. It is possible, however, that the letter was written anonymously, and merely shown around as Pauline. Otherwise, it is probable, Paul would speak more sharply.

The import of this deceptive pretence was: **as that the day of the Lord is present** [so ALFORD. ELLICOTT: *is now come*.—J. L.]. *ἔς* before *δὲ* expresses what is supposed; 2 Cor. xi. 21; WINER, § 65. 9; *ἐνέστηκεν* denotes a standing at the door, immediate presence (Rom. viii. 38; 1 Cor. iii. 22; Gal. i. 4). The emphatic position of the verb in front shows, that the Apostle does not intend generally to put far away the expectation of the last day; we are merely not to let ourselves be surprised by the cry: *Here it is now!* Probably the fresh outbreak of singularly violent persecutions was explained in Thessalonica to this effect: *Here is the beginning of the last day*.

2. (Vv. 3-5.) **Let no one deceive you in any way**; be not deluded (Eph. v. 6); in none of those three specified ways? or, in no other way? Both views are possible; at 1 Thess. v. 3 he had described the deception of a careless drowsiness, and now he points to the opposite snare, when a con-

* [There is neither away nor upwards (*hinc oder empor*) in the *ἐν*, which simply "marks the point to be reached—losing its idea of superposition in that of approximation to *et* juxtaposition" (ELLICOTT). WEBSTER and WILKINSON: "to meet Him."—J. L.]

† [Revision: "The nearest approach that our idiom allows is, when we speak of a man being driven out of his mind."—J. L.]

‡ [If the Thessalonians were induced to believe that the day of the Lord had really come (the proper force of *ἐνέστηκεν*), there would be a sufficient ground of alarm in the apparent failure in their case of the promise in 1 Thess. iv. 17. For a careful discussion of vv. 1, 2 the reader is referred to my *Lectures on the Thessalonians*, pp. 491-504.—J. L.]

scientious vigilance is perverted into an unwholesome excitement, which is then likely, in consequence of the exposure that follows, to threaten faith itself with shipwreck. Against this delusion, as against every other, they are to be on their guard.—Because, he thus confirms the warning. The protasis with *ἐὰν* has no apodosis, as often happens with Paul; so Rom. ii. 17, according to the best reading; he lost sight of it in the course of the long description; sometimes also (Rom. ix. 22) there lies in the ellipsis a certain reserve of judgment. Here the very obvious supplement is *οὐ μὴ παρέσται ἡ ἡμέρα, or οὐ δύναται ἔλθεῖν ὁ κύριος*, or some such expression. [WEBSTER and WILKINSON: "The omission arises from the fact that he is reminding them of communications previously made concerning two future events, and wishes to fix their attention upon that which *must* precede the other. It may also be regarded as rhetorical, supplied in the Apostle's dictation by a solemn pause, a gesture, and the significant and emphatic delivery of the words *ἐὰν . . . πρῶτον*, or as suggesting the sentiment, *I am sorry to have to say it will not come before*; and so BENGEL, *abstinet verbis quæ non libenter audiret amator adventus Christi*."—J. L.] Altogether unsuitable is any thought of the oath-formula, *ὅτι ἔν, certissime* [STORR], besides that this also needs explanation as an ellipsis.—Except there come the apostasy first (*ἀποστασία*, later Greek for the older *ἀσέβεια*); this is erroneously applied by CHRYSOSTOM, THEODORET, THEOPHYLACT, AUGUSTINE, to Antichrist, as if it meant an apostasy in one individual, whereas the two verbs suffice to distinguish also the two subjects; nor yet is it to be understood politically or semi-politically, but according to universal biblical usage it denotes apostasy from the faith or from God [Acts xxi. 21. Comp. 1 Tim. iv. 1; Sept. Jer. xix. 32.—J. L.]. HOFMANN, correctly; ch. i. having commended their steadfastness in the faith, the apostasy can only be one from the faith in Christ; and this is acknowledged also by CALVIN. Indeed, the article denotes *that* apostasy known to the Thessalonians by oral instruction from the prophets; comp. Dan. viii. 23; xi. 30; the spreading apostasy from the faith. Then in *ἀνομία* of v. 7 we find an intimation of the further result, that the revolt from God leads to the rejection of all Divine order. Already in those times of fresh faith is this foreseen and foretold by Paul.—And the Man of Sin be revealed; frightful counterpart to the revelation from above (ch. i. 7); when there is a disclosure of that which is maturing as the wicked consummation of the evil principle in humanity—of that which at present is still *μυστήριον*, the counterpart of the heavenly (v. 7), but shall one day have its *ῥαπορία* (v. 9). The Man of Sin, again with the article, the one already known to them; plainly a single personality; if ZWINGLI after some of the ancients explains it collectively, as if it stood for *filii perditionis*, there is no warrant for this in the context. The complete opposite to Christ is not a spiritual tendency, but a person. Nor is he called merely *ἡμαρτωλός*, but the Man of Sin, in contrast with Jesus, the Man of obedience; so to speak, the incarnate Sin, wherein the entire nature of sin is concentrated, incorporated, culminates; just as what follows marks the opposite pole to Gen. iii. There the desire came up, but still in childish form, to wish to be their own God; what began there will here be fully ripened. Thus is his nature described; and in

connection with that his final destiny: the son of perdition, like Judas, his type, John xvii. 12. With the fact, that he wholly belongs to sin, coheres as fruit the fact, that he falls a prey to perdition; out of perdition springs his life in death; *ἐκ ἀνάγκης θνήσκει* (Rev. xvii. 11). Others would take it actively, or at least unite the two ideas [THEODORET]: one who is a sinner and falls into perdition, and also drags others down into sin and perdition; according to v. 9 sqq. he really does that; but in the phrase, *son of perdition*, there is rather a designation of the power to which he belongs; ESTIUS: *quasi ex perditione tanquam matre genitus*; as if it were even said, *a child of death*. The mention of his fate is followed by a description of his manner of working (as v. 8 by v. 9); it is said of him: *who opposeth*, like Satan, Zech. iii. 1, Sept.; what the latter is for the world of spirits, that the Man of Sin is for the world of men; no incarnation, therefore, of Satan. We can take *ὁ ἀντικείμενος* absolutely, and in thought supply of God or of Christ; the former, because he assails not merely the redemptive work of Christ, but the foundation of all fear of God; and for the second it may be said, that in an altogether peculiar sense he will be the antagonist, adversary, caricature of Christ; according to John's expression, the *ἀντίχριστος* (1 John ii. 18), the Antichrist; fain would he destroy Christ's kingdom, and opposes him, as BENGEL says, *corde, lingua, stilo, factis, per se, per suos*. But considering that the article is not repeated before the second participle, and that thus the two predicates are combined into one idea (negative and positive), we might prefer to refer the *ἐκ* by an easy Zeugma to both participles.* Who exalteth himself above all that is [against every one] called God or an object of worship; against the true God, and every one so called, comp. 1 Cor. viii. 5; to this the Apostle adds (every) *σέβασμα*, that is, object of worship, *numen*; LUTHARDT: whatever is holy to men, and passes amongst them as an object of fearful reverence; comp. Acts xvii. 23. To think of the defamation of the imperial majesty (the *σεβαστός*) is still more inappropriate, than of angels; it was done in the interest of the interpretation which saw in Antichrist the Pope, as the despiser of worldly sovereignty. We have rather to understand it thus: above all that is called God and is divinely honored. He will thus no longer act as the old kings, Pharaoh and Sennacherib, acted, who indeed blasphemed the God of Israel, but still worshipped their heathen gods; he will despise also the gods of the heathen. To adore these was a profound corruption; still even in that caricature the need of worship announced itself. But the Man of Sin, being the consummate *ἀντίθεος*, as CHRYSOSTOM calls him, will worship nothing any more, bow before nothing any more. All religion he treads under his feet. Herein consists the ripe poisonous fruit of evil, that with full consciousness self sets up to be the centre of all power, wisdom, and glory. The Apostle's brief picture reminds us of (though it still transcends) Dan. vii. 8, 11, 20 sqq.: the horn with man's eyes and a mouth speaking great things, which makes war with the saints and overcomes them till

* [And so BRUNSON, KOPPE, FELT, WEBSTER and WILKINSON. But the best interpreters generally reject the Zeugma (Dr WETTE, LÜDEMANN, ALFORD, ELLICOTT, &c.). In the New Testament *ἀντίκειμαι* is construed with the simple dative.—J. L.]

the judgment breaks forth. The modern interpreters see in this for the most part Antiochus Epiphanes; more correctly we shall recognize in this little horn of the 7th chapter the yet future adversary, of whom Antiochus, described in similar terms, is but a type (see AUBERLEN's *Daniel*). Antiochus, the Old Testament Antichrist, is meant in Dan. viii. 9 sqq., 23 sqq.; xi. 36 sqq.* The last passage, in particular, depicts him as speaking presumptuous things against the God of gods, and as despising also the gods of his fathers; only on the God of strongholds, that is, on military power, does he rely. Still, self-deification is not expressly asserted of him; Antiochus even turned the Temple of Jerusalem into a temple of the Olympian Zeus. Paul adheres to Daniel's description, and can do so, just because Antiochus is a type of the last adversary. For the further stroke, with which he goes beyond Daniel, the self-deification of the Roman Emperor furnished him with a ready example.—So that he sitteth down in [*eis τὸν θρόνον*, pregnant: *intrudes into, and sits down in, &c.*—J. L.] the temple of God; καθίστα is intransitive; αὐτὸν (not αὐτόν) is not redundant (PKLr), but emphatic; he, the audacious; he in person sits down enthroned in the temple; does not merely have his image set up; in the temple of God, the article and the addition, of God, showing that at any rate no heathen temple is to be thought of, but, if one of stone, then no other than that of Jerusalem, which, if the Epistle is genuine, was not yet destroyed. That that one is not to be thought of in an Epistle to a church of Gentile Christians (VON GERLACH), is a groundless objection. The temple which Christ had cleansed, and in which the first Christians prayed, and likewise Paul himself, that house of prayer for all people was an object of interest to every Christian church. Still, one can just as little perceive, why the sitting in the temple must be interpreted with all the rigid literality that, amongst others, WIESELER (*Chronol. des apostol. Zeitalters*, p. 258) and DÖLLINGER (*Christenthum und Kirche*, p. 282) assert. We do not at once say with CHRYSOSTOM and others, that the temple signifies the Church in all lands, or with HILGENFELD (p. 253), that the writer means figuratively the consummation of heresy establishing itself in the spiritual temple of Christendom (it then concerns him to show the feasibility of the Epistle having been composed under Trajan); but we suppose that, proceeding on a sensuous way of viewing the matter, and painting, as a prophet (Ex. xxviii. 2), in colors of his own time, Paul depicts an act which, as a symbol of permanent spiritual significance, is confined to no locality, and means to say: He places himself in God's room, and forces himself on mankind as a Divine ruler.† See the Exegetical Note 3.—Showing himself forth that he is God, as described more at large in Rev. xiii. What belongs to Christ, this impious person arrogates to himself, advancing

the claim, that for those on the earth he is God; and thus wickedness becomes frantic. The self-exhibition we understand, with CHRYSOSTOM and most, not merely of assertions in words or proclamations, but of manifestations which should confirm the point by deeds; for the lying wonders, v. 9 sqq., shall deceive many. We cannot see why LÜDEMANN finds in this a contradiction of καθίστα.—Gently chiding them, the Apostle finally reminds them of the instruction which he had orally imparted to them. So far had he gone during the three weeks into the details of eschatology. But to the Apostle this same point of doctrine was of more importance than to our moderns; comp. Paul at Athens, Acts xvii. 31. [Notice here also the force of λέγων, *I was telling, used to tell.*—J. L.] Even the mediæval missionaries laid very great stress on the judgment. As the Thessalonians had to endure peculiar afflictions, Paul would seem to have led them into a special acquaintance with Daniel.

3. (Vv. 6-8.) And now ye know what withholdeth; καὶ νῦν is taken by BENDEL, STORR, KERN, HILGENFELD and others as a temporal adverb in opposition to ἐν of v. 5. LÜDEMANN'S objection, that in that case it must have been said: ταῦτα μὲν ἐν—νῦν δὲ καὶ, does not amount to a great deal, except, indeed, that one does not exactly know how the point in contrast should be conceived of. Are we to understand it thus: Now, since you have learned the beginning of that matter, you know it as you did not previously? But what, then, had occurred, that could give them such information, even without the Apostle's explanation? Here ROOS and BRANDT think of the recent expulsion of the tumultuous Jews from Rome, and similar facts, which might show them how the pseudo-Messianic element was held down by the Roman power. But that would be at least very obscurely expressed, in a case especially where they needed a renewal of their earlier instruction; and now would he in such an altogether disguised manner announce the new topic, which present circumstances supplied in contrast with his oral instruction? This has little to recommend it. Still more arbitrary is HILGENFELD'S inference, that in this opposition the later date of the Epistle betrays itself, as if καὶ νῦν could only be understood thus: and now, some 40 years after the Apostle's death! DE WETTE, LÜDEMANN, EWALD [ALFORD, ELLICOTT] see in καὶ νῦν the indication of a logical advance to a new thought: And now ye know surely (LÜDEMANN: by way of passing on to a further point). They appeal to Acts vii. 34; i. 5; xiii. 11; xx. 25; but in all these places νῦν may also be taken temporally, whereas in our text it is not apparent why the simple καὶ should not have been used. OLSHAUSEN, WIESELER, and others assume an inversion, as in the case of ἐν in Rom. v. 6 (various reading), WINER, § 61. 4. Of course, it would have been easy to write: καὶ τὸ νῦν κατέρχον; but it is true that we most naturally expect in the first member of the verse an offset to ἐν τῷ ταυτοῦ καιρῷ. This HOFMANN would obtain by taking also v. 6 interrogatively, and the οὐ of v. 5 as still operative: Remember ye not—, and know (ye not) now (when his time has not yet arrived), what withholdeth, &c.? This, however, is too artificial.

On the contrary, we obtain a very simple explanation of νῦν as a particle of time, if we understand it thus: And now, when ye recall my oral instruction, ye know. And so it follows also, what must have been probable beforehand (against HILGEN-

* [ELLICOTT: "This characteristic of impious exaltation is in such striking parallelism with that ascribed by Daniel to 'the king that shall do according to his will' (ch. xi. 36), that we can scarcely doubt that the ancient interpreters were right in referring both to the same person,—Antichrist. The former portion of the prophecy in Daniel is apparently correctly referred to Antiochus Epiphanes, but the concluding verses (ver. 36 sq.) seem only applicable to him of whom Antiochus was merely a type and shadow."—J. L.]

† [ELLICOTT, without excluding the figurative interpretation of CHRYSOSTOM, at the same time leans strongly to an ultimate fulfilment in a future temple (Es. xxxvii. 26): Jerusalem.—J. L.]

FIELD), that the oral instruction already extended to the *κατέχων*, on which account he can speak of it the more briefly in writing. The meaning of the latter word is not, as DÖLLINGER supposes, *what possesses, controls*, but, as in Rom. i. 18, *what restrains, hinders*; CHRYSTOSTOM: τὸ κωλύον; CALVIN: *impedimentum, causa moræ*; but not: *what hinders me from expressing myself freely*; that were an altogether arbitrary interpretation, and is thoroughly confuted by v. 7; but: *what still retards the outbreak and manifestation of Antichrist*. The neuter in v. 6 denotes the power, the principle; the masculine in v. 7, a personality at the head of that power; at least, this is *a priori* the most natural suggestion. Moreover, *eis τὸ* denotes, not so much the duration (*until*), as the purpose of God in the *κατέχειν*: that he may be revealed in his [own] time; he, none other than the Man of Sin, is to step forth from his concealment in his time, the time fixed for him, measured out to him as his own; a time will come, that belongs to him, as the present does not yet; measured out, indeed, to him also only by God; comp. Luke xxii. 58; the counterpart of the fullness of the time, Gal. iv. 4. With the *for* that follows Paul accounts for his having spoken of the restraining of the Man of Sin, and of his revelation as still future. The ungodly element was really present already, and had a strong desire to break forth, but must still work as a dark mystery; not exactly in secret, but so that the wickedness does not yet expose its full nature. *μυστήριον* forms an antithesis to ἀποκαλυφθῆναι of v. 6; there is an emphasis in its being put first, and separated from its genitive, as in Gal. ii. 6, 9. The latter is a genitive either of apposition [DE WETTE, LÜDEMANN, ALFORD]: *the mystery which consists in lawlessness*, or of possession: *which belongs to it*; * ungodliness also having its mystery, the frightful counterpart to that of godliness, 1 Tim. iii. 16; comp. the βάδην τοῦ σατανᾶ, Rev. ii. 24, over against the βάδην τοῦ θεοῦ, 1 Cor. ii. 10. HOFMANN would understand it merely thus: *the confounding, incomprehensible, inconceivable extreme of wickedness*; but the contrast with the revelation should not be set aside. OLSENHAUSEN goes beyond Scripture, when on account of the antithesis he speaks of an incarnation of Satan, when it will be said: δ διὰβολος φανερώσθαι ἐν σαρκί; there is nothing of that here, and even John vi. 70 is rather against than for it. ESTIUS correctly: *non diabolus, sed diaboli præcipuum organum est*. Antichrist is, indeed, depicted as the caricature of Christ. But v. 7 does not yet treat of his person, but of the principle of lawlessness now already in action privately. Thereby is denoted the profligacy which violates every Divine law, knows nothing but a complete autonomy, endures no will over it; Dan. xi. 36 may be compared: He will do κατὰ τὸ θέλημα αἰνῶν. Here the remark is not convincing, that the expressions ἀνομία and, v. 8, ἐνομος point us for Antichrist to the Gentile domain (Rom. ii. 12; 1 Cor. ix. 21); still more groundlessly others say, to the Jewish. When HOFMANN, starting from Daniel, remarks that the faithless will fall a prey to Antichrist, as the apostate Jews did to Antiochus, that is no doubt true; only it does not necessarily follow that he himself will proceed from among the Gentiles. Rather we may say that the result of apostasy from the gospel will be a new and consummate

heathenism, the rejection not merely of faith, but of every Divine ordinance. At the height of the Antichristian wickedness, however, the differences between Jews and Gentiles disappear, as they do on the other hand under the gospel. *The mystery is already working* (ἐνεργεῖται never passive,* but middle); ἥδη is in opposition to v. 8, in his [own] time, and then ἔστι answers to ἥδη, and the τότε of v. 8 to in his [own] time. Paul regards the phenomena of the time with the eyes of the Spirit; in the opposition to the moral order of things, but especially in resistance to Christ, he perceives the beginning of the final rebellion against final grace. This is to him the working of a terrible mystery, such as not many yet recognize. He sees before him (DE WETTE) the scattered, shapeless mass of ungodliness, which is first to gain form and personality in Antichrist, and by which his appearance is prepared and introduced, as is the case with every historical personage. In Thessalonica especially he had lived to see the fanatical hostility of the Jews prove false amongst the heathen to their Messianic hope (Acts xvii. 7). The self-deification of the Emperor, and perhaps also already the false Gnosis of a Simon, were other features of that depravity.

In the sequel μόνον belongs not to what precedes [thus JOWETT suggests as possible a connection with μυστήριον: *only as a hidden mystery*; WORDSWORTH connects with ἐνεργεῖται: *worketh inwardly only*;—both constructions equally untenable.—J. L.], which is already defined by ἥδη, but to what follows; the clause introduced by it limits in a certain way the preceding statement. As the Vulgate translates: *tantum ut qui tenet nunc teneat*, so many supply out of *κατέχων* a verb, *κατέχει, κατέξει, κατέχευε*, or even (BENGEI), from the following ἐκ μέσου γένηται, an *in medio est*. [Many supply simply the verb of existence, and with that WEBSTER and WILKINSON connect ἔστι: *is now*.—J. L.] ZWINGLI understands it thus (an interpretation already known to Augustine): “only he, who now holds aught, should hold it fast (whatever he has apprehended of the truth), till he (Antichrist) is taken out of the way.” But all these supplements are arbitrary. CALVIN, who construes correctly, is just as mistaken in his explanation: *until he* (Antichrist), *who now* (that is, in the future for a short time) *holds away, is removed*; and then he must refer the τότε to v. 6. This view has simply everything against it; I urge only the one point, that he thus takes δ *κατέχων* in a totally different sense from τὸ *κατέχων*, v. 6; whereas the remark cannot be avoided, that the one must correspond to the other, only that the masculine indicates a personality standing at the head. If again there are not two clauses but one, we have merely to recognize an inversion, namely, that as regards the sense *now* ought to be first, whereas δ *κατ.* is put first for the sake of emphasis; comp. Gal. ii. 10 [and so the clause is now generally construed; see *Revision*.—J. L.]. Accordingly: *The mystery is already working, only until* (so long must it remain a mystery), *only until he, who withholdeth for the present, is out of the way*. That the latter phrase might denote a violent death, is not to be denied; that it *must* do so, is not to be asserted; indeed, comparing Col. ii. 14, and not even reading here ἀπεσθαι, but γερῶσθαι (comp. 1 Cor. ii. 2; 1 Tim. ii. 14), we perceive that as to

* [ELLIOTT: “Simply a gen. definitions, or gen. of the characterising principle or quality.”—J. L.]

* [As Bishop BULL makes it both here and at 1 Thess. ii. 13.—J. L.]

the manner, in which the *κατέχων* gets out of the way, the expression says absolutely nothing; by a peaceful withdrawal on his part, we shall of course not say, since there is a judgment in his being called off. Who now is the *κατέχων*, is really the darkest point in the whole passage, now that we have no longer the oral interpretation; a proof, what oral tradition would amount to without a written record. Comp. the Doctrinal Note 3.—**And then shall be revealed the Lawless one**; the *ἀνομία* in person, the Head of wickedness in full expression; certainly none other than the Man of Sin, v. 3.—From the mention of the revelation, vs. 3, 6, 8, and of the *παρουσία*, v. 9, HOFMANN finally infers (*die Heilige Schrift neuen Testaments*, I, p. 330 sqq.), that there is here described a counterpart of Christ, that cannot be fully understood unless we recognize Antichrist also as already in existence, so that he will enter into the world anew from the supermundane sphere. It is not said, he suggests, that the *ἀνομία*, but that the *ἄνομος* will be revealed. This is the reason why HOFMANN was so bent on setting aside the antithesis between *μυστήριον* and *ἀποκάλ.* Antiochus Epiphanes himself, he thinks, may again be expected. This, however, is an exaggeration of the Scriptural statements, that lapses into extravagance. The Man of Sin will come (*παρουσία*) and be revealed (will discover himself to be what he is, and what from a child he was not taken for) in and by the complete disclosure of the *ἀνομία*, which previously kept working as *μυστήριον*;—this surely is sufficient for us to find in him the counterpart of Christ. Even HOFMANN will not go so far as to assume an incarnation of Satan. Comp. AUERLEN, *Daniel*, 2d edition, p. 456 sq., and LUTHARDT, *die Lehre von den letzten Dingen*, p. 150. The latter properly refers to Mal. iii. 23 [iv. 5], where there is a promise of the sending of Elijah, which, however, is afterwards explained, in Luke i. 17; Matt. xi. 14; xvii. 11, 12, of John, the new Elijah,* just as Rev. xi. 6 holds out no prospect of the return of the former Elijah. It is not the Elijah of history, says LUTHARDT, that we have to expect, but the Elijah of prophecy; comp. also Ezek. xxiv. 23. Such literal interpretation as that practised by HOFMANN should be left to the popular fancy of the Jews (Matt. xvi. 14).—**Whom the Lord (Jesus) shall consume**; he thus becomes *ὁὶς ἀπολέσας*; the consolation that he is to be destroyed, is attached by Paul immediately to the mention of his appearance. The Godless one comes at the time appointed for him by God, and is consumed by Jesus; his tyranny, therefore, is no sign of weakness on the part of God. Ia. xi. 4 has not merely had an influence on the reading, but it is also a parallel for the subject matter.—**With the spirit [breath] of His mouth, &c.** in German we do not have, as in Hebrew and Greek, the same word for *spirit* and *breath*. We must not with a coarse sensuousness think of a fiery wind, nor yet at once idealize the matter, as if what is meant were a word, shout, word of command; why in that case should not *λόγος* have been used? The explanation of the old Protestants was, that the word of God has inwardly, spiritually slain Antichrist (namely, the Pope), and the Advent will make a full end of him. The glowing parallelism of the clauses, however, intends not two acts, but only one. It is a counter-

part to the description of creation in Pa. xxxiii. 6 Sept. The view proceeds on the ground of sense. Nothing is required but the breath of the Lord, which has power, as being the spirit of life, quickening for them that are His (John xi. 22), but, amongst His enemies, who can bear it? One breath of the Lord scatters haughty power. Comp. Rev. xix. 15, 21, the *sharp word out of His mouth*; GROTIUS refers also to Hos. xiii. 3. Equally sublime is the second clause: **and (shall) destroy (him) with the appearing of His coming**; *καταργεῖν*, to destroy, abolish (1 Cor. ii. 6; xv. 24), does not imply the utter annihilation of his personal existence, for indeed he is cast into the lake of fire (Revelation). Elsewhere the Lord's coming is denoted either by *παρουσία*, or by *ἐπιφάνεια*, 2 Tim. iv. 8; here the two are combined: by the appearing, the visibleness of His coming; He could, of course, come also invisibly. ZWINGLI's application of this to the daily coming of His word into the hearts of believers must be rejected. Mere caprice also is the Irvingite distinction between the *παρουσία* [coming], by which believers from among the Gentiles shall be caught away to the Lord, and the subsequent appearing of the *παρουσία* [coming], in which the Jews are concerned (comp. the Doctrinal and Ethical Notes on 1 Thess. iv. 17, and also LUTHARDT, p. 37 sqq., especially 43). BENIGL's remark might be more worthy of attention, that the expression denotes the first gleam of the Advent, as distinguished from the final judgment; though here also somewhat too great stress is put upon it.* But this much is true, that there is needed merely the first outburst of the Advent, nothing but that He show Himself [Pa. xciv. 1], no organs for the exertion of His power; BENIGL: *prima ipsius adventus emicatio*. An earnest of this in John xviii. 6.†

4. (Vv. 9–12.) **Whose coming is, &c.**; *οὗ*, as well as the *ὅς* of v. 8, referring again to the *ἄνομος* of that verse. Only now, after he has already by way of consolation shown the end of the wicked one, is the description of his agency resumed. It will be terrible and destructive, but for that very reason will end in a holy judgment, and therefore the description can again resolve itself into thanksgiving, v. 13 sqq., that the Thessalonians do not belong to the apostates. HOFMANN accordingly takes vv. 9–17 together, there being here shown, he thinks, as in ch. i., that punishment of unbelief, in which the appearance of the Lawless One will issue, in opposition to the salvation which will be for the Church the result of the proclamation of the apostolic message. It is true that the theme of v. 3 (the Lord comes not, till Antichrist has appeared) is discharged at v. 8; but the description of his working, v. 9 sqq., serves still for the completion of the picture, and indirectly for the warning of the readers: his power will be in the highest degree seductive; let every one, therefore, beware of the first beginnings of apostasy (vv. 2, 3); for whosoever believes the lie is lost (vv. 10, 11). But ye, thank God, are of those who believe the truth, and are chosen to

* [That the promise in Malachi was exhausted by the ministry of the Baptist, is not quite so certain. Comp. OBERHAUSEN on the passages cited, also Judge JOEL JONES' *Notes on Scripture*, Philadelphia, 1861.—J. L.]

* [That there is an interval of time between our Lord's descent from the right hand of the Father into the region of the air, where His gathered saints are admitted into His presence, and His coming with them to the judgment of the nations, is not only in itself a perfectly reasonable and scriptural idea, but one of use in harmonising the various, and at first sight apparently discrepant, descriptions of the manner of the Advent, and of the condition of the world in that day.—J. L.]

† [Comp. *Revision*, and *Lectures*, on this verse.—J. L.]

salvation (v. 13); therefore abide therein, stand fast, and hold fast what ye have received (v. 15). The appearance of the Lawless *is*, takes place, says the Apostle in the present tense, doctrinally, without regard to the time; comp. 1 Cor. xv. 85.—According to the working of Satan, *κατὰ*, as in Col. i. 29. Satan gives him power, as the Father does to Christ (Rev. xiii. 2); it is the most perfect mimicry of Christ: salvation (in wonders) without repentance and the cross. But it is asked, whether *κατὰ*, &c. is a definition of the *ἐστιν*, or of *ἐστιν ἐν*, &c.; whether his appearance is already of itself in the might of Satan, or rather his appearance with wonders. *HORMANN* prefers the former view; that his coming is 1. according to the working of Satan, and 2. a coming in wonders. But it is better, with *LÜCKMANN* and others, to understand his coming as attended with wonders to be that, the source of which is assigned by *κατ' ἐνέργειαν*.^{*} There will be in it a putting forth of every power; *πᾶσιν* without the article belonging by zeugma to all the three substantives. *ἄβυσσος* denotes the root of the operations; *σημεῖα*, signs, in their significance as indicating the divinity of him who performs them—here of course deceptive; lastly, *τέρατα*, portents, the marvelousness of these indications. The three terms are often used of the deeds of Christ and the Apostles. Here we have the caricature; comp. the wonders of the false prophets, Matt. xxiv. 24, whereby even the elect would be deceived, were that possible. These prophets are, as it were, Antichrist's apostles; in Rev. xiii. 13 sqq. it is the false prophet in the singular, who represents hypocritical, Godless wisdom, and by his signs procures homage for the first beast (the Godless despot). Paul does not yet say by whom (as distinct from the *ἑαυτοῦ* himself) the wonders shall be wrought.—The wonders are called wonders of falsehood (*ψεύδους* again belonging to all the three words) in opposition to the wonders of truth in the case of Christ and His Apostles (as Paul asserts that he had wrought wonders, 2 Cor. xii. 12). To find in the genitive *ψεύδους* a designation simply of the origin, or simply of the object, or simply of the quality of those wonders, is an unwarrantable separation of what belongs all together.† Moreover, *AUGUSTINE* is already aware of a double interpretation, what is meant being either a deception of the senses by empty illusions without reality (so *THEODORET*), or real miracles misleading to a false belief in them as performed by Divine power. *AUGUSTINE*, referring to Job, prefers the second view, and so with reason most others. To this conclusion we are at once led by the emphatic descrip-

tion by means of three synonyms. We also expect as counterparts to the miracles of Christ real operations, which yet are called miracles of falsehood (*Ροοῦ*), because men who regard them as proofs of the divinity of the unrighteous One are thereby miserably deceived. Performed by dark, gloomy powers, they are indeed at bottom nothing really creative, but assumptions, imitations, manifestations of a sham strength which at last is a wretched impotence, monstrosities without any saving object, but not, therefore, mere juggleries. The Bible throughout treats sorcery in a more serious way than as if it were empty legerdemain.—What follows likewise: and in all deceitfulness of unrighteousness, &c., does not mean an idle illusion, but an agency which has the glittering show of righteousness, and yet is full of unrighteousness, proceeding from that, and leading to it; the absolute culmination of unrighteousness is in robbing God of His glory. (The oldest authorities omit the article at *ἀδικίας*, as well as at *ψεύδους*). The Apostle shows us as a mark of the Man of Sin, besides the false miracles, the profanity also of his spirit and walk, and, besides lying (which again is an intentional falsification of knowledge), the wickedness also of his will generally; both in contrast with the *ἀληθεία*. This influence he has, however, only amongst those who are perishing, in their circle (if *ἐν* were genuine; comp. 2 Cor. ii. 15; iv. 3); but the oldest authorities give simply the dative (*incommodi*): for the perishing (not a dative of judgment, as in 1 Cor. i. 18; ix. 2). It belongs also to what is said at v. 9.* The *ἀπολλύμενοι* (1 Cor. i. 18) are not those who have already perished, nor yet those who deserve to perish, but such as are perishing, are actually on the way to perdition, and that through their own fault, as is said in the next clause: because they accepted not; *ἀντὶ οὗ*, equivalent to *ἀντὶ τοῦτο* *οὗ*, אֲנִי הַיָּמָה, Luke i. 20. He does not say: they received not the truth, but: the love of the truth. *CHRYSTOSTOM*, *THEODORET*, *THEOPHYLACT* err in supposing that by this Christ is meant, who has truly loved us (in that case the phrase should rather have been, the truth of love). The Apostle rather gives us to understand, that the natural man by himself is not merely destitute of the truth, but has not so much as the love of the truth; even this must first be implanted in him. The sentence is to be understood comprehensively of all truth, wherever and however it comes to men. Its introductory stages are shown in Rom. i. and ii., and in Christ it culminates. In like manner, the want of love for the truth reaches its consummation in obduracy against Christ, when clearly revealed to us by the Holy Spirit. For a long while a man may go along undecided; Antichrist will drive him to a decision. God does not force the truth on a man, who suffers it not to grow up in his heart. What hinders a man from receiving the truth? That is indicated by the profound opposition between truth and unrighteousness; comp. Rom. i. 18, and the Doctrinal and Ethical Note, 5.—[That they might be saved; *εἰς τὸ σωθῆναι*

* [So the German versions and commentaries generally. In behalf of the other view it was remarked in *Revision*, that the clause *κατ' ἐνέργειαν τοῦ Σατανᾶ*, "taken by itself, or at least as the leading feature in the statement, yields this fuller and more appalling intimation, that the entire coming of the Man of Sin—his spirit and aims and measures throughout—will be instinct with the energy of Satan (*CHRYSTOST.*: ἀπολλύμενος τῆς δυνάμεως αὐτοῦ δεχόμενος τὴν ἐνέργειαν: Some man receiving all Satan's energy. So *THEODORET* and *ECCELMAN*.), and that, even as the Church is 'the body of Christ, the fulness of Him that filleth all in all' (Eph. i. 23; comp. v. 19; iii. 20; &c.), so in Antichrist, his masterpiece, will Satan, so to speak, exhaust himself; putting through him all his own resources of strength and guile, in both the spheres of his operation, the external (*ἐν ᾧ ἐνέργειαν καὶ σημεῖα καὶ τέρατα ψεύδους*) and the spiritual (*ἐν ᾧ δυνάμει αὐτοῦ τῆς ἀδικίας*). In this regard, the *ὅτι* (evil One) is the working of Satan."—J. L.]

† [*ALFORD* likewise combines all three ideas; *ELLICOTT* hesitates between the second and third, but inclines to the last.—J. L.]

* [*Revision*: "Looking at the passage in the light of Matt. xxiv. 24 and 2 Cor. iv. 3, I am disposed to retain the close connection of these words with *ἀγάπῃ τῆς ἀδικίας*; and then it is intimated that Antichrist, though sitting in the temple of God, and displaying his pomp and his wonders before all the worshippers, shall nevertheless succeed in deceiving only the *ἀπολλύμενοι*; the reasons of which success immediately follow, as they exist on man's part (v. 10), and (v. 11) on God's."—J. L.]

αἰσχύς, in order to their being saved; the end and result of a reception of the love of the truth, which reveals a Saviour, and brings His salvation near.—J. L.]—And for this cause doth God send them; (and is wanting only in D.¹ 67) for this cause—as a punishment—we refer rather to what precedes than to what follows (so that *εἰς τὸ*, &c. would be epeexegetical). He sends it to them—according to the best authorities the present, like *ἐκείνῃ* of v. 9; but it does not signify *already now*, but is to be taken doctrinally, irrespective of time. Again, LUTHER's translation is, *strong errors* [*kräftige Irrthümer*]; more correctly: *strength or working of delusion*. Does God do that? Or does He merely permit it to come, as the Greek interpreters and others soften the expression? No, indeed; the Apostle describes the mighty act of the Judge, punishing evil by evil. Not to believe the truth is sin [to refuse the love of the truth, still darker sin.—J. L.]; to have to believe the lie is the punishment of sin, the exposure of nakedness, like the abandonment to vice in Rom. i. 24; in the lusts (*ἐν*), wherein they are ensnared, He gives them up unto uncleanness (*εἰς*), lets them slide down on the sloping path of their own desires, and that because they would not have it otherwise. The object of the sending is, that they should believe the falsehood; not merely the error, but the conscious, wilful, God-defying untruth. The singular with the article denotes, not a single lie, but the entire force, the entire element of the devilish perversion of all truth (John viii. 44).* GORTIUS compares Prov. i. 29–31.—That they may be judged, object of the *πιστεύειν*, that is, God's purpose therein. God has this decision in view, that they may be condemned as those in whom evil has come to maturity; CHRYSOSTOM: convicted as without excuse. *They all together, who believed not the truth, who at that time shall not have believed; but had pleasure in unrighteousness* [WEBSTER and WILKINSON: the ultimate and secret source of all the evil which results in condemnation.—J. L.]; over against the *εὐδοκία ἀγαθωσύνης*, ch. i. 11. A powerfully warning conclusion; CHRYSOSTOM: *ἐπ' αὐτοὺς ἐλέγξαι αἰσχύς*. The Apostle has thus more exactly defined the nature of the judgment already spoken of in ch. i.: The appearance of the Man of Sin must help to bring about the complete separation. It is true, therefore, that the matter does not proceed so swiftly and smoothly as you fancy; but yet with all terrible earnestness it will proceed gloriously.

DOCTRINAL AND ETHICAL.

1. (V. 2.) The Apostle's exhortations to the use of reason are far more frequent than Luther's translation allows to be seen. It is its business to understand the manifestation of God in the creation (*σοφία*, Rom. i. 20). The voice of conscience likewise is heard as the law of the reason (Rom. vii. 23).† It

* [ALFORD and ELLICOTT: "the falsehood implied in the preceding words, *οὐ δυνάμεις*, not falsehood generally." Revision: "The reference may be to the *ψεύδος* of v. 9 (comp. 1 John ii. 21, 22, *ψεύδος*—*ὁ ψεύστης*), or possibly to that characteristic lie of Antichrist, v. 4, in which the Satanic promise in the garden (Gen. iii. 5) may be considered as finding its last and highest, but still appropriate, fulfilment."—J. L.]

† [What Paul calls "the mind" (*νοῦς*) in Rom. vii. 23, 25 is nothing different from "the inward man" (*ὁ ἴσως, ὁ σπένδων*) of v. 22; and that is not the natural man or carnal mind (Rom. viii. 7), but the soul as renewed.—J. L.]

is true that the power is not thus given to man, truly to overcome the law of sin in the members. That is possible only for the spirit which is renewed by the Spirit from God (Rom. viii.). Without this the spirit falls a prey to the carnality, vanity, pollution, which affect it and the conscience (Col. ii. 18; Eph. iv. 17; Tit. i. 15). But even in the regenerate it has its work. Though the peace of God passeth all understanding, yet it too keeps the heart and thenceby the thoughts (*νοήματα*, Phil. iv. 7). The Spirit of God renews the reason, bringing it under obligation, and enabling it, to apply itself to a reasonable service of God (Rom. xii. 1, 2), to attain a certainty of knowledge with full assurance (Rom. xiv. 5), yea, to search into the mysteries of God (Rev. xiii. 18; xvii. 9). Whoever neglects to cherish it may, while standing himself in the Spirit of God, become unfruitful for others (1 Cor. xiv. 14–19). The fullness of the Divine Spirit in the Apostle shows itself in this, that he does not so readily as we, on account of the abuse of which he too is aware, become distrustful towards the right use. The limits of the reason are indicated even in its German name [*Vernunft*]: it perceives [*vernimmt*] realities, which it does not itself originate.

2. Our chapter suggests a special instance of the sobriety required in 1 Thess. v. At 1 Cor. xv. 34 the Apostle describes the denial of the resurrection as a case of intoxication [*ἐκθύσασθε, awake as from drunkenness*]; here, on the contrary, he warns against an error in the opposite direction. For it is not merely the being overcharged with worldly pleasures and cares (Luke xxi. 34 sqq.) that hinders watchfulness; but the excitement also, which would anticipate the glory, is in danger of turning into so much the greater disappointment and lassitude, and is far from being that joyful uplifting of the head (Luke xxi. 28), which implies endurance to the end, literally an *ἐκπέμειν*, a bearing up under (Matt. xxiv. 13). An immoderate and presumptuous spiritualism easily ends in making shipwreck of faith. How many, who allowed themselves to be induced by a fantastic excitement to dispose of their goods and abandon their homes,* sank down afterwards into a stupid worldliness! It is also very deserving of remark, that already in the apostolic age fanaticism was the fruitful mother of fraud. The man, who will carry out his nice favorite notions under the false pretence of an apostolic name, does not stand before God. The really pseudonymous Scriptures have a different character from those, which a perverse criticism would add to them. It is no good sign, when so many have no longer the sense for distinguishing an unwholesome, impure element from the truth of God. Moreover, as regards the warning of the Apostle, and the similar words of Christ: *Go not forth! believe them not* (Matt. xxiv. 23, 26)! it may well seem strange, how often many have disregarded them. It is true, indeed, that a careless security goes not forth in advance, does not even believe that there is yet to be any Advent, and knows just nothing of the prayer, *Come, Lord Jesus!* Still, a bustling, eschatological excitement is merely a seeming faith, and in reality a self-willed precipitancy. When He actually comes, it will be as the lightning. Of the previous signs Paul says to his readers: "They will be severer than you

* [Another allusion (see p. 336) to the sort of Millerite agitation that prevailed in some parts of Germany in 1836.—J. L.]

think;" as Jesus likewise saddens the heart of His disciples, that He may then duly comfort them. LUTHARDT properly remarks (p. 54), in reference to the Irvingite doctrine of the translation, that to promise glory without the full experience of the cross is a sign, that the flesh has to do with these notions; and he describes (p. 49) as fanatical that expectation, in which the eye is held in mere searches into the future, and draws from it no genuine strength for work in the present. From experiences of his time, JOHN GEORGE MÜLLER of Schaffhausen (as reported in GELZER'S *Monatsblätter*, October, 1863, p. 211), describes the reprehensible sect-spirit as of a denunciatory (or as LAVATER calls it, a hang-man) nature, delighting in strained inferences, the suppression of all reason, spiritual pride, superstition, the domination of a loud, talkative chief, &c. Apocalyptic study is of high importance, the more the mystery of lawlessness begins strongly to bestir itself; but it must throughout and constantly find its counterpoise in ethics. Indifference to the claims of the present, to the duties of the daily Christian walk, to one's temporal calling, to the weal of our fatherland, and such like interests, is not Christianity. It is not she, that in the fulness of her truth turns Christians into unfruitful visionaries. The very remembrance, that they are but strangers and pilgrims on the earth (1 Pet. ii. 11), is expressly used to introduce those exhortations, which require from every one according to his position the greatest fidelity in details.

3. (Vv. 3-10.) The INSTRUCTION CONCERNING ANTICHRIST is a highly important part of the prophetic word. The point, on which historically all are agreed, is the affinity of this section with the Book of Daniel; its dependence on the Jewish eschatology, say many; we express it more correctly by saying, that the Pauline prophecy has its root in that of the Old Testament. Let it be mentioned as a curiosity, that TRYCKEN would set aside the prophecy by the assumption, that Paul quotes sentence by sentence from a letter of the Thessalonians opinions which he then refutes. We need not prove that Paul is in earnest in delivering his doctrines. Besides the commentaries, we refer to WISELER, *Chronologie des apostolischen Zeitalters*, 1848, p. 256 sqq.; BAUMGARTEN, *Apostelgeschichte*, 2d ed., 1859, I. 608 sqq.; and especially the instructive excursions in HEUBNER, p. 168 sqq., and in DÖLLINGER, *Christenthum und Kirche in der Zeit der Grundlegung*, 1860, p. 277 sqq., 422 sqq. Consideration is due also to what ED. BÖHMER has edited in LUCKNER'S *Jahrbücher für deutsche Theologie*, iv. 3, from SCHNECKENBURGER'S remains (*sur Lehre vom Antichrist*); and yet, however learnedly the Jewish opinions and those of the primitive Christians are here discussed, the essay presents not much that is satisfactory for the understanding of our passage. [Perhaps the best sketch in English of the history of opinion on this important section is that given by ALFORD in his *Prolegomena* to this Epistle, and mainly taken, as he intimates, from LÜNKEMANN. See also the article *Antichrist* in Appendix B to SWINN'S *Dictionary of the Bible*, where will be found a list of the principal writers on the subject.*—J. L.] We classify the interpretations as follows:

I. *The interpretation of the ancient Church.* The Fathers are essentially agreed in expecting, immediately before the still future appearing of Christ, the appearance of the personal Antichrist; only AUGUSTINE (*de Civ. Dei*, 20, 19) already takes the idea in a collective sense, so as to embrace the prince with all his adherents.* On the other hand, many understand the apostasy personally of the Antichrist. THEODORET [after CHRYSOSTOM] describes the adversary as a man who receives into himself the whole energy of the devil; if he even speaks of an imitation of the incarnation of Christ, he yet again restricts the idea to this, that Satan chooses for himself a man, who shall be possessed of all his own might. Some would also have it, that he shall be born of the tribe of Dan, and appear as a false Messiah of the Jews; but these are Jewish notions, which find acceptance only at a later period. CYRIL of Jerusalem, for example, teaches likewise (*Catech.* xv. 4-8), that he will be very skilful in magic arts, will at first appear with flatteries, but afterwards will rage against the Christians with exceeding cruelty, and that for three years and a half. Some of these traits are derived from Daniel and the Apocalypse. The sitting in the temple most explain as do THEODORET and THEOPHYLACT,† of his usurping the presidency or lordship in the Church, and giving himself out as Christ and God. Yet IRENAEUS (*Adv. Hær.* v. 25) and CYRIL of Jerusalem understand it literally of sitting in the temple at Jerusalem, which he is to display great zeal in rebuilding (CYR.). The preparatory *μυστήριον ἐνεργούμενον*, or, as we may even say, a strong type of Antichrist, CHRYSOSTOM (and many after him) sees in Nero (inconsistently with the date of composition);‡ THEODORET, on the contrary, in the Gnostic heresies, wherein, he thinks, is hidden the snare of lawlessness. The most uncertain point is the explanation of the *κατέχον*. Most saw in that the Roman Emperor (in the neuter, the Empire). CHRYSOSTOM: As the Babylonian, the Persian, the Macedonian, the Roman empires followed one another, so shall Antichrist follow the rule of the Romans. He, like AUGUSTINE and JEROME, supposes that the Apostle speaks so obscurely of the end of the Roman Empire, in order not to draw on himself the reproach of seditious preaching. He acts thus, not from cowardice, but to teach us that we should not provoke needless hostility. CHRYSOSTOM is aware also of the explanation, that the *κατέχον* denotes the continuance of the extraordinary gifts of the Spirit; but this he refutes. THEODORE of Mopsuestia and THEODORET propose another explanation to this effect: What is meant is not the grace of the Spirit, which cannot withdraw, since without that no one could overcome; nor yet the Roman power, since this is followed by no other; but what is meant is the purpose (*δρᾶς*) of God to restrain the outbreak till the gospel be generally spread abroad, and idolatry destroyed. In this there is something aimed at that is correct as regards the thought; but the phraseology does not suit it. The *δρᾶς τοῦ Θεοῦ* should not *ἐκ μέσου γινέσθαι*, but

* [In the Amer. edition of SWINN'S Dictionary, now in course of publication, the article *Antichrist* (by Rev. Fred. Meyrick), with additions by Prof. Hackett and E. Abbot, is found in its proper alphabetical order, vol. I. p. 102-113.—F. S.]

* [St. Augustine gives this simply as the opinion of others, *De Civ. Dei*, lib. xx. cap. 19: "Nonnulli, non ipsum principem, sed universum quodam modo corpus ejus, id est, ad eum pertinentem hominum multitudinem simul cum ipso suo principe hoc loco intelligi Antichristum volunt."—F. S.]

† [CHRYSOSTOM: κατεσθίοντες εἰς τὸν ναβὺν τοῦ Θεοῦ, οὗ τὸν ἐν Ἱερουσαλὴμ μόνον, ἀλλὰ καὶ εἰς τὰς πανταχοῦ ἐκκλησίας.—J. L.]

‡ [CHRYSOSTOM'S own words are: Νέρωα ἰνταυθα φησιν, ὡς αὐτοὶ τῶνον ὄντα τοῦ Ἀντιχρίστου.—J. L.]

ἡ ἀληθεύουσα, as indeed THEOPHYLACT expresses himself in explanation. On the whole, the interpretation of the Fathers is simply textual. Only as to how the prophecy adjusts itself to the temporary horizon of the Apostle, on that point they have little to say. It is not till the third century that some (and first COMMODIAN) adopt the idea, that Nero will come again as Antichrist. Then in the middle ages fantastic notions were propagated about Antichrist as an ungodly tyrant; all sorts of fables being told concerning the place and manner of his birth, and the nature and region of his operation (comp. HEUBNER, p. 170; DÖLLINGER, p. 432). But as the established Church and its hierarchy anticipated the glory of the kingdom, the coming of the Lord and also that of Antichrist retired more into the background. On the other hand, the way was preparing for

II. *The interpretation of the Reformers.* The sects of the middle ages, which arose in opposition to the secularized Church (WICLIFITES, HUSSITES, likewise SAVONAROLA and GALLER of Kaisersberg) declared the Pope to be Antichrist, and the German Emperor (as being heir of the Roman Emperor) to be the *κατέχων*. This was also the prevailing interpretation of the Reformers, LUTHER, ZWINGLI, CALVIN; amongst the Lutherans even a doctrine of their standards, *Artic. Smalc.*, II. 4, p. 314, and in the Appendix, p. 347 (RECHENBERG's ed.). It was said, that the removal of the *κατέχων* of the western Roman Empire cleared the way for Antichrist; and then the abominations of the papacy were enumerated: A falling away from the gospel to commandments of men, lust of power, oppression of the conscience, cruelty, insane pride, wicked assumption of power in heaven and on earth, and that reaching even into the life of eternity, the abuses of indulgences, charges to angels in certain bulls, the asserted power of the priest in transubstantiation, authority to change the faith and laws. In all this, it was thought, the Pope puts himself in the place of God, yea, arrogates to himself Divine attributes and idolatrous worship. One is amazed to see how much of this applies, and yet this interpretation must be rejected; that is to say, there is indeed no mistaking the fearfully antichristian features of the Papacy, and consequently its typical relation to Antichrist; but still one cannot affirm, that the Papacy is the Antichrist. In the first place, it should have been possible to show still more of the Popish *μωρῳπικὸν ἥδη ἐνεργούμενον*, already in Paul's days. Appeal was made perhaps to Gal. i. and ii.; ZWINGLI referred to the false apostles already existing at that time, who were still restrained by the great faithfulness and care of the Apostles; BENGEI to Rom. xvi. 17 sqq. and 1 Tim. iv. 1 sqq. In all that, however, the Papal tendency did not yet reach a clear expression. The way, likewise, in which the *κατέχων* is explained, is by no means felicitous. The German Emperor, who took the place of the Roman, also fell, and Antichrist did not come. But even if that admitted of explanation, still the features of the prophecy are not at all fulfilled in the Papacy itself. In the first place, the word of the Apostle brings into view one personality. It is said, indeed, that the *series et successio hominum* are not inconsistent with that, since, as in a monarchy, there is still but one head; but perhaps that one may be a pious Pope? and besides our passage speaks of the one (without followers) who is swept away; which does not agree with the Papacy. And there are yet other

points that do not suit. Whilst there have been wicked Popes (occasionally, also, those of a better character), still the Pope cannot be charged with utter apostasy from Christ. He confesses the Triune God, and does by no means despise *σεβασμὰ*. CALVIN tries in vain so to explain the Apostle's description, as if it did not imply an express self-deification. If it is said with BENGEI (and similarly BRANDT), that the abomination of the Papacy will yet attain to the highest pitch, namely, to the casting away of the mask, and the open antichristianism of the Wicked One, then we really give up the interpretation of the Reformers, and reduce the Papacy to the rank of a (momentous) prognostic of that antichristianism. Of course, the Roman Catholic DÖLLINGER cannot consent even to that; he also thinks that the supposition of an apostasy of such universal prevalence contradicts the promises given to the Church; as if the word about the "little flock," or about the "few that find" the strait gate, had no place in the gospel. ROOS, going beyond BENGEI, expressly remarks, that there is much that is antichristian in the Pope, but that there are still important deficiencies; since he still acknowledges the supremacy of God, nor does he deny the Son. The apostasy, he thinks, is here with us, but not yet the Man of Sin. In the latter ROOS properly recognizes a single person; according to the Apocalypse, the last head of the beast; the false Messiah. He is of opinion, that that will be the highest pitch of the Papacy, and that it presupposes, not the destruction, but merely a great alteration, of the fourth Empire (of Daniel); the Pope, having seized all the Imperial rule that has hitherto stood in his way, will then have become Antichrist. To us it simply appears to be undemonstrated, that this consummation of evil is to be looked for as the highest pitch of the Papacy, and not rather of a Cæsaropapism. It is yet to be noticed, that already some Greek interpreters, and then Western Catholics, and also Protestants, pointed to Mohammed as the Antichrist. CALVIN reckons him and sectarianism as belonging to the great apostasy; whereas MELANCHTHON, BUCER, MUSCULUS, BULLINGER and others distinguish the Eastern Antichrist from the Western. Our fathers knew why they sang: "*The murderous violence of Pope and Turk restrain.*"* In Mohammed also there are antichristian features; he too belongs to the "many Antichrists" (1 John ii. 18); but neither is he the Antichrist, whom the Advent shall destroy. Just so think Roman Catholics, when they in return designate Luther as Antichrist. DÖLLINGER (p. 438) admits, that what was perhaps said in polemical paroxysm is not really valid as the Church interpretation; and certainly ESTIUS, for example, does not say here that Luther is the Antichrist described by Paul, but merely that Luther learned from the devil as his master, to designate the Pope as the Antichrist. In his opinion Luther would fall under the principle expressed by him at 1 John ii. 18: *omnis hæreticus antichristus*.†—The untenableness of the Reformation references to this or that phenomenon of Church history led to various

III. *Rationalistic interpretations.* We distinguish, a. such explanations resting on the history of

* [From LUTHER's hymn:

Erhalt uns, Herr, by deinem Wort,

Und steur' des Papsts und Türken Mord, &c.—J. L.]

† [For a good statement and defence of the Protestant interpretation, see WORDSWORTH *in loc.* He gives references also to some of the earlier literature of the English Church on the same side.—J. L.]

the time as assert, that the prophecy has reference to single individuals or phenomena of the past, and was fulfilled in them or else not fulfilled; for the fulfilment can only be asserted, when the substance of the matter is eliminated from the text, and merely its most outward features are retained in a poor, dry, spiritless way. Ingenuity can be shown in this, historical erudition, and a sort of talent at combination, but the whole is paltry; the spirit of the passage is lost. It is right to recognize the fact, that the immediate reference to the Apostle's time should not be overlooked, but it is wrong to limit his word exclusively to the history of his time. The view which [HAMMOND], CLERICUS, WHITBY, SCHÖTTGEN, NÖSSLIT, KRAUSE, HARDUIN support, understands by the Coming the judgment on Jerusalem, and consequently looks for the Antichrist somehow in the Jewish people. They are themselves the Antichrist (thinks WHITBY), or the Pharisees and Rabbis (SCHÖTTGEN), or the Zealots (NÖSSLIT, KRAUSE), or the Highpriest Ananias, Acts xxiii. (HARDUIN), or the wicked ringleader, Simon, the son of Gioras (CLERICUS). The apostasy is understood either of the political revolt from the Romans, or of a religious falling away, or of both. The restraining power CLERICUS refers partly to the Roman governor, partly to Agrippa II. and the Jewish authorities, who disapproved of the rebellion; WHITBY and NÖSSLIT, to the Emperor Claudius, who was favorable to the Jews; SCHÖTTGEN to the Christians, who by their prayers delay the catastrophe. But this limitation of the catastrophe to the Jewish people is untenable. The Coming, of which the Apostle speaks, does not concern Jerusalem merely, but likewise the Thessalonians, because it regards the whole world; nor, according to Daniel to whom Paul goes back, is the Man of Sin the Jewish people, or a party in it, or even a member of it, but a tyrant ruling all the nations of the world. This is recognized by those who by Antichrist understand a Roman Emperor; first of all by GROTIUS, who herein found Caligula, that frantic madman, who would be worshipped as the supreme God, greater than Jupiter (Suetonius, *Cal.* 22 and 23), and tried at first to bring his statue into the temple at Jerusalem (Josephus, *Ant.* xviii. 8)—an attempt which the prudence of Herod Agrippa I. succeeded in frustrating (comp. SCHNECKENBURGER, *Neutestam. Zeitgeschichte*, 1862, p. 41 and 212). The *κατέχων* is the Proconsul Vitellius, who advised against it. But even after his removal the outrage was not carried out? GROTIUS answers, that before God the will is as the deed, as in the case of adultery with the eyes. He distinguishes, finally, the *ἄνομος* of v. 8 from the Man of Sin of v. 3, and sees in the former Simon Magnus, along with the *impius Princeps* the *impius Doctor*, who is then consumed by the appearing of Christ, to wit, in the ministry of Peter. As this last explanation is utterly capricious, so the entire combination falls to pieces, as soon as we think of the chronology: Caligula was dead at least 10 years already, before Paul even made his first visit to Thessalonica. WÜRSTEN would recognize in Antichrist Titus (the mild Titus!), who caused sacrifice to be offered in the temple-site (but not himself to be worshipped!), or, in a wider sense, the Flavian house; the *κατέχων* being Nero, who must first be killed, and the falling away relating to the struggles of Galba, Otho, and Vitellius. Such is profane exegesis. The spirit of the passage, however, is less destroyed, when HAMMOND would find in Antichrist Simon Magus, the

father of heresy, who should reveal himself, that is, cast off the mask of Christianity, when the *κατέχων*, to wit, the νόμος, should be set aside.* But against all these explanations may be urged the question. What is left of the *παρουσία* [the Advent] in the full sense of the word? They therefore tend strongly to the view that is frankly explained by saying, that there is here an expectation expressed, which long ago found its confutation in history; so especially KERN, BAUR, HILGENFELD. According to them, we are to understand by the falling away the profligacy of the Jews, wherein Christians also shall participate, and by the mystery of wickedness the Gnostic heresy (on this point the interpretation wavers); but the Antichrist is Nero, whose coming is looked for, when the *κατέχων*, namely Vespasian, is removed. But that such personal severities of language towards contemporaries should be concealed in our passage has, among other objections to it, this also against it, that it is *a priori* improbable that we should find one Emperor in Antichrist, and another in the *κατέχων*, two individuals, therefore, of the same class. In the *κατέχων* we expect to perceive a power of a different order from the Man of Sin. This holds likewise against DÖLLINGER, who does not, as those last named, see in Antichrist the returning Nero (which implies a post-Pauline date of composition), but adjusts himself better to the circumstances of the time, in so far as in his view the stripling Nero stands for Antichrist, and the still reigning Claudius for the *κατέχων*; Nero was a devotee of magic arts, and, as he began the Jewish war, so he at least made a beginning of the profanation of the temple by the worship of the Emperors (p. 284). But this is surely a very inadequate fulfilment of v. 4; DÖLLINGER also concedes, that at the end of the days a perfect fulfilment will occur. But that the young Nero, who as yet had done nothing of so shocking a character, should have been regarded by Paul as Antichrist, and the dull Claudius, moreover, as the *κατέχων* (which he understands as meaning, *who is now in possession*), this too, viewed historically, is in the highest degree insufficient. Nor, finally, is it well that in the apostasy DÖLLINGER sees a misleading by the Gnostic heretics, that is entirely independent of Antichrist. b. A rationalistic speculation in the opposite direction is that of those, who, like the otherwise sound FELT and others, divest the prophecy as much as possible of everything concrete, and, retaining the general idea, explain whatever is found therein of personal features, as the dressing up of a tendency. Thus SCHNECKENBURGER also speaks of the personification of evil in its resistance to Christ. The idea then is, the climax of hostility to the gospel, prior to the Advent; but the Advent is by many regarded not as a single visible act, but as the final and general passing over of the nations to the gospel.* Previously there will occur a falling away, that is admitted, but without the biblical sharpness of conflict, and without any leading personalities. According to SCHNECKENBURGER the *κατέχων* should be the imperial power of Rome as the binding head of the po-

* [HAMMOND's notion is, that the temporary conformity of the Apostolic Church to the Jewish law, by appeasing Jewish hatred, delayed the opportunity for which the early heretics were watching, of stirring up persecution against the Christians.—J. L.]

† [This idea our author properly brands as rationalistic. On the contrary, very many, who pride themselves on their evangelical orthodoxy, admire it as being what they call spiritual.—J. L.]

ditional order; according to PELT (as with THEODORER), the purpose of God, who makes use of various means; in Paul's time, of the Roman sovereignty; at all times, of that resistance to utter confusion, which proceeds even from a striving for honor and possession, or, as we might say, of conservatism; on the whole, of the better leanings of humanity, the never entirely extinct longing for salvation. The *μυστήριον*, &c., on the other hand, is the moral depravation already observable in Paul's time; according to SCHNECKENBURGER, Jewish sorcery, which sought entrance also amongst the heathen (Elymas, Acts xiii.; the *ἀντικείμενοι πολλοί*, 1 Cor. xvi. 9). To these general descriptions one can altogether assent; the neutera, *τὸ κατέχον* and *τὸ μυστήριον*, are explained satisfactorily, but *ὁ κατέχων* and the Antichrist are missing. Why? Because many, as LÜCKE (on 1 John), by setting aside individualities think to make the idea "more conceivable." But this interpretation damages also what is said in 1 John ii. 18 (comp. with ch. ii. 22; iv. 3; 2 John 7): "It is the last hour, in which the Antichrist cometh; there are even already many antichrists;" this does not mean: "These come instead of the One," but: "These come as *forerunners* of the One, the future chief personality." They show that the fulfilment draws near, already now is *τὸ τοῦ ἀντιχρίστου* in the world" (ch. iv. 3); which answers to the *μυστήριον* of Paul, and is the sign of the Antichrist's coming. Consequently, the explanation, which sets aside the personalities plainly indicated in the words of the Apostle, tends strongly, c. to that particular rationalistic view, in which the sense of the Apostle is on the whole correctly given, but is rejected as an opinion of the time. So DE WITTE and LÜDEMANN. The former will see in the entire section nothing but a subjective outlook of the Apostle into the future of the Church, wherein he paid a tax to human weakness, in that here, as in 1 Thess. iv.; 1 Cor. xv.; Rom. xi., he wished to know too much beforehand. A fanciful interpretation of Daniel, in connection with philosophical speculation, furnished the form. LÜDEMANN also thinks that Paul erred, as the non-fulfilment has shown, and that he was disposed to lay down more exact conclusions regarding the course of events, than it is granted to man, even when filled with the Spirit of Christ, to know. But this at bottom is nothing less than the rejection of all prophecy, in spite of an assurance like that of 1 Thess. iv. 15; and for what reason? because people proceed on a view of Daniel diametrically opposed to that of the Apostle, and on a corresponding modern speculation. At the same time, an undue stress is laid on the fact, that the expectation was not realized in the apostolic age. Therefore (LÜDEMANN) it is altogether capricious to look for the fulfilment of the prophecy only in a remote future. Others will rather find in this assertion nothing but caprice. At all events the question concerns not merely the coming of Antichrist, but the Advent of Christ Himself. If the expectation of the latter is not to be rejected for the reason that it was not realized in the Apostle's time, one cannot see why, before the yet future appearing of Christ, Antichrist also might not first appear in the future. Paul, indeed, merely hoped that it *might* happen, that he should yet live to see the coming of Christ, but nowhere does he say that it *will* be so; rather, that the times and seasons are unknown to us. If the prophecy of Immanuel (Is. vii.-ix.) is brought into connection with the chastisement by the As-

syrians, without having gone into fulfilment at that time, and yet after more than 700 years Christ was the true Immanuel, why cannot the same thing occur in the case of the Advent? Comp. our remarks on 1 Thess. iv. and v.—To prove that Paul's vision does not reach beyond the horizon of his own time, an improper stress would be put on the sitting in the temple, to wit, at Jerusalem. The Lord Jesus had foretold the destruction of the temple (Matt. xxiv. 2, 15), and that, in a passage which agrees so thoroughly with Matt. xxiv., Paul should take no notice of this is the less to be assumed, when we reflect what a judgment he holds out in prospect to the Jews. But we have said already, that his words need not be pressed with so narrow a literality, as if they stood or fell with the Herodian temple. He portrays, indeed, an outward act that connects itself with the temple; but this act is the expression of an abiding disposition and purpose, that is not confined to the one house of stone. It is possible that this or a kindred act of outward pomp, and ostentation in the sanctuary, serves as an expression of self-deification. Who will see beforehand, where and in what form of outward action it will come to pass, that the Man of Sin shall force himself on all the world as God? The language of a prophet must be understood according to the analogy of the prophets.

DE WITTE, to be sure, does not scruple to assert, that, without regard to the chronological difficulty, the prediction is in itself untrue. The personification of sinfulness and ungodliness, in connection with all the forces and arts of devilish imposture, as an exact counterpart of Christ, is a contradiction, he says, to the reflective understanding as much as to pious feeling and the honor of humanity. But this is true only of that sort of reflective understanding, which first misrepresents the Scripture doctrine of the devil, as a philosopheme; which thinks, that what is said of blasphemy against the Spirit (Matt. xii.) is not to be taken according to the strictness of the letter; which indeed would be compelled in consistency to deny all actual perdition. But there is also another way of thinking which learns from Jesus, and a pious feeling which, instead of embracing *ἡδωδωρησκέα*, bows itself in adoration before the holy God. But as for the honor of humanity, where is it in the case of an Alexander VI., or a Marat? in the abomination of the Papacy, or the abolition of God in 1793, and the worship of a prostitute as the goddess of reason? In a word, the apostolic age is past, but the apostolic prophecy is still extant, and speaks to us with a high significance—most of all at a time, when the mystery of lawlessness is bestirring itself in greater strength than formerly.* This brings us to the view which we hold to be the true one:

IV. *The interpretation resting on the proper idea of the history of the kingdom.* Generally speaking, there is concerned in it a resumption of the patristic interpretation, avoiding the reference to single phenomena of previous Church history, observing the point of connection within the horizon of the apostolic age, and leaving open the prospect of a still impending realization of the prophetic picture. Of

* [JOWETT's improved method of emptying the prophecy of all Divine force and reality is simply a combination of several of the worst elements of the rationalistic interpretation with a "conjecture" of his own to the effect that the restrainer is "the Jewish law, the check on spiritual licentiousness which for a little while was holding in its chains the swarms of Jewish heretics, who were soon to be let loose and sweep over the earth" (—J. L.)]

this view BENGEL and ROOS were already the pioneers, and it is since maintained by OLSHAUSEN (who makes merely the unsuitable addition of the incarnation of Satan), HORMANN (deducting his *Antiochus redivivus*), first in *Weissagung und Erfüllung* (II., 291 sqq.), then in *Schriftbeweis*, and lastly in the *Heil. Schrift Neuen Testaments* (I., 312 sqq.); also by LUTHARDT, BAUMGARTEN, VON GERLACH; likewise, on the whole, by HEUBNER, as in part by DÖLLINGER (at least in so far as he affirms a second and future fulfilment); then by THIERSCH (*Die Kirche in apostolischen Zeitalter*, 2d ed., 1858, p. 62 sqq., p. 139; and in the pamphlet, DÖLLINGER'S *Auffassung des Urchristenthums*, 1861, p. 88 sqq.), VON OTTINGEN (*De peccato in spiritum sanctum*, 1856, p. 156 sqq.), the Englishman ALFORD [ELLICOTT. See also my *Lectures*, pp. 507-540], and others. Let us direct our attention chiefly to three points: 1. the falling away, 2. Antichrist himself, 3. the martyr.

(1.) It is a momentous fact, that already in this almost the earliest Epistle Paul writes to the glorious young church about a falling away in Christendom, as Moses and the prophets did about the falling away of the people of God. For it is a falling away in Christendom that he intends, a reaction against its general extension. Thus Joel, Isaiah (ch. xxvii.), Ezekiel (ch. xxxviii.), Psalms ii. and cx., foretell a judgment on all nations, and so do Jesus and His Apostles the rise of false prophets who should deceive many, a grievous diffusion of the ungodly, worldly spirit; comp. Matt. xxiv. 10 sqq.; John v. 43; 1 Tim. iv. 1; 2 Tim. iii. 1; Acts xx. 29, 30; Jude and 1 Pet. ii.; 1 and 2 John, and the Revelation. A prelude to this Paul had witnessed in Thessalonica itself. The Old Testament teaches the comprehension of the revolt under one enemy of God as their head only, perhaps, in Ps. cx. 6* and with peculiar distinctness in Daniel; in the New Testament this is done in our text and in Revelation. The expression *ἀντίχριστος* is found only in the First and Second Epistles of John. But in our passage the falling away is by no means identical with the Antichrist (as the Fathers understood it), or even merely (as DE WETTE thinks) the working exclusively of Antichrist; rather, the general rush of violent departure from the faith precedes that final disclosure of the Antichristian despot. THIERSCH: The abomination in the holy place, which introduces the judgment on Jerusalem, is the type of that desecration of the Church, which invokes the judgment by Antichrist, and soon also upon him. OLSHAUSEN and HORMANN are correct in stating, that in the time of the Maccabees faithless Jews broke the covenant, prior to the raging of Antiochus; they then sided with the tyrant, whereas the Lord's people took courage, and many actually died as martyrs. BENGEL reminds us that in the gospel likewise there is first a proclamation, that the kingdom has come nigh, and then the King himself comes forward. Thus it is only in the later periods of the Old and New Testaments, that the concentration of evil in a single head is plainly taught, but not as an isolated, peculiar opinion, but as a recapitulation. Answerable, that is, to the apostasy spreading ever more widely, and springing from it, is

(2.) The Man of Sin, the ripest fruit of his time, the consummate product of evil; not so much a

false prophet, as WIESLER imagines, as the Godless, self-deifying ruler of worldly empire. The abominable worship of the Emperors, to which so many were enslaved, was a serious foretaste of this. Vain-glorious falsehood, seduction, blasphemy, are the characteristics of this being. In every worldly empire a tendency to apotheosis had been observable (Nebuchadnezzar, Alexander); of this current Paul notes the shameless consummation. Why should it be "more conceivable," that in this last empire the personal climax should be omitted, which was wanting in none of its predecessors? In all history there exists a reciprocity of action between the actual movement of the time and the achievements of an energetic personality. For every historical individual there is a thousand-fold work of preparation, and he makes his appearance not otherwise than as a child of his age. And again the drift of the time only reaches an irresistible supremacy, when one man conceives the spirit of the time at its height, with bold grasp brings to bear what is fermenting half obscurely in a thousand minds, and so stamps the age with his seal. He can do it, if he has the courage—after all, it will be the effrontery—to express and carry out what is in a thousand hearts. Those who were his forerunners then become his servants and helpers.

Of course, we do not yet know himself, the future head; a prolepsis there was again, when many were disposed to see in Napoleon I. more than a type of him. But that the apostasy is advancing in Christendom, who can hide from himself? It is important to attend to this, in opposition to an over-valuing of the outward Christianity of the popular life and that of states. Faithfulness in little and the least, the thankful administration of what is still entrusted to us, will not be weakened in the smallest degree, if we hold less to an untenable ideal. But of this character is the opinion, that the development of the kingdom of God advances on the smooth and level road of "progress" in what is good, and that the question is about the easy and brilliant "transfiguration of the world" [*Weltverklärung*] by means of Christian culture.* On the contrary, the prospect held out to us rather is, that in the last severe conflict evil will even obtain an outward victory, as over Christ on Good Friday, but shall then be destroyed by the Lord Himself. It is well worth while to give heed to the prophetic word, and that so much the more, as the day comes nearer; not throwing it into the shade with a shrug of the shoulder, as if it were a matter of fanaticism. Paul himself would have us prudently try the spir-

* [This very familiar but plainly unscriptural delusion was recently asserted with characteristic frankness by America's most popular preacher in the following terms (see the *New York Independent*, May 31, 1866):

"The last period is that which has just come. I know not whether the second advent of Christ is at hand, or not. I know not even what the meaning of it is. That there is to be a literal visit of Christ to the earth again they may believe who are wedded to physical interpretations of Scripture. I do not so read the Word of God. But that there is to be a power of Christ upon the earth that may be fitly called His second coming; that the world is to be so filled with His glory that no man shall have occasion to say to his fellow-men, 'Know the Lord,' because all shall know Him, from the greatest to the least; and that there is to be a new heaven and a new earth, in which dwell righteousness, I do profoundly believe. I believe in a glorious period of development, that is to make the world's history as bright as noonday. What it may be, I know not; and how near we may be to it, I know not. The signs of the times are auspicious, and they all point in one way." Comp. 1 Thess. v. 3 and Ez. xiii. 10-16.—J. L.]

* [צֶמֶד הָרֹאשׁ, "He has smitten the head."—J. L.]

ta, and hold fast our *vois*. But the same thing holds good also of watchfulness, that we be not befooled by the fanaticism of reason, intoxicated with the giddy potion of the great words of philosophers and poets, nor suffer our sensibility to be dulled, till it is no longer wounded by any blasphemy. We refer the reader to the earnest words against the false boast of the world's glorification by Christian culture, instead of by the cross and regeneration, in AUGERLEN'S *Daniel*, 2d ed., p. 234 sqq., 239, 264. On p. 261 it is said: We are not to suppose that during the present dispensation Christianity will ever, or is meant to, succeed in Christianizing the world in a true and proper sense. An ameliorating influence it may and probably will exert on all the departments of life; but a proper glorification must necessarily be preceded by a regeneration, that is, by death and resurrection; in this way it behooved even Christ Himself to be glorified. In accordance with this HEBNER says (p. 177): However the delicate and tender-hearted may shudder at the idea of such a degenerate, atheistical, as it were devilish, generation, yet according to the course of things it is probably what we have to expect. In humanity good and evil go forward parallel to each other (Matt. xiii. 30). As the culture of the understanding, science and art increase, man attains greater opportunity on the one side for improvement, but on the other also for deterioration.—In truth, we can trace more and more of this *μωρθησαν τῆν ἐνεργον μὲν*: a widespread, daring, fundamental unbelief; a more and more conscious hatred of the Divine; even in the better class of spirits a deep, gnawing scepticism, that undermines the lowermost foundations of Divine and human truth and authority; thus little holds its ground in the consciousness unmolested as sacred, as was formerly the case even with rude transgressors; all piety is with many utterly shaken, and revolt elevated to a principle; to this is added the worship of genius, the emancipation of the flesh, the arrogance of rule over nature, a coarse self-deification. As a single instance, we may note the proclamation of Napoleon I. in Egypt, cited by MENZEL in his *Die letzten 120 Jahre der Weltgeschichte*, II. 375. And how widely is this spread! How strongly does history tend to the result, that everything should assume the dimensions of a world-empire! Hindoos often nowadays despise, along with the idols of their fathers, the living God, and devour the productions of German and English infidelity, etc. Nor is it on slight grounds that a feeling is so widely spread as is that of uneasiness, yea, of horror, at the volcano fermenting in the depths of society.

One must be wilfully blind, to see in our populations nothing but an ill-understood bent of aspiration after Christianity in a more human form. Let us according to our ability become all things to all men (1 Cor. ix. 22); let us change our voice (Gal. iv. 20), in order if possible to gain some by new methods. But do not let us forget, that he alone finds entrance to the faith, and to the clear, bright intelligence of faith, who does not disdain the strait gate of *μετάνοια*. But our testimony may give place to that of others, and, before all, of Dr WETTE, who in the Preface to his exposition of the Apocalypse holds different language from that in his exegesis of the Thessalonian Epistle. There, under the impressions of the year 1848, he says, p. vi: "I could not help seeing in our time, though in a different outward form and in yet darker colors, the Antichrist

depicted by John. The self-deification of Antichrist appears to me child's play, compared with the God-denying, unbelieving, arrogant egotism of our day, with its rejection of all restraint; and what is a material persecution of the Christian faith with fire and sword, compared with the destructive dialectics of Young Hegelianism, or with the flattering speech and infatuation of the so-called love of freedom, which springs from the worst inward bondage, and is leading the poor people to a bondage both inward and outward? According to the counsel of those who pretend to stand at the head of the culture of the time, and whose claim to that effect passes current, the State should rid itself of Christian principle, and take up its position on the ground of indifference, if not even of atheism. What a progress—to a new and hitherto unexampled barbarism!" That, indeed, we have no reason to be excessively amazed at this, LUTHERARD asserts (p. 149), that, however much Christianity may come to be the world's religion, and even gather the remotest barbarians within the pale of the Church, the future that lies before us is the complete inward estrangement of the masses from the Christian faith, and finally their open apostasy. And VON GIERLACH expresses himself thus: In our days there has actually been made a beginning of a worship, in which humanity is deified and adored; and the complete dissolution of the Christian Church into the kingdoms of this world is already expected by many. For, say these errorists, the State is the only form in which the infinitude of reason, freedom, and the highest blessings of the human spirit in reality exists, and no higher fortune can befall religion and the Church, than that they should essentially coöperate with this phenomenon of the reason, and stand forth as institutions of the State.—THE SAME: Assaults on the foundations of the Christian faith, more comprehensive and of deeper reach than ever before occurred—assaults, which notwithstanding their folly meet with the greatest applause amongst those whom the god of this world has blinded—these are signs of the appearing of the Antichrist, such as never existed in the times of Papal power.—[ALFORD: "If it be said, that this is somewhat a dark view to take of the prospects of mankind, we may answer, first, that we are not speculating on the phenomena of the world, but we are interpreting God's word: secondly, that we believe in One in whose hands all evil is working for good,—with whom there are no accidents nor failures,—who is bringing out of all this struggle, which shall mould and measure the history of the world, the ultimate good of man and the glorification of His boundless love in Christ: and thirdly, that no prospect is dark for those who believe in Him. For them all things are working together for good; and in the midst of the struggle itself, they know that every event is their gain; every apparent defeat, real success; and even the last dread conflict, the herald of that victory, in which all who have striven on God's part shall have a glorious and everlasting share."—J. L.]—It is of great importance, that without any faint-hearted anxiety, or hasty restlessness, or censoriousness, we should yet have our senses exercised to discern what—sometimes under a fair show, sometimes shamelessly enough—is not merely unchristian, but antichristian. We shall be so much the more thankful if at any time we fall in with the hindering, restraining power. That is, indeed, the obscurest point in the interpretation; the question, namely:

(3.) What is the *κατέχων*? who the *κατέχων*?

It must at any rate be a *beneficent* force, which only according as God permits, prevails, or is taken out of the way, or, when He recalls it, retires: a power it must be, which already during Paul's lifetime was working (*ἔργει*), and is still to-day working, since the Antichrist is, indeed, not yet present. Two leading interpretations at once present themselves: it is either a political power that is seen here (with the majority of the Fathers), or (with other expositors) one of a religious nature. The former view (in TEXTULLIAN, *De Resurr.* 24: *Romanus status*) is adopted by many Protestants and Catholics, who think that in the Apostle's time the Roman Empire was to be understood by the neuter, and its ruler by the masculine. Paul knew by repeated experience, even in Thessalonica itself, that the Roman Government had a beneficent side (Acts xvii. 9; xviii. 14 sq.; xxi. 32; &c.; comp. Rom. xiii.). By means of the protection of law and its established political order it not merely suppressed lawlessness and sedition, but it afforded also to the gospel, by its rigorous resistance to Jewish malignity, a certain degree of shelter and opportunity. Daniel likewise had a similar experience of worldly power. By this method, however, it is rather the meaning merely of *τὸ κατέχων* that is cleared up, not so much that of *ὁ κατέχων*. The latter would have to be the Emperor existing at any time prior to the final Antichristian Regent. But wicked, in some cases most ungodly rulers, like Caligula, or even like Claudius, could scarcely appear to the Apostle as representatives of the power that still hinders the full outburst of evil. Even those less wicked were too much alike in quality to the bad men, in whom was exhibited the *μυστήριον ἡδὴ ἐνεργούμενον*. HOFMANN says with reason, that certainly amongst the evil Emperors, who ruled in Paul's time, it could not but be particularly manifest, that not men, but only a superhuman power, still checked the outbreak of utter wickedness. WIESLER also insists on the idea, that what hinders the outbreak of consummate ungodliness must be something good, and the supporter of what is good. OLSHAUSEN would make the distinction, that the same Emperors might have been personally types of Antichrist, and in their official position representatives of law, and so *κατέχοντες*; but this is certainly too refined and artificial.

If, therefore, we try the other view, which sees in the *κατέχων* a religious power, the perplexity becomes almost greater still, whether we say (with KOPPE, SCHOTT, HEYDENRICH and others), that the *κατέχων* is Paul with his intercession; or (with ZWINGLI, DIEDRICH, GRIMM in the *Stud. u. Krit.*, 1850, iv.), the Apostles generally, their fidelity, and vigilance, and spiritual power; or (with CALVIN), the proclamation of the gospel; or (with SCHÖRTGEN), the intercessory Church. In the latter case, the masculine singular would be strange; might that perhaps be Christ? but how would this agree with *ἐκ μέσου γερύσθαι*? It is just after the brief tyranny of Antichrist that He is to appear to judgment; or Christ in them (Col. i. 27), the young spirit of the Christian cause (BAUMGARTEN-CRUSICS)? But if that withdrew altogether, there would no longer be any Church; and the Church cannot be taken out of the way before the appearance of Antichrist; it is impossible that the Antichrist should not come till after the Church is removed; for that which, not perhaps hinders his outbreak, but rather excites his wrath, is just the Church itself, which he persecutes,

without being able to set it aside. Even the Irvingite reference to the company of the chosen ones, which should be caught away before the coming of Antichrist, is thoroughly untenable; that whole doctrine would have to be previously established, as it is not the case, to make the reference of the *κατέχων* to that company even at all plausible.

If, however, we limit the import of the expression *ὁ κατ.* to a small part of the Church, or even to a member of it, the removal of the same becomes indeed conceivable, but there arises a new difficulty. If, for example, we were to suppose Paul to have meant himself by it, we could not, indeed, pronounce it *a priori* impossible that he should have ascribed so great an influence to his apostolic intercession in restraining the revelation of Antichrist; but it is impossible that he should have said to the Thessalonians: I am the *κατέχων*, and I must first *ἐκ μέσου γερύσθαι*. The latter phrase cannot be referred merely to his imprisonment, since his intercession would still not have been terminated thereby; it would have to be understood of his death, and then it is no longer intelligible how he could have said here: Antichrist does not come, till I am dead; whereas in 1 Thess. iv. and 1 Cor. xv. he says: I regard it as possible that I may live till the Advent. And besides, whether we take Paul or the Apostles in general, they died, and the Antichrist did not come. This holds likewise against the interpretation of WIESLER, who seeks the *κατέχων* in Jerusalem, where also the session in the temple should occur. He understands by it the pious in Jerusalem collectively, or, if it must be an individual, then James the Just, who was called the bulwark of the people* (Hegesippus, in Eusebius's *Church History*, ii. 23). Now James too died, and Antichrist came not. But to say nothing of the mistake, which we are not without reason to charge on the Apostle, it is likewise *a priori* unimaginable, that Paul should have spoken to the Thessalonians of James alone in a way which we should find scarcely conceivable as coming from the Jewish Christians, by whom the latter was regarded with an extravagant veneration.

Thus it seems that we are driven back on the first explanation, which understands *τὸ κατέχων* as the shelter and protection of the authority, at that time of the Roman, but still even now of essentially the same power; thus, in the judgment also of LANGE (*Positive Dogmatik*, p. 1270): It is the old social order, Church and State, the latter especially, Rom. xiii.; and, on the Catholic side, of LUTTERBECK (*Neuest. Lehrbegriffe*, II. 231): It is every orderly power in the world. In the same sense LUTHER says (p. 157 sqq.): In the doctrine of antichristianity, as being the issue of worldly power, there would be for Christians a danger of putting themselves in thought, and perhaps also in outward conduct, in a false relation to public life and to the rulers of the civil commonwealth, did there not stand alongside of it the other doctrine, that in the civil order the will of God is fulfilled, and a blessed force has sway. Therefore also the Apostle enjoins subjection to the higher powers, as the Divinely appointed guardians of justice (Rom. xiii.), and that prayer be made for them, that through them the Church may enjoy quiet and dwell safely (1 Tim. ii. 2; comp. 1 Pet. ii. 13 sqq.). In the present consciousness of Christians,

* [That being the import of his other name *Oblas*, from *עָבַל* *עָבַל*.—J. L.]

moreover, there is scarcely anything more certain than this, that the moral and legal order is a Divine dike, which at present still holds back the floods of a gloomy abyss, and who knows for how long? For it is the spirit of ungodliness, which declares itself also in the subversion of the order of human law. And thus it will be the moral forces of the natural life, which the Apostle understood to be that check upon ungodliness.—This appears to us to be a perfectly sufficient explanation of what τὸ κατέχον is; but ὁ κατέχων? how is this power to be comprehended in a single masculine subject? We saw how far it is from being satisfactory even for the Apostle's time, to find this subject in any Roman Emperor of that period.

EWALD, who feels the necessity of recognizing here, not merely, with WISELER, a good, but, with HOFMANN, a supernatural power, has proposed an explanation of his own; that what is spoken of is nothing else but the expected return of Elijah, who is at present still in heaven, but, when he comes, will withstand the Antichrist, so that the latter will not reach his full power, until Elijah is removed (Matt. xvii. 11; Rev. xi. 3-12). There is thus an *Elia redivivus*, as with HOFMANN an *Antiochus redivivus*, only that HOFMANN himself seriously believes in the latter. But, looked at closely, it is untenable that even Paul himself should have thought of Elijah. For how could the tarrying of Elijah in heaven be described as the κατέχων, and Elijah himself, who must first come, as the very κατέχων ἄρτι? That must be a personage who was already working, while Paul was alive.

Who he is, has been best shown by HOFMANN (already in *Weissagung und Erfüllung*, etc.), and he is joined by LUTHARDT, BAUMGARTEN, AUBERLEN (*Daniel*, 67), VON OTTINGEN. He starts with this idea, that since Paul appeals to his oral instruction, which, so far as the Antichrist is concerned, unquestionably rested on Daniel, it is to be expected that we shall best find in the same source the solution also of the κατέχων; and so it is too in fact. In Dan. x. 5, 13, 20 an angel prince says to Daniel: "I withstood the prince of Persia;"* that is not the human king; v. 13 shows that there is a distinction made between the מַלְאָכִי פָרְסָא and the superhuman prince, נָשִׂר מַלְאָכִי פָרְסָא; but an evil spirit is meant, who tries to incite the king of Persia to evil, and to whom the good angel has offered successful resistance. This good angel, therefore, is in Persia ὁ κατέχων, who strengthens whatever there is of τὸ κατέχον, and disposes the Persian king to treat with kindness the people of God. It is the good spirit, still active in the worldly power of heathenism. In the Greek empire, he intimates, he will no longer have this influence; there, to use Paul's phrase, he will have to ἐκ μέσου γινώσκειν, quit the field, and then this will be followed by the coming of the Old Testament Antichrist (Antiochus). The very same prospect Paul holds out for the period of the Christian Church: through the conservative action of a good spirit opportunity is given for the Spirit of Christ; when the former is compelled to withdraw, then will Antichrist come. Indeed, we speak also of the spirit of a time, in a good as well as a bad sense, meaning thereby a prevailing, or, so to speak, epidemic force, mightier than any individual; only we understand it

as impersonally, anonymously, as in a neuter form, whereas Scripture adds to this the masculine, and shows us in the background of individual and national life a struggle of good and evil powers of a real and personal kind. It is obvious that this conflict of the two principles—on the one side the mystery of ungodliness, and, on the other, the restraining force—is the soul of history. It were a great matter to bring the lovers of truth to a consciousness of this; that they should no longer be satisfied with talking in a mere empty, formal way about progress, but bethink themselves: Progress—whither? *Let both grow together! until the harvest!*

[By the κατέχων and κατέχων ALFORD understands respectively "the fabric of human polity, and those who rule that polity, by which the great up-bursting of godlessness is kept down and hindered." —ELLICOTT inclines to the view which refers τὸ κατέχον to "the restraining power of well-ordered human rule, the principles of legality as opposed to those of *ἀνομία*—of which the Roman Empire was the then embodiment and manifestation," and on the change of gender to the masculine he remarks: "Perhaps the simplest view is to regard it, not as a studied designation of a single individual (e. g. St. Paul, SCHOTT, p. 249), or of a collection of such (e. g. the saints at Jerusalem, WISELER, *Chronol.*, p. 273, or, more plausibly, the succession of Roman Emperors, WORDSWORTH), but merely as a realistic touch, by which what was previously expressed by the more abstract τὸ κατέχον is now, as it were, represented as concrete and personified; comp. Rom. xiii. 4, where the personification is somewhat similarly introduced after, and elicited from a foregoing abstract term (ἐξουσίαν)."—J. L.]

(4.) (Vv. 9-12.) If false prophets can work miracles, as did the Egyptian magicians, it is evident that miracles alone do not prove a cause to be Divine; rather, they themselves need confirmation, in order to become in their turn demonstrative signs. Already in Deut. xiii. it is announced that there may be wonders wherein a temptation lurks; if they aim at misleading to idolatry, the honest Israelite is to know what to think about them. And so with the powers of a Simon (Acts viii.) or Elymas (Acts xiii.). In these cases it is impossible for us accurately to determine how much is idle jugglery, and how much real power of a baneful sort, nor is it required that we should so determine. When we perceive the criminal object in view, we should restrain ourselves from meddling with the matter. There is an unwholesome impulse to fall in with everything that has merely some show of the wonderful and extraordinary; we should understand that such a spirit may open the door to the Antichristian delusion. It is unskillful apologetics, that in this merely outward way would found on the supernatural the argument for the Divine. But it is not less mistaken, to reject altogether the evidence of miracles. What is obvious to common sense is stated by Jesus in express words, Matt. xi. 5, 20-24; John x. 25; xiv. 10, 11; xv. 24 (over against ch. iv. 48, and similar texts), and so by the Apostle, 2 Cor. xii. 12 (over against 1 Cor. i. 22), namely, that we should have regard to Divine signs. To demand signs in wilful conceit is a perverse thing; but to disregard the signs which God vouchsafes is not less improper. Of those that are really given by God the convincing power lies in the harmony of the inward with the outward; on the one side, the powers of a higher order, which, healing and helpful, penetrate the death-life [1 Tim

* [Literally: "The prince of the kingdom of Persia withstood me."—J. L.]

v. 6]; on the other, an impress of holiness, which attests itself simply and clearly to the conscience. In the agreement of these two sides there is a strength of evidence, which neither the one nor the other possesses apart; and in what is called in John [xvii. 4] the work of Christ the two sides are thoroughly combined. That the wonder-worker is a holy man of God, lies in the foundation of our trust in him. We judge the matter by the rule which God has planted in our conscience, not by one that we have made for ourselves. For this reason also, far from exalting ourselves above him, we bow in his presence. The want of this stamp of holiness would be a warning to us against a deceiver. And again, on the other hand, an individual, in whom we recognize the energy of sanctification, may probably be of service to us in the powerful edification and furtherance of our inner life. But without the power of extending a healing virtue likewise into our outer life, and guaranteeing to us a future perfection of life, the Saviour would still not be a complete Saviour. The work of Divine redemption must not be reduced to the proportions of a human tragedy.

(5.) The contrast between truth and unrighteousness is of frequent occurrence (Rom. i. 18; 1 Cor. xiii. 6; comp. John iii. 20, 21). Though at first sight it appears to be not altogether valid, yet it proves to be very striking, when the inward development is examined. Whoever seeks satisfaction in sin and loves unrighteousness, thereby suppresses the truth of God which might germinate within him. With the truth, the question would be, to seek God and His righteousness,—to discern the way in which we are delivered from evil, and enabled to do well; but whoever cleaves to unrighteousness, in his case the uncleanness of the will is the beginning also of the obscuration of the intelligence, which thus becomes enslaved to falsehood. And inversely, for becoming righteous, for regeneration and sanctification, the first beginning is nothing else but in hearkening to the truth, yielding to the truth, submitting to be reproved by the truth. The man who pauses, and from a desire to see how he stands before God comes to the light, attains with this knowledge to the beginning of a change of mind. Only in him, who allows this love for the truth to be aroused within him, can the truth itself take effect, and become a power for righteousness.—RINGS: There is in the truth, as in the natural light, something lovely, delightful, comforting. In nothing has man so great a satisfaction as in the truth. But, of course, it comes with us into conflict with other violent tendencies. Truth, and faith therein, are obstructed by man's evil desires, by the pleasure he takes in unrighteousness, and by his impatience of being reproved by the light. And where the truth is not received into the love of the heart, there also it exerts no saving power. Only in the love of the heart can the truth take root, and bear fruit. But the truth does not force itself against their will on those who despise it. God knows how, in connection with the truth, to regard also His own honor, and maintains His reserve. At first a man takes matters easily with respect to the truth and to being misled into error; he trifles with both, does not yield to the truth his heart's love, but thinks that neither shall the error and the deception overmaster him. Behind error, however, lurks a power that is perilous to every one who is not armed with love for the truth.—ROOS: They who perish have had the saving truth, but they received not the love of the truth. One cannot love

the truth without believing it, nor can one believe it without loving it. It is certain, and should therefore be believed; it is beautiful, lovely, consistent, salutary, containing most excellent things, and should therefore be loved. But the world loves it not, but makes its greatest boast of the fact, that it still tolerates or endures it; whereas it is only of that which is evil that we say that it is tolerated or endured, to wit, when we cannot or are not disposed to prevent or exterminate it. Truth, on the contrary, should be loved, not tolerated. But there can be no greater unrighteousness than this, to take delight in inventing, reading, hearing, and still further propagating doubts against the sure, true, dear and precious word of God. The end of such must be, to believe the lie.

(6.) Does God Himself send an energy of delusion? The Greek Fathers thought this too harsh, and softened the expression by taking the sending for a bare permission; but improperly. Our fathers of the Reformation especially insisted on recognizing the will of God as powerfully active even in judgments of this kind. Already in the Old Testament He sends evil spirits (1 Sam. xvi. 13 sqq.; 1 Kings xxii. 22); to wit, for the punishment of sin by sin (comp. Rom. i. 24 sqq.). He is the holy God, and therefore is never the first Author of evil; but the evil that already exists He turns to His own holy ends. He does not produce in the heart falsehood and wickedness; but where they are already in the heart, there He puts a lying spirit in the mouth of the false prophets. From the corrupt seed that is in the heart he brings forth this fruit, that it serves His purpose. Thou art to have thy will, and reap what thou hast sown. This judgment is never a faint, impotent permission, but a powerful operation, though to the last with a salutary aim (Rom. xi. 32); only in cases where the period of grace is trifled away, does it issue in irreclaimable obduracy (Matt. xiii. 14, 15). But even the rebel must in his way, since he would not otherwise, serve the gracious counsel of God. Frequently an evil is for a long while not yet manifest as such; it lies dormant, it lurks in ambush, its consequences have not yet broken forth. The power of delusion is so much the more effective, when truth and falsehood are mingled, and interesting individuals defend this mixture; even that which is worst can adorn itself with a fair seeming, and with plausible words deceive the hearts of the simple (Rom. xvi. 18). The exhortation is: Take heed, and turn from them; and the promise: The God of peace shall bruise Satan under your feet. This He does especially even by means of that judicial manifestation of the evil fruit. His action over against the free creature consists in the mere solicitation of its freedom. This proceeds from God; but it is in man's power to say yes or no to it.* Thus faith is

* [Sein Thun gegenüber der freien Kreatur besteht in lauter Sollicitiren der Freiheit: von Gott geht es aus, der Mensch aber kann es bejahen oder verneinen—an unguarded statement, I should say, and itself an undue softening of the plain representations of Scripture in regard to man's spiritual bondage and helplessness. True enough, our fallen nature, which now says No to God, still retains the very same faculty of will with which it was originally endowed for the purpose of saying Yes. But, perverted and paralyzed by sin, it has never yet in any single instance since the fall said Yes, and in no single future instance will it make that response, except as, not merely solicited, but renewed, strengthened, and enabled by Divine grace. What, then, is the value of that figment of ability to please God, which, owing to the absolute and universal conditions of the case, brings forth only fruit unto death (Rom. vii. 5)? And how much better is it than inability?—J. L.]

the work of God, and yet also that which God requires; and so the hardening of the sinner is described sometimes as the act of God, at other times as the act of man. Of immense significance, moreover, and justice, is this form of judgment, that they who would not believe the truth must believe the lie. How many, who cry out against an implicit faith, when the Bible is in question, are ignominiously enslaved by an implicit faith over against anonymous journalists! How many, who in opposition to the word of God have nothing but unbelief, sink down into disgraceful superstition towards somnambulists, fortune-tellers, and rapping tables! Already CHRYSTOSTOM remarks, that they who said: *Since there is but one God, we could not believe in the divinity of Christ*, are deprived by Antichrist of all excuse. And in our day, they who believe not that an almighty, wise God created the universe, do believe (for they have not seen it) that chance whirled together the atoms; and they, who believe not that Jesus changed the water into wine, do believe that the unconscious power of nature transformed the ape into a man. This collier's faith of unbelief is a judgment. Before all the world must it be made manifest, that the motive of their unbelief was not a noble protest against a dependence unworthy of the spirit, but pleasure in unrighteousness. Verily, they too believe; only they would not believe in the holy truth of God; and therefore their punishment is, that their need of faith squanders itself on the most pitiful vanities. That which we already now see of this sort is a foretaste of what is coming. [ALFORD: *God is sending* must not for a moment be understood of *permissiveness* only on God's part—He is the judicial sender and doer—it is He who hardens the heart which has chosen the evil way. All such distinctions are the merest folly: whatever God *permits*, He *ordains*.—ELLCOTT: The words are definite and significant; they point to that judicial infatuation, . . . into which, in the development of His just government of the world, God causes evil and error to be unfolded, and which He brings into punitive agency in the case of all obstinate and truth-hating rejection of His offers and calls of mercy.—*Lectures*: According to our Apostle, this child of hell comes to execute on earth a judicial, punitive, Divine mission. Paul does not say, that God compels any man to believe in Him; but he does say that, in lifting the veil that hides the Antichrist, one of God's designs is to begin to avenge the wrong already done to "the truth," by showing that in the free, spontaneous exercise of a depraved nature, the wilful despisers of His own saving grace will yield ready credence to the lie of the cruel and treacherous Blasphemer.—*The same*: The whole, then, is just as if it had been said: Men hate the truth, which God sends to them for their salvation, and even refuse to be reconciled to it. He then and therefore, instead of destroying them at once, takes measures to bring out all the sin and madness of their hearts; and this, in order to their being ultimately brought into judgment, when He shall be justified in His speaking, and shall be clear in His judging (Eccl. xi. 9; Ps. li. 4). In other words, God's purpose is, by means of an extreme manifestation of human wickedness, to draw forth and vindicate the declaration of the Divine judgment. "When judged," says Augustine (*de Civ. Dei*, xx. 19. 4)—judged, that is, for rejecting the truth—"when judged, they shall be seduced; and when seduced, they shall be judged."—J. L.]

HOMILETICAL AND PRACTICAL.

V. 1. The glory of Jesus and our glorification are most intimately connected. Now already the union with Jesus begins within; it will one day break forth also outwardly, and be thenceforth without hindrance.—Who can think highly enough of the Christian's calling! Who can be faithful enough in that which is least!

[BURKITT: At the day of judgment there shall be both a congregation and a segregation.—M. HENRY: Christ the great centre of their unity. They shall be gathered together to Him to be *attendants on Him*, to be *assessors with Him*, to be *presented by Him to the Father*, to be *with Him* for ever, and altogether happy in His presence to all eternity.—TAYLOR: The doctrine of Christ's coming, and our gathering together to Him, is of great moment and importance to Christians; otherwise it would not be the proper matter of the Apostle's obtestation.—*Lectures*: How much and how earnestly were the Apostles and their churches occupied about the coming of the day of God! Can we persuade ourselves that it is any improvement on their habits, that we scarcely ever think about it at all, but have taken to making the best of the present evil world?—J. L.]

V. 2. ZWINGLI: True Christians do not suffer themselves to be frightened by idle alarms, knowing that they are reconciled to God, whether they live or die.—If we cannot but be frightened, that is a sign, that we are not standing in the full spirit of discipleship. Art thou prepared?—But only God's grace in Christ can take away completely all terror from the heart.—LUTHARDT: Let the Lord come by day or by night, when He does come, that is His day.—Divine truth, even when most clearly delivered, can easily be misunderstood. The duty of the teacher is, as far as possible to remove the misconception.—HUTTEN: The Christian must exercise a holy criticism.—ROOS: On this false notion (that the day of Christ is present) there would have arisen divisions amongst true Christians; some would have regarded it as important and necessary, others as futile.—Wherever there is an awakening from the sleep of [spiritual] death [Eph. v. 14], there is very apt to be a mingling of flesh and spirit.

Vv. 1, 2. To gaze from earth away towards heaven, and to turn away from heaven to earth—both may be wrong, and both right (comp. Acts i.). The certainty, that the Lord cometh, must never withdraw us from present duty.

[ALFORD: Every expression of the ages before us, betokening close anticipation, coupled with the fact that the day has not yet arrived, teaches us much, but unteaches us nothing: does not deprive that glorious hope of its applicability to our times, nor the Christian of his power of living as in the light of his Lord's approach, and the daily realization of the day of Christ.—J. L.]

V. 3. [LEIGHTON: He seems not to assert any great tract of time to intervene, but only that in that time great things were first to come.—J. L.]—CALVIN: Christ also warns His disciples to prepare themselves for severe conflicts. When the Church is torn in pieces, we are not to be frightened as by something unexpected. The Church must first fall into horrid ruin, before it is fully re-established. How useful is this prophecy! One might otherwise think: This cannot surely be the building of God (it being so wasted); or others might say: Christ can

not so grievously abandon His bride (and find in this a pretext for all corruptions).—The preparation and warning close with the promise of victory.—**RIEGER**: God allows the evil free course, and scope for further development. The loss, which His glory thus seems for a time to suffer, He again makes good by judgments, and meanwhile His time of patience becomes salvation to many others.

V. 3, 4. **DIEDRICH**: The Man of Sin will make Adam's sin his very religion, and will glorify sin. This can only be an apostate Christian, a consummate Judas.—*Berl. Bib.*: These things always follow one upon the other: Apostasy in Christianity, and an absurd, mad throne of government for the punishment of the previous folly, which imposed the yoke on itself.

V. 5. **CALVIN**: How forgetful are men, when their eternal salvation is in question!—Hence the need of their being ever anew reminded of what has been said—of an ever-fresh watering of that which has been planted.—**CHRYSOSTOM** connects with this verse a very impressive exhortation to the right hearing of the word.

V. 6. Nor can wickedness come at its own will, but only at the set time assigned to it by God. The servant is not above his master (Luke xxii. 53).

V. 7. **HEUBNER**: Wickedness is a mystery: 1. The origin of evil is a mystery, and hides in the dark; so with 2. its connections, and the means which it employs; 3. its progress; and 4. its tendency.—At present the mystery of lawlessness is stirring more strongly than formerly.

V. 8. **ROOS**: Antichrist, indeed, is coming, but Christ also comes behind him. Therefore let no man's heart fail him, who is concerned for the honor of Christ's cause.—*Berl. Bib.*: The strong one can be opposed only by One stronger than he.—**CALVIN**: God exhorts His people to patience, because it is only for a little while that He afflicts His Church.—*Berl. Bib.*: Supposing that Antichrist and all his adherents were brought under (subdued),* what would it avail us, if we have an antichrist in our own body?

V. 9. **DIEDRICH**: The whole being of Antichrist comes from falsehood; falsehood is all that he does; and again the object of the whole is likewise to promote falsehood.

V. 10. **DIEDRICH**: Whoever does not, like Paul, seek for truth above all things, but is bent on gold and honor and the friendship of the world, has come under the power of the devil, and serves Antichrist to his own steadily advancing and utter ruin.—The truth itself excites love for the truth, but does not force it.—**STÄHELIN**: Oh that we had but a greater horror of the Antichristian abominations, prayed more fervently for the poor, misled people, and made use of the truth for ourselves in a more thankful and devout spirit!

V. 11. **STOCKMEYER**: All unrighteousness is a lie; in promising man satisfaction, it lies.—**DIEDRICH**:

DIEDRICH: The just God rules also in this, that contempt for His pure, saving truth must be punished thus (by belief in falsehood).—**RIEGER**: God's word and our own conscience sufficiently assure us, that God has no share in what is evil; and yet He can employ the agency of evil spirits and evil men for the attainment of His purposes.—[The reader is referred to two admirable Discourses of **SOUTH** on this verse: "Ill-disposed *affections*, both naturally and penally the cause of darkness and error in the judgment."—J. L.]

V. 12.—**ROOS**: To doubt, deny, start objections, and be indifferent to all the articles of the Christian faith, such is the reigning fashion; but hereafter people will believe lies.—**STOCKMEYER**: To love sin, and concoct for one's self a righteousness that is nothing but unrighteousness whitewashed, this is to block up the way of truth.—**THE SAME**: Wherever the truth reaches, it effects a separation; judgment is separation, *apartus*.—**CALVIN**: When he says *all*, he intimates that contempt for God will not be excused by the great multitude of those who refuse to obey the gospel. God is the Judge of all the world, and can just as well inflict punishment on a hundred thousand, as on one individual.

Vv. 1-12. **HEUBNER**: What practical value has this prophecy of Paul for us?

1. It affords us important instruction on the nature of the human heart, and also on the nature of Christianity. Our race is in a state of corruption, which must still more and more develop itself; this must fill us with shame and humiliation. But Christianity, because it contains the strongest antidote to the evil, for that very reason stirs up the evil spirit, and excites it to its most strenuous efforts; these, however, the Lord Himself will bring to naught. No religion has so unmasked and combated the evil, as the Christian.

2. This prophecy warns us against indifference to the earliest, weak beginnings of evil, and to the motions of unbelief. We are to regard these as approximations to that time of extreme degeneracy. We are to watch and be on our guard against them, even against the least assent to principles that disparage Christianity.

3. So much the more is it our duty to hold firmly and immovably by true Christianity, which can alone preserve us from that aberration. The man, in whom is the Spirit of Christ, cannot be harmed by the spirit of Antichrist. We should also be concerned for our descendants, to maintain the true faith among them.

4. This prophecy, moreover, may console us, as we look on the signs, the preludes, or finally the actual irruption, of the Antichristian period. God long ago foresaw it, announced it, permitted it; it cannot, therefore, destroy His work, but must rather serve for the more certain and speedy consummation of the kingdom of Christ. Christ will protect His own, will comfort them under violence, secure them against falsehood, and finally achieve their complete redemption.

* (*Unterbracht* (*besetzt*))—the former word being scarcely now used in this sense.—J. L.]

2. CH. II. 13-17.

Exhortation, growing out of the foregoing instruction: Christians, whom God has saved from the Antichristian rule are the more encouraged to stand fast, and for them the Divine guardianship is besought.

- 13 But we are bound to give thanks always to God [Greek order: to God always] for you, brethren beloved of the Lord,¹ because God hath from the beginning chosen you [God chose you from the beginning]² to salvation through
14 [in]³ sanctification of the Spirit and belief [faith]⁴ of the truth; Whereunto He called you⁵ by our gospel, to the obtaining of the glory of our Lord Jesus
15 Christ. Therefore [So then],⁶ brethren, stand fast, and hold the traditions [instructions]⁷ which ye have been taught [were taught, ἐδιδάχθητε], whether by
16 word, or our epistle [by our word or epistle].⁸ Now our Lord Jesus Christ Himself, and God, even our Father [But may He Himself, our Lord Jesus Christ and our God and Father],⁹ which hath loved us, and hath given [who loved us, and gave, ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς] us everlasting consolation and good hope
17 through [in, ἐν] grace, Comfort your hearts, and stablish you [establish you]¹⁰ in every good word and work [work and word].¹¹

¹ V. 13.—[Sin.¹ A.: ὡς τοῦ κυρίου.—J. L.]

² V. 13.—[ἐκλετο—so nearly all the critical editors (on large uncial authority, including Sin.), instead of the *Rec.* ἐκλετο—ἡμᾶς ὁ θεὸς ἀπ' ἀρχῆς.—J. L.] We retain the *Rec.* ἀπ' ἀρχῆς, which, besides A. D. E. K. L. and most of the Fathers, is given also by the Sin. The reading ἀπ' ἀρχῆς, B. F. G. Vulg. *primities* [Lachmann], is an (unnecessary) attempt at alleviation; see the exposition.—[Sin.¹ D.: ἐκ ἡμᾶς.—J. L.]

³ V. 13.—[ἐν; comp. 1 Thess. iv. 7, and see the exposition.—J. L.]

⁴ V. 13.—[πίστεως with the genitive of the object. *Revision*: "See E. V., Mark xi. 22; Acts iii. 16. Nowhere else, out of two or three hundred instances, does E. V. render *wisdom, belief*."—J. L.]

⁵ V. 14.—The connection requires ἡμᾶς, which, besides many other authorities, is retained also by Sin.; itacism led in A. B. D.¹ to the reading ἡμᾶς [Lachmann.—Sin. F. G.: εἰς ὁ καὶ ἡμᾶς.—J. L.]

⁶ V. 15.—[ἀρα οὖν. See 1 Thess. v. 6, Critical Note 9.—J. L.]

⁷ V. 15.—[παράδοσις; Riggenbach: *Ueberlieferungen*. *Revision*: "Campbell: 'The word tradition with us imports, as the English lexicographer rightly explains it, "anything delivered orally from age to age;" whereas παράδοσις properly implies, "anything handed down from former ages, in whatever way it has been transmitted, whether by oral or by written testimony; or even any instruction conveyed to others, either by word or by writing." In this last acceptance we find it used in . . . 2 Thess. ii. 15.'"—J. L.]

⁸ V. 15.—[διὰ λόγων εἴτε δι' ἐπιστολῆς ἡμῶν = by word or by epistle of us. Ellicott (Am. Bible Union): by word, or by our epistle (letter). But the ἡμῶν belongs to both nouns.—J. L.]

⁹ V. 18.—[αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ θεὸς καὶ πατὴρ ἡμῶν. The grammatical construction is the same as in 1 Thess. iii. 11, where see Critical Note 8, and Exegetical Notes 9, 10.—J. L.] The reading καὶ θεὸς without δὲ seems to connect θεὸς as another predicate for Christ with the previous κύριος; but the most important authorities that omit the article before θεὸς (B. D.¹) read for it afterwards ὁ πατὴρ instead of καὶ πατὴρ, so that even this reading gives no different sense from the *Recepta*. [Lachmann reads thus: ὁ χριστὸς καὶ (ὁ) θεὸς ὁ πατὴρ; Sin.¹ thus: Ἰησ. Χρ. καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν; and a correction cancels the letter δ.—J. L.]

¹⁰ V. 17.—The majority of the oldest *cod.* [including Sin.] versions and Fathers [and modern critics] omit ἡμᾶς after στήριξας, so that to this verb τὰς καρδίας also belongs as object (to which Alford properly objects that these are not the agents in ἔργον καὶ λόγος.—For ἡμῶν τὰς καρδίας, Sin., as A., reads τὰς καρδίας ἡμῶν.—J. L.)

¹¹ V. 17.—The preponderance of authorities (also Sin.) is in favor of the order, ἐργα καὶ λόγῳ [and so nearly all the critical editors], instead of the reverse order of the *Recepta*.

EXEGETICAL AND CRITICAL.

1. (Vv. 13, 14.) But we are bound, &c.—Paul concludes the section on the coming of Antichrist with thanksgiving for the election and salvation of the readers; with an exhortation to steadfastness; and finally with a prayer for their stability. After the serious and agitating topic, of which he had been speaking, he is the more inclined to utter a word of thanksgiving, exhortation, and comfort. Already THEOPHYLACT remarks: He now softens his address, after the words of terror. For even though the prospect of the final conflicts was of itself a matter of consolation for true believers, yet the grave question still presented itself: How shall we endure? We are bound to give thanks, he says, and so reverts to ch. i. 3. There he gave thanks for their steadfast faith amid persecutions from without. Now his thanksgiving is still further enlarged, the ground being salvation likewise in view of the afflictions of the last time; and he gives thanks, notwithstanding

that he had to make mention of the apostasy within Christendom (v. 3). We, he writes, namely Paul, Silvanus, and Timothy [JOWETT, CONYBEARE, WEBSTER and WILKINSON: Paul alone]; most say: in opposition to the perishing, v. 10, who fall away to Antichrist. But this antithesis does not come out right; a suitable contrast to the perishing would be the Thessalonians, not the preachers of the gospel. THEOPHYLACT perceives this, and therefore remarks: "If we give thanks for you, how much more are ye bound to do so!" It is better, therefore, to understand the matter with HOFMANN, thus: Over against the Antichristian deception which God will send (and which, as an active mystery of iniquity, has already begun), we, the preachers of the gospel, give thanks for what He is now working by us, to save you from the coming judgment, and we the more give thanks, when we see how the way of this judgment is already preparing.—Brethren beloved of the Lord, this is his anchor-ground; here is his comforting assurance: Those grievous sinners cannot

hurt you. In 1 Thess. i. 4 the word is *ὅτι θεοῦ*, which is given here only by D.¹ Vulg.; Sin. and A., *τοῦ κυρίου*; most, *κυρίου* without the article; which is here distinguished from *θεός* before and after, and yet one with the Father: Christ; in opposition to Antichrist, to whom the others fall away. In the former place Paul gave thanks for their *ἐκλογή*, here in the same sense: *ὅτι ἐλέσθαι ὑμᾶς* (this Alexandrian form, instead of the *Rec. ἐλεῖν* is given by nearly all the uncials). **For you**, which is now more fully explained: to wit, **that* God chose you.** Elsewhere Paul says *ἐκλέγεσθαι*, *to select for one's self*; only here, *αἰρεῖσθαι*, *to choose*, that is, for something, here *ἐκ σωτηρίας*; in the Septuagint the word is not of rare occurrence; for example, Deut. xxvi. 18, of the choosing of the people of God. Instead of *ἀπ' ἀρχῆς*, HOFMANN also prefers the reading *ἀπαρχῆν*, which cannot be understood as in Rom. xvi. 5 and 1 Cor. xvi. 15. LÜDEMANN observes that the Thessalonians could not be so called, since they were neither generally, nor even in Macedonia merely, the first that believed. This reading is one of the considerations by which GROTIUS would support his strange hypothesis, that the Epistle was addressed to Christians from Judea. HOFMANN, according to the reference to earlier or later conversion, finds here simply the idea of firstfruits consecrated to God, in opposition to the mass of the profane, and compares Rev. xiv. 4. But the reading is too feebly supported. We therefore adhere to *ἀπ' ἀρχῆς*, from the beginning. Is this, however, to be taken relatively, or absolutely? Such as prefer the former idea understand it as ZWINGLI: *ab initio prædicationis*, amongst you, or in Macedonia generally. Nor can it be positively required that in this case there should have been an addition like that in Phil. iv. 15 (*τοῦ εὐαγγελίου*); for even without any addition the expression has this signification at 1 John ii. 7, 24. But certainly the connection there favors this view, as it does not here; for even to say, that the phrase is to be explained in opposition to the last things, does not suggest this limitation: *in the beginning of the gospel*. Moreover, the expression so understood would imply that the time, when Paul wrote, was already considerably remote from the time when the church was founded. CALVIN remarks still further, that he meant to furnish a ground of consolation, which should be available, not merely for those converted at the commencement of preaching, but for all the elect. But the decisive consideration is this, that that restriction does not suit *ἐλεῖν*. God's election is eternal, and only the accomplishment of it by means of the call takes place in time. It is therefore equivalent to *from eternity*, as we men can form a conception of that; so far as we can go back in thought; or to *πρὸ καταβολῆς κόσμου* (Eph. i. 4; comp. 2 Tim. i. 9). *Ἀπ' ἀρχῆς* is similarly used in 1 John i. 1; ii. 13; Ia. xlii. 13 Sept.; and thus it is understood by CALVIN, BENGEL, and the moderns generally. He hath chosen us to salvation, in opposition to those who received not the truth that they might be saved (v. 10). In the subsequent *ἐν ᾧ*, alongside of *ἐκ* DE WETTE would find an indication of the nearest object (1 Thess. iv. 7): *to sanctification*; but in this way the change of the preposition would be ill accounted for. The *ἐν*, &c. cannot belong to *ἐλεῖν*, since the

objective purpose of free grace is not conditioned by the subjective process in us. Even LÜDEMANN'S view, that it belongs to the whole of *ἐλεῖν εἰς σωτηρίαν*, and denotes the means through which the past election to eternal salvation should be realized, is liable to the same objection: It is not the election, but the being saved, that is accomplished in sanctification; HOFMANN: The choosing does not need this means. *Ἐν* is instrumental—equivalent to *by means of*, as already CHRYSOSTOM explains *ἐν* by *διὰ*, and has a close connection with *ἐκ σωτηρίας*, as THEOPHYLACT intimates: *ἔσωσεν ὑμᾶς, ἀγιάσας διὰ τοῦ πνεύματος*.^{*} Sanctification is now inwardly the aim of the Divine counsel towards us (1 Thess. iv. 8), in opposition to the having pleasure in unrighteousness (v. 12); it is the way likewise to the future outward *δόξα* (v. 14). But how are the two following genitives to be understood? *ἀληθείας* must be a genitive of the object, as in Phil. i. 27; but *πνεύματος* is not essentially so co-ordinate as that the parallelism could force us to understand that genitive in the same way. Were *πνεύματος* also a genitive of the object, it would denote man's own spirit, which is to be sanctified through the operation of the Holy Ghost, and then rule the whole man. It would be strange, however, and contrary to 1 Thess. v. 23, that the spirit alone should be designated as the object of sanctification. And since even so the parallelism would not be at all a conclusive one, it is better to give it up entirely, and regard *πν.* (with THEOPHYLACT, CALVIN, GROTIUS, BENGEL, and most of the moderns) as a genitive of the author: in sanctification proceeding from the (Holy) Spirit (1 Pet. i. 2); and faith of the (Divine) truth, the latter clause being opposed to belief of the lie (v. 11). It is unsuitable to explain *ἀληθείας* as an adjective: *in true faith* (CHRYSOSTOM, PELT). OLSHAUSEN makes a great difficulty of the fact, that the first thing in order (faith) here follows after, and therefore thinks we must here understand that faith perfected in judgment, which already presupposes sanctification; similarly CHRYSOSTOM, THEOPHYLACT: Even after sanctification we require much faith, that we may not fall away from it. But it is simpler to understand with LÜDEMANN, that the objective, the working of the Holy Spirit (whose final aim in this world is sanctification), is followed by the subjective, the receptivity of faith for the Holy Spirit's operation; faith following on *ἀγιασμός*, as the first thing that the Holy Spirit works, and as the way to the achievement of sanctification. [WEBSTER and WILKINSON: No precedence of time, or sequence of cause and effect is to be inferred from the order of the clauses; cf. 1 Cor. vi. 11. Holiness which is ascribed and is due to the immediate action of the Holy Spirit, is also produced instrumentally by belief. And belief is the result of the Holy Spirit's influence upon the heart, an influence which changes and sanctifies.—J. L.] *The truth* is to be understood here in its highest perfection, as in John xiv. 6; xviii. 37; whoever is faithful in the first principles of truth, is then open to the voice of truth in its perfection.

* [ELLICOTT: "The prep. *ἐν* may be instrumental (CHRYSOST., LÜDEM., al.), but is perhaps more naturally taken in its usual sense as denoting the spiritual state in which the *ἐλεῖν εἰς σωτηρίαν* was realized." WEBSTER and WILKINSON: "*ἐν ᾧ*, following *ἐκ*, indicates that their present state, character, and qualification for future blessedness, are the effect of God's choice, involved in it, as part of His original purpose of grace towards them. So in 2 Pet. i. 1, 2. And see Rom. viii. 29; Eph. i. 4, 5, 6."—J. L.]

* [So BRIGENBACH, with many others (as LUTHER, LÜDEMANN, DE WETTE, ELLICOTT, &c.), prefers to render the *ἐκ*.—J. L.]

The contrast to this is, that *ἀδύλα*, on the other hand, rushes into bondage under falsehood (v. 11).—**Whereunto He called you**; it is not said *ἐς ἡν* (πίστιν, or some such word), but *ἐς δ*, so as to embrace all that precedes; *whereunto*, namely, to this *συνδῆσαι ἐν ἀγ. καὶ πίστ.* (LÜNEMANN). The *καλεῖν* is the carrying out of the *ἐλάτω*; 1 Thess. ii. 12; iv. 17.—**By our gospel**, our preaching of the glad tidings (1 Thess. i. 5); the gospel which we proclaim (to that extent only, ours; Rom. ii. 16). [BURKITT: "It is also a word of esteem, love, and affection; what we love, we call ours."—J. L.] This is the historic condition; how can they believe, if there be no preaching? (Rom. x. 14.) Now follows a second *ἐς*, an explanatory apposition to *ἐς δ*,* or the final object of faith and sanctification—a distinction of no importance, and depending merely on whether we understand the *σῶσθαι*, contained substantially in *ἐς δ*, in a narrower or a comprehensive sense. At all events the Apostle is now speaking of the final consummation of the *σωτηρία*: to the obtaining, acquisition, taking possession, of the glory of our Lord Jesus Christ; to a participation therein, to be glorified with Him. So we are to understand *περιποίησις* (comp. 1 Thess. v. 9), with GROTIUS, OLSHAUSEN, DE WETTE, LÜNEMANN, EWALD, HOFMANN. Incorrectly LUTHER [CALVIN, and others. See the *Revision* on this verse, Note c.—J. L.]: for a glorious possession of Christ, namely, that we should become so; but it is not well to sink *δόξης* to a merely adjectival idea, and in the explanation of *περιστ.* to vary from 1 Thess. v. 9. Paul does not mean merely: *Thy purchased heritage*, but: *Thy purchased heir am I*. Still more unsuitable is the explanation of CHRYSOSTOM, THEOPHYLACT [VATABLUS, CORN. A LAPIDE], and others: *to acquire glory for Christ*, the glory of Christ, the Friend of man, consisting in the salvation of many. The thought would be a beautiful one, but in that case we must have had *τῷ κυρίῳ*. What Paul says is rather in substance the same as in Rom. v. 2; viii. 17, 29; Phil. iii. 21; John xvii. 22 sqq. (participation in the life of Christ's glorification). Such is the description of the final consummation of the redemptive work: the receiving of spiritual life, powerful, and exempt from death. That will be the crowning of the last stage—of sanctification, namely—that is aimed at in the unglorified, earthly life. The destiny thus promised to the Thessalonians is confirmed by the exhortation that follows.

2. (V. 15.) **So then, brethren, stand [fast]**; since such an end awaits you, and God overlooks nothing that concerns you, do you your part. Encouragement (by a thankful recognition of the good that exists) and exhortation stand always together in reciprocal relation. [WEBSTER and WILKINSON: The most assured hope of salvation does not render exertion and admonition unnecessary; on the contrary, the exhortation to steadfastness and watchfulness here follows as an inference from the assertion of certain safety.—J. L.] *Stand fast* (1 Thess. iii. 8) in the conflict; opposed to the *σαλευθῆναι* of v. 2; and hold (the same word in Mark xvii. 3, of the Pharisees), *nil addentes, nil detrahentes*, BENGLI; in order to personal steadfastness it is required to hold fast the traditions [instructions]; LUTHER: *Satzungen [statutes]*; ZWINGLI: *institutiones*; CALVIN rightly: not merely external discipline, but

whatever was offered to you in doctrine and precept for knowledge and practice. We are not to think so much of transmission from fathers to children, as of the delivery of that which the Apostle had received for them from God; comp. *παρέδωκα* of Christ's death on the cross, 1 Cor. xv. 3; of the Lord's Supper, 1 Cor. xi. 23; *τὰς παραδόσεις κατέχευε* (as here *κρατεῖτε*), 1 Cor. xi. 2.—**Which ye were taught** (comp. WINER, § 32. 5); **whether by word** (at first, oral preaching) **or by epistle** (the subsequent confirmation) **of us**; *ἡμῶν* belongs to both substantives, *word* and *epistle* denoting merely two different forms for the same substance, and *ἐπε*—*ἐπε* showing the closeness of the connection (1 Cor. xiii. 8); ZWINGLI: *quæcunque docui sive præces, sive ab eis*. By *δὲ πίστ.* without the article is denoted not any single particular epistle, but the one method of instruction over against the other; not merely therefore the First Epistle, though, of course, the expression suits that in the first instance, but they should also hold what they were taught in this Second Epistle, and, should he follow it with a third, they were to lay that likewise to heart, and generally to give heed also to the epistolary instruction (comp. 1 Thess. v. 27), holding fast whatever in word or writing really comes from him, and is not merely ascribed to him falsely, as that letter of v. 2.

3. (Vv. 16, 17.) **But may He Himself, &c.**—The Apostle concludes the section with a benediction, as at 1 Thess. iii. 11; v. 23. *He Himself*, not merely we, who taught you; not merely you, whom we exhort: *σπῆκετε*.—**Our Lord Jesus Christ and our God and Father**; Father, that is, through Christ. Commonly the Apostle follows the reverse order; but here he goes back from Christ (who is for us also possessor of the glory that was last spoken of) to the Father, the ultimate ground of all blessedness, the ultimate Source of all exhortation, comfort, and confirmation. THEODORET (in the interest of the controversy with Arius) finds herein a proof, that the sequence of the names is no indication of a difference of dignity.*—**Who loved us** (all Christians) **and gave us everlasting consolation** (flowing from this love). The root of all is the unmerited love of God; the aorist denotes the historical proof of love, the work of redemption (comp. Eph. ii. 4; John iii. 16; 1 John iv. 10); the same thing is said of Christ, Gal. ii. 20 [Eph. v. 2, 25]. The *everlasting consolation* is by CHRYSOSTOM, THEOPHYLACT, and others, improperly taken as synonymous with hope; PELT interprets it of the everlasting blessedness (Luke vi. 24; xvi. 25: *to be comforted*). The latter is no doubt the highest end, but too far from being a present attainment, and still too tautological with what follows. Properly to distinguish it from that, we understand by *everlasting consolation* something real, now already present, which makes us of good courage now under the distress of the present time; not so personal, as in ZWINGLI's explanation: *quæ est ista consolatio? Christus Jesus*; but yet a benefit now already granted us in Christ, and showing itself to be an inexhaustible source of joy; namely, reconciliation with God as the foundation of all further hope.† With this

* [CHRYSOSTOM employs the same argument.—J. L.]

† [Lectures, p. 552: "Who loved us. This is sometimes restricted to God the Father" (LÜNEMANN, ELLICOTT). "and to His act of sending the Son to save us" (LÜNEMANN, RIGGENBACH). "I prefer to understand it of the eternal love—the love 'from the beginning' of both the Father and the Son. (To this the singular is no objection,

* [Better this, than to call it with ELLICOTT "a more exact specification of the preceding *ἐς σωτηρίας*."—J. L.]

the hope of the consummation of glory is connected also in Rom. v. 1, 2; and the same truth is a somewhat different combination is expressed likewise in Rom. viii. 28 sqq.—**And good hope**; with which should be compared the *blessed hope* of Tit. ii. 13, in heaven, Col. i. 5, which non-Christians, the heathen especially, do not have, 1 Thess. iv. 13.—**In grace**, without merit of ours, is best referred to *love*, not so well (with DE WETTE, LÜDEMANN [CATTALIO, ESTIUS]) to both participles (it being less suited to *ἀγαπᾷ*). This is the foundation of his confident intercession: Such a God is ours, and in accordance with this His disposition I am able to desire for you, that He may **comfort your hearts**; for the two subjects the verb stands only in the singular (1 Thess. iii. 11); the two are one, even in the innermost and most glorious operations of grace. Herein shines the Divinity of Christ; it is not possible that the name of any man could be so often joined with the name of God. It is better here to understand the *calling* to [*zusprechen*, *παράκλησαι*] on the side of comforting encouragement, than on that of exhortation [as in 1 Thess. iii. 2; see there Exegetical Note 5.—J. L.]; the question is about their holding faith, and being free from fear and anxiety (v. 2), even in view of the aggravation of their afflictions; comp. Ps. cxix. 32.*—[ELLICOTT: "The Apostle does not say merely *ἐμᾶς*, but *ἐμῶν τῶν καρπῶν* (comp. Col. ii. 2); it was the *καρπία*, the seat of their feelings and affections, . . . the *καρπία* that was so full of hope and fear about the future, that the Apostle prayed might receive comfort."—J. L.]—**And establish**, &c.; if we do not read *ἐμᾶς*, it is simplest to regard the preceding *καρπίας* as still the object; it is less natural to supply in thought, with LÜDEMANN [and most others; see Critical Note 10.—J. L.], a *ἐμᾶς* out of *ἐμῶν*. *May He strengthen [establish] them*, that your sanctification may be perfected, and ye be not entangled in the apostasy of Christendom.—**In every good work and word**; not by work and word [CHRYZOSTOM, THEOPHYLACT, BRUNEL], to wit, God's work and God's word; but with this *πᾶν* does not well agree, and *ἀγαπᾷ* still less; since in that case no distinction would be necessary between good and bad. The adjective belongs to both substantives, not, as LUTHER translates, *in every doctrine and good work*. Nor is *λόγος* properly restricted to the idea of doctrine, as CALVIN too would have it: *sana doctrina*, and PELT, because, he says, it so stands at v. 15. But there the connection is different, the parallel member in this instance being *ἔργον*, which comprehends every action, and so does *λόγος* likewise (especially with *πᾶν*) every good word; ZWINGLI: *bonus sermo*. Doctrine is a part of that. The order, *word and work*, would be ascensive; in the more strongly supported reading *work* has the precedence as being the main thing; that must speak first of all. *May God strengthen you in every good work* wherein you are engaged (in opposition to unrighteousness), and then also *in every good word*, of truth, faith, love (in opposition to

falsehood); when it comes from the bottom of the heart, and corresponds to the work, it is itself a work, yea, the criterion of perfectness (James iii. 2).

DOCTRINAL AND ETHICAL.

1. (Vv. 13, 14.) On election, see at 1 Thess. i. 4 and ch. v. 23, 24. There is no question of a capricious preference of one, and disregard of another; such partial views are not taken by faith as faith; rather, in those who believe the consciousness prevails, that their salvation is not at all founded on their own merit. A faith even, which should be ever looking only at itself, would for that very reason be constantly threatened again with disturbance and agitation. Assurance is maintained only by going out from self, and casting one's self on the everlasting love and grace, whose purpose from the beginning, before the creation of the world, was the salvation of believers. Excellently RIEGER: In the description of the most formidable troubles eternal election is often introduced as the shelter of the saints, Matt. xxiv. 22, 31; Rev. xiii. 8; xvii. 8. But that which comes first is not the triumphal song of Rom. viii., but the way of righteousness (Rom. i.-vii.). Election provides a secret deposit; sanctification is election disclosed; and the root of that is faith in the truth.* But how does one become sure of his election? RIEGER: The purpose is seen in its accomplishment; the building shows the plan.—CALVIN: Because we are unable to penetrate into the secret counsel of God, that we may there become certain of our salvation, He gives us more accessible tokens and pledges of our election, to wit, in our sanctification by His Spirit, and our illumination in order to faith in His gospel.—BÖHL: *The Second Helvetic Confession* (Vienna, 1864), p. 19: It is in the way that we are to discover, whether we are on the way; we should not torment ourselves and others with the inquiry, whether even before the foundation of the world we were put on this way; we are rather to examine ourselves whether we have the way beneath our feet; and Christ is that way.—For the same reason we are not at liberty to place a false reliance on a *donum perseverantiæ*, as if we could be sure of any such thing out of Christ. The following admonition to steadfastness (comp. 2 Pet. i. 10) is seriously meant, and so is the benediction with which the section concludes.

2. (V. 15.) This verse is one of the words, by which of old (as early as CHRYSOSTOM) it was proposed to show the equal authority of oral tradition alongside of Scripture. But when JOHN DAMASCENE with this amongst others defends the worship of images, we have a striking instance of pretended tradition in conflict with Scripture. It is indeed clear, and no one contests it, that Christ did and spake many things that are not recorded, and in like manner that the preaching of the Apostles was first of all oral, which was then fixed and ascertained by writing; of course, in a short Epistle like ours, only very partially, still so as to guard against misapprehension and deterioration of doctrine. If then it is said that we are to believe also oral tradition, we answer: Yes, when its apostolic origin and character

since this very anomaly is admitted in the next verse.) And then the latter half of the verse refers to the manifestation and effects of that love in time: *and gave us*, in the finished redemption of the cross, in the forgiveness of sin, in the presence of the Comforter, &c." The same distinction will be found applicable to nearly all the texts cited above.—J. L.]

* [LUTHER's somewhat free translation of the latter clause of that verse being: *Wenn du mein Herz tröstest, hast mich errettet, &c.*—J. L.]

* [In this is implied, what Scripture no doubt teaches, that election is the Divine root of faith. See v. 13; John vi. 37; Acts xiii. 48; Rom. viii. 28-30; Eph. ii. 8; 1 Pet. i. 2; &c.—J. L.]

are proved to us. But this very chapter shows us, how quickly the oral teaching was forgotten (v. 5), and was subjected to misconceptions or even falsifications (v. 2), so that it needed to be corrected and certified. The evangelist John also says (ch. xx. 30, 31), that Jesus truly did many things which are not written, but that the preceding selection was written for the confirmation of faith in the Son of God, and of life in that faith. For this, therefore, the written word is a sufficient source, and for whatever claims to be apostolic the only authentic rule. But can that be a genuine tradition, which contradicts the written gospel? Paul knows simply a double form for one and the same substance, nothing of additions that introduce a new and heterogeneous substance. In point of fact, there is beside the Bible no well-attested tradition. ZWINGLI: Paul, however, had taught nothing else but the gospel of Jesus Christ. CALVIN: When Paul will cast no snare on the Corinthians (1 Cor. vii. 35), how do they pretend to give out all their self-made ordinances as of equal dignity with the Pauline? HEUBNER: Paul does not say, that the tenor of the oral teaching was different from that of the written. [MACKNIGHT: No doctrines merit the name of *traditions* in the Scripture sense of the word, but such as were taught by the Apostles of Christ, or by other spiritual men, who received them by immediate revelation from Him.—J. L.]—It must be considered, on the other hand, how emphatically the Apostle here asserts the authority of his written word. It is no dead letter, but a seed-corn that is quickened in every susceptible heart. We know also that generally the written word is still more carefully weighed than that which is spoken. Many have an unintelligent aversion to all authority. They confound it with coercion and bondage. But authority is such an ascendancy as rests on intellectual preëminence,* commends itself to rational conviction, and educates the obedient into true freedom. The mere fact that men are not self-created, implies that they cannot be absolutely autonomous; to say nothing of sinners, who need redemption. The true freedom is that with which the Son makes free (John viii. 36), and the means to this emancipation is holding fast His word in the obedience of faith. The highest freedom and joy is to live and move in the word of truth.

3. (Vv. 16, 17.) Evangelical comfort is something different from a transient and essentially vain feeding with illusions. Christ and His Apostles seem first to trouble the hearts of those whom they comfort, and show them that there may come a much severer experience than the frivolous mind imagines, but that all comes from God and for the promotion of His kingdom. To have God for ours, throughout even the hardest fortune, such is the everlasting consolation of the gospel. We must not at once think of the worst, that it will not turn out so bad; this is to comfort with unwholesome vanities, after the manner of the world. Such theoretical optimists readily become, when things go ill, practical pessimists, and in their despair disgracefully lay down their arms. It is better to be theoretically a pessimist, prepared for the worst, and practically through the grace of God an optimist, confident even in the worst.—[JOWETT: The Greek philosopher would have spoken of wisdom as an *ἀλτρεία ψυχῆς*, as we speak of the gospel as remedial to the ills of human nature. St.

Paul uses stronger language; with him the gospel is a consolation. Within and without, the Christian is suffering in this evil world. The gospel makes him sensible of this state, and at the same time turns his sorrow into joy. . . . Rom. xv. 5; 2 Cor. i. 3.—J. L.]

HOMILETICAL AND PRACTICAL.

V. 13. RIGGER: With every contemplation of what the enemy has done and will yet do, the servants of God nevertheless lose not their joy in God's husbandry [Matt. xiii. 25, 28; 1 Cor. iii. 9]; they are merely driven the more under the wings of God's grace.—HEUBNER: The election of a man to salvation is for others also a subject of thanksgiving.—DIEDRICH: Allow thyself to be sanctified in faith, and it is certain that thou art eternally chosen.—CHRYSOSTOM: Not by works, not by righteous conduct, but by faith of the truth do we attain to salvation.—STOCKMEYER: So we resist not this will of God, but yield ourselves to it, who shall be able to hinder its being carried through to a glorious issue?—*Berleb. Bibel*: They who perish are ruined, not because they are absolutely rejected, but because they have no care for the truth. Believers are preserved, not because they deserve it, but because they cleave earnestly to God. Whoever concerns himself about the truth, so as to lay hold on God, is saved. But whoever meddles with God's word, and that not rightly, is only made worse by it.—[BURKITT: 1. Election is to the means as well as to the end. 2. Sanctification and holiness, not the cause of our election, but the effect and fruit of it. 3. Sanctification being the fruit, it is also the evidence of our election. 4. The necessary connection between the sanctification of the Spirit, and the belief of the truth.—J. L.]

V. 14. ZWINGLI: The gospel is God's alone; but oftentimes God communicates to us what is His. Paul could say that the gospel was his, as regards service and office.—DIEDRICH: Whatever Jesus has, that according to the will of the Father is also to be wholly ours.

V. 15. Over against the Antichristian deception, it concerns us to abide the more firmly by the word; only by the word can we overcome, as Christ overcame; Matt. iv.—[M. HENRY: He doth not say, Ye are chosen to salvation, and therefore ye may be careless and secure; but *therefore stand fast*. Comp. 1 John ii. 27, 28.—*Lectures*: An unwavering adherence to apostolic teaching is at once the great manifestation, and an essential condition, of Christian stability.—J. L.]

[WHITT: How can she (the Church of Rome) be relied on as a sure preserver and true teacher of (unwritten) traditions, which hath confessedly (ARSELM, ESTIUS) lost one of great moment (vv. 5, 6), deposited with the Thessalonians, and the primitive Church?—J. L.]

Vv. 15-17. STOCKMEYER: There is no success without our own earnest willing and doing, nor without our own pains and labor; but the power which worketh in us both to will and to do is the Lord's. For this reason also, the Apostle is able to express what he had on his heart, in behalf of those who had become believing Christians, in a twofold manner, as an exhortation, v. 15, and again as a benediction and intercession, vv. 16, 17. The one does not exclude the other. The one is possible only through the other.

* [In things pertaining to God, on a Divine commission.—J. L.]

V. 16. There is mention of a good hope also in Prov. x. 28; xi. 23.*—[*Lectures: Good*, because of the preëminent excellence of the object of it, the impregnable basis on which it rests, and the purifying influence which it exerts in the heart and life.—J. L.]

Vv. 16, 17. Roos: Whoever has no experience of the love of God, and has obtained no consolation reaching into eternity, and no good hope through grace, on that man no doctrine and no exhortation to good works has any hold. When God comforts, He strengthens the soul, and when He strengthens, He comforts it.—[M. HENRY: 1. Comfort is a means of establishment; for the more pleasure we take in the word, and work, and ways of God, the more likely we shall be to persevere therein. And, 2. our establishment in the ways of God is a likely means in order to comfort; whereas if we are wavering in faith, and of a doubtful mind, or if we are halting and faltering in our duty, no wonder if we are strangers to the pleasures and joys of religion. What is

it that lieth at the bottom of all our uneasiness, but our unsteadiness in religion?—J. L.]—HEUBNER: The consolation of Christianity is an everlasting consolation, true, certain, satisfying, a consolation of salvation; the consolation of the world is a spurious, pitiful consolation, which leads the deeper into perdition. God alone can put comfort into the heart, penetrating and abiding. Here is comfort: God loves thee, God chooses thee, God keeps thee.—*Berleb. Bibel*: The everlasting consolation is a permanent, new-created life of the spirit, implanted amidst the anguish of suffering in truly following Jesus Christ, and so not liable to death or destruction.

V. 17. Word and walk must always go together.

Vv. 13-17. The good assurance of an evangelical preacher in behalf of his converts rests entirely, in its beginning, middle, and end, on God: 1. Eternal election, fulfilling itself in time in the call to faith and sanctification, makes the beginning; 2. the exhortation to steadfastness in apostolic truth forms the middle; 3. the end can be prosperous only by God carrying out in His everlasting faithfulness the work that He has begun.

* [LUTHER's version of the latter text: *Der Gerechthe Wunsch muss doch wohl gerathen*.—J. L.]

III.

Closing Exhortations.

1. CH. III. 1-5.

The Apostle seeks their prayers, and commends to them generally a faithful perseverance in the true Christian spirit.

1 Finally, brethren, pray [Greek order: pray, brethren,] for us, that the word of the Lord may have *free* course [may run]¹ and be glorified, even as *it is* with you [also with you];² And that we may be delivered from unreasonable [perverse]³ and wicked men: for all *men* have not faith [not all have faith].⁴ But the Lord is faithful [faithful is the Lord],⁵ who shall stablish [establish] you, and keep you from evil [*or*: the evil one].⁶ And [But]⁷ we have confidence in the Lord touching you, that ye both do⁸ and will do the things which we command you.⁹ And the Lord direct [But may the Lord direct]¹⁰ your hearts into the love of God, and into the patient waiting for Christ [the patience of Christ].¹¹

¹ V. 1.—[*ῥηγν*. *Revision*: "E. V. margin, and everywhere else. Here it combines Tyndale, Geneva, Bishops' Bible: *have free passage*, with the Rhemish: *have course*."—J. L.]

² V. 1.—[*καὶ ὑμῶν χάριν*. *Ellicott*: "The *καὶ* gently contrasting (1) them with others where a similar reception had taken place." Rather, the *καὶ* compares them with—puts them alongside of—others, where, in answer to their prayers, a similar reception should yet take place.—J. L.]

³ V. 2.—[*ἀνόμους*. The English margin, Hammond, Wordsworth: *absurd*; Benson, Scott, Conybeare, Alford's English Test., *Ellicott*, Am. Bible Union: *perverse*; Riggenbach: *verkehrt*. See the Exegetical Note.—J. L.]

⁴ V. 2.—[*οὐ γὰρ πάντες ἔχουσιν*. *Riggenbach*, after De Wette and Lünemann: *nicht Aller (Sache) ist der Glaube*; *Ellicott*: *it is not all that have faith*. See the Exegetical Note, and the *Revision* of this verse, Note e.—J. L.]

⁵ V. 3.—There is a preponderance of authority (including the Sin.) for *ὁ κύριος*; against the reading *ὁ θεός* [A. D. 1 F. G. Vulg. *Lachmann*.—J. L.] is likewise the fact, that according to parallel passages, such as 1 Cor. i. 9, it is the more obvious. [The Greek order should be retained in the translation, as it is by *Riggenbach*, *Ellicott*, Am. Bible Union, and others, making *words* the instantaneous echo of *words*.—Sin.: *ὁ κύριος ἵσται*; but corrected into *ἐστὶν ὁ κύριος*.—J. L.]

⁶ V. 3.—[*ὁ κύριος ἵσται*. See the Exegetical Note.—J. L.]

⁷ V. 4.—[*ἔτι*. *Revision*: "Not only do we rely on the faithfulness of the Lord, but we have a gracious confidence also in you; nor, indeed, can you expect the promised confirmation and security, apart from your own obedience, and abiding continuance in well-doing, but only in and through that."—J. L.]

⁸ V. 4.—The reading varies between *σοῦτε* and *καὶ σοῦτε* [*Riggenbach*'s translation follows the former, which is that of Sin.], while Sin.³ has the other.—J. L.; the insertion of *καὶ ἰσχυρεσθε* before *καὶ σοῦτε* is too forcibly supported (B. F. G., but not Sin.).

⁹ V. 4.—[*ἵνα* is wanting in Sin. B. D. 1 Vulg. (It is cancelled by Alford and *Ellicott*; *Lachmann* brackets it, as he does also the words *καὶ ἰσχυρεσθε* *καὶ*. The latter half of the verse is arranged in Greek thus: *that the things which we command you ye both do and will do*.—J. L.]

¹⁰ V. 5.—[*ὅτι ὁ κύριος ἀντιτίθει*. *Ellicott*: "A gentle antithesis (*ὅτι*) to what precedes;—'I doubt you not, my confidence is in the Lord; may He, however, vouchsafe His blessed aid.'"—J. L.]

¹¹ V. 6.—Before *προσέσθαι* all the uncials give the article *τῆς*, which is omitted by the Elzevir after a few late authorities. The English Version translates *προσέσθαι*, *patience*, here in the margin, and always elsewhere, 31 times, except Rom. ii. 7 and 2 Cor. i. 6. Here it follows the Bishops' Bible.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 1, 2.) **Finally, pray, &c.**—Τὸ λοιπὸν (here the article is wanting only in F. G.), equivalent to λοιπὸν, 1 Thess. iv. 1 [ELLICOTT: "but, owing to the article, slightly more specific." Comp. 1 Thess. iv. 1, Exeg. Note 1.—J. L.]. GROTIUS: *Vox propterantis ad finem*. It might be understood temporally: *henceforth*; but here it is better to take it in the sense of *furthermore, moreover, what I have still to say*, after the leading instruction on the subject of the last things. *Pray for us* (see 1 Thess. v. 25, and the note there), as we for you. These words also show the conclusion to be near. The subject of the prayer is again expressed in the form of purpose. It is a thoroughly disinterested prayer that he contemplates; not for his own personal concern, but for a main object of his apostolic calling (comp. Eph. vi. 19); not, that God would strengthen him in faith;—Paul did not, indeed, assume any such lofty position, as that he himself could not be a castaway (1 Cor. ix. 27); yet it would have been contrary to decorum, to ask his children for their prayers in that regard?;—but, **that the word of the Lord may run**; the word of the Lord (1 Thess. i. 8), or the word of God (1 Thess. ii. 13), is the gospel. At 1 Thess. iv. 15 the phrase had a somewhat more specific meaning. *To run* is to fulfil its course swiftly and without hindrance; not bound (2 Tim. ii. 9); to spread itself to where it is not yet; and, where it is already, to bestir itself, and come into proper circulation. [Comp. the Sept. Ps. cxlvii. 15: *ὡς τὰ χεῖρας δομαίται ὁ λόγος αὐτοῦ*.—J. L.]—**And be glorified**, not merely commended, and its glory recognized (Acts xiii. 48), but really glorified by its fruit, and actual demonstration of its Divine power and truth; CALVIN: in the renewal of men into the image of Christ; whereby, certainly, are called forth many praises to God (comp. ch. i. 12; Rom. xi. 13).—**Even as it is also with you** (1 Thess. iii. 4); he thus cheers them (comp. 1 Thess. ii. 13). Your prayers are to help the missionary work. The two present tenses after *ἵνα* denoted something continuous; whereas the aorist subjunctive with the second *ἵνα*: **and that we may be delivered**, marks a single occasion, deliverance from an actually existing peril. Here now in the second instance is a question of personal preservation, but here also again with a view to his office, that he may be kept safe for that. *We* may mean *I Paul*, or else *I and Silvanus and Timothy*; but certainly not, *I and you Thessalonians*, since he reverts to them again at v. 3. THEODORET remarks that the prayer seems to be twofold, and yet is but one; for when the ungodly are subdued, the word of the message also has unobstructed course. THEOPHYLACT: He prays thus, not that he may run no danger, for to that he was even appointed. But we cannot understand the deliverance as does CALVIN: *sive per mortem, sive per vitam*; for his desire here is to be preserved to his earthly office. The *ἔσονται* are properly such as are not in their place; the neuter denotes at Luke xxiii. 41 a criminal act; the masculine is here rendered by the Vulgate, *importunis*; Cicero explains it once by *ineptus*; but here it signifies not merely people who act improperly, but such as hinder and resist Divine and human order; WERTSTEIN: *facinorosos, flagitiosus*. Still there is rather couched in the expression a certain reserve, though it does denote perverse, base men; *Berleb. Bibel* [BENGL]: *ungereimte*

[*absurd*]; and then *πορνός* has a more forcible import: *bad, wicked*. Paul has in his mind deliverance from snares, as at Rom. xv. 31; for it would be a mistake to think of the contradiction of heretics (CHRYSOBOSTOM, THEOPHYLACT: such as Hymenæus and Alexander; ZWINGLI thinks that Paul intends hypocrites and false brethren; CALVIN: at least faithless Christians in name, *along with furious Jewish zealots*). The early date of the Epistle does not accord with the idea of false teachers, but very well with that of fanatical Jews, who expressly laid wait for the Apostle at Corinth (DE WETTE and the moderns generally); Acts xviii. 9, 10 answering perfectly to our v. 1, and Acts xviii. 12 sqq. (the accusation before Gallio) to our v. 2. This again is a fine stroke of unstudied, artless coincidence with the apostolic history; a proof of genuineness.—**For not all have faith**. He thus gives the reason why he is compelled to speak of such men, from whose hands the point is to be delivered, and for whom one cannot simply pray: Convert them! (comp. John xvii. 9 with v. 20). Some allege that Paul cannot be bringing forward the common-place: *All do not believe*, and thence infer that we must understand his meaning to be: It is not all who pass for Christians, that have *true* faith (so CALVIN [JOWETT] and others); they therefore think that the adversaries are (CALVIN: at least in part) false Christians. But there, is thus introduced what is not found in the expression, *ἡ πίστις* meaning Christian faith absolutely, not true faith in opposition to that which is merely pretended. However, the sentence is no bare commonplace; nor yet is it suitable, as the phrase is abused for a frivolous excuse; and as little is it an assertion of the absolute Divine decree, as if God were unwilling to give faith to all; but a grievous charge: There are even people too *ἔσονται καὶ πορνῶν*, treacherous and impure, to be susceptible of faith.* It is a fine remark of BENGL, how appropriately Paul writes thus to those very Thessalonians who had been so prompt to believe: Be not surprised, if this is not the case with all.

2. (V. 3.) **But faithful is the Lord**.—Not in German, but in Greek [and English] there is observable an antithesis between *πιστός* and *πίστις* of v. 2 (comp. 2 Tim. ii. 13). But this is no reason for translating that *πίστις* by *faithfulness*; *ἡ πίστις* denotes Christian faith; but this is essentially faithfulness to God, trust in His faithfulness, whereas unbelief is faithlessness, distrust of His grace. There is peril in having to live amongst such unbelieving and therefore also faithless men. To this grief, therefore, he at once opposes the consolation—to man's unfaithfulness the invariable faithfulness of God. The faithful Lord suffers not the *ἀδύνατος καὶ πορνός* to get the upper hand. *The Lord* (according to the best reading) is Christ. That it can here, as in the Septuagint, mean only God (namely, the Father), is asserted by HILGENFELD in the interest of the spuriousness of the Epistle, but without any valid reason (comp. 1 Cor. xvi. 7 along with Rom. i.

* [für den Glauben empfänglich—the expression employed also by DE WETTE and LÜNEMANN. It is not, however, of a want of susceptibility of faith in the most desperate class of sinners, that Paul speaks, but of the actual destitution of faith in some to whom the gospel came. And the fact is "stated in general terms; not so much as something that had just transpired in the particular city or region where the Apostle was now laboring, but rather as something that holds good, as with the force and regularity of a law, wherever the gospel is preached" (Zecher, p. 560). Comp. Matt. xix. 11.—J. L.]

10). It is to be observed that Paul does not dwell on his own distresses, but the reflection, that the Thessalonians in their locality have the same experience of human wickedness as himself in Corinth, leads him at once back again to his own afflicted spiritual children, who are, indeed, as yet less experienced than he.—**Who shall establish you** (not simply *may*, ch. ii. 17), so that such as have not faith shall not be able to drag you off with them; and **keep you from the evil**. How this last word is to be taken is doubtful, as in Matt. vi. 18; John xvii. 15, and elsewhere. It may be that it is to be understood as neuter, as at Rom. xii. 9: *from the evil with which perhaps bad men threaten you*; the Lord will keep you, so that whatever is done to you outwardly shall do you no inward hurt, and that which is properly *πομπήν* shall not come to you, nor shall you be worsted in the conflict; and He will also so far avert outward harm, that the trial become not too severe (1 Cor. x. 13).^{*} Possibly, however, it is to be regarded as masculine; *ὁ πομπός*, the Prince of evil, whose instruments evil men are, dares not touch you (comp. Eph. vi. 16; 1 John ii. 13; v. 18). It is at any rate improper to take the singular: *the evil* (man) as collective for evil men [the Dutch Annotations, KOPPE, ROSENMÜLLER, FLATT, allow this interpretation.—J. L.]. But LÜNMANN'S assertion that it *must* be understood as neuter, on account of the opposition to ch. ii. 17 [a point which ALFORD also makes.—J. L.], is groundless; especially after the separation made by τὸ λαόν (v. 1), of which, indeed, LÜNMANN generally makes too little account (see the close of the Introduction). In favor of the masculine are CALVIN, BENGEL, RIEGER, VON GERLACH, OLSHAUSEN [and very many others, from ŒCUMENIUS and THEOPHYLACT to ELLICOTT and WORDSWORTH.—J. L.], also HOFMANN: *From the evil man he comes to the Evil One, who might rob him of the fruit of his labor*; we add, *by persuasion or else by seduction*, and refer to 1 Thess. ii. 18; iii. 5. Whether it be neuter or masculine, Paul's promise is: God will establish you for the conflict, and protect you in it.

3. (Vv. 4, 5.) **But we have confidence in the Lord touching you**.—After reliance on God, there now follows again (as in ch. ii. 15) an exhortation, expressed in the delicate and winning form of confidence. THEODORET: For he is not forcing them, but seeking their free conviction: keep yourselves worthy of this good opinion. You can surely do so, since the Lord strengthens and guards you. This at once leads to, and prepares for, the special exhortation of v. 6 sqq. *In the Lord*, the same expression as in Gal. v. 10; comp. Phil. ii. 24; Rom. xiv. 14. In Him our confidence in you has its strong foundation; we boast not of the flesh, and place not our hope in you as men, but only in the Lord; and yet in the *Lord touching you*; * because ye stand in Him as we do; ye will thus receive the exhortation in the name of the Lord, and the Lord in whom ye stand will guide your hearts, and make you willing and able. The verb *παράγγελλειν* is found also at 1 Thess. iv. 11, and the substantive *παράγγελία* at 1 Thess. iv. 2; it is synonymous (at least on the

practical side) with *παρὰδοῖς*, ch. ii. 15. As faith originated only in an act of obedience, so likewise it is only in this way that it can be maintained. Obedience is thus connected with preservation. By understanding the verse in this way: *What we command and ye do, that ye will also do*, we should read asunder what belongs together. Far more natural is this: **what we command you, ye both do and will do** (henceforward and with a constant improvement). This exhortation he immediately seals again by a precatory benediction: **But may the Lord direct, &c.** THEODORET: We need both, purpose and strength, from above.* The Lord alone can give you success. *The Lord* is, as always, Christ; not, as HILGENFELD again decides, God (the Father). BASIL the Great, THEODORET, THEOPHYLACT [WORDSWORTH], would have it, that Paul is speaking of the Holy Spirit, because it could not be said: *My Christ direct your hearts into the patience of Christ* (were this valid, it would hold still more strongly, inasmuch as it concerns the first member of the verse, that it could not be said: *May God direct your hearts into the love of God*). But the argument is not convincing. It were contrary to the whole usage of the New Testament, to understand by the Lord the Holy Spirit; 2 Cor. iii. 17 (to be explained by v. 6) is of quite another sort. Rather, Christ is repeated at the end of the second member, because it is remote from the subject, and separated from it by *θεοῦ* (comp., moreover, 1 Cor. i. 7, 8). Thus Christ, the Faithful (v. 3), who alone can make you do what is right, in whom alone we have confidence in you (v. 4), may He plainly direct (1 Thess. iii. 11, *our way*; here) **your hearts** (2 Chron. xii. 14, Septuagint), so that they reach out sincerely towards the mark. But the passage in Chronicles is not an irrefragable proof, that here also the mark of the *κατευθύνειν* must necessarily be a proceeding of the Thessalonians; the mark itself might be a Divine concernment, to which their hearts are to reach out in faith and trust. In the case of the first member, **the love of God**, it would no doubt be simplest to regard the genitive as a genitive of the object: *love to God* [DE WETTE, LÜNMANN, ALFORD, *Lectures*, ELLICOTT, WEBSTER and WILKINSON, &c.], not the love which God gives or prescribes, though, of course, our love is awakened by a discernment of the love which God has to us. But in the second member a similar explanation does not present itself as quite so natural. CALVIN translates: *expectationem Christi*, and explains it still more distinctly to be the hope of the coming of Christ, under the constant endurance of the cross. Already CHRYSOSTOM proposes this view amongst others. And so HOFMANN: *It denotes the waiting of him who holds to Christ as his hope*; but what he alleges for this,—that, for example, in Jer. xiv. 8 Septuag. God is called the *ἐπομονή* Ἰσραήλ,—is a different expression from what we read here. Even the *ἀναμένειν* Ἰησοῦν (1 Thess. i. 10), or the *ἐπομονή* τῆς ἐκπύσεως τοῦ κυρ. (v. 3 there), does not support the assumed sense of *ἐπομονή* τοῦ Χριστοῦ. Proof is wanting, that the last phrase denotes a waiting for Christ. Rev. iii. 10 likewise is probably to be understood differently. Moreover, *patientia propter Christum præstita* (BENGEL) goes beyond the simplest geni-

* [Taken as neuter, τὸ πομπός might perhaps have "a special reference to the great current of evil which had already begun to flow, and which in the second chapter had been traced forward to its fatal issue." *Lectures*.—J. L.]

* [τῷ ἑαδῇ; towards and upon you, in regard to you; Germ. *anf euch*.—J. L.]

* [Wir bedürfen beides, Vorsatz und Kraft, von oben—sound doctrine, but scarcely an accurate rendering of: ἀποφορίαν ἡμῖν χάρις, καὶ προθέσιν ἀγαθῆς καὶ τῆς ἀρετῆς συνεργίας.—J. L.]

tive. Nor can we well judge otherwise of the interpretation: "patient, steadfast adherence to Christ." Dr WETTE appeals on behalf of his explanation: "steadfastness in the cause of Christ," to *παρρησία τοῦ Χριστοῦ* (2 Cor. i. 5, and similar phrases in Col. i. 24; Heb. xi. 26), which, however, is by no means quite homogeneous with the expression before us. But if we explain, as PELT would have us do (and as CALVIN holds to be possible): *patience as coming from Christ or as wrought by Him*, or with GROTIIUS: *cujus causa est Christus*, we then exchange the genitive of the object for the genitive of the author. Even the first member PELT would actually understand in a corresponding way: *love, which God infuses into our hearts*; but such a sense of *ἀγάπη Θεοῦ* he cannot establish even by his appeal to *δικαιοσύνη Θεοῦ*. Is it necessary, then, that both genitives be taken in the same way? LÜNNEMANN rids himself of the parallelism, and understands the matter thus: *love to God* (object) and *the steadfastness of Christ* (genitive of possession); the latter in the sense that it also is ours, in so far as the Christian's endurance in affliction for the gospel's sake is essentially the same with the steadfastness that was peculiar to Christ Himself in His sufferings. To this would belong the idea which CHRYSOSTOM also admits as possible: *endurance as Christ endured*.^{*} For our own part, we did not consider ourselves bound by the parallelism at ch. ii. 13; but there *πνεύματος* and *ἀληθείας* were really more heterogeneous than the parallel genitives in our text. Inwardly, also, the latter are too strictly coördinate, for us to venture on quitting the parallelism. We should therefore prefer with OLSHAUSEN to understand both genitives as genitives of the subject. Nor indeed is it said: *May the Lord fill your hearts with love*, &c. (which could then be nothing but a disposition of heart in the Thessalonians), but: *May He direct them*, according to our understanding, *into the love which God has to us*, and has especially manifested in the work of redemption, and *into the patience of Christ*, to wit, that with which He resigned Himself for us to suffering, and at all times supports us. May He direct your hearts to this centre, from which proceeds all the Christian's strength: the love of God, as most fully revealed in the patience of Christ. This will be to you not merely an example, but a source of strength for withstanding the evil (v. 3). The Thessalonians particularly needed this admonition to humility in order to check their eschatological impatience, which showed itself practically in their *ἀδράκως περιπατεῖν* and *περιεργάζεσθαι* (vv. 6, 11). The address thus introduces in the most natural way the exhortation that follows.

DOCTRINAL AND ETHICAL.

1. (V. 1.) That the word of God have free course and be glorified is not a thing that happens of itself, but is in part committed also to our fidelity. Every praying person, even though he himself has not the teaching faculty, is on his part a co-worker therein. [SCOTT: The success of the gospel is as really promoted by fervent prayer, as by faithful preaching.—J. L.] We are not indeed to see life and movement in the Church only where extra-

ordinary phenomena are making a stir. On the inconspicuous advance of quiet, faithful labor there rests a constant blessing. And yet the drowsy state of nominal Christendom must weigh upon our hearts, and raise the question whether we have been as assiduous as we ought in that spiritual work, which the Apostle requires from Christians.

2. (V. 2.) *Faith is not every man's affair*—this is a word which, like that other, *prove all things* (1 Thess. v. 21), is often enough subjected to frivolous abuse. Many an individual takes shelter in the subterfuge, that he is not at all organized for faith; for others faith may be the right thing, perhaps even honorable in them; but for him it is impossible to believe; nay, the Apostle himself says, &c. It is, however, of perverse and wicked men that he says, that faith is not for them (see the *Verantwortung des christlichen Glaubens*, 2d ed., p. 16 sq.). ROOS: What is here spoken of is not that natural unaptness for faith, which exists in all men, but an unaptness which a man brings on himself by a prolonged departure from God, and by contracting a Satanic obduracy and wickedness.* STROCKMEYER: Faith is not a thing that a man has so completely in his own power, that he can say at any moment when he pleases: *Now I will believe*; there is required a certain preparation of soul, that is not found in every man. But it is a very perverse application of this, to say: "I too belong to the very class that has no concern with faith. What, then, can I do in that direction? And if faith is not every man's affair, is it so, that so much really depends on faith? is it so, that one can be saved only by faith? Surely God will not be so unjust!" But the Apostle does not say that a man can do nothing in this direction, so that he is innocent in the matter. Whence comes it that the disposition of many men is unsusceptible of faith? Did God make them so? Is it God, who to some only will grant what is necessary to faith, while he refuses and withholds it from others, however earnestly desirous even they may be to obtain it? That be far from Him! † The Apostle teaches us to derive all want of susceptibility from a quite different source, even men's own fault (comp. ch. ii. 10–12). He will by no means apologize for unbelief, as if it were an unmerited fate from which some men cannot at all escape. He rather refers us to their own guiltiness, namely, their destitution of love for the truth, and that from the pleasure they have in unrighteousness.—At the commencement especially of a living Christian state we readily suppose, as the truth has become too strong for us, that others also should in like manner yield to it. Or, if that does not happen, we readily fall to blaming our elders and teachers for not having testified the truth with sufficient fervor. They, indeed, are required earnestly to examine themselves, whether they are not chargeable with some neglect or mismanagement. But the example of the Apostles, yes, of Christ Himself, shows us, that even the most faithful preaching is resisted by the natural heart of man.

* [See the foot-note to p. 156.—No doubt, there are degrees of wickedness in unrenowned men, as there are degrees of grace, faith, and holiness in Christian men. But in the case of every Christian man it is true, that his faith is "the gift of God" (Eph. ii. 8); and of every unrenowned man to whom the gospel comes it is no less true, that his unbelief is the sinful product of a sinful and blinded heart (John iii. 18–20; 2 Cor. iv. 3, 4; &c.—J. L.)

† *Das sei ferne!*—the German version of *μή γένοιτο*, which in our English Testament is, *God forbid!* Comp. E. V. Gen. xviii. 25.—J. L.]

* [So—besides LÜNNEMANN—ALFORD, ELLICOTT, *Lectures*, &c.: "patience such as Christ exhibited."—J. L.]

To this fact we must learn, with whatever loving sorrow, to reconcile ourselves, and least of all are we to try by means of false concessions to make the truth plausible to the enemies of the faith. ROOS: A preacher of the gospel tries with all fidelity to set such people right. But, if he has a clear insight into the state of their souls, he finds personal relief even when seeing no fruit of his labor. He knows that God will not require their blood at his hand. Such is the consolation of Jesus Himself, Matt. xiii. 14, 15.

3. ROOS: Deliverance from the wicked did take place, but not in such a way as the human sense might have desired; for Paul and other servants of God were often until their death harassed with such people; and yet God saved them from them by restraining their fury (frequently by means of the Roman authorities), by letting many blasphemers die at the right time, by humbling the whole Jewish people through the destruction of Jerusalem, and lastly by so ordering all things, that the Apostles, harassed and persecuted by the Jews in a daily trial of their faith, were only the more widely driven around in the earth.

4. (V. 4.) ROOS: Paul wrote and did everything in the Lord and by the Lord (comp. vv. 6, 12; 1 Thess. iv. 1, 2; and elsewhere). These were not in Paul's case mere customary pious phrases; he had the feeling of them, and was convinced that in nothing did his commands, hopes, and instructions go beyond the power, and at the same time the light and inward impulse, given him by the Lord Jesus. He knew that he was not left to his natural reason and discretion, but that, being in Jesus, he saw by His light, worked in His strength, and by Him was held and controlled. Happy is he, of whom this is the experience. Whatsoever he doeth prospers [Ps. i. 3].—In the Lord we may also have confidence in others, who likewise stand in the Lord. To trust in men out of the Lord leads astray, and one must often learn, that all men are liars (Rom. iii. 4). The idealism of faith in humanity is then easily changed into that so-called knowledge of men, which looks for nothing but baseness in every one. Love, on the contrary, hopeth all things, and believeth all things (1 Cor. xiii. 7), without being blind to the corruption of nature; but it knows God who is greater than our heart [1 John iii. 20], and believes in His power to save and subdue. Relying on the Lord for everything, it believes also in the perfecting of His work in the hearts of His own, and throughout all interruptions still hopes for it. [BARNES: Not primarily in you, &c. He must be a stranger to the human heart, who puts much confidence in it even in its best state.—J. L.]

5. (V. 5.) Our heart must be directed to the love of God, as the foundation of all faith, and to the patience of Christ, as the chief manifestation of that love;—the latter, not merely in order to the contemplation of that greatest exemplar, but from this direction towards the character of God and Christ faith itself receives something of this Divine nature [2 Pet. i. 4], participates in these primary forces of life, so that it now does everything according to this rule, and from this impulse. Love enkindles love in it; the patience which Christ learned and practised, yea, with which He continually bears with us, brings this seed into the heart of the believer and from this vine there grows as a branch the patience of the Christian (RIEGER). Patience must not be wanting to love; otherwise the latter also would soon cease.

HOMILETICAL AND PRACTICAL.

V. 1. DIEDRICH: He had brought them by means of the word to faith; a stream of blessing should now also through their prayers and love flow back again to him, so that he may be able to deliver his testimony with ever-growing efficiency.—CHRYSOSTOM: Let no one from an excessive humility defraud us of this assistance.—STARKE: Since upright teachers carry the word of God amongst the people, it is reasonable that they be remembered in prayer; but, if they do not at once see fruit, they should labor on, and call to mind the Divine promises.—HEUBNER: The Christian Church should not be a motionless sea; stagnation brings corruption and death. The gospel must keep moving; it must run; this running produces everywhere, even where the gospel is not a stranger, new life and vivacity.—The missionary spirit knows no other goal than that described in Is. xi. 9.

V. 2. Faith is not every man's, though God offers faith to every man, Acts xvii. 31 (*Berleb. Bibel*).—GROTIUS: Such as take pleasure in vice will not believe us; because they love the works of darkness, they hate the light.—RIEGER: (We must have this told to us) partly that under a similar experience we may be less frightened, partly also that we may escape the frequently plausible temptation to refine and cut and carve at the doctrines of the faith, till every one should be able to find himself suited.—Paul strove to become all things to all men, but still he hoped for nothing more from it, than by all means to save some (1 Cor. ix. 22).—STARKE: Patiently to undergo suffering for Christ's sake, and yet to pray God for deliverance therefrom, are not inconsistent with each other; especially when the deliverance has for its object not so much our own ease as the glorification of the Divine name.

[*Lectures: ἀπόστολος καὶ ποιητὴν ἀνδράπων οὐ γὰρ, κ.τ.λ.* So far, then, from there being any ground for exalting reason against faith, it is only faith that can either restore the dislocation, or rectify the depravity, of our fallen nature.—THE SAME: No man can reject the Divine testimony concerning Christ, when fairly and fully presented to him, without thereby inflicting immediate and serious damage on his whole inward life—without, in fact, becoming, whatever appearances there may be to the contrary, a worse man, as well as a guiltier man, than he was before.—J. L.]

V. 3. The faithfulness of the Lord is the only ever sure refuge.

V. 4. CHRYSOSTOM, THEOPHYLACT: *We have confidence in the Lord*, that is opposed to pride; *touching you*, that is opposed to indolence.—BENGEL: *Nulli homini per se fidus*.—CALVIN: Authority and obedience have here their limits: Nothing except in the Lord!—[BURKITT: The character of that obedience which the gospel directs; it must be universal and perpetual.—J. L.]

V. 5. DIEDRICH: Truly Christ Himself is all patience with us, and so He teaches us in Him also to be all patience.

Vv. 1-5. HEUBNER: Exhortations to prayer and faithfulness.

Vv. 4, 5. That heart is well disposed, and capa-

* [LUTHER's version of *τίς τις παροχὴν πάντων*: *Jeder-mann vorhält den Glauben*; English margin: *offered faith*.—J. L.]

ble of all that is good, which through the grace of the Lord is directed into the love of God and into the patience of Christ. 1. The most natural thing for us would be, to abide with all love by the love of God, to which we owe ourselves and all things. But, as regards God, we are truly unnatural children; have little need of intercourse with Him, are frequently able to go a long time without Him, readily suffer ourselves to be withdrawn from Him by His gifts instead of being thereby led to Him, become altogether disheartened under the strokes of His discipline, do not love what He loves, His will, His commands. He gives effect to his love by sending His Son to save us from the fleshly temper of our heart. Not until our hearts allow themselves to be

turned towards this love proceeding from God (1 John iv. 10; Rom. v. 8), does there rise in us also love to God. But, 2. that this spirit may take full possession of us, there is need of continual labor and effort; our hearts must allow themselves to be directed to Christ, the perfect pattern of patience, as He practised it throughout His whole life even to the cross towards His disciples, towards the people, towards His wicked foes. We must be thankful to Him, that He becomes not weary of bearing also with us. Thus we too learn patience, and receive strength for it out of His strength; thus do we learn to wait for His help, and patiently to hold fast the hope of His glorious coming (after Strockmeyer.)

2. CH. III. 6-16.

He gives impressive directions as to the treatment of those, who will not desist from a pragmatical idleness.

- 6 Now [But]¹ we command you, brethren, in the name of our² Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh [walking, περιπατῶντος] disorderly, and not after the tradition [according to the instruction]³ which he [they]⁴ received of [from, παρά] us. For yourselves know how ye ought to follow [imitate]⁵ us; for we behaved not ourselves disorderly [were not disorderly, οὐκ ἠτακῆσαμεν] among you; Neither did we eat any man's bread [bread from any one, ἄνθρωπον παρά τινος] for nought, but wrought with labor and travail night and day [but in toil and travail, working night and day],⁶ that we might not be chargeable [burdensome]⁷ to any of you: Not because we have not power [authority],⁸ but to make ourselves an ensample unto you to follow us [that we might give ourselves for a pattern unto you to imitate us].⁹
- 10 For even [For also],¹⁰ when we were with you, this we commanded you, that if any [any one] would [will, θέλει] not work, neither should he eat [let him eat, ἐσθιέτω]. For we hear that there are some which walk [hear of some walking, ἀκούομεν γάρ τινας περιπατοῦντας] among you disorderly, working not at all, but are busybodies [being b., περιεργαζομένους]. Now them that are such [Now such, τοῖς δὲ τοιούτοις] we command and exhort by our Lord Jesus Christ [or: in the L. J. C.],¹¹ that with quietness they work, and eat [working with quietness, they eat, μετὰ ἡσυχίας ἐργαζόμενοι . . . ἐσθίσουσιν] their own bread. But ye, brethren, be not weary in¹² in well-doing. And if any man [But if any one, εἰ δέ τις] obey not our word by this epistle [the ep.],¹³ note that *man*, and¹⁴ have no company with him, that he may be ashamed [shamed].¹⁵ Yet [And]¹⁶ count *him* not as an enemy, but admonish *him* as a brother. Now the Lord of peace Himself give [But may the Lord of peace Himself give, αὐτὸς δὲ ὁ Κύριος . . . δῶν] you peace always by all means [in every way].¹⁷ The Lord *be* with you all.

¹ V. 6.—[ἐδ. Revision: "So far is it from being true, however, that the love of God and the patience of Christ are incompatible with the maintenance of a proper discipline, &c." Ordinarily, indeed, this ἐδ is regarded as merely μεταβατικόν. Webster and Wilkinson think it refers to δ' παραγγ. in v. 4 = *Now the command I have to give you is*.—J. L.]

² V. 6.—Only B. D.¹ E.¹ omit ἡμῶν; the great majority of authorities have it; also Sin. [It is bracketed by Lachmann, and cancelled by Tischendorf, Alford, Ellicott.—J. L.]

³ V. 6.—[κατὰ τὴν παράδοσιν. See ch. ii. 9, Critical Note 23, and ch. ii. 15, Critical Note 7.—J. L.]

⁴ V. 6.—The third person plural, if not genuine, would least of all have come by correction, presenting as it does a slight inaccuracy of style;—πᾶντος points to a plurality, and so the sequel treats of the ἀνθρώπου in the plural. The *Reception* παράδοσις has scarcely any support at all; παρέλαβετε [Lachmann] is given, indeed, by B. F. G., but obviously as a correction; we have therefore to read either παρέλαβον (with Sin.² D. E. K. L., &c. [approved by Mill, and edited by Bengel, Knapp, Scholz, Schott.—J. L.]), or still better παρέλαβον (with Sin.¹ A. D.¹ [Griesbach, Tischendorf, Alford, Wordsworth, Ellicott, &c.—J. L.]), the rarer (Alexandrian) form; see Winer, § 13. 2; Rom. iii. 13; and the Septuagint often.

⁵ V. 7.—[μιμήσθεαι; comp. 1 Thess. i. 6.—J. L.]

⁶ V. 8.—[ἀλλ' ἐν (Sin.: ἀλλὰ ἐν) κόπῃ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι. See foot-note to p. 162.—Lachmann reads νύκτος καὶ ἡμέρας, after Sin. B. F. G.—J. L.]

⁷ V. 8.—[As in 1 Thess. ii. 9.—J. L.]

⁸ V. 9.—[ἐξουσίαν. This word is rendered *authority* 29 times in our Common Version, and so here in nearly all the older, and in many modern, English Versions. Others have *right*.—J. L.]

- ⁹ V. 9.—[*ἵνα αὐτοὺς τούτων* (see 1 Thess. i. 7, Critical Note 7) *δῶμεν ὑμῖν εἰς τὸ μίμνησθαι ἡμᾶς*.—J. L.]
- ¹⁰ V. 10.—[*καὶ γὰρ*. *Revision*: "And you cannot well doubt that such was our design. For not only by our example did we inculcate this rule, but also by express precept." Ellcott makes this γὰρ "coordinate with the preceding γὰρ in v. 7" (so Lünemann), and finds here a "second confirmation of the wisdom and pertinence of the preceding warning that they ought to avoid those that were walking disorderly."—The τούτοις before *παρηγγέλλομεν* is wanting in Sin.¹, but supplied by correction.—J. L.]
- ¹¹ V. 12.—The reading, *ἐν κυρ. Ἰησ. Χρ.* has the oldest authorities in its favor, A. B. Sin.¹ D.¹ E.¹ F. G., Versions [Lachmann, Tischendorf, Alford, Ellcott, Riggenbach]; the other, *διὰ τοῦ κυρ. ἡμῶν* I. X. (Sin.² D.² E.² K. L.), is more over the more usual with *παρεκαλεῖν*.
- ¹² V. 13.—[For *ἐκκαθήσθε*, Schott, Lachmann, Tischendorf, Alford, Wordsworth, Ellcott, read *ἐγ-* (Sin.) or *ἐν-καθήσθε*.—J. L.]
- ¹³ V. 14.—[*τῇς ἐπιστολῆς*; *Revision*: "which I have just written, and which he will soon hear read." Ellcott, however: "This, perhaps, may remain as one of the few cases in which idiom and euphony may justify us in retaining the pronominal translation;" as does likewise Alford.—J. L.]
- ¹⁴ V. 14.—The *καὶ* is wanting in A. B. Sin. D.² E. [Lachmann], and with this is connected the fact, that nearly the same authorities give the infinitive *συναγαγίνεσθαι* [Lachmann]; many cods., to be sure, are constantly confounding *αὐ* and *ε*, as the Sin. also just before gives *συμμοινοῦσθαι*; see the exposition. [Riggenbach brackets *καὶ*.—J. L.]
- ¹⁵ V. 14.—[See 1 Cor. iv. 14; and so Ellcott here.—J. L.]
- ¹⁶ V. 15.—[*καὶ*. See the exposition.—J. L.]
- ¹⁷ V. 16.—[*ἐν παντὶ τρόπῳ*. Comp. ch. ii. 3.—J. L.] The only suitable reading *τρόπῳ* is sufficiently supported by A. B. Sin. D.² E. K. L., Versions and Fathers; *τόπῳ* (A. D.¹ F. G. [Vulgate]) arose probably from such places as 1 Cor. i. 2, and was improperly favored by Beza and Grotius. [Lachmann alone edits it.—J. L.]
- The other various readings—v. 8, *νυκτὸς καὶ ἡμέρας*, instead of *νύκτα καὶ ἡμέραν*; v. 11, a different position of the word *παραπονοῦντας*; v. 13, *ἐκκαθήσθε*, instead of *ἐκκ.*—are of no consequence whatever to the sense.

EXEGETICAL AND CRITICAL.

1. (V. 6.) **But we command you, &c.**—An adequate foundation having been laid, he comes now to speak of the matter specially in hand. The order is addressed to all the brethren, not, as OLSHAUSEN supposes, to the presbyters; THEODORET says merely, that the leaders of the Church must follow this rule. But the meaning of the Apostle is, in regard to all who are not themselves *ἄτακτοι*—all on whom he can rely, *ὅτι ποιεῖτε καὶ ποιήσετε*, &c. (v. 4)—now to tell them what they have to do.—**In the name of our Lord Jesus Christ** is this command given; as representing Him, standing in Him, we command, have confidence to do so; CHRYSOSTOM: It is not we that say it, but the Lord speaks by us; He who has the right to enjoin, and the strength for execution; equivalent to v. 12: *in the Lord, or by the Lord*; for the Lord Himself and His name are inseparable. Again, *ὑμᾶς* is not the object of *στέλλεσθαι* (this would not suit the middle voice), but the subject in the case of an accusative and infinitive; this occurs elsewhere only when the infinitive has a different accusative from the accusative or dative governed by the finite verb [comp. Acts i. 4 with 1 Cor. vii. 10]; but here *ὑμᾶς* stands, because *παράγγ.* *ὑμῖν* is already somewhat too far removed from the infinitive. The expression *στέλλεσθαι* HESTCHIUS explains by *φοβεῖσθαι*; THEODORET by *χαριζέσθαι*. The idea starts from a sensuous point of view: *timidly to withdraw*; hence: *to be afraid*; 2 Cor. viii. 20, with *τούτοις*; but in Mal. ii. 5 Sept. with *αὐτό*, in the sense: *to be in fear of*. Here this meaning is not suitable, since he is not exhorting them to fear, but directing a course of proceeding, the breaking off of intimate intercourse; Gal. ii. 12, *ὥστε ἀλλεν αὐτόν* (because in this case the middle is not used; the *ὥσ.* implies secrecy*); akin to Rom. xvi. 17, *ἐκκλίνατε ἀπ' αὐτῶν*.—**From every brother**; no such discipline is to be exercised towards those without (1 Cor. v. 11, 12), but only towards those who desire to be called brethren. According to Matt. xviii. 15 sqq. likewise a brother only is the object of Church discipline.—**Walking disorderly, and not according to the tradition [instruction] (ch. ii. 15) which they received from us**, namely, the brethren, even those *ἄτακτοι*; comp. 1 Thess. ii. 12;

iv. 1. The receiving was through the medium of oral instruction, and this was confirmed by example (v. 7). On the *ἀτάκτως περιπ.* see already at 1 Thess. iv. 11; v. 14. Here as little as there does it denote a life altogether unregulated by Divine law, and utterly vicious; v. 11 shows that those are rather meant, who without any occupation bustled around in fanatical idleness. Before giving this more precise description of them, he prefixes a still more exact confirmation of his demands. Disorder, connected probably with eschatological excitement (ch. ii. 2), and with this EWALD would also join a mistaken appeal to a fraternal community of goods (1 Thess. iv. 9-12), must with some at least have been on the increase, in spite of the Apostle's exhortation. For this reason Paul, over against the tender, lenient words of the First Epistle, now applies a second and sharper course of discipline. The point is, to act vigorously against the unreformed, in order to arrest the contagion, preserve the church, and, if possible, exert by means of the stronger measures a saving influence on the obstinate offenders themselves.

2. (V. 7-9.) **For ye yourselves know how ye ought to imitate us** (1 Thess. i. 6); ye know it by word and deed on our part; he thus justifies the reproach which he makes against them in regard to the *παράδοσις*, by setting forth what they themselves knew.—**For we were not disorderly** (without occupation) **among you**; he thus confirms the assertion: *ye know*; we might also connect this, as well as *πῶς*, &c., and as an explanation of that, with *οἵαυτε*: *that we (that is to say) were not disorderly*;* so [Am. Bible Union] HOFMANN, who even (clumsily) makes v. 9 still governed by *ὅτι*.—**Neither did we eat bread from any one† for nought**; for nought, as a gift [ALFORD: there seems to be an allusion in the construction to the original sense of *δωρεάν*.—J. L.], without paying for it; he speaks humbly, as if labor in the gospel were no labor; that is the way, moreover, in which the worldly mind judges. It is a remark already of the Fathers, that it would not have been *δωρεάν*, had Paul even performed no manual labor. [See Matt. x. 10; 1 Cor. xv. 10.—J. L.] Bread is the plain and main article of food; *to eat bread*, a Hebraism, *אכל לחם* (Gen. xliii. 25; Luke xiv. 1), equivalent

* [So MATTHIAS and OLSHAUSEN explain *ὥστέλλεν*, whereas ELLICOTT agrees with DE WETTE in regarding that rather as the initial act, which led to the second—the separation.—J. L.]

* [ELLICOTT: "in that we behaved not disorderly.—J. L.]

† *παρά τινας*. WEBSTER and WILKINSON quote the provincial English idiom: *off any man*.—J. L.]

to the simple *ἐσθίειν* (v. 10). Moreover, the German proverb also says: *Whose bread I eat, &c.*—**But working in toil and travail night and day** [**But in toil and travail, working night and day**],* that is, we ate bread. DE WETTE would needlessly assume that the participle is used irregularly for the finite verb, or that *ἔσθιεν* is to be supplied, as in 2 Cor. vii. 5. Much more obvious in the present instance is the supplement *ἐσθίοντες*, so that *ἐργάζου* form the antithesis to *σάπουν*.—**That we might not be burdensome to any of you**; comp. 1 Thess. ii. 9 sqq.—(What I mean is) **not that, or still better: (We did this) not because we have not authority, that is, to live of the gospel, or here, τοῦ σάπουν ἔσθιν φάγειν**, as in 1 Cor. ix. 6, τοῦ μὴ ἐργάζεσθαι; comp. the discussion in 1 Cor. ix. 4–14; Luke x. 7, the laborer is worthy of his hire.—**That we might give ourselves for a pattern unto you** (1 Thess. i. 7) to imitate us; such was his object, comp. Acts xx. 35. HILGENFELD will have it, that to give the churches in this way an example was merely the result of the apostolic labor, but could not be the original design, as the forger here asserts. But really one cannot see why the Apostle, who represents to us details of his life as providential, as in 1 Cor. i. 14, 15, might not much more readily say with perfect truth, that he had wished to train his churches also by his own example.

3. (V. 10.) **For also when we were with you** in confirmation of the example he says: For indeed we also (*καὶ γάρ* [see Critical Note 10]), when we were with you, commanded you that which our example showed you; command and example were harmonious. LÜNEMANN [ALFORD] puts an improper emphasis on the *τοῦτο*, when he interprets thus: "For also *this* we commanded you"; with what other things? This distinction of several commands is here altogether an interpolation, and is besides contradicted by the verbal arrangement. Were we required by *καὶ* to seek for some other antithesis than the one indicated by us, it would be far more proper to understand the matter with HORMANN thus: For even when we were with you, already at that time, we commanded you; we do not now for the first time lay upon you a new yoke. At all events we perceive that already at his first visit Paul with keen pastoral insight saw the necessity of the warning. We commanded you, he speaks in the imperfect; this was our repeated order: **that, if any one will not work, neither let him eat**; if one would not work, as well as the Apostle who did double work, he did not at all deserve that food should be given him. If one will not, although he could; no reproach is cast on those unable to work; *nolle vitium est*, says BENDEL. The word is a proverbial sentence, to which GROTIVS and WETSTEIN adduce many parallels from the Greeks and Rabbins. We are not at *ἐσθίειν* to think in the first instance of the Holy Supper.

4. (V. 11, 12.) **For we hear, &c.**—Paul explains why the command (v. 10) was given.—Of

some (not many, but even a few are a hurtful leaven, 1 Cor. v. 6) **walking among you disorderly**; this is now explained, and that in an earnest word-play, already imitated by ZWINGLI in the Swiss dialect: *Sy thund nüt und thund zwiil* [*They do nothing, and do too much.*—J. L.]; CALVIN: *nihil operis agentem, sed curiose vagantem*; EWALD: *nicht arbeit treibend, sondern sich herumtreibend*.* The *πεπληγμένοι* is, in fact, the phantom of a dutiful *ἐργάζομαι*; the giving up of one's self to idle roving, to aimless bustle, to by-matters and other people's concerns, with which we have properly nothing to do; instead of, as we ought, *τὰ ἴδια πρὸς ἑσέας* (1 Thess. iv. 11). The adjective *πεπληγμένος* is found 1 Tim. v. 13; comp. Acts xix. 19, *τὰ πεπληγμένα πρὸς ἑσέας*. Thus already in that time of freshest life there appeared this frivolous humor under the pretext of activity for the kingdom of God. A further stage of degeneracy is afterwards described in Phil. iii. 19; Rom. xvi. 18.—**Now such** (those who are of this sort) **we command**; addressing himself, though indirectly and in the third person, to those very persons; it was to be expected that all would be present at the reading of the letter (1 Thess. v. 25), and that no one would avoid listening to it. He at once softens his language, and speaks still in a more kindly tone, as he also requires at v. 15: **and exhort**; *αἰνέσις* is now to be taken out of the dative *τοιοῦτοισι*, by an obvious zeugma: **in the Lord Jesus Christ**; in Him our exhortation has its strength. If we read *ἐκ*, then it is: *by means of Him*, while we avail ourselves of His name, and by His sacred person give impressiveness to our words: as you love the Lord Jesus, and fellowship with Him. The subject of the exhortation is expressed in the form of the object: **that working with quietness they eat their own bread**; *ἡσυχία*, comp. *ἡσυχάζειν*, 1 Thess. iv. 11, denotes rest, inward composure, retiredness, and avoidance of show, and stands opposed to *πεπληγμένοι*; *their own bread*, that is honestly earned, obtained by faithful and diligent labor with God's blessing, not begged bread, implies therefore *ἐργάζεσθαι*, and stands in opposition to the *σάπουν* of v. 8.

5. (v. 13.) **But ye, brethren**; he thus turns, once more to those free from blame, and them only he accosts with cordial address.—**Be not weary, dispirited** (2 Cor. iv. 1, 16); in all the New Testament instances we find the variation *ἐνκακεῖν* (written also *ἐνκακεῖν*) given by the oldest authorities, instead of *ἐνκακεῖν*. The sense, as developed by Passow, is at the most according to the etymological genesis slightly different (*to be cowardly in anything, or to turn out cowardly*),† but in the end both come to the same thing; *ἐνκακεῖν* not being common elsewhere, the copyists probably introduced their familiar *ἐνκ*.—**Become not disheartened in well-doing**. CALVIN, ESTIUS, PELT, DE WETTE, EWALD, VON GERLACH, and most others, refer the word to beneficence, and without question this thought would suit very well. That is to say, the Apostle, having in v.

* [HILGENFELD's construction is the more common; but the other, "which makes *ἐν ἑσέας καὶ μόχθῳ* the positive complement, in opposition to *σάπουν*, of *ἐσθιν ἐσθίοντες*, and then adds *οὐκ ἐστὶν καὶ ἑσέας ἐσθίοντες* as an explanatory parallel" (*Revision*), is adopted by the Dutch Version, DE WETTE, WINER, CONYBEARE, ELLIOTT, Am. Bible Union, and others. ELLIOTT: "The emphatic position of *σάπουν* apparently suggests the sharper antithesis, which the separation of the members here seems to introduce."—J. L.]

* [ESTIUS: "*Quasi dicas, nihil operantes, sed circumspicientes.*" ROBINSON: "*Doing nothing, but over-doing; not busy in work, but busy-bodies.*" CONYBEARE: "Busy bodies who do no business;" JOWETT: "busy only with what is not their own business;" WEBSTER and WILKINSON: "working nothing but overworking."—J. L.]

† [ELLIOTT, on Gal. vi. 8: "If *ἐνκακεῖν* exist, the difference will be very slight; *ἐνκακεῖν* may perhaps mean, 'to retire from fear out of any course of action' (nearly *ἀρεσκείν*); *ἐνκακεῖν*, 'to behave cowardly,' 'to lose heart,' when in it."—J. L.]

10 forbidden a mistaken almsgiving, now glances also at the opposite danger. After many disturbing, discouraging experiences of dishonesty, unworthiness, sloth, abuse of kindnesses, it is necessary to check the growth of displeasure and distrust, lest those who are in real distress should have to suffer innocently. CHRYSOSTOM even remarks particularly, that Paul's meaning is that the idle should be punished, but not left to famish; THEODORET: Bodily support is not to be withdrawn from the delinquents, any more than from sick members; others: They should be dealt with patiently, till they are trained to self-dependence. But GROTIUS, BENDEL, RIEGER, OLSHAUSEN, LÜNEMANN, HOFMANN [ALFORD, WORDSWORTH, ELLICOTT], properly object, that the meaning of *καλοτακτεῖν* is wider and more comprehensive, namely, *to act honorably*; LÜNEMANN: as is right and proper; BENDEL: *bene facientes, etiam manum industria*; comp. Gal. vi. 9; and in our Epistle substantially ch. i. 11; ii. 17. The same expositors, however, do again partially restrict the meaning in another way. LÜNEMANN thinks that, since v. 14 shows that the discourse still turns on the same theme, we are to understand it thus: Be not discouraged, but persist in not allowing yourselves to be tainted by the evil example. HOFMANN finds this too exclusively negative, and therefore takes the more exact definition this way: Become not weary in doing what is befitting, whatever, that is, conduces to the welfare of the moral community. To this we are able to assent, only with the remark, that we understand the phrase as comprehensively as possible—as including, therefore, both their own unblamable walk, steady, loving, earnest discipline (vv. 14, 15), and also a due beneficence. Suffer not yourselves by any means to become weary in the performance of your duty; act in every way as followers of God (Matt. v. 45; STARK).

[*Lectures*: After the solemn command and exhortation in the 12th verse to the idlers, the Apostle immediately turns round again to the sound portion of the church, and seeks first, before proceeding with his disciplinary instructions, to confirm them in their more consistent course. But ye, brethren, whatever others may do, and great as are your discouragements within the church, as well as from without, be not weary in doing what is right. Unaffected by these examples of a restless fanaticism and ignoble indolence, do still as you have done hitherto. Lead quiet and peaceable lives in all godliness and honesty. And, in particular, see to it that nothing in your own opinions or sentiments be suffered to interrupt the diligent prosecution of your lawful callings.—J. L.] Wisely, plainly, in few words, Paul says whatever is needful in all directions.

6. (Vv. 14, 15.) But if any one obey not, &c.—What has just been said is not to be understood in the sense of a spurious complaisance that does not do what is really good. Paul speaks with the authority of truth, though not so strongly moved, because the case is not so frightful, as in 1 Cor. v. 1-5. The words *δὲ τῆς ἐπιστολῆς* are annexed by [ERASMUS] CALVIN, LUTHER, GROTIUS, BENDEL, FELT [the English margin], and others, to what follows. LUTHER: *Note that man by a letter*; and WINEY as late as the 6th edition (18. 9, Note 3) marks this as at least a possible interpretation. But OLSHAUSEN, DE WETTE, LÜNEMANN, EWALD, HOFMANN [and most others] are with reason opposed to it, and connect the words (as is already done by CHRYSOSTOM, THEOPHYLACT, BEZA) with what precedes. There are these objections to

the first-mentioned interpretation: 1. The article, *δὲ τῆς ἐπιστολῆς* (wanting only in F. G.) is not naturally explained; WINEY's account of it: *in the letter which you have then to write, which I then hope to receive from you*, is certainly too artificial; and this the more so, because 2. *δὲ τῆς ἐπιστολῆς* from its prominent position would have an altogether unaccountable emphasis. But again, 3. the middle *σημειοῦσθε* would not be very suitable, since *ἡμῖν* might rather have been expected. And lastly, 4. as to the matter itself, it would be very strange, that Paul should have kept the churches in such a state of dependence, as to require an epistolary record of every offender, as if it were necessary that he should pronounce or at least sanction the punishment. Von GERLACH thinks that this happens only on account of the newness and inexperience of the church. Still what a paralysis of all self-dependence would this have involved! How difficult also would it have been even to comply with the injunction, since Paul certainly was not stationary always in the same place. And having just told them how they were to proceed, is it to be supposed that he again takes the matter out of their hand? he, who in a far worse case reproaches the Corinthians for not having themselves interfered (1 Cor. v. 2)? Everything, then, concurs against this explanation. But that of BENDEL and FELT is not tenable: *By means of this letter* (this very Second Epistle to the Thessalonians), *relying on it, holding it forth to him, proceed against him*; BENDEL: *notate (hunc) nota censoria*; but this is not at all the import of *σημειοῦσθε*. Accordingly, *δὲ τῆς ἐπιστολῆς* must be closely connected with *τῷ λόγῳ ἡμῶν*, although the article *τῷ* is not repeated; it might be omitted (WINEY, § 20. 2), because the whole from *τῷ* to *ἐπιστολῆς* forms together but one idea. 'H *ἐπιστολῆς* is the present Second Epistle, as in 1 Thess. v. 27 it is the First. Hence: If any one obey not our word announced to him by the reading of this Epistle (especially vv. 10, 12); or (LÜNEMANN): my command renewed by means of this Epistle; that *man σημειοῦσθε*. This word in the middle signifies, *to note for one's self*; it is used of physicians who mark the symptoms of disease; also of grammarians who make remarks: *σημειῶσαι, note this*. Hence: Note him for yourselves, mark him down, as one to be avoided. BENDEL compares the synonymous *παράδειγματίζω*; CHRYSOSTOM adds as a statement of the object: *that he may not remain hidden*. The meaning is not simply: "Make him known by all withdrawing from him;" but: "Point him out by an agreement in the church, in order that this may be done." The sense is essentially the same, whether we read *καὶ μὴ συναναμίσσασθε*, or *μὴ συναναμίσσασθαι* (the latter reading is perhaps to be explained by the influence of 1 Cor. v. 9, 11). The passage runs more correctly, if we read: Mark him for yourselves in order *μὴ συναναμίσσασθαι*, &c., *καὶ μὴ ὡς ἐχθρὸν ἡγείσασθε*, without *αὐτόν*, because here likewise belongs still the previous *τοῦτον*; whereas the omission is not so natural, if a separate imperative with the dative has intervened. Still this is far from being conclusive. With the other reading the inaccuracy is not greater than perhaps at v. 12.* The Apostle's command is, not to mix themselves up, that is, to have no dealings, with such a one, to cultivate no fraternal intercourse with him.

* [The two cases are by no means parallel, and in neither case can the construction properly be called inaccurate.—J. L.]

It is essentially the same as had already been enjoined in v. 6, *στέλλετε δὲ αὐτὸς ἀπὸ, &c.*; except only that what was there indicated as the act of individuals appears in this instance to be a general proceeding of the great majority; if nearly all did so, and that by agreement, it was no longer an act merely of individual members, but of the church. The design of it was: **that he may be shamed**; EWALD: *that he may repent and reform*. The active is found at 1 Cor. iv. 14; here we have the passive (not middle), as in Tit. ii. 8; the middle with *τινὶ* (in classical Greek, *τινός*) signifies, *to regard one, fear him* (Luke xviii. 2). The passive, on the other hand, will mean: that he may be brought to the point of turning in upon himself; that he may be led by disapprobation to a knowledge of himself.—**And count him not as an enemy**; that is to say, as an enemy of God and the church; *ἐς* might be dispensed with; it makes more strongly prominent the subjective side of the conception [ELLICOTT: “*ἐς* being used (here almost pleonastically . . .) to mark the aspect in which he was not to be regarded.”—J. L.], and is indeed a Hebraism, comp. *וְאֵת הַיָּדוֹן*, Sept. *הַיָּדוֹן* (Job xix. 11). The connection with what precedes is made by *καί*, not *δέ*. No doubt, *καί* like the Hebrew *ו* frequently serves for a connection that is loose in form, while yet really marking opposition. But here it is still more simple to understand Paul as having in his eye as the main exhortation what follows *ἀλλὰ*, and as merely in the first instance removing with *μὴ ἐς*, &c. what might stand in the way of wholesome admonition. [ELLICOTT: “*καί* . . . with its usual and proper force, subjoins to the previous exhortation a further one that was fully compatible with it, and in fact tended to show the real principle on which the command was given: it was not punitive, but corrective.” *Revision*: “That the moral result aimed at (*ἵνα ἐντραπή*) may not be hindered, this, *of course*, must be the spirit and style of your discipline: *count him not*,” &c.—J. L.] Accordingly: **Admonish him as a brother**; comp. 1 Thess. v. 12; properly: *set his mind right*. THEOPHYLACT: *νοουθετεῖν* is not *διδασκαλεῖν*. The Apostle immediately repeats his warning against an excess of human severity. Due admonition belongs to brotherly love (Lev. xix. 17). Inconceivably capricious is the assertion of HILGENFELD (p. 262), that disorderly idlers did not attain to this superior importance until the rise of Christian heresy, or that the later writer endows mere idlers with the features of error in Christian doctrine. But in truth there is not in the text a single hint of this sort. For it would be a groundless and arbitrary abuse of ch. ii. 4, 7, to regard it as a proof of the heretical character of the *ἀδελφὸς περιπατοῦντες*. Thus too we lose the instructive fact, that Paul already expresses himself with wholesome rigor against things, which we perhaps judge too loosely.

7. (V. 16.) **But may the Lord, &c.**—This closing prayer is the fourth solemn desire in this short Epistle; Paul is full of prayer and supplication. The turn of the phrase is the same as in 1 Thess. iii. 11; v. 23; 2 Thess. ii. 16. In opposition to your doing, the Lord Himself must show you and impart to you what is right. In 1 Thess. v. 23 the word is: *ὁ θεὸς τῆς εἰρ.*; but here: *the Lord of peace*; and that is not the Father, as WERTSTEIN thinks, and HILGENFELD, who sees therein a trace of spuriousness! but Christ, who has this peace, and

authority to dispense it, the Prince of peace (Isa. ix. 5 [6]; John xiv. 27; xx. 19 sqq.) Why should it not have been just as possible for Paul to call Him so, as *κύριος τῆς εἰρήνης* (1 Cor. ii. 8)?—**Give you peace**; that is something greater than merely agreement amongst yourselves, though the taming of the refractory (CALVIN) is included in it. But, in particular, the article shows that we are here to understand peace in the whole compass of its meaning—everything pertaining to it—above all, peace with God, inviolate life and salvation, and the full, joyful sense of that; finally, a peace that overspreads the entire world. LÜNNEMANN remarks, as THEOPHILACT before him, that to wish one peace at the conclusion of letters is the Christian modification of *ἐπιφθεῖν*.—May He give you this **always** (so *διὰ πάντος* is to be understood likewise at Rom. xi. 10) **in every way**; comp. Phil. i. 18, *παντὶ τρόπῳ* without *ἐν*; the import of the last phrase is: *in every sense*, and therefore to a larger extent than simply in the last-mentioned relations; this thought is given with specifications in 1 Thess. v. 23. He concludes in the briefest style with the benediction: **The Lord be with you all**; therefore also with the erring.

DOCTRINAL AND ETHICAL.

1. (Vv. 7-9.) On the manual labor of the Apostle, see at 1 Thess. ii. 9, the Doctrinal and Ethical Note 6. There the question is primarily about obviating suspicion, as if he sought his own profit; here he completes what was there said with the positive consideration, that his aim in that matter had also been to train them by his example to Christian diligence. In the preacher everything preaches, says HARMS; and many things are better taught by example than by word. Paul clearly recognizes the right of preachers of the gospel to be paid; but in his Gentile mission he ordinarily waived it, that he might be burdensome to no one, kept no one by it from the gospel, avoid even the appearance of selfishness (*I seek not yours, but you*, 2 Cor. xii. 14), and make the gospel without charge (1 Cor. ix. 18; 2 Cor. xi. 7), so that it should appear as really a gift of free grace. It is still in our day a surprise to the heathen, when missionaries do not like merchants seek for gain amongst them. The Apostle thus continued free from a dependence injurious to the gospel, kept under his body (1 Cor. ix. 29), and gave the churches an example of industry in union with godliness. His conduct formed a very marked contrast to the proud Roman contempt for manual labor, and is also a rare instance of a Divinely refreshed elasticity of spirit. It is a great thing so to walk, that the appeal can be made to the glory of God: Imitate us. It is important that the pastor and his house should in all respects preach also to the eye, and should feel a joy in setting an example. This requires a self-discipline, before which arrogance disappears. The last and highest point no doubt is: “Be ye followers of me, even as I also am of Christ” (1 Cor. xi. 1).

2. (Vv. 10-13.) Here the Apostle states the principles of a sound Christian support of the poor (comp. on 1 Thess. iv. 10, 11, and 12, Doctrinal and Ethical Notes 4-6). The rule in v. 10 goes back to the primary command in Gen. iii. 19, that curse which yet is equally a blessing (Ps. cxviii. 2), and which is not to be hastily set aside under a pretence of spirituality, but in fact through fleshly indulgence

and sloth. An excitement that does not go deep easily brings with it such disdain of outward activity, that a person fancies himself raised in heavenly rapture above labor, almost as if it were dishonorable. Here, then, the test is very soberly applied: Art thou raised also above eating? like the angels (Bengel)? In the Old Testament, especially the Proverbs (comp. also Ps. xxxvii. 21), industry is more largely spoken of; in the New Testament the heavenly calling preponderates, but this, wherever it is necessary, with a very plain and sober protest against misapprehension and abuse. The gospel cannot be degraded into a mere hod-carrier for civil uses, but no less does it repel all such noxious perversity as would bring 1. an unmerited reproach on Divine truth, and 2. damage to the heart of the erring themselves, a sore recovery from a brief debauch. God, it is true, cares for the birds and the lilies, but for them according to the nature of birds and lilies, and for men, in the way that is good for men. In our text the sharpest discipline is appointed for idleness, even of the refined, seemingly pious sort: it is to reap its natural fruit, namely, want and hunger. So then, you are to work; not all with your hands; head-work also is work. Even those who give should observe the principle of v. 10, and not by an improper bestowal of charity out of their own or the public means injure the recipient, and confirm him in his sin. Alms is *ἐλεημοσύνη*; but it is an evil tenderness, to foster an immoral mendicancy. What a repudiation is there in our passage of the mendicant orders, who made their *τάξιν* to consist in living *ἐνδύματα*! Bengel inquires: What would Paul have said to such vows? not to mention that such beggars affect to be the greatest saints. The dignity of the individual, and inevitably also his religious independence, are depressed and enslaved by the enjoyment of alms received in indolence. A different thing is innocent poverty; as a Divine humiliation, it may exert a salutary influence. Stockmeyer: The Apostle does not say that whoever does not work shall not eat. That were harsh and unmerciful. For many a man does not work, who yet should eat; the old, who have passed their life in labor, and whose strength for labor has thus been exhausted, these have an honorable place reserved for them at the table of the prosperous; those in like manner, who through bodily or mental infirmity are incapacitated for work, have a free seat at the table of love; and, lastly, such as would fain labor, but just at present they find no work; they themselves beg: "Give us not bread, give us work; we desire to eat our own bread;" to them work should be given, but, until that is found, they should not be left to perish. Only to those who *will* not work does the Apostle's injunction apply. There is no reason to fear that any one will thus die of hunger. Before it comes to that, hunger will drive to labor, and for the idler that is the greatest kindness, indeed his salvation. To give blindly, wherever we are applied to, is frequently to do, not a favor, but an injury. It is true, however, that little is done by merely turning away from the idler, and regarding him as an enemy of society. He is still a brother, though an erring one, who deserves to be shamed and censured in earnest (v. 15), and, if we are not yet at liberty to open to him the liberal hand, we are not to refuse him the hand of brotherly compassion, that seeks to lead him in the right way.—Amongst those who are suffered to eat, without having to work, children also are to be numbered; not, how-

ever, the rich. Stockmeyer explains how the blessing of a quiet, orderly condition becomes ours only through faithful, unassuming labor. Many persons, indeed, are so burdened with work, that we might well desire for them more leisure for the tranquil culture of the inner man. Still, less depends on freedom in that respect, than on the right direction of the heart. And when labor itself exerts a wholesome influence on the soul of man, it leads it from dissipation into a state of collectedness, from caprice to orderliness, from bustle to calmness, so that indeed during labor it finds time for self-introspection, and for sanctifying and strengthening itself in looking upwards to God. Idleness, on the other hand, has precisely the opposite effect. Though the body enjoys a lazy quiet, the spirit roves the more restlessly to and fro, and becomes the prey of the most unregulated thoughts and desires. And then there is work of the most various kinds, from the cultivation of the soil into fruitful fields, on through all the relations of life, to the culture of man's spirit and heart itself. In this task every one should be interested, every one on his part by orderly activity contributing to the good of the whole. Those, therefore, to whose lot wealth has fallen, without their having needed to earn it, have before men a certain right to eat their bread even without labor; but not before God, if they would be His good stewards, nor yet before themselves, if they desire their own profit. This must be urgently impressed on their heart: Find work for yourselves along with your bread; if you have no need to work for yourselves, work for others, work for the general good; only then will the blessing rest on your bread.—Amidst the many disappointments which one experiences in intercourse with the indigent, it may become a difficult thing for the naturally selfish heart to preserve its love. It must be made a matter of earnest study, to be evermore a cheerful giver. But on the whole (Stockmeyer) there is so much to make us weary in well-doing. Sometimes it seems to us that the work required of us is really too much; sometimes it seems to be as it were in vain, and crowned with no result; sometimes even, instead of encouragement, we meet with nothing but misconception and ingratitude. But how is it that the Apostle can forbid us to become weary? We become so without wishing to do so. Yes, but one may wish to get the better of his weariness, and in this we are aided by the fountain of refreshment and strength, to which we are pointed in that reference to the love of God which appoints unto us an eternal Sabbath, and to the patience of Christ, who had to experience still greater ingratitude, and seemed to labor with even less result, than we (v. 5).

3. (Vv. 6, 11, 14, 15.) The injunction here given by the Apostle is, after the extraordinary judgment on Ananias and Sapphira, and the penal sentence on Simon the sorcerer, the first example of Church discipline. It is the more worthy of notice on account of the Apostle's subjecting to it an error, which we probably should not have regarded so seriously. With a keen spiritual insight he practises the *principium obsta*, as in 1 Cor. xi. 3 sqq.; where he resists with such marked emphasis the first stirrings of a Women's Emancipation. On Church discipline comp. Godet's *Report in the Swiss Reformed Preachers' Association at Neuenburg, 1850*, and Fabri on *Kirchenzucht im Sinn und Geist des Evangeliums*, Stuttgart, 1854. Both agree in proving Church discipline of a genuine and thoroughly evangelical kind

to be an act of severity proceeding from love, and in recognizing in the historical development of excommunication a very unevangelical penalty, and one rather befitting the police. Both incline somewhat too much towards reducing all Church discipline to a cure of souls. The ground-text from which they properly start is Matt. xviii. 15 sqq. As we are to give no offence to our neighbors (v. 6 sqq.), so just as little are we to sin against them by neglecting to admonish them. It is a brother who is liable to censure. If he will be a Christian, and still persists in a sin that is inconsistent with his Christian profession, he should be convicted of this contradiction, first privately, and, if that does not avail, then by taking with us one or two witnesses. Neither in the case of the first complainant, nor of these further witnesses, is there any assertion of the need of an official character. Only they must be Christians, whose hearts are affected by the injury done to the Christian calling. If again he hear not the two or three, then tell it to the Church,—her, namely, whose establishment and invincibility were spoken of in ch. xvi. 18. And if he hear not the Church also, let him be to thee as a heathen and a publican. In the earlier stages a protest was made from his confession against his sin, but now it is from his sin, since he will not forsake it, against his confession. *Let him be to thee as a heathen*, that is, to thee, the first complainant; nor is this to be at once generalized. But certainly there is now further connected herewith a promise given by the Lord to His disciples, that whatever they bind or loose on earth shall be ratified likewise in heaven. They have made God's cause theirs; God now makes their cause His; and, if they have no other weapons than the prayers of two or three gathered together in the name of Jesus, He will hear their prayers, and will cause the binding and loosing to act with power.

In 1 Cor. v. we meet with a case, in which Paul reproaches the church for not having taken measures against a peculiarly grievous scandal. There too he by no means makes the office-bearers especially responsible. There too the man, whom discipline should have reached, is one who desires to pass for a brother, and nevertheless holds fast stubbornly to his sin (v. 11). In that instance Paul omits the first and second exhortations, because in a notoriously bad case these were no longer admissible. But he insists that the church, to be free from participation in the guilt, should have broken off all intercourse with the impenitent sinner (vv. 9, 11); and he further declares, by virtue of his apostolic authority, yet in such a way that it appears to be the rule which the Corinthians should have executed, that he delivers that wicked person unto Satan; he does not mean, to damnation, but, if possible, for salvation, namely, for the destruction of the flesh, to a bodily disease, or some such trial, that the spirit may be saved (v. 5; comp. 1 Tim. i. 20 [1 Cor. xi. 30]). The suspension of intercourse answers to the word, *let him be to thee as a heathen and a publican*; the delivery to Satan, on the other hand, is a special mode of binding, and is effected through the prayer of faith, invoking, when necessary, a terrible punishment as a means of salutary discipline. This, of course, can be imitated in a very evil and fleshly style; but however often fanatical priests may have practised such an abuse, this does not annul the legitimate use, that keeps within the limits of the word and spirit of Scripture. Men are required, who really have the Spirit (John xx. 22, 23), or who

pray sincerely in the name of Jesus (Matt. xviii. 19, 20); only such can practise especially this extreme measure. And then it is just as important, not to neglect a timely restoration; as the Apostle sets us the example, when he will not allow that the unhappy man be swallowed up with overmuch sorrow, and so destroyed by Satan (2 Cor. ii. 7, 11).

In Thessalonica the question was not about anything so unusually wicked, as there in Corinth. For this reason, there is as yet in the meanwhile no mention of a delivery to Satan, but simply of the rupture of brotherly intimacy. As BENGEL says, the affair was a *labes quæ non nisi lautas animas lentat*. And therefore the offenders here are not to be regarded as publicans and heathens, but as brethren who must be admonished, and who accordingly must even be told what there is against them. They must be dealt with as diseased, not as anputed, members.

It has been asked whether in the suspension of brotherly intercourse, which according to 1 Cor. v. 11 was a refusal to eat together, carried with it an exclusion from the Holy Supper. GODT will not admit of the inference, that, if not even ordinary fellowship at table was granted to him, then much less was the Supper; this he thinks not at all self-evident, the first being a matter of personal allowance, the second not so. But the distinction is perhaps too nice, and for the apostolic age especially untenable. A publican or a heathen might be present at the preaching of the word, but he had no part in the fraternal repast. The shrine of the covenant was for no one who was delivered unto Satan. Nor indeed was the Supper at that time observed as a separate act of worship; it formed the conclusion of the love-feast or agape, and the two together were called *δείπνον κυριακόν*. If the one half of this was refused, then, of course, so was the other. On this point, therefore, FABRI also does not agree with GODT. What most readily admits still of a doubt in our passage is, how far the discipline reached, since it is here said expressly: *not as an enemy, but as a brother admonish him*. At any rate, however, the apostolic writings do not anticipate an insolent demand for the Supper on the part of those under censure, but repentance unto life.

Then as to the manner in which the church declares itself, that is not, it is true, clearly defined. When Jesus says: *Should he not hear the church*, the church must have found some way of expressing its mind. The mode is left undetermined; but our passage shows that, as soon as the church as a whole, or by a large majority, obeyed the word of the Apostle, the *στέλλεσθαι*, an individual affair in the first instance, came to be a *σημειώσθαι* on the part of the church. Because nowadays we do not generally have churches, that could in this way harmoniously express themselves in the Spirit of the Lord, we are not at liberty to deny the existence of such a state of things even in the apostolic age. At present there may be no possibility of anything much beyond the private care of souls; but this does not prove that church discipline is essentially nothing but the private care of souls. Nor is the design of it by any means solely the reformation of the offender. When the Basle Confession says: *es bannet die christenliche Kyrch nit dann umb Benennung vollen [the Christian Church does not excommunicate for the sake of amendment]*, it also supplements this onesidedness by exhibiting the other object: *damit die Kyrch jr Gestalt sovil möglich am Mosen (ohne*

Flecken) *behalte* [that the Church may preserve its aspect as free from blemishes as possible]. In other words, the restoration of the erring person is certainly the first thing aimed at by the genuine earnestness of love; but whether he repents or not, it is just as important to save the church from a spreading scandal, and the church conscience from moral stupefaction; and not less so, finally, is the removal of any such stain as would imperil the outward missionary calling of the church (1 Cor. v. 1; x. 32). Discipline, therefore, contemplates something beyond the mere influence on individuals. It is, as NITZSCH says, a judicial act. So it is understood likewise in the Articles of Schmalkald, III. 9, where the lesser excommunication is very briefly spoken of, for the purpose, chiefly, of pressing the distinction between it and civil penalties; and just so in the Heidelberg Catechism, Quest. 85.

How is it with us to-day? By a manifold unchristian banning and cursing; by an admixture of civil penalties, of such, in particular, as by disgracing exasperated; and by a wicked distinction of classes, there has so much damage been done to the practice of ecclesiastical discipline, that a zealous rigorism, which would reestablish the old methods, has here the least possible prospect of any result whatever. But, while in our circumstances the setting aside of an unevangelical Church police merits the highest approval, it is not so with the widespread relaxation of all discipline, and the resentment of many against whatever looks like it. When an officer of Berne was required to see that his soldiers, after a night riotously passed in drinking and whoring, were on the next morning without any rebuke whatever ordered to the Holy Supper, it is conceivable that the wounded conscience might be driven even to separation. And yet it is not said that this expedient was the right one. But a private proceeding, which without arrogance testifies an unwillingness to be made a partaker of another's guilt through intercourse with the sinner, as if we favored his sin (2 John 10, 11), that is the duty incumbent first of all on the individual. It will be blessed, the more one is willing to suffer for the truth. The *συνάλλεσθαι*, performed by one or a few, when many are not yet ripe for it, is an act of fidelity to the apostolic word; and a prayer of two or three has in this case a special promise from the Lord. ROOS: The directions are left still standing in the Bible, if peradventure it may be possible for small societies here and there to make use of them; and we wait for better times, when their use will be more complete and general.

4. (V. 16.) ROOS: When animosity was mingled with exhortation, or self-willed people despised it, it might produce discord. Paul therefore wishes for them peace in the heart, in the family, and the church; peace with the Lord, with their stumbling brethren, and also, so far as possible, with those without.—Not by covering up what is evil, but by overcoming it, is true peace to be obtained. The sin that troubles it must be extinguished. But that we should have to contend with our neighbors should not cease, however necessary it may be, to be painful to us. Peace must ever be our aim. A cheerful warfare in the spirit of peace only the Lord of peace can give.

HOMILETICAL AND PRACTICAL.

V. 6 sqq. in connection with v. 5. ROOS: A

11

directing of the heart into the love of God is necessary, when we are to denounce something that is opposed to the glory of God, and abolish it in ourselves or others; and a directing of the heart into the patience of Christ is necessary, if, according to the injunction in v. 15, zeal is not to be carried too far.

V. 6. Disorder may arise in the best churches.—*Berl. Bib.*: To command in the name of Jesus Christ requires the humility and long-suffering of Jesus.

CALVIN: Those live disorderly, who reflect not on the end of their creation; those orderly, who walk according to the commandments of God.—ROOS: These people were not idle, but they did not attend to their own business, but meddled with the affairs of others, and so did not maintain the necessary quietness. Their work, accordingly, was no work, but a restless occupation that was troublesome to others. They ran around (DIEDRICH) in restlessness, excitement, inaction, and eccentricity.—CALVIN calls such sponging drones.—HEUBNER: If one found no companions, that of itself must be an end of his enjoyment.

Vv. 7-9. CALVIN: Our teaching has much more weight, when we lay no burden on others but what we bear ourselves.—CHRYSOSTOM: Talking is easy for every one; the difficulty is in acting, when there is need for it.—HEUBNER: A position of high consideration often misleads into taking undue liberties.—DIEDRICH: (The Apostle acted thus) that they might see, that a Christian should work and earn his own bread.—Mental labor is by many not reckoned to be really labor.—CALVIN: All men are not so reasonable, as to acknowledge what is due to a minister of the word; many grudge them their living, as if they were idlers.—Paul insists on the right, but shows them (DIEDRICH) that he would rather do double work, than accept of a gratuitous support.—HEUBNER: The common maxim is: I do not put myself to inconvenience for the sake of others.—THE SAME: True freedom restricts itself.

V. 10. HEUBNER: Every morsel admonishes: Dost thou deserve to taste?

Vv. 11, 12. *Περίεργος* is in French: *faire des riens*.—DIEDRICH: Such fanatical, labor-shirking folks fancy that they are beyond all others zealous, pious, and holy. At such fanaticism weak people are accustomed readily to stare.—STRÄHELIN: It is sinful indolence, when one does not Christianly labor in an honorable calling. But that calling is honorable, which in itself is not displeasing to God, nor scandalous to our neighbor, but in which we are led by God to stand, and to which we are permitted to ask His assistance. Idleness and Christianity do not agree. The more pious the Christian, the more diligent the worker.—STARKE: He who without necessity eats other people's bread is no better than a thief.—DIEDRICH: Our glory and our heavenly treasure we have within; we can therefore perform all outward labor, and should do so willingly, that we may serve our time by what is temporal. They who belong to the eternal Lord should not beg or steal what is temporal. Thus (in such a seemingly lowly way) will God perfect us for the highest glory.

[SCOTT: A slothful man is a scandal to any society, but most to a religious society.—*Lectures*: What a practical, reasonable, orderly thing Christianity is! It would have every man at work—at work of some kind—and every man at his own work.—THE SAME: *And eat their own bread!* How often

has that one noble phrase quickened the pulse, and nerved the arm, of honest industry! It has done more for the poor of Christendom, in Protestant countries at least, than all the devices of philanthropy and all the provisions of law.—J. L.]

V. 13. ZWINGLI: Many call those good works, which are not at all good. Nothing is good, but what comes from God.—DIEDRICH: Become not weary in this good way of a sober, discreet walk.—Roos: (Paul's wish is that) they should not drive this precept (vv. 10–12) too far, and, if those brethren should perhaps be unable fully to earn their own bread, they are not to be reluctant to help them.—CHRYSOSTOM: It is not the giving, but the misconduct of the beggar, that should cause us pain.—*Berl. Bib.*: Fret not thyself because of evil-doers (Pa. xxxviii. 1, 8).—RIEGER: The Apostle had frequent occasion to warn against dependency (2 Cor. iv. 1, 16; Gal. vi. 9; Eph. iii. 13).

Vv. 14, 15. Apostolic Church discipline presupposes genuine churches, wherein the rule of God's word is recognized, and those who have the Spirit decide. CHRYSOSTOM already bewails the decay of discipline.—Roos: Paul demands obedience, and hints at still greater severity. He writes at one time mildly, at another sharply, according to the exigencies of persons and cases as they occurred. He desires to draw the upright Thessalonians also into fellowship in his zeal.—Church discipline should not merely exclude gross scorners, but should also hold members living in the dissipation of inactivity to

quietness and work.—Roos: Penitent shame makes all right again.—It looks well, when the few disorderly persons blush at being put to shame by the reserve of others.—RIEGER: Many a man in his self-love and fond fancy supposes that he hits it far better than others; but by the withdrawal of confidence and intercourse he must be made to feel, that he has reason to be ashamed.—CALVIN: Not flattery, but exhortation, is the true sign of love.—Roos: Matters stand ill in a Christian church, when we are not able and willing to shame disorderly persons by withdrawing from them, and treating them with reserve. In such a case love has not salt enough.—In how many places is the mass composed of the listless or the malevolent!—Roos: Who will make them blush, when they are defiant, and not ashamed of wickedness?

V. 16. RIEGER: We need peace in the Church, in the commonwealth, in households, marriages, families, trades, in regard to eating one's own bread, in regard to opinions, wherein one is often puffed up against another. But (VON GERLACH): Peace, not at the cost of the holy war against impurities, but just by means of such a conflict.

Vv. 6–16. STOCKMEYER: The word of God would especially take under its discipline and care our inner man, and implant in us a heavenly mind, but not as if earthly relations were something altogether indifferent, or even something so low, that the Christian is not at all to meddle with them. Rather, the heavenly mind is to show itself in those very things (Luke xvi. 10).

3. CH. III. 17, 18.

He concludes with a parting Salutation and Benediction under his own hand.

17 The salutation of Paul with mine own hand; ' which is the [a] token ' in 18 every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen.

¹ V. 17.—[The Greek is: 'Ο ἀποστόλος τῇ ἑμῇ χειρὶ Παύλου, which Biggenbach renders: *Der Gruss mit meiner Paulushand*. Our English Version gives it in three forms: "The salutation of me Paul with mine own hand" (1 Cor. xvi. 21; and so Elliott in our text); "The salutation by the hand of me Paul" (Col. iv. 18); "The salutation of Paul with mine own hand" (2 Thess. iii. 17). The second mode was adopted in my *Revision of this Epistle*.—J. L.]

² V. 17.—[σημείον, without the article; and so De Wette, Lünemann, Conybeare, Elliott, and others.—J. L.]

³ V. 18.—Most authorities give ἡμῶν; it is wanting in B., Sin. & prima manus, and some others. Grotius decides, that *Amen* was added by the church, when the Epistle was read. [It is cancelled by Tischendorf and Alford. Biggenbach likewise omits it.—J. L.]

EXEGETICAL AND CRITICAL.

1. (V. 17.) **The salutation of Paul with mine own hand;** Παύλου is in apposition to ἐμῇ, which indeed as to sense is the same thing as μου. Hitherto, therefore, Paul had dictated; and that was his custom (Rom. xvi. 22); though Gal. vi. 12 [11] purports otherwise.—**Which is the [a] token;** δ might be explained by attraction, the subject being conformed to the gender of the predicate; but it is better to understand it thus: *which*, to wit, the ἀποδοσεῖσθαι τῇ ἑμῇ χειρὶ.—**In every epistle;** on which THEOPHYLACT already remarks: ἐν πάσῃ τῇ ἐπιστ. τῇ ἰσως πεμφθησμένῃ πρὸς ὑμᾶς, ἢ καὶ ἀπλῶς ἐν πάσῃ τῇ πρὸς οὐσιν. [ELLIOTT: 'Apparently with reference to every future epistle (τῇ πρὸς οὐσιν) δῆποτε, THEOPH. 2) which the Apostle might hereafter deem it necessary so to authenticate,—not

merely those he might have contemplated writing to *Thessalonica* (THEOPH. 1, LÜNEM.); for consider 1 Cor. xvi. 21 and Col. iv. 18. If it be urged that these last mentioned are the only Epistles in which the autograph attestation seems to have found a place, it may be reasonably answered that the *πᾶσι* must be understood relatively of every Epistle that was sent in such a way or under such circumstances as to have needed it. All the other Epistles (except 1 Cor., Col., which have the σημεῖον, and 1 Thess., which was sent before circumstances proved it to be necessary) are fairly shown both by DE WETTE and by ALFORD *in loc.* to have either been delivered by emissaries (2 Corinth., Phil.), to bear marks (Gal. vi. 11, and perhaps the doxology in Rom., Eph.), or to be of such a general character (Rom.? Eph.? and those to individuals) as to have rendered such a formal attestation unnecessary.—J. L.]—So I

write; not, that is, *these words*, as if there were cause for surprise, if we meet with them again only in 1 Cor. and Col.; it is not *ταῦτα*, but *οὗτος*, and DE WETTE'S inquiry, why the words recur in the smallest number of the other Epistles, is quite superfluous. He says merely: This is my handwriting (see the Introduction to Thess., p. 114). GROTIUS, BENGL and others, thought of an intricate monogram, difficult of imitation; but that is untenable, and not consonant to antiquity. It may be further asked, whether by the autograph salutation Paul means v. 17, or v. 18, or both together. Very improbable is DIEDRICH'S idea: The salutation and benediction in v. 16 are written by my hand. The word is referred to v. 18 by CHRYSOSTOM (*ἀποσπῶν καλεῖ τὴν εὐχὴν*), THEODORET, THEOPHYLACT; by LÜNEMANN, on the other hand, only to v. 17, *ἀποσπῶν*, he thinks, being something different from a benediction. But probably this is to distinguish too nicely, and besides it is scarcely to be supposed, that Paul should have written v. 17 with his own hand, and then again have dictated v. 18. Nor does LÜNEMANN assume this, but regards both verses as autographical. In that case, however, the separation between salutation and benediction also fails, as HOFMANN properly remarks. The closing salutation might be compressed, or extended. The Apostle wrote it himself, but not always in the same words, nor always expressly drawing attention to it: *ὁ ἀπ.*, &c. In this place it is the salutation of love, and at the same time a precautionary measure for the future. After what has been said, LÜNEMANN'S other inference is likewise untenable, that, if Paul here says for the first time: *οὗτος ὁ γράφω*, and thus shows that his handwriting was still unknown to the Thessalonians, then in the First Epistle he had not written the salutation. But he might there too have written the words of benediction, and merely not have found occasion to make express reference to his handwriting. So HOFMANN with reason. Utterly groundless is it, when GROTIUS also infers from our passage that this Epistle was the first, since, had they already received one at an earlier period, this notice would have been unnecessary.—A thorough knowledge of Paul's customary procedure could only be got from the original letters. But we know enough to say, that to regard the warding off of a pernicious forgery, as just a

mark by which a forger betrays himself, is the most perverse abuse of our passage.*

2. (V. 18.) **The grace of our Lord Jesus Christ be with you all;** as in the First Epistle, only that here *all* is expressed; no one, therefore, even of the delinquents is excluded.

DOCTRINAL AND ETHICAL.

(Vv. 17, 18.) Paul takes great pains even for the *fides humana* of Scripture. The interest which faith has in scientific criticism consists in this, that it must be of importance for us to place confidence in nothing that is precarious. Now the original apostolic manuscript is not accessible to us, but we are referred to a series of intermediate processes, through which copies of the original are delivered to us, and, were we obliged to verify the trustworthiness of these mediums, we should remain in a painful uncertainty. But, on the whole, it is only through the *fides divina* that the *fides humana* first receives its full authentication. Only because this Epistle also bears the stamp of the Spirit of God, is the assertion of the writer, which we read at v. 17, worthy of credit, and it becomes a moral impossibility for us to impeach it as a falsehood. Not the Apostle's handwriting, which we no longer have before us, but the grace of the Lord Jesus Christ, which pervades the Epistle, is for us the decisive seal of authenticity.

HOMILETICAL AND PRACTICAL.

STÄHELIN: Truly this is also the mark of all those who are a living epistle of Christ (2 Cor. iii. 2, 3), that the grace of their Lord Jesus, whom they have received in faith and love to their justification, sanctification, and salvation, is by them continually embraced and held fast as their souls' only comfort and joy.

* [WEBSTER and WILKINSON: "We have here a strong proof that St. Paul regarded himself and desired the churches to regard him as the sole author of his Epistles, whatever might be the association of the superscription, or the corresponding phraseology of the composition."—J. L.]

THE END OF THESSALONIANS.

THE
TWO EPISTLES OF PAUL
TO
TIMOTHY.

BY
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TRANSLATED FROM THE GERMAN, WITH ADDITIONS,

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NEW YORK :
CHARLES SCRIBNER & CO., 654 BROADWAY.
1870.

ENTERED, according to Act of Congress, in the year 1868, by
CHARLES SCRIBNER & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District
of New York.

THE TROW & SMITH
BOOK MANUFACTURING COMPANY
46, 48, 50 Greene Street, N. Y.

AUTHOR'S PREFACE TO THE FIRST EDITION.

It is not without a degree of reluctance, that I here offer to the friends and patrons of the *Bible-work* of LANGE my commentary on the Pastoral Epistles and that to Philemon, which I have undertaken by the wish of the honored Editor. It lay, however, in the nature of the subject, that this new task, although of less extent, must present greater difficulties than the treatment of the Gospel of Luke. A Pauline epistle demands a labor less pleasant and easy than one of the synoptic Gospels; a pastoral epistle, again, is more difficult than many others; and, still more, a meeting with the errorists of the apostolic time is never so agreeable as the study of the delightful scenes in the life of Jesus. He, however, who has shared the pleasures of this common work, should not refuse its burthens; and he who, like the author of this commentary, has seen his life divided for years between the tasks of theological literature and a laborious official charge, may have gained in part, perhaps, a practical preparation for the treatment of these epistles, which are an exhaustless mine for all the ministers of the Gospel in our own time, and, if possible, beyond even other portions of the apostolic legacy. I have thus, then, put my hand to this work; and it is indeed less difficult in this respect, that I have, after earlier doubts, become strongly convinced of the genuineness of the pastoral letters, and yet more of their composition during the second imprisonment of Paul at Rome.

This last conviction I must have wholly given up, had I been able to agree with the main arguments of a work* which I met with shortly before finishing my own. I refer to the striking book of Dr. C. W. Orro, in which the theory of one only imprisonment of Paul at Rome is again keenly defended, and the opinion which forms the basis of the present commentary opposed at almost every point. This thorough monograph on one of the most confused points of introductory criticism has led me to a new study of the position, which I had reached not without much conflict and toil; and had the learned author convinced me of my mistake in this point, I would not have hesitated to erase my almost completed work. This, however, is not the case; nay, I do not believe that Dr. Orro's work, deserving as it is in many respects, will lead many writers of introductions and exegetes to his conclusion. We must admire, doubtless, in many points the striking power of combination shewn by the author; and especially acknowledge the masterly way in which he has arranged and summed up the external proofs for the genuineness of the pastoral epistles. Yet, on the other side, his whole argument confirms anew my opinion, that the genuineness of these epistles cannot be maintained, if we consider the second imprisonment of the Apostle a mere legend. The method in which Dr. Orro seeks to prove that the first epistle to Timothy was written on occasion of the Corinthian discords, as little satisfies us as his exposition of 2 Tim. iv. 6-8; according to which the Apostle expresses only his deep sorrow, with not a word of premonition concerning his death; and we are thus to infer that he speaks of the end of his missionary labor, not of his coming martyrdom. We may fully grant, that there is a unity in principle among all the erroneous teachers opposed in the Pauline epistles, without drawing thence the consequences, which the author admits in regard to questions of introduction and of chronology. We at least are still of the opinion, that between the prediction of the errorists, whom Paul looked for in the future (Acts xx. 29), and their open appearance and activity at Ephesus, there must be a greater period than that claimed by Dr. Orro. The whole direction and management of the community is more systematized and developed after the first letter to Timothy, than at the time of the first imprisonment of the Apostle at Rome; and, besides, we do not know how to explain the

* The historic relations of the Pastoral Epistles examined anew. Dr. C. W. Orro. Leipzig. 1860.

various *personalia* in the second epistle to Timothy, unless we admit a second imprisonment. The position of the case is not, that to save the genuineness of the epistles, we accept in a quite arbitrary way the hypothesis of a second imprisonment, and thus bring in our proof *a tutiori*; but on the contrary, that in these epistles, of whose genuineness the external evidence is enough, we meet with the record of facts, for which no conceivable place can be found in Paul's life, so far as it is given in the Acts of the Apostles; and which therefore in and by themselves compel us to the decision, that the Apostle was released from his prison (Acts xxviii. 80, 81). For this reason the second epistle to Timothy is a sufficient proof of the second imprisonment; and it is yet further strongly confirmed through the church tradition, although not beyond all doubt. We fear that the Author has not done sufficient justice to this last point, although we readily acknowledge that he has avoided with greater foresight many of the rocks on which we have seen WIESELER stranded.

Yet this is not the place to speak of all the particulars of a still unsettled inquiry. We heartily hope that others will give to the book of Dr. OTTO the thorough judgment which it claims in every view. Perhaps in the present case we have been so much the harder to convince, because we formerly held more or less the same position, and have since renounced it. In addition, we must be content to point to the remarks of Dr. LANGE on this question in his article *Paulus* in HERZOG's *Real encyclopædie* [vol. xi. p. 289 ff.]; and above all to the small, but weighty essay of L. RUFFET, *St. Paul, sa double captivité à Rome*. Paris, 1860. Without apparently equalling Dr. OTTO in learning, the author of this last-named *brochure* satisfies us far more with the result of his inquiry, and we gladly subscribe his own words; "In a question of this kind we cannot ask a mathematical certainty; it only concerns us to know on the side of which hypothesis are the more probabilities: and after a serious study, undertaken with strong prepossessions against the idea of a double imprisonment of St. Paul, we must range ourselves in the last result with GIESELER, LANGE, GUERICKE and NEANDER, notwithstanding the learned pages of REUSS, WIESELER, and EDMOND DE PRESSENSÉ"—we will add—of OTTO.

Beyond this, I have little to say as to the editorship of this part of the Bible-work. It will, I hope, be found an advantage, that I have sought to make not a very scientific book of exegesis, but a practical commentary, designed *non coquis, sed convivis*. Discussions are for this reason avoided as far as possible, and only results given. The self-denial, which here and there was necessary in the treatment of a difficult subject within a few words, where I often had more to say and should perhaps have said it, I have willingly borne on account of the aim of this edition. In points of difference regarding doctrine and confessions, it was not hard for me to express myself with moderation, although, as I hope, with sufficient decision. Moreover, I have designed to give not only *multa*, but *multum*. As to the epistle to Philemon in conclusion, it is also a kind of pastoral letter, a great, unique example of the apostle's pastoral labor and cure of souls. Regarded from another side, it would perhaps be best treated together with the epistle to the Colossians. But here the isagogic point of view should not be decisive. In a practical Bible-work the epistle will be sought in its accustomed place; and as an evidence of apostolic practice it stands justly there. Thus I must decide, as Paul did before, to receive Onesimus, as otherwise a homeless wanderer. The wish of the Editor to add the pages on Philemon as a sort of appendix to the rest, has been therefore readily complied with. A request from so esteemed a source cannot easily be denied. My honored friend Dr. LANGE has now, therefore, the personal responsibility, should any think that he has perhaps laid on me more of the Bible-work than my shoulders can well bear.

I ought not indeed to hope that my commentary on these epistles will bring such unlooked for and happy results as my Luke, a new edition of which is in the press. May it only please the Lord to crown with his blessing these weak efforts for the spread of his kingdom; and that He may grant me as well as my brethren in the ministry, to become through this study of the pastoral letters, what Paul proposed to Timothy: *σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὁρῶστομόνῳ τὸν λόγον τῆς ἀληθείας*.

J. J. VAN OOSTERZEE.

ROTTERDAM, November, 1860.

AUTHOR'S PREFACE TO THE SECOND EDITION.

THE intimation of the respected publishers, that a new edition of my "Pastoral Epistles" has become necessary; and the added request, that it might be prepared for the press as soon as possible, came to me at an inconvenient time, when I was called to an important charge in my official position, which claimed almost exclusively my time and strength. I have, however, done what I could; and a comparison of both editions will readily show, that this last may rightly be called "a newly corrected and improved" one. All at least, which seemed to me worthy and needful to add after the completion of the first, I have fairly incorporated; slight errors in form or matter have been corrected in various places; and although the main idea, from which I believed I must start, remains unchanged, yet here and there a position has been more closely defined, modified or completed. Had more decisions of any importance suggested themselves to me, they might indeed have led to a larger revision. It appears to me a just duty to express my thanks for a treasure, as unexpected as it is invaluable, which I have found in the Codex Sinaiticus for the settlement of the text of this edition in doubtful passages. It would not have been difficult for me, to have given a marked enlargement to the homiletic annotations by the help of the earlier or later literature of the pulpit: but I thought it the main purpose of this work, that the *ne quid nimis* should be kept in mind. I wished as little a *fons* as a *pons*, but simply a useful guide for personal study in homiletics. With this view, I now give the work anew into the hands of our present and future practical divines, with the prayer, that the study of the Pastoral Epistles may increase and hallow their capacity and love for the service of the Word, which preaches redemption.

J. J. VAN OOSTERZEE.

UTRECHT, June, 1868.

THE PASTORAL LETTERS.

GENERAL INTRODUCTION.

§ 1. CHARACTERISTICS OF THE PASTORAL LETTERS.

As there appear in heaven solitary stars, and again larger groups which form together one shining constellation, so we find the like phenomena in the heaven of Holy Writ. Here are many distinct writings, which can hardly be compared with each other, by the side of others which have such a common relation and character as more or less divides them from the former. Thus of the thirteen Epistles whose authorship is usually ascribed to the Apostle Paul, there are several wholly independent (*e. g.* 1 Cor. or Phil.), while, again, others more or less complete each other (*e. g.* Rom. and Gal.; Eph. and Col.), and still others form a small cycle of apostolic writings, as is the case with the three Pastoral Epistles. Even from the most superficial view of these Epistles it is clear, that in many relations they show different features from the remaining letters of the same Apostle; and hence it is well worth our study to understand their peculiarities fully at the outset.

While all the other letters, except the private one to Philemon, are addressed to whole communities, these three are sent to individuals, co-workers with St. Paul in the Gospel. As a whole they treat chiefly of the same objects, the preaching of the Word and the organization of the Body; and thus far are rightly called by their usual name of Pastoral Epistles. They contain rules for the pastoral office of Timothy and Titus; rules flowing from the heart of a true shepherd, and thus entirely fitted to form these disciples after the likeness of the Chief Shepherd of the flock (1 Pet. v. 4). They bear, therefore, less an official than a confidential character, and have many expressions, many turns of language, which are not found, or at least in the same manner, throughout the other writings of this Apostle. While their style is less fresh and life-like than that of the earlier letters, they have a deeper tone of fatherly friendship and tenderness, and betray the most heartfelt anxiety not only for the communities, at whose head Timothy and Titus were placed, but also for their own spiritual and temporal welfare. Although, again, nothing is wanting in them in regard to the weightiest relations of Christian doctrine, yet these three Epistles bear a practical rather than a doctrinal coloring, and are directed, no less than the other letters of the Apostle, toward the demands of the time. Many momentous hints, warnings, precepts and forebodings are addressed to both these young overseers of the community, and through them to the whole Body, although these letters were not designed, like most of the others (Col. iv. 16), for public reading. They furnish us in their complete form a deep insight into the heart of the Apostle, whom we meet here in the closing period of his life bowed down more than ever before by many persecutions and toils; yet filled on the one hand with glowing zeal against the foes of the Divine kingdom, on the other with the inmost fatherly love toward both his spiritual sons in the faith. They clearly exhibit, at the same time, the feeling with which he looked forward to the impending dismemberment of the Church, as well as to his own near end. More than the other Epistles, they remind us of the Apostle's word, that he has "the treasure of the Gospel in earthen vessels;" but they show, also, the truth of what follows, "that the excellency of the power may be of

God and not of us" (2 Cor. iv. 7). Among the three, there are, again, two which have a strong likeness to each other; the first to Timothy and that to Titus, although the relation of the Apostle was much closer to the former than to the latter. The second to Timothy so far differs from both, that it may be called, so to speak, the apostolic-prophetic testament of the great Apostle of the Gentiles; his legacy to his friend and in him at the same time to the whole Church. After this view of the characteristics, we need no longer postpone the inquiry, whether the genuineness of these Pastoral Epistles, and, indeed, that of the whole three, can be defended on satisfactory grounds.

43. GENUINENESS.

The external proofs for the genuineness of the Pastoral Epistles, apart from the tradition of the ancient Church, are as numerous and undoubted as for the other writings of St. Paul. We will name those which appear to us the weightiest, without denying the importance of others, here omitted. We find citations from, or clear allusion to passages in the First Epistle to Timothy, in CLEMENS ROM. *Epist. Prim. ad Corinth.* cap. 29. Comp. 1 Tim. ii. 8. Ibid. cap. 54. Comp. 1 Tim. iii. 18. In POLYCARP, *Ad Philipp.* c. 12. Comp. 1 Tim. ii. 12. Ibid. c. 4. Comp. 1 Tim. vi. 7, 10. In the letter to Diognetus (*Just. Opera*, p. 501). Comp. 1 Tim. iii. 16. In IRENEUS, *Adv. Hæres.* i. c. 1. Comp. 1 Tim. i. 4. In THEOPHYLUS, *Ad Autol.* c. 8. Comp. 1 Tim. ii. 1, 2. In CLEMENS ALEX. *Strom.* lib. 2. Comp. 1 Tim. vi. 20, 21. Lib. 2. Comp. 1 Tim. v. 14, 15. *Admonit. ad Gent.* p. 55. Comp. 1 Tim. iv. 7, 8. In TERTULLIAN, *de præscript. hæret.*, c. 25. Comp. 1 Tim. vi. 20; *De Pudicit.* c. 13. Comp. 1 Tim. i. 20.

The Second Epistle to Timothy is quoted by BARNABAS, *Epist.* c. 7. Comp. 2 Tim. iv. 1. By IGNATIUS, *Ad Ephes.* c. 2; and *Ad Smyrn.* c. 9, 10. Compare 2 Tim. i. 16, 18. By POLYCARP, *Ad Philipp.* c. 5. Compare 2 Tim. ii. 11, 12. By IRENEUS, *Adv. Hæres.* v. c. 20. Comp. 2 Tim. iii. 7. By CLEMENS ALEX. *Strom.* lib. i. p. 270. Comp. 2 Tim. ii. 1, 2, 15. *Admonit. ad Gent.* p. 56. Comp. 2 Tim. iii. 15. TERTULLIAN, *Scorpiao.* c. 13. Comp. 2 Tim. iv. 6, 8. By EUSEBIUS, *H. E.* ii. 22. Comp. 2 Tim. iv. 17.

The Epistle to Titus, finally, by CLEMENS ROM. *Epist. prim. ad Corinth.* c. 2. Comp. Tit. iii. 1. By IGNATIUS, *Ad Trall.* c. 3. Comp. Titus ii. 8. By IRENEUS, *Adv. Hæres.* iii. c. 3, § 4. Comp. Titus iii. 10, 11. Ibid. i. 16, 3. Comp. Titus iii. 10. By THEOPHYLUS, *Ad Autol.* i. 2, p. 95. Comp. Titus iii. 5, 6. By CLEMENS ALEX. *Strom.* lib. i. p. 299. Comp. Titus i. 12. *Adm. ad Gent.* p. 6. Comp. Titus ii. 11-13. By TERTULLIAN, *De præscript. Hæret.* c. 6. Comp. Titus iii. 10, 11.

If now we add, that EUSEBIUS without any question reckons the three Pastoral Epistles together among the *homologoumena*; that they appear in the Peschito as well as in the canon of Muratori; and that their rejection by the earlier Gnostic heretics can be explained from their partly polemic character, we must fully grant that the external evidences are entirely sufficient, and that JEROME was right, when in his preface to the Epist. to Tit., he declares in regard to the heretics who rejected these Epistles among others: "*Et si quidem redderent causas, cur eas Apostoli non putarent, tentaremus aliquid respondere et fortitan satisfacere lectori. Nunc vero cum hæretica auctoritate pronunciant et dicant: 'illa epistola Pauli est, hæc non est,' ea auctoritate refelli se pro veritate intelligant, quod ipsi non erubescunt falsa simulare.*" Since the time of TATTIAN, the genuineness of these writings has remained undisputed to the beginning of the present century. It is now, however, chiefly on internal grounds that objections are brought forward against these Epistles, especially against the first to Timothy. J. E. C. SCHMIDT, and particularly SCHLIERMACHER, in 1807 opened the series, and were answered by PLANCK, WEGSCHEIDER and BROCKHAUS. Soon after, EICHHORN directed his weapons against the three Epistles, and was sustained by DE WETTE, SCHOTT and SCHRADEK, whilst even NEANDER and USTERLIX expressed themselves in doubtful tone as to the genuineness of the First Epistle. OREDDNER in his introduction to the New Testament, p. 478, gave to the context a peculiar turn, since he ascribed the three Epistles, at first only in part but later as a whole, to a fictitious source. Next, on the other side, HUE, BRETHOLDT, FRIEDMANN, GUMPERT, BÖHL, CURTIUS, KLING, HEYDENREICH, MACK and others appeared as defenders. But the Pastoral Letters re-

ceived their worst attack from the side of the newer Tübingen school. F. C. BAUR in 1835 assailed them with a strong hand, but soon found in BAUMGARTEN and BÖTTGER well-armed opponents, while MATTHIES, WIESINGER, DIETLEIN, THIERSON and HUTHER wrote in favor of their genuineness. J. P. LANGE, in his *History of the Apostolic Age*, i. p. 84, and SCHAFF *Hist. of the Apost. Church*, § 87, also defended them. Among the most recent critics, who in spite of such strong apologetic works have given a judgment partly unfavorable, partly uncertain, are RUDOW, MANGOLD and REUSS. The latest contribution to the history and literature of this question may be found among others in HUTHER in his Commentary, second edition, p. 40 et seq. The external evidences for the authenticity of the Pastoral Epistles are very thoroughly given by C. W. OTTO in his later work, p. 375 et seq.; where it is shown conclusively that the external evidences not only prove nothing against the genuineness of the Pastoral Epistles, but rather confirm them in a striking manner, so far as is possible from the character of church literature in the first century after the apostolic time.

It will hardly need any apology, if we here speak at the same time of the genuineness of the three Pastoral Epistles. According to BAUR's own admission (*Paulus*, p. 499), there is such a homogeneity in the three Epistles, that neither can be separated from the other two, and hence we may justly infer the identity of authorship.

As to all the internal objections, of which we must speak, they are partly of a philological, partly of a chronological, partly of a historical nature. A brief word on each of these three chief points of criticism.

The first objection concerns the peculiarities in the language of these Epistles, which are seen by comparison with other unquestionably genuine letters of St. Paul. There are reckoned in the first Epistle to Timothy eighty-one *ἀπαξ λεγόμενα*, in the second sixty-three; in the Epistle to Titus forty-four, of which some are found only in the later Church writers. Yet it is to be noted in regard to these (1) that even in other epistles of Paul there occur phrases, which are not found in him elsewhere; e. g. in Epistle to Philippians fifty-four, and in Epistles to Ephesians and Colossians together, more than one hundred and forty. (2) That the peculiar character of the objects, here named, makes the use of new words and forms of speech partly necessary, and partly very explainable. (3) That these Epistles, as will be later shown, belong to the last period in the life of the Apostle, when his style had reached its fullest capacity. (4) That in a pastoral letter to his special friends and scholars, quite another style would be admissible, than in an official, apostolic writing to the whole Church. (5) That every author has the liberty to say the same things in a very different manner; and that he will make use of this freedom so much the more, as his style becomes subjective and his personality more fully developed. (6) That the Holy Spirit wrought in regard to the speech of the apostles, in the truest sense with a progressive power of creation and life. (7) That the Apostle often reverts to the glowing and sharp language of his opponents, which he combats in these Epistles, so that many expressions, now seemingly foreign, are borrowed, perhaps, from the *ipsissima verba* of those errorists. (8) That not a few words and conceptions, held to be un-Pauline, are found in other unquestionably genuine Epistles of Paul; and that a forger, writing in the name of an apostle, would certainly have taken double care to exclude anomalies of such a sort from his fictitious work.

The second objection regards the fact, that in these Epistles, many points are referred to and discussed, which point to a later than the apostolic time. Of this sort, especially, is the description of the heretics here named; the constitution of the Church here anticipated as if present; that which the Apostle says in the first Epistle to Timothy in regard to widows, etc. It must be remembered in respect to this: (1) that the identity of these heretics with the Gnostics of the second century is not at all made out as yet; and even the opposite is provable from other apostolic letters, that at least the seeds of their errors were already scattered in the time of Paul, and had partly sprung up. The grounds on which BAUR, for instance, has supposed that he could find a reference here to the Marcionites, are arbitrary and weak in the extreme. The heresy here opposed is no other than that which the Apostle examines, among others, in the

Epistle to the Colossians; and it is *a priori* probable that the errorists, who appear with so much strength in the second century, did not suddenly shoot up as if out of the ground, but rather had their *πρόδρομοι* already in the earlier period. Warnings against such earlier errors as we meet in the first Epistle to Timothy, would no longer be necessary in the second century, when the Churchly and the Gnostic ideas had already reached a period of absolute division.

(2) It must, undoubtedly, be granted, that in these Epistles there is fuller mention of churchly institutions and organization than in the other writings of the Apostle. But it is clear, meanwhile, from the Book of the Acts (chap. vi. 1), that the diaconate was already very early established; and that Paul had been wont to appoint bishops almost everywhere, is clear also from the Acts (xiv. 23; xx. 17). Now it lies in the nature of things, that definite rules were necessary for the fulfilment of these offices, and, therefore, that such rules could have no better place than in these Epistles to Timothy and Titus. The hierarchical tendencies which have been here discovered, lie solely in the imagination of critics, as will appear plain at once, if we even superficially compare the Pastoral Letters with the letters of IGNATIUS. Of the later episcopal order no trace is here discoverable; the *πρεσβύτεροι* and *ἐπίσκοποι* are in no way as yet separated from each other; they are rather identical; the diaconate is not once mentioned in the Epistle to Titus, and the rules for the office of a bishop are given with the utmost simplicity and brevity. If Paul knew and weighed the significance of Church organization for the welfare of the Christian body, which can hardly indeed be doubted, then it is altogether consistent that at the close of his life, before he left the scene of his earthly action, he should express himself more fully on the subject; and with his knowledge of the many dangers threatening the community, this care for its overseers would lie more earnestly on his heart. It has been said, indeed, that Paul did not in general give the slightest weight to Church institutions; but the proofs of this remain, in our view, quite wanting. And (8) last of all, as to the regulation in regard to widows (1 Tim. v. 8-14). It might, perhaps, appear that the Epistle belongs to a period, when the name *χήρα* was given to all in the community who continued unmarried for the Lord's sake; yet no proof whatever has been offered us by BAUR that the word widow must here be understood in this wider sense. No *παρθένοι* are here meant, but real widows; and the rule given them can in no case be called a law for a distinct, ascetic mode of life. On the question whether we are to understand by these widows actual deaconesses, we shall speak further in this Commentary. That Christian widows had received a place of honor in the community, and already in the day of Paul had consecrated themselves wholly to such a life-service, cannot, in itself, be held at all improbable. Of still less weight are other internal doubts, which have been offered against the Pauline origin of the Pastoral Epistles. The apparent agreement seen in all the three is sufficiently explained from the fact, that in the same period of the Apostle's life they are directed to two men, whose position and wants were in many points alike. That Timothy is treated as an inferior, and addressed in the tone of a schoolmaster, has only a show of truth, when we linger on the sound of the words, without looking at the heart of the writer, and taking into account his consciousness of high apostolic authority. Not only here, but also in other letters of the Apostle, a peculiar prominence is given to pure doctrine against rising errors; and thus, too, the Christology of these Epistles is the same as, e. g., in the Epistles to the Romans and Corinthians, as will appear from the exposition of some striking passages. The want of logical connection in the conceptions and ideas, so peculiar to our Apostle elsewhere, but here far less apparent, is not really so striking as has been represented; it is partly the result of the practical and pastoral tenor of the Epistle, and partly, again, due to the relative advance in the age of the author. The predominant ethical view of life, the constantly repeated call to good works, etc., is nowise in irreconcilable strife with the Pauline doctrine of grace; but finds many echoes in other writings with which the Pastoral Epistles here and there agree so strikingly, that a new proof of forgery has been seen in this very circumstance. Why should not Paul, however, in handling the same subjects, find a necessity now and then for the same phrases? That beside these special instances, there are abundant traces of likeness in spirit, tone and drift to the other, genuine Epistles, becomes more palpably clear with each new comparison.

The chronological objection remains, then, the chief one. In the history of Paul as known to us, no point can be named, which we can exactly receive as the date of the authorship; in which view, therefore, we cannot conceive how these Epistles could have been written in very near succession. We acknowledge in so far these difficulties, that we hold the composition of these letters *before* or during the *first* imprisonment of Paul at Rome to be in the highest degree improbable, not to say impossible; and we must regard as useless the various attempts to bring one of these Epistles into the life of the Apostle, as known to us in the Book of the Acts. But the question is, whether we should not admit a second imprisonment of Paul at Rome; and in that case we should place these letters in the time of his life just preceding his martyrdom. We believe, for our part, that we must give an affirmative answer to this question; nay, we find in the Pastoral Epistles themselves the strongest proof, that the church tradition of a second imprisonment of the Apostle at Rome is in the main well-grounded.

In the Epistles which Paul writes in his first imprisonment, there is seen throughout the expectation, that notwithstanding his desire to depart and to be with Christ, he shall be freed and restored to the community (Phil. i. 25, 26; ii. 24; Philem. xxii). In his second letter to Timothy, on the contrary, he speaks of the sure prospect of his soon approaching martyrdom; and we learn that at his first answer all men forsook him (2 Tim. iv. 16). It is alike improbable, either that the first named hope of the Apostle remained unfulfilled, or that the last named statement refers to his first imprisonment. His release from the first captivity is by no means incredible; but rather it may be easily explained by the favorable feeling which was personally excited in many toward him (Phil. i. 12, 18; conf. Acts xxiv. 23-27; xxvi. 28-32). No wonder, therefore, that the church tradition quite early favored the view of a second imprisonment, during which the second Epistle to Timothy might have been written. EUSEBIUS, H. E. ii. 22, speaks of it in the phrase: λόγος ἔχει, by which he did not at all mean a wavering or doubtful legend, merely of sporadic growth, but a general, prevalent conviction, a tradition, which he repeats as such. The view, which thus generally obtained in his time, that the Apostle was really freed from his first imprisonment, rested on the witness of older writers, whom EUSEBIUS does not indeed cite by name, but whom he probably had known. The classic passage in this connection from CLEM. ROM. *Epist. prim. ad Corinth.* c. 5, has at least in our view a decisive weight here. It reads thus: "Παῦλος — κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸν γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρας τῆς δόσεως ἔλθων καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου καὶ εἰς τὸν τόπον ἁγίων ἐπορεύθη."* If now this sentence, e. g. in the words ὅλον τὸν κόσμον, may bear a rhetorical stamp, still it is by no means to be thence inferred, that the plain declaration contained in it may be wrong. Although Paul was not in the literal sense of the word a herald of Christ through the whole world, yet the distinct assurance of CLEMENT that he preached in the west as well as the east, has its full weight. The limit in the west which Paul reached, according to his own account, cannot be Rome, but rather Spain (conf. Rom. xv. 28). The supposition that a Roman, who wrote this, should have represented Italy as his utmost limit, is as arbitrary as the notion that we are to think of a purely *subjective* limit here, which the Apostle had sketched for himself, in which case the pronoun *ἐαυτοῦ* could not possibly have been omitted. That Paul in fact had fulfilled his plan of journeying to Spain, which could only have happened after his release from the first imprisonment, is inferred not merely from the tradition descending from the fourth century, but also from the well-known fragment from the canon in Muratori, written in the second half of the second century, in which the journey of the Apostle is given as a historic fact, in the words: *professionem Pauli ab urbe ad Spaniam proficiscentis*.† The early conjunction of the martyrdom of Peter and Paul in the church tradition has here also a certain significance, since it cannot be admitted, that Peter came to

* A proof so much the less questionable, in that CLEMENT probably had personally known the Apostle, whose disciple he perhaps was (Phil. iv. 3); and that he lived in Rome, where they would have preserved an exact knowledge of the last fortunes of Paul (BUFFET).

† WINKLER is purely arbitrary. "Such opinions as seem indicated in the canon of Muratori, which may have been held by this or that individual, although they have not reached us from the original sources, may have been the meaning of EUSEBIUS in his λόγος ἔχει."

Rome during the first imprisonment of Paul (Acts xxviii. 30, 31): and either he could not have suffered death with him, or it must have been at a later time. The rise of this tradition of a second imprisonment cannot be satisfactorily explained, if this lacks historic ground. We have, for the rest, as little occasion here to inquire whether the actual presence of Paul in Spain can be affirmed, as to give a connected picture of the life and doings of the Apostle in this last period of his career. Enough, that even apart from the Second Epistle to Timothy, the tradition of a second imprisonment deserves credit on external and internal grounds, as it has been in every time defended by powerful and eloquent voices: e. g. by PALEY, *Hora Paulina, ad h. l.*, an author, who even now may claim to be consulted in our contest with the latest destructive criticism. If his treatment of the evidence be just, then there is a whole period in the life of Paul, in which we can place the authorship of the Pastoral Epistles; so that the chronological objection to their genuineness is as little beyond confutation, as the philological and historical. Comp. G. ASTRO, *Spec. Exeg. Histor. de alt. Pauli Captivitate*, Tr. ad Rh. 1859. M. RUFFET, *la double Captivité de St. Paul à Rome*, Paris, 1860. We may further compare the Special Introductions and Exegetical comments which follow, and the article "Paulus" in HERZOG's *Real-Encyclopædie*.

[Among the more recent English expositors, ALFORD, ELLICOTT, CONYEBEAR, HOWSON and WORDSWORTH, maintain the ground of St. Paul's release from his first imprisonment. V. ALFORD *in loco* for a thorough summary of the evidence. The argument for one imprisonment is well stated by DAVIDSON, *Intro. to the N. T.*—Tr.]

§ 3. IMPORTANCE.

The value of the Pastoral Epistles is beyond all doubt. They belong to the most precious memorials of the Apostolic time, which have come to our knowledge. They give us new aids toward a right judgment of the character of the great Apostle to the Gentiles, and his relation to his friends and co-laborers; toward the nearer knowledge of the earliest polity of the Christian church, and of the errors so soon arising within its pale. Thus they serve as invaluable material for biblical biography and the oldest church history. They contain, besides, a choice collection of counsels and warnings for the teachers and guides of the church, which remain always important through all centuries. Criticism has said, that the directions of St. Paul to Timothy are too vague and insignificant to be worthy of him; but it has not given sufficient weight to the fact, that it was not so much the Apostle's design to establish the legislation of the church, as to lay down in his writing the high principles and weighty rules, which should remain unforgotten by the shepherds of the flock. CALVIN is right in so far, when he writes of the Second Epistle to Timothy: "*In his duabus epistolis quasi in viod tabulâ depictum habemus verum ecclesiæ regimen.*" Undoubtedly we should go too far in our estimate of these writings, if we considered them as a complete pastoral charge, or a full compendium of pastoral theology. They have neither that thorough order, nor that completeness, nor that universal application in all the rules here given, which would be demanded for such a purpose.* Much has exclusive reference to circumstances of person and place; much is likewise directed to the wants not only of the chief minister but of the community itself; as to which CALVIN notices, that these Epistles do not bear exclusively the character of a confidential private writing. "*Hanc epistolam aliorum magisquam Timothei causa scriptum esse judico,*" thus begins his exposition of the argument on the First Epistle to Timothy,—"*et mihi assentientur, qui diligenter omnia expenderint. Non equidem nego, quin ejus quoque docendi et monendi rationem Paulus habuerit, sed multa hic contineri dico, quæ superracuum fuisset scribere, si cum solo Timotheo habuisset negotium.*" But however this may be, the Pastoral Epistles certainly deserve to be the *vade mecum* of each present or future religious teacher, who will find embodied here a rich treasure of doctrine and counsel, of comfort and encouragement. Especially in days like ours, when so many questions in reference to church organization are

* [It should be noted here, as the true canon of criticism, that St. Paul does not give in these letters the formal constitution, according to which the church is to be built; but he is writing of an already existing reality. The theory does not precede the fact; but the fact precedes the theory, which explains it.—Tr.]

asked with new energy, the weighty precepts of the Pastoral Letters deserve to be expounded with all earnestness. Where they hold before our eyes a speaking picture of the simplicity of the Apostolic age, they belong to the whole work of Protestantism against the usurpations of the Papal hierarchy. The heretics here opposed and unmasked are and remain in many regards the types of later false teachers; the warnings against 'oppositions of science, falsely so called,' which were needful for Timothy, are no less so in our day against so many, who have learned nothing and forgotten nothing. Here, too, as it were in passing, there is given a strong witness to many a cardinal truth of the Gospel, so that these brief writings are relatively rich in *loci classici* for the doctrine of the inspiration of Scripture, the Divinity of Christ, the work of atonement, and the new birth through the Holy Ghost, &c., as will be shown in various places and passages. That furthermore Christian ethics finds here manifold warnings against certain sins, and encouragements to certain Christian graces, is self-evident at the first glance. Thus the contents of the Pastoral Epistles justify the honorable place which they hold among the canonical writings of the New Testament, and prove themselves also the fruit of the Holy Ghost, who influenced the Apostle in no mechanical manner when he took his stylus in his hand, as if he were one of the *actuarii* and *notarii* of the Spirit; but inspired him so fully even in writing, that he was enabled clearly to develop the Christian truth, to exhibit the Christian life in a living way, and to give the pastor and teacher suggestions regarding its normal principles, worthy to the end of time of the earnest reflection of all ministers of the Gospel. We can thus with good conscience repeat, in reference to all three Epistles, the praise given by STARKE: "This Epistle is surely a rich treasure of truth, since in words, seemingly at first so simple, there lie such depths, that a preacher will only truly grasp them after much experience of their large spirit and high wisdom; and will still find enough remaining always for his study,"—nay, with good reason he adds, "that in this Epistle there is contained a true house-tablet for all estates of men." Thus, too, the directin of the Saxon church canon was a just one: "that a minister of the church should most diligently read the Epistles of Paul to Timothy and Titus; and read again and often repeat, that he might learn how to maintain himself both in love and life, and how to rule his own household and himself." HUTHKE: "The weighty question: πῶς δὲ ἐν οἴκῳ τοῦ ἀναστρέφεσθαι has here an answer, harmonious in spirit with what is expressed in all the other letters of Paul. Might the question never have been answered, and never be answered in any other spirit in the church!"

§ 4. THEOLOGICAL-HOMILETICAL TREATMENT OF THE PASTORAL EPISTLES

It is not necessary to our design to give a complete view of the literary history of these Epistles. A rich collection of writings on the general subject, or on particular chapters and verses, will be found among others, in WINER, *Handbuch d. Theol. Literatur*. I. p. 265; and in J. A. J. WEISINGER, in his *Commentary*, Königsberg, 1851, p. 257. We shall name only those writings whose study and use is desirable for practical divines and pastors. Among the Reformers LUTHER must especially be named. *Scholia et Sermones in Prim. Joh. Epist. atque Annot. in Pauli Epist. (priorem ad Timoth. et Titum*, edit. Bruns. Lübeck, 1797. Then the Commentary of CALVIN; that on both Epistles to Timothy, dedicated to Edward, Duke of Somerset; that on the Epistle to Titus, to his co-workers, FAREL and VIRET, whose labor he had received and carried forward at Geneva in somewhat such manner as Titus the work of Paul at Crete. Also MELANCTHON: *Enarratio Epistolæ prim. ad Timoth. et duorum Capitulum secunda*, Wittenberg, 1561. Among later authors, who have labored in the spirit of the Reformation, BENGLI must least of all be forgotten. His *Gnomon* contains precious material for the right understanding of the Pastoral Letters. Not to cite among the expositors those whose labor has become more or less antiquated from the present standpoint of science, we mention only the exegetical works which we wish to see especially in the hands of the clergy, who would prepare themselves by independent study for preaching or Bible instruction. Beside the Commentary of WEISINGER already named, which appeared as the continuation of OLSHAUSSEN's Commentary, and contains likewise the Epistles to the Philippians and Philemon, we ought

specially to mention the thorough exposition of the Pastoral Epistles, with particular reference to the authenticity, place and time of authorship, by Dr. C. S. MATTHIES, Greifswald, 1840, which has made the earlier works of PLATT, MAACK, HEYDENREICH, and others quite superfluous. Further, the brief exposition of the Epistles to Titus, Timothy, and Hebrews, by Dr. W. M. L. DE WETTE, 2d ed. 1847; but before all others the noble critical-exegetical treatise on the Epistles to Timothy and Titus, prepared by Dr. J. E. HUTHER, 2d enlarged ed., Götting, 1859, 11th part of MEYER's *Comment. on the N. T.** Among the writings which have appeared beyond Germany, and which specially claim to be consulted in regard to St. Paul and these Epistles, we name Mr. J. DA COSTA; *Paulus, eene Schriftbeschouwing*. 2 Th. Leyden, 1846-47. Dr. H. E. VINKE: *De Zend brieven van den Ap. Paulus aan Timoth. Titus en Philemon, met oppelderende en toe passelyke Aanmerkingen*. Utrecht, 1859. AD. MOSOD; *St. Paul, cinq discours*. Paris, 1851. CONYBEARE AND HOWSON: *Life and Letters of St. Paul*. London, 1850-53. 2 parts, in 4to; admirable both in form and contents [republished by C. Scribner, New York]. From the Danish there has appeared in a translation (Jena, 1846), an excellent work of Dr. C. E. SCHARLING. The latest essays on these Epistles, both for their exposition and their relation to Biblical Criticism and the Canon. Among English introductory works which have been devoted to the Pastoral Epistles, we must specially name Th. H. HORNE, an Introduction to the Textual Criticism of the New Testament, 8d ed., revised by S. T. TREGGELLES. Lond., 1862, pp. 547-560. Finally may be compared the latest writers on the Apostolic age: NEANDER, SCHAFF, THIERSCH, LANGE, and others. WIESELER, *Chronol. des Apost. Zeitalters*, Göttingen, 1848; although he admits no second imprisonment of Paul at Rome. LECHLER: *Das apost. und nach-apost. Zeitalter*. 2d Aufl. 1857. We name also, J. DIEDRICH: *Die Briefe St. Pauli an Timotheus, Titus, Philemon und der Brief an die Hebräer, Kurs erklärt für heilbegierige aufmerksame Bibelleser*; but especially copious, and rich in learning, the work of Dr. C. W. OTTO (which appeared after the preparation of this part of our Bible work); *The Historical Relations of the Pastoral Epistles anew Examined*, Leipzig, 1860; with which should be compared also a thorough recension by WEISSE in the *Studien u. Kritiken*, 1861. III. In a peculiar way the genuineness of the Epistles has been defended by Prof. MÄRKER in a short but interesting essay on the position of the Pastoral Letters in the life of St. Paul, although he allows only one imprisonment. Meiningen, 1861. The Commentary of HUTHER furnishes powerful weapons for the strife against the hypercritical views of the Tübingen school. As to exegetical or practical aids for the study and use of particular parts of the Pastoral Epistles, we shall speak in the proper place.

[It is unnecessary, in adding the more important English works connected with these Epistles, to give more than a passing notice of older expositors, as HAMMOND, WHITEY, BENSON, MACKNIGHT, NEWCOME, and BLOOMFIELD in his Greek Testament. They are learned and judicious; but at this day of less worth, as they do not fully meet the more difficult questions since raised as to the genuineness of these Epistles; and the later historic criticism has thrown new light on some special topics, e. g. the early heresies, and the order of deaconess. The *Horæ Paulinæ* of PALEY, however, deserves to be always remembered, as one of the earliest and most ingenious essays in that comparative history of the Acts and the Epistles, which has since been so largely explored. The more recent exegetical works have added much to our knowledge of this part of the New Testament. Among them, that of CONYBEARE and HOWSON: *Life and Epistles of St. Paul*, 7th American ed. 1866, is the richest contribution to the history and literature of the Apostle's age. ALFORD has given a thorough criticism of the Pastoral Epistles, in his *Greek Test. with Notes*. See especially his *Prolegomena* for a discussion of the evidences of their genuineness. CHR. WORDSWORTH: *Greek Test. with Introd. and Notes*, London, 1866, is of chief value for his large citations from Patristic history and theology in regard to the Pauline time. ELLICOTT: *Comment. Epp. to Tim.*, is worthy of careful study. DAVIDSON: *Introd. N. T.*, is the ablest English writer who has defended the theory of one imprisonment. In addition to these, much valuable matter concerning the life of St. Paul may be found in LARDNER: *Hist. Apost. and Evang.* SMITH: *Voyage and Shipwreck of St. Paul*. TATE: *Continuous History of St. Paul*. LEWIN: *St. Paul*.—Tr.]

* [It is to be hoped that the admirable Commentary of MEYER, as yet the best in any language for critical ability, will before long be translated for the use of English and American readers.—Tr.]

THE

FIRST EPISTLE TO TIMOTHY.

INTRODUCTION.

§ 1.

TIMOTHY, to whom two of the Pastoral Epistles are addressed, was from Lycaonia, or according to some, from Lystra (Acts xvi. 1), according to others, from Derbe (Acts xx. 4). The son of a Jewish mother, Eunice, and a Greek father, he had from the former, as also from his grandmother, Lois, a devout training and instruction in the Old Testament Scriptures (2 Tim. i. 5; iii. 14, 15). That he was a relative of St. Paul (*Origen*) is as unproved, as the supposition (*Starke*) that his father belonged to the *σεβομένοι*, the proselytes of the gate. In this family the Word of the Lord (Matt. x. 34-36) was truth; for while the father remained an unbeliever, the mother and son were already converts to Christianity before the second missionary journey of Paul, who became acquainted with them at Lystra. The Apostle found the youthful Timothy ready and willing to accompany him on his farther journey, as he had a good report with the brethren (Acts xvi. 1, 2). From the fact that the Apostle calls him his son (*ἱκνῶν*, 1 Cor. iv. 17), we may justly infer, that he had received the Gospel through the preaching of Paul, at his first sojourn in Lystra (Acts xiv. 6, 7). Out of consideration for the Jews he circumcised him, as his father was a Greek, and then took him into the chosen companionship of his confidential friends and followers (Acts xix. 22). He journeys with the Apostle over Troas to Philippi, Thessalonica, and Berea, where he first remains, to follow Paul later to Athens (Acts xvii. 14, 15). Not long after he was sent by the Apostle to Thessalonica, to strengthen and comfort that young community (1 Thess. iii. 1-5), and to join Paul again in Corinth (Acts xviii. 5; 1 Thess. iii. 6). Where Timothy had lived in the time between the second and third missionary journey of Paul, the history does not tell us, but we find him again on the third missionary journey at Ephesus by the side of the great Apostle to the Gentiles (Acts xix. 22), from whence he entrusts to him a message to Macedonia and Achaia (1 Cor. iv. 17; xvi. 10, 11). When Paul wrote his second letter from Macedonia to the Corinthians, Timothy was by him (2 Cor. i. 1), and accompanied him soon after on a journey to Corinth, from whence also his greeting was borne to the community at Rome (Rom. xvi. 21). On the Apostle's return through Macedonia, he sent Timothy, among others, beforehand to Troas (Acts xx. 4). Still later we meet him again at Rome; at the time of the Apostle's first imprisonment, in his close neighborhood (v. the beginning of the Epistles to Colossians, Philippians, and Philemon). From thence Paul was minded to send him as soon as possible to Philippi, to learn the condition of the community there (Phil. ii. 19), of which design, however, it does not appear later that there was an actual fulfilment. As we infer from our Epistle, the Apostle, after his release from his first captivity, had left him behind in Ephesus on a journey to Macedonia (1 Tim. i. 8), and hoped soon to meet him there again (1 Tim. iii. 13). Probably on this occasion (not at the outset of the journey, Acts xvi.) he was consecrated by solemn laying on

of hands to the work of the ministry (1 Tim. i. 18; iv. 14), so that the tradition is mainly right which makes him the first Bishop of the Church at Ephesus, although we do not explain this title in the later hierarchical sense. Probably he had labored there for some time, until an urgent letter of Paul, during his second imprisonment, called him very speedily to Rome (2 Tim. iv. 21). When and where he was cast into prison, from which he was again released according to Heb. xiii. 23, can only be inferred by conjecture. Tradition says, that he suffered martyrdom under the Emperor Domitian (81-96 A. D. NICEPHOR. iii. 11); but according to BARONIUS, it was under Trajan, A. D. 109. Of his personal Christian character, all which we know with certainty or can fairly infer, gives the most favorable witness; and it is wholly without ground that any have questioned this from the admonitions which the aged Apostle thought needful in view of his youth. In the fullest sense of the word he deserves the honorable name "man of God," which the Apostle gives him (1 Tim. vi. 11), and he must stand still higher in our eyes, if we look more closely at the difficult circumstances with which he had more and more to contend at Ephesus. His connection with Paul, so far as we learn from history, is from the outset unbroken, intimate, inexhaustibly happy for himself, yet for the Apostle also a source of refreshing and comfort in his trials. Not only does he appear in this equal to the other co-workers and friends of Paul, but it is recorded that he surpassed them all (Phil. ii. 20); which doubtless was partly due to the admirable training given by his mother. NIEMEYER, in his *Characteristics of the Bible*, I. p. 442, says truly in his praise: "The Apostolic history tells us how closely he always walked in the counsels of his teacher, how diligent to spread the gospel, how he renounced all, even harmless comfort, that he might not throw the least stumbling-block in the way of Christianity (1 Tim. v. 23). That noble feeling, that heart wholly given to God and Christ, binds him so fast to Paul, that he cannot speak of him save in the tenderest language; that he calls him his dear, upright son, and commends him with such warmth to the love of other communions. Hallowed indeed to us—hallowed peculiarly to all the teachers of religion, be the remembrance of the noble man, the earliest emulator of the great Apostle." The article on Timothy, by A. KÖHLER, in HERZOG's *Real-Encyclopädie*, XVI. pp. 167-172, deserves here to be compared; and not less that by T. RANKE in PIERER's *Evangel. Kalender*, 1850, pp. 70-74; as well as the *Biblische Wörterbuch für das Christliche Volk*. Stuttgart, 1857 *in voce*.

§ 2. TIME, PLACE, AND DESIGN OF THE COMPOSITION.

From the Epistle itself we can infer only what follows, as to the time when the Apostle first wrote to Timothy. According to Chap. i. 8, the Apostle was, when he wrote this letter, on the road from Ephesus to Macedonia; while he had left Timothy at the first-named place, and then was minded (chap. iii. 14) to return as soon as he could, although he thought a delay quite possible. We can almost definitely assume, that nothing is said in the Acts of this stay of the Apostle at Ephesus. For the first time he remains there only a very short season (Acts xviii. 19); the second time he had resided there indeed from two to three years, yet it is clear from various circumstances, that this journey from Ephesus to Macedonia (Acts xx. 1) cannot be the same the Apostle speaks of (1 Tim. i. 8). On this occasion Timothy is not left behind as Bishop of the Church at Ephesus; he has rather, according to Acts xx. 8, accompanied the Apostle, already three months later, on his further journey. Besides, Paul was not intending (Acts xx. 1) so soon to return to Ephesus as had been his design according to 1 Tim. iii. 14; on the contrary, he was on the way to Jerusalem; he did not remain at this time at Ephesus, nay, he expresses his foreboding that the elders of that community will see his face no more (Acts xx. 16, 25). We are hence compelled to infer another journey of Paul from Ephesus to Macedonia, and can fix it only after his release from his first imprisonment at Rome.* From the want of sufficiently sure historic data, we must be content with a certain measure of probability as to the question, how long after the release this letter was written. If we now suppose, that the

* MÄCKER, a. a. O.; p. 6, attempts to justify, but only by a forced method, his view that we are here to understand the journey, Acts xviii. 21, to Jerusalem. He explains, solely on internal grounds, the words, B. 31, *cis Macedonia*, as spurious. The complete impossibility of supposing this one of the journeys, of which we are told in the Acts, is well shown by RUFFÉ.

Apostle was early informed of the appearance and growth of erroneous teachers in Asia Minor and Ephesus at that time, then the probability is unavoidable, that very soon after his release from his chains he hastened thither, and from thence, after leaving Timothy, journeyed to Macedonia and Greece. If now we suppose (WIESLER) that the first imprisonment of Paul at Rome was during the years 61-63, then we are induced to place the composition of this letter at the end of the year 63, or the beginning of 64. The contents of the letter have nothing to prevent our supposing this comparatively early date.

Where Paul was at the writing of this first Epistle, cannot be precisely known. The designation of Athens as the place of composition in the *vers. Copt. et Erp.* lacks every historic ground; and it is equally so with the old subscription found in many manuscripts, as well as the Peschito, which gives *Phrygia Pacatiana*. This last supposition points to a later time, since before the age of Constantine the Great, there is no mention of *Phrygia Pacatiana*. If we might suppose that the first Epistle to Timothy was composed shortly after that to Titus, we might perhaps have thought of Nicopolis; but the internal probabilities lead us to give to this first letter to Timothy the priority among the Pastoral Epistles. Another hypothesis, that the letter was sent from Laodicea, would hardly have been received, had not some confounded it, groundlessly, with the *ἐπιστολὴ ἐκ Λαοδικείας*, to which Col. iv. 16 alludes (THEOPHYLACT). From the obscurity which hangs over this less important question, it is best to be content with the general suggestion, that the letter was probably composed in Macedonia, at least in its neighborhood. "The hypothesis that the letter was written in the prison at Cæsarea, and contained a charge to Timothy for Macedonia, is too forced to deserve a more precise refutation." (DE WETTE).

The occasion and purport of this writing are clear enough from the contents. What the Apostle at his earlier departure from Ephesus (Acts xx. 29) had feared, he had only too soon realized.* Heretical teachers had arisen (chap. i. 4); and Timothy, still comparatively young, needed much this counsel and guidance for his action in such a case. We prefer to show later the proper character of these erroneous teachers, and to answer better, in our exposition of the letter itself, the question in what relation they stand to other like phenomena in the apostolic time, since we can then consider together their various features. Enough, that in their doctrine there were seen the *ἀντιθέσεις τῆς ψευδωνύμου γνώσεως* (1 Tim. vi. 20), whose seeds already showed themselves in the days of Paul; and the Apostle considered the contradiction between their doctrine and practice on the one side, and his gospel on the other, as wholly irreconcilable. With so much greater eagerness he turns his eye toward Timothy, because he recalls his youth (chap. iv. 12). He must be warned partly against deviations in conduct, partly against despondency; and as his position in the church was by no means equal to that of the Apostle, he needed a public testimony to the agreement of his teaching with that of Paul. To this end, then, the Epistle was written, although his own position and that of the church was also kept in view. WIESLER says somewhat too strongly: "The whole composition of the letter presupposes a slight practice and experience of Timothy in the rule of the affairs of a Christian community." However, he was not as yet self-poised and spiritually ripe, and thus he was not only counselled here to hold fast to the confession and profession of the truth, but he was enlightened as to the weighty matters regarding the direction and guidance of the church. No further design for later times, undoubtedly, passed consciously through the mind of the Apostle; but he who believes that the Spirit of Truth guided his writing, and cared for the wants of the church in the coming ages also, will find here expressed not indeed the fixed forms, in which church polity and the organization of the Christian community must move from century to century in all lands, yet their great, unchangeable ground-laws. Thus LUTHER is right, when he says in his preface: "St. Paul writes this Epistle as a model for all Bishops, what they shall teach, and how they shall rule the Christian Church in all circumstances, so that they need not guide Christian men by their own human darkness."

* The supposition of Dr. Orro, that the first Epistle to Timothy was written on account of the Corinthian troubles, is by no means favored by a deeper study of the Epistles to the Corinthians compared with the character of the heretical teachers here described.

§ 3. CONTENTS AND DIVISIONS OF THE EPISTLE.

For the purpose of a general view of the contents of this Epistle, it will be useful to give here its chief divisions, although their mutual connections can be better explained by the exposition itself. After the apostolic greeting, Paul at once (chap. i. 3) recalls the exhortation which he had left to Timothy, and gives a short account of the erroneous teachers whom he must above all oppose (v. 4). In relation to those who deceitfully present themselves as teachers of the law he now brings to view the true meaning of the law (vv. 5-10) in regard to which he expresses his personal gratitude for the mercy which had befallen him in his own conversion and calling to the service of the Gospel (vv. 11-17). Here he returns to his starting point (v. 8), and counsels Timothy to fight the good fight of faith as a soldier, while he recalls for his warning the sad example of two well-known heretics (vv. 19, 20). In the following verses he counsels the diligent use of public prayers, whilst he supports his counsel by many motives (chap. ii. 1-7), and then in particular shows, how both men and women should conduct themselves in this and in the social assemblies of the church (vv. 8-15). This opens the way (chap. iii.) for his special discourse on the appointment of bishops of the church (vv. 1-13). He shows what wants Timothy must particularly consider (vv. 1-8) in the selection of bishops and (vv. 9-13) of deacons; as to which he remarks that he expects soon to visit him, but writes this beforehand, that Timothy may know how he is to act in the church of God (vv. 14, 15). Here follows a passage on the great mystery of godliness (v. 16), which better agrees with the connections of the fourth chapter, and leads the Apostle to show in its true light the truth preached by him, in contrast to the errors he opposes (chap. iv. 1-5). The Apostle refers to the prophets, who predicted the times of apostasy, in which dangerous errors should go hand in hand with immoral precepts; but again he passes on (vv. 6-16) in a tone of paternal anxiety, to give Timothy various admonitions as to the exercise of his official duty. In the fifth chapter he proceeds to write rules of conduct for different classes in the Christian body. Sometimes more briefly, sometimes more fully, Paul points out here, how he should act toward the old and the young (vv. 1, 2), toward widows in regard to their support by the community (vv. 3-8); further, what rules he should adopt in his choice of deaconesses, and what should be his counsel as to the young widows (vv. 9-16). In regard to the elders he gives many observations, partly how the church (vv. 17, 18), partly how Timothy himself must act in various conditions and circumstances (vv. 19-22); in which he offers a wholesome rule for his own health (v. 23), and he adds a general counsel, rich in the knowledge of human nature (vv. 24, 25), which shall make him cautious in judgment of others. In the last chapter his advice is directed partly to the church, in reference to different classes. He informs servants how they must conduct themselves toward unbelieving as well as believing masters (vv. 1, 2), while immediately after follows a strong rebuke to those who, from impure motives, preach another doctrine than that of the Apostle (vv. 3-5). In view of their insatiable covetousness, the Apostle shows the indivisible connection of godliness and contentment, and warns against the love of money, which is not only for the individual, but the church, the root of many evils (vv. 6-10). In opposition to this bad state of things, Timothy must remain true to his high calling (vv. 11-16) and fight the good fight of faith, remembering his own good confession, and that of his suffering Saviour, as well as his hope of the glorious appearing of Christ. Here, perhaps, the Epistle would fitly close; yet the thought of the richer members of the community draws out a special warning from the Apostle's heart (vv. 17, 18), whilst his love of Timothy compels him once more to gather all his counsels in a strong, closing exhortation, which he then seals with his benediction (vv. 19-21).

From this summary sketch, it appears that there is to be found here no systematic order of thought, as, *e. g.* in the Epistles to the Romans and Ephesians, but a free, natural outpouring of the Apostle's heart. It is impossible to show any organic connection, but rather the varied counsels of this letter remind us of pearls of varied color and size, yet strung on one thread. The spirit remains one and the same in all these exhortations, so that the remark of our old STARKE is just: "The style is plain, simple, and artless, yet pointed and impressive, as a father

he wont to write to his son, caring more for the quality of the things than the nicety of the words. Yet there shines everywhere a lofty spirit and a great truth, which a teacher, the oftener he rightly reads and reflects on, discovers more and more."

§ 4. LITERATURE.

Beside the authors already named in the first General Introduction, we may compare WIRTS: *de vitâ Timothei breviarium*, in the *Miscellanea Sacra*, II. Herborn, 1712, 2d ed. p. 557 et seq. T. A. WEGSCHEIDER: *The First Epistle of St. Paul to Timothy, newly translated and expounded*, 1810. G. E. LEO: *Epist. prim. ad Timoth. Græce cum comment. perpetuo*, 1837. J. BREEDMAN: *Ἡ εἰς ἐφάπην. ἐν σαρκί*, or, *Critic. Dissertat. on 1 Tim.* iii. 16. London, 1741. J. G. BURKHARDT: *Dissert. Theol. Inaug. de loco 1 Tim.* iii. 16. Lips., 1786. *The Treatise on this Epistle, in the New Testament* by O. V. GEBLACH. Dr. H. L. HEUBNER: *Practical Exposition of the New Test.*, 4 vols. Potsdam, 1859, containing both Epistles to Timothy; and others. [In addition to the English expository works named in the General Introduction, we may refer to a few which should be consulted in regard to the special topics of the first Epistle. The history of the heresies in St. Paul's time is handled with much ingenuity by STANLEY: *Comm. on Ep. Corinth.*, whose theory, however partial as to the Gnostic traces in other parts of the New Testament, has strong confirmation in the Pastoral Epistles. We should name especially also SCHAFF's *Apostol. Church*, B. IV. ch. 8. This work, although of German authorship, stands foremost in learning and ability among all which have been written in our own language. BURTON: *Lectures*, has given much light on the Jewish origin of these heresies. See also, for some striking observations, the late commentary of T. L. DAVIES: *Epp. to Ephesians, Colossians and Philemon*. London, 1868. In regard to the primitive rule of deaconess, v. HOWSON: *Deaconesses*, London, 1862, and the admirable volume of J. M. LUDLOW: *Woman's Work in the Church*, London, 1866. The vexed question of Episcopacy and Presbytery, as connected with these Epistles, has employed many writers in the English Church; but as they are of more ecclesiastical than exegetical value, they are not here mentioned.—TR.]

THE FIRST EPISTLE OF PAUL

TO

TIMOTHY:

I.

Superscription, and wish for Blessing.

CH. I. 1, 2.

- 1 Paul, an Apostle of Jesus Christ [Christ Jesus]¹ by [according to] the commandment² of God our Saviour,³ and Lord Jesus Christ,⁴ *which is our hope*;
2 Unto Timothy, *my own son* in the faith: Grace, mercy, *and* peace, from God our⁵ Father and Jesus Christ [Christ Jesus]⁶ our Lord.

¹ [Latin: *Incipit ad Timotheum prima*. English Version: The First Epistle of Paul the Apostle to Timothy; which is a translation of the title in the *Recepta*.]

¹ Ver. 1.—[Χριστός Ἰησοῦ, instead of Ἰησ. Χριστ., the reading of the *Recepta*, and of Lachmann also. The Sinaiticus has Χριστ. Ἰησ.—E. H.]

² Ver. 1.—[κατ' ἐπαγγελίαν. So all the authorities. The Sinaiticus has κατ' ἐπαγγελίας = according to the promise, &c.; cf. 3 Tim. i. 1. But the true reading, doubtless, is the received.—E. H.]

³ Ver. 1.—[Θεοῦ σωτῆρος ἡμῶν; the order of these words varies much in the later MSS. See Tischendorf; so Huther.—E. H.]

⁴ Ver. 1.—Received text: Lord Jesus Christ. [Omitted by Lachmann and Tischendorf; found in the Sinaiticus. In the Minuscules, καὶ is left out, or placed sometimes before σωτῆρος, according to Huther.—E. H.]

⁵ Ver. 2.—[ἡμῶν; in the *Recepta*, but to be omitted; is omitted by our author in his text.—E. H.]

⁶ Ver. 2.—[Χριστός Ἰησοῦ; so Lachmann and Tischendorf, supported by the weightiest authorities. The Sinaiticus the same.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **PAUL.** See, in reference to his person, the statements of the Acts of the Apostles, and the preceding Pauline Epistles.—**By the commandment, κατ' ἐπαγγελίαν.** The Apostle begins his work thus, because he would enforce his apostolic authority against heretical teachers. The same expression occurs in Titus i. 3, and refers to the Divine commission of the Apostle, the foundation of which was δόξα Θεοῦ, to which he alludes in other places, as 3 Tim. i. 1 (comp. Gal. i. 1). We do not, however, discover in this an undesigned expression of his confidence in the Divine origin and character of his apostleship (Matthews). We believe, rather, that the Apostle uses this word designedly, in order to give to his admonitions their due authority.—**God our Saviour, σωτῆρος ἡμῶν** (comp. Jude, 25; Luke i. 47). The representation of God the Father as Saviour is peculiar to the Pastoral Epistles; while in

the other Pauline Epistles, the name is usually given to Christ. It is obvious that this name is applied to the Father, in view of that which He has done, through Christ, for the salvation of mankind.—**Our hope.** One of those rich expressions which lose their power and beauty in any paraphrase (comp. John xi. 25; Col. i. 27; Eph. ii. 14, and similar passages). The conception is as little exhausted, whether we consider Christ exclusively as the foundation, or exclusively as the object of hope; rather, both conceptions are to be so blended, that we shall see in Christ the living centre of the Christian hope. "*In eo solo residet tota salutis nostrae materia*;" Calvin. It is Christ, in and through whom alone our hope in the Divine *σωτηρία* is realized.

Ver. 2. **Own son in the faith, γνησίῳ τέκνῳ,** not κατὰ σάρκα, but ἐν πίστει; which last word must not be joined with γνησίῳ, but with τέκνῳ, and denotes the sphere in which the relationship has grown between Paul and Timothy (comp. 1 Cor. iv

14-17; Gal. iv. 19). Titus, in chap. i. 4, is greeted with the same name of honor, *κατὰ κοινὴν πίστιν*. The Apostle feels inwardly moved to give such prominence to the bond which unites him in Timothy; and from this spring of inner love now bursts his noble intercessory prayer. [The English Version reads, "in the faith;" but it is better "in faith." So Conybeare, and others. Alford and Wordsworth, however, retain the former reading.—W.]—**Grace, mercy, and peace.** A new characteristic of the Pastoral Epistles, that mercy is named in the salutation, while elsewhere St. Paul is wont to entreat only grace and peace for his readers (compare, however, Gal. vi. 16; Jude 2). It is not possible that a writer of fiction would have allowed such slight deviations; he would rather have been careful to copy, as literally as possible, the Apostle's usual form of salutation. This difference gives us an internal proof, in its degree, of the genuineness of the Epistle. The chief motive by which the Apostle felt himself compelled, from the fulness of his heart, to join this third word to the other two, was doubtless his own personal feeling. As his life drew nearer its close, and he felt more deeply his weakness, his coming end, the *ἔλεος* was the foundation of his hope; and for Timothy, too, with grace and peace, it was the one thing needful. "*Misericordia dicit gratiam quasi teneriorem erga miserabiles, et hujus misericordiae divinae experientia affert habilitatem ad ministerium evangelicum*," vers. 13, 16; Bengel. We may call grace the highest good for the guilty, mercy for the suffering, and peace for the struggling disciple of the Lord. In its harmony, this ravishing threefold chord expresses all the spiritual gifts which the Christian should ask for himself and his brethren.—**Christ Jesus.** Here, as very frequently in the Epistles to Timothy, the official name, The Christ, in which the Messianic promises are fulfilled, is placed before the name of the historic person, Jesus.

DOCTRINAL AND ETHICAL.

1. As it was not necessary for Timothy to be assured of the apostolic authority of Paul, since he had not the least doubt of it, it becomes more evident here that the Apostle attaches to it a high significance, when it is named even in the beginning of this letter. We often hear the superficial notion advanced, that the Apostles, as the first witnesses of the personal appearing of Christ, had some advantage over later teachers, but that there is, after all, no essential inequality. If this were true, the Pastoral Epistles would have, in many respects, an entirely different character. We hear in them not merely an elder teacher addressing his younger brethren in office, not merely a spiritual father addressing his son, but an Apostle giving exhortations to his youthful fellow-laborers, in a tone which admits no contradiction, and expects nothing but obedience for Christ's sake in all he prescribes and ordains (comp. 2 Cor. vii. 15, 16). If we once admit that the spirit of truth was given to each one (*πρὸς τὸ συμφέρον*, 1 Cor. xii. 7), it lies in the very nature of the case, that with the *munus apostolicum* *quod tale, charismata* were joined, which other teachers of the church could not enjoy, or, at least, to the same degree. The Lord, who has appointed some apostles, and some evangelists (Eph. iv. 11, 12), has

by no means made the latter equal to the former. This misconception of the principle of authority begets the most unchecked wilfulness and private opinion, and brings us not to the feet of the Apostle, but under the sceptre of every writer who may place himself and his word above that of St. Paul. The recognition of the apostolic authority is the best palladium against the threefold enemy which assails the evangelical church in our day—Mysticism, Rationalism, and Romanism; comp. P. JALAGUYER, *Inspiration du Nouveau Testam.*, Paris, 1851; especially p. 51-59.

2. The recognition of Jesus Christ as our hope involves, if it have any significance whatever, the recognition of His real divinity. If the Lord be nothing more than a mere man, as many modern theologians represent, then we are not free to call Him our hope, without narrowing greatly our conception of its meaning. The Scriptures pronounce a fearful judgment upon all who trust in an arm of flesh; comp. Jer. xvii. 5, 6; Ps. cxviii. 8, 9; cxlvi. 3.

3. The apostolic benediction, "Grace, mercy, and peace," illustrates the character of the gospel, as essentially different not only from the law, but from every merely human and philosophic system of religion. All grace, mercy, and peace which God can bestow, come to us only through and in communion with His Son, the Lord Jesus Christ; comp. John xiv. 6.

HOMILETICAL AND PRACTICAL.

The significance of Paul's title, the Apostle of the Lord.—Paul the Apostle, for all ages and centuries.—The calling of Paul to the apostolic office a good to all Christendom.—The nature, foundation, and value of the apostolic authority.—God the Saviour of all men, but especially of those that believe (1 Tim. iv. 10).—Christ the Lord of the Church.—Christ our hope: (1.) What does this name involve? (2.) What does it demand?—Christ (1.) can be our hope, for He is the true God; (2.) will be our hope, for He is the Mediator between God and man; (3.) must be our hope, for there is salvation in no other.—The communion of saints.—The strong tie that unites together spiritual fathers and their children.—The high value of the gospel blessings.—The grace, the mercy, and the peace of God, in their relation to the faith, the love, and the hope of the Christian.—Jesus Christ the source whence all spiritual blessings flow to us.—What must the Christian ask first and chiefly for his brethren?

OSIAINDER: If Paul be a messenger of God, we ought to regard his writings as nothing else than the infallible word of God (Luke x. 16).—No man ought to preach without a due calling in the church (Heb. v. 4).—ANTON: The majesty of God can only be constantly and lovingly manifest in the face of Jesus Christ. If Christ be our hope, then we certainly must not rest our hope on the saints, or on our own merit, but recognize Christ as the only Redeemer.—The office and work of the preacher are means by which spiritual sons and daughters are born to God (Philem. 10).—LANGÉ'S *Opus bibl.*: Every believing reader of this benediction should put himself in the place of Timothy, and make it his own, since he knows and honors God as his Father, and Christ as his Lord.

II.

Occasion for the writing of this Epistle.—Preliminary description and condemnation of the heretical teachers who had appeared at Ephesus, who misunderstood equally the nature both of the Law and of the Gospel.

CH. I. 3-11.

3 As¹ I besought thee to abide still at Ephesus, when I went into Macedonia,
4 that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions [questionings], rather than godly edifying [the dispensation of God]² which is in faith: *so do*.
5 Now the end of the commandment is charity out of a pure heart, and of a good
6 conscience, and of faith unfeigned: From which some having swerved have
7 turned aside unto vain jangling; Desiring to be teachers of the law; under-
8 standing [considering] neither what they say, nor whereof they affirm. But we
9 know that the law is good, if a man use³ it lawfully; Knowing this, that the law is not made [set forth = *posita*] for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for
10 murderers of fathers and murderers of mothers,⁴ for man-slayers, For whore-mongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound
11 doctrine: According to the glorious gospel [the gospel of glory] of the blessed God, which was committed to my trust [which I have been entrusted with].

¹ Ver. 3.—[No apodosis to *καθώς*. Lachmann brackets vers. 5-17; but this scarcely meets the case. Perhaps we had better supply, with our author, at the end of ver. 4, *so now also I exhort thee*. So likewise Conybeare and Howson.—E. H.]

² Ver. 4.—Dispensation (*Haushaltung*), according to the reading *οικονομίας*, instead of the *εκδομίας* of the *Recepta*, which has scarcely any critical confirmation at all. The reading *οικονομίας* is supported by such weighty authorities (now also by the Sinaiticus), that its accuracy cannot be doubted. Matthæi says: "*οικονομίας, i.e. omnes omnino mei, ac si quidem, qui scholia habent, etiam in scholiis uti quoque interpretes edidit. οικονομίας nihil nisi error est typothetarum Erasmi, 8 cum v. confuso nisi Erasmus deliberante illa correxerit ad latinum: edificationem*;" Huther.

³ Ver. 8.—[Lachmann, on the authority of A., reads *χρήστοι*; the rest have *χρήται*. So also the Sinaiticus.—E. H.]

⁴ Ver. 9.—[*πατρολόντας, μητρολόντας*. Lachmann, Tischendorf, Sinaiticus, instead of *πατρα, μητρα*.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 3. **Besought.** For the occasion and object of this exhortation, see the Introduction. Timothy must remain at Ephesus, *προμείναι* (the same word occurs in Acts xviii. 18), in order, by his presence, to oppose the evil which was becoming apparent there. The simplest explanation of this somewhat singular phrase, is, that Paul had already, at Ephesus, given this injunction to Timothy, and had then left him in order to set out on his journey to Macedonia. According to Chrysostom, the form in which this admonition is couched is a proof of the friendly spirit of the Apostle towards Timothy: "*οὐ γὰρ ἔλεγον: ἐκτάρα, οὐδὲ ἐκείλευσα, οὐδὲ παρήνευσα, ἀλλὰ τί; παρεκάλειν σε*."—Some. In other places, also, the Apostle speaks, without any personal designation, of those whom he calls upon Timothy to oppose (vers. 6, 19; chap. iv. 1; 2 Tim. ii. 18). Timothy knew them from his own experience, and needed, therefore, no more exact advice. He was to charge them, not at once publicly (Matthies), yet in an earnest and emphatic way, to teach no other doctrine than that which the Apostle had before delivered. *Ἐρεπιδιδασκαλεῖν* (comp. chap. vi. 8; Tit. i. 13). The word indicates the strange elements that may mingle with the teaching of the gospel, and easily assume a character hostile to it. The same warning Paul had already given, in another form, to

the elders of the church (Acts xx. 29). The pure doctrine, in which men must steadfastly abide, is naturally, in his thought, identical with his gospel (2 Tim. ii. 8).

Ver. 4. **Fables and endless genealogies** (comp. Tit. i. 14; 1 Tim. iv. 7; 2 Tim. iv. 4; Tit. iii. 9). It is difficult to know with certainty what *μῦθοι* and *γενεαλογίαι* are here specially meant. From all that we gather, however, in this Epistle, it is most probable that reference is made to fables of Jewish form and origin, which were endlessly spun out, and had called forth much dispute in the church. "Although there were many fables among the heathen, yet the Apostle has in special view the Jewish *traditiones*; for it was asserted that Moses had not written down all the mysteries revealed by God, but had given much orally to the elders, by whom they were handed down as a traditional law, or Kabbala, although these Jewish notions were mostly of their own invention, and in part, too, drawn from heathen philosophy;" Starke. The genealogical records here mentioned appear also to have been mainly of Jewish origin, and, as we know, were held in high repute, and gave occasion for many useless and curious questions; although we need not entirely exclude a reference to the doctrine of Emanation, taught by the heretical schools. The *ζητήσεις* are nothing but the foolish questions (Tit. iii. 9), which lead to strife and discord. This love

of fables and genealogies is held by the Apostle in such great aversion, because it furnished such material for dispute, rather than for a right knowledge of the essential way of redemption (*οικονομία*). "*Māllor, non semper comparationis sed semp̄us correctionis et oppositionis nota est* (comp. 2 Tim. i. 4);" Glassius. Most commentators agree that the clause which begins the third verse should be understood to close at the end of the fourth verse, with an *οὕτω καὶ νῦν παρακαλῶ*, which certainly might be most fitly inserted in this place. Otherwise it must be supposed that the Apostle, after a long digression (vers. 5-7), takes up again, at ver. 18, the thread of the broken exhortation; ver. 5 or ver. 12 forms no perfect conclusion.

Ver. 5. **The end of the commandment.** It is a question, whether reference is made to the command given by Paul, in ver. 8, to Timothy, or, in a wider sense, to the Divine commandment in general, which Timothy is to impress upon his hearers. The latter is the more probable, since the Apostle begins forthwith to oppose a false view of the Mosaic law. "*Παραγγελία*, practical teaching as the chief element of the *διδασκαλία ὑγιαίνουσα*; a contract to the *μῦθοι*;" De Wette.—**End**; Luther: The sum, as this word designates that to which we are chiefly to look, and toward which we are to strive. "The ultimate aim of all the admonitions of the Christian preacher should be practical—to call out a true love;" Olshausen. Even to Timothy, Paul writes very little of the mysteries of Christianity, that, by his example, he may yet more put to shame this germinal Gnosticism.—**Charity out of a pure heart, &c.** Love, "the bond of all Christian virtues," the fruit of the tree, whose root, faith, is presupposed as already existing, and commended at the close of the exhortation. This love can only spring out of a pure heart, cleansed from all selfishness and evil desires; out of a good conscience, which, being free from the guilt of sin, and reconciled with God, can then first love in truth; and from an unfeigned faith.—**Unfeigned, ἀνυπόκριτος**; that is, no empty thought or fancy, but a spiritual light and spiritual life not consisting in words, but in a living assurance of the heart, and proving its life in its fruits. Without real faith there is no good conscience; without a reconciliation of the conscience there is no pure heart; without a pure heart there is no true Christian love conceivable. Thus all are blended in the closest union. [Alford: "It is faith—not the pretence of faith, the mere *Scheinglaube* of the hypocrite. . . . Wiesinger well remarks, that we see that the general character of these false teachers, as of those against whom Titus is warned, was not so much error in doctrine, as leading men astray from the earnestness of the loving Christian life to useless and vain questionings, ministering only strife."]

Ver. 6. **From which . . . vain jangling.** **Ἐν*, that is, from the Christian dispositions and virtues mentioned in ver. 5. The polemic character of the Epistle of Paul appears immediately after the statement of the *τέλος τῆς παραγγελλίας*. The heretics were separatists, *ἀποσχισάμενοι*; they had failed of the end which the Apostle has set forth—the same word occurs in 1 Tim. vi. 21; 2 Tim. ii. 18—and were thus astray in a false path, because they had turned *εἰς ματαιολογίαν*. The etymology indicates the meaning of this word, which, besides, is found only here. (Tit. i. 10, *ματαιολόγοι* occurs). Here is suggested that waste of words, that empty talk, in which there can be found no rational sense,

no unity of conviction. Compare the *βέβηλοι κενόφωνοι* (chap. vi. 20), and the *βέβηλοι καὶ γραφθεῖς μῦθοι* (1 Tim. iv. 7; Tit. iii. 9). The character of this vain jangling is more exactly defined by what immediately follows, in ver. 7.

Ver. 7. **Teachers of the law, νομοδιδάσκαλοι**, not in a good, but in a bad, unevangelical sense of this word; men who so mixed together law and gospel, that the latter was weakened, and who would likewise force a Mosaic system upon the Christian, in the notion that they themselves had pierced deeper than others into its nature and spirit. It is the same Jewish legalism, which, in its special relation to the Gentiles, the Apostle opposes in Rom. xii. 17 and Gal. vi. 20; because, in its inmost spirit, it is in irreconcilable conflict with Christian truth and freedom. In the keenest way, throughout the following verses, it is held up to view in its utter nakedness, *μὴ νοοῦντες, κ.τ.λ.* "*Bonus doctor debet esse intelligens, simulque certus: istis, inquit Paulus, utrumque deest*;" Bengel. They themselves understand not what they say, nor whereof they affirm. If we may draw a distinction between these two expressions, the former seems to mean the subjective opinions, the expressed ideas, the fictions of these men; while the second designates the objective views, the material, on which they based their convictions with the greatest confidence, but into which, according to the assertion of Paul, they had no clear insight. So also Raphaelius: "*Qui neque ea, quæ loquuntur satis intelligant, neque quibus de rebus loquantur, considerant*." What these *νομοδιδάσκαλοι* held as to the unaltered authority of the Mosaic law, rested on their plain ignorance of the very purpose of the law; which is therefore, in the 8th and following verses, designedly placed by the Apostle in its true light. It appears, also, from this whole argument, that these heretics were not already separated from the community, or in opposition to it—in which case Timothy could have had no further influence over them—but they were still within its pale. It is worthy of note, too, that they continually sought authority in the writings of the Old Testament for their half-heathen speculations.

Ver. 8. **But we know.** An authoritative apostolic *οἶσμεν*, of quite other worth than that of the Scribes and Pharisees (John ix. 29, 31). The Apostle places the declaration of his knowledge, which he had learned in the school of the Holy Ghost, against the arrogant view of the false Gnostics. Perhaps its advocates had thought to raise a suspicion against him, as if he despised the law, or, at least, denied it any real worth. He opposes to this his doctrine, which he fully knows will be received by Timothy—that the law is good (properly, beautiful, *καλός*), and in itself blameless (comp. Rom. vii. 12); yet only on condition that every man use the same lawfully, *νομίμως*, which was not done by these heretics. A play upon the word; as if to say, that the law must be fulfilled according to law. We have special cause to be thankful that the true definition of the law has been so fully stated by Paul in the Epistles to the Romans and Galatians, as rightly to explain 1 Tim. i. 8-10. *Νομίμως* is the use of the law by the man who allows it to exercise its proper office, who is brought by it to a knowledge of his own sin and liability to punishment. "This knowledge will give us its spirit and intent—not room for idle questions and subtleties, nor for self-deception through a feigned and outward righteousness. This lawful use of the law is meant by Christ,

when He promises life to those who keep the law (Luke x. 28; chap. xviii. 20, *et seq.*);" Von Gerlach. It is self-evident, also, that Paul in this place speaks not of the hearer or the reader of the law, but solely of its application by its teachers, who may well reflect on the verses which follow.

Ver. 9. **That the law is not made for a righteous man.** It is not strange that this passage should at first awaken surprise in many readers, and that, at the time of the Reformation, it should have been controverted by Agricola. The first question is, whom the Apostle means by this righteous man—a question which is at once answered by the antithesis following it, *ἀνόμοις δὲ, κ.τ.λ.* In distinction from this, the person meant by *δικαίος* may be one whose life is righteous and moral according to the requirements of the law. But since, according to the invariable doctrine of the Apostle, all who are under the law are also under the curse of the law, so that by the works of the law no flesh can be justified (Gal. iii. 10; Rom. iii. 20), it follows, that by the righteous Christian man must be meant one who has been justified by faith in Christ, and wholly renewed by the Holy Spirit (*justus per justificationem, et per sanctificationem*). Of such a man Paul says, that the law is not made for him, *νόμος οὐ κείται*. As the article is wanting before *νόμος*, it may be thought that only a general proposition is stated as to the nature and purpose of any moral code (Chrysostom, Brentano). But the mention of the gospel in contrast with the law (ver. 11), and the argument against the *νομοδιδασκαλοι* (ver. 7), imperatively requires us here to understand the Mosaic law alone. On the omission of the article, see WINER'S *Grammar*, in *loco*. This law, then, is not made for the righteous man; that is, it is not given to him, *as such*. When De Wette says, "This view of the law seems foreign to the Apostle," he seems to forget entirely such passages as Gal. v. 18-23. The thought, that the letter of the Mosaic law possesses no more binding force for the redeemed in Christ, is so entirely Pauline, that it forms one of the main pillars of his whole doctrinal structure. It certainly gives also a fulfilment of the law from the Christian standpoint, as it is announced in Rom. iii. 31; viii. 4, and in other places. But in this passage the Apostle expressly shows its meaning for the wholly unconverted, in order to expose more clearly the folly of those heretics who will put the law by the side of, or even above the gospel, for the Christian. [Augustin on Pa. i.: "*Justus non est sub lege, quia in lege Domini est voluntas ejus; qui enim in lege est, secundum legem agitur; ille ergo liber est; hic servus.*" HOOKER, *Eccles. Pol.*, B. 1, c. 8. "A law is a directive rule unto goodness of operation. The rule of Divine operation is the definitive appointment of God's own wisdom set down within Himself. The rule of natural agents that work by necessity is the determination of the wisdom of God, known to God, but not unto them. The rule of voluntary agents on earth is the venture that reason giveth concerning the goodness of those things which they are to do. . . . Neither must we suppose that there needeth one rule to know the good, and another the evil by. For he that knoweth the straight, doth even thereby discern the crooked. Goodness in actions is like unto straightness; wherefore, that which is done well, we term *right*."—W.]—But for the lawless. In contrast to this true spirit of law, the Apostle now names a long list of evildoers, for whom the law remained in full force; a

list in which one familiar with the Pauline writings will not expect completeness, systematic order, or logical strictness, in its various conceptions; yet which by no means lacks connection, and has clearly this thought at the bottom, that they who are most zealous for the law often most grossly transgress it (comp. Rom. ii. 20). He names, at the outset, two by two, six classes of wicked men—*ἀνόμοις καὶ ἀντιτοκτοῖς*; that is, such as care nothing for the law, and have altogether refused obedience to it (comp. Titus i. 6-10); *ἀσεβέσι καὶ ἀμαρτολοῖς*, godless (comp. Titus ii. 12) and gross sinners, who have no fear of God in their hearts (comp. Rom. iv. 5; v. 6). Here the hostile attitude toward God becomes more prominent, while the preceding two are violators of the law in general. *Ἄνομοις καὶ βεβήλοισι* blend both the first conceptions, as the irreligious and profane, here depicted, are alike despisers of the Holy God, and of His holy law. Here follow, more in detail, certain *specimina mali*, from which we may suppose that, with the exception of the last *vitium*, *ἐπιτοκτοῖς*, the various statutes of the second table passed before the mind of the Apostle. He names the murder of father and mother—those who violate the first commandment with promise (Eph. vi. 2), and grossly abuse their parents (*παρτολοῖς; ὁ τὸν πατέρα ἀτιμάζων, τὸν τῆς ἡ κρείων*; Hesychius). *Murderer*, consequently a breaker of the sixth commandment, *ἀνδροφόνους*; in the New Testament an *ἐκτελέων*. Further, those who sin against the seventh commandment, commit fornication with women (*πόρνοις*), or with the male sex (*ἀρσενοκοῖταις*), comp. Rom. i. 27; both natural and unnatural crime (comp. Levit. xix. and xxiii.). Then follow transgressions of the eighth commandment, here wholly concerning men—the sin of *man-stealing*, specially forbidden in Exodus xxi. 16; Deut. xxiv. 7; *ἀνδραποδισταῖς, plagiaris*. It was, besides, no rare crime among the Greeks to steal boys or girls, that they might be sold into slavery. Lastly follow those who break the ninth commandment, *ψευσταί, ἐπιτοκτοῖς*; such as deliberately speak falsehood, or swear to a falsehood, or break an oath already taken. By the following *ἐν τῷ ἑσπερῷ, κ.τ.λ.*, we may suppose meant transgression against the tenth commandment, which is here omitted. We find, however, in this *catalogus criminum*, no orderly reference to the commandments of the first table; and Bengel has clearly gone too far, when he writes, "*Paulus pro ordine decalogi hic nominal injustus.*" This is true only of the second half of the catalogue.—And if there be any other thing that is contrary to sound doctrine. Sound doctrine—one of the expressions characteristic of the Pastoral Epistles (comp. 2 Tim. iv. 3; Titus ii. 1, and elsewhere). Not healthful doctrine is meant (Luther), nor a sound morality (Leo), but the Christian teaching in general is approved in its inner soundness, as opposed to the *ματαιολογία* of the heretics. This phrase is used also to express those symptoms of disease which St. Paul saw with grief springing up in the church (comp. 2 Tim. ii. 17). [It is observable that the word "wholesome" occurs nine times in the Pastoral Epistles, and always in reference to doctrine; Wordsworth.—W.]

Ver. 11. **According to the glorious gospel . . . committed to my trust.** *Karà* is not used here for the more exact definition of sound doctrine, as some have thought; for, in that case, *τῇ* would have to be repeated before *karà*; nor need it be supposed in apposition to *ἀντίκειται*, which would

give a very awkward conclusion. Verse 11 is an addition, which refers to the whole preceding line of thought, and means that, according to the gospel of Paul, the law has no other purpose than that fully explained in vers. 6-10. The Apostle would have us understand, that his view of the law is not the fruit of his private opinion, but rather the true summary of the gospel committed to him. This qualification of the gospel is really apologetic. The gospel of glory, *τῆς δόξης*, not signifying *ἐξουσίας* (Heydenreich), in the sense of blessed, glorious doctrine, but the gospel by which the glory of God in Christ has become manifest to the world; whose especial and chief substance is this Divine glory (2 Cor. iv. 4), and indeed the glory of the blessed God, *τοῦ μακαρίου Θεοῦ* (comp. 1 Tim. vi. 15). If God Himself be blessed, then the revelation of His glory, which has been proclaimed, not through the law, but through the gospel, will be full of blessing. Perhaps the repeated use of the epithet in this Epistle has a certain reference to the system of Æons taught by the heretics. This gospel is committed in trust to Paul, *ᾧ ἐπιτελέσῃς ἐγώ*. A peculiarly Pauline construction, on which, comp. WINER, *Gramm. N. T.*, p. 40. In other places, too, the Apostle speaks with warmth of this his dear prerogative; as Rom. xv. 16; Eph. iii. 8; Col. i. 25. Those who oppose the genuineness of the Pastoral Epistles, are therefore wrong in thinking such emphatic reference to his person and his office at all extraordinary. The consciousness which Paul had of his high calling, rises with redoubled power as he contends with the heretics; and in this letter to his friend and scholar he follows the warm outpouring of his spirit, not in a logical order, yet in harmony with his whole thought, as we read in vers. 12-17.

DOCTRINAL AND ETHICAL.

1. Two opposite views, in regard to the character and condition of the early Christian Church have prevailed, with more or less success, in our time, both of which are disproved in the opening verses of the first Pastoral Epistle. In the one view, it is thought that the apostolic age was a kind of paradisaic state of the young community—a state full of love, and innocence, and purity; in contrast with which the post-apostolic age seems a fall, like that of our first parents (Thiersch, and others). In the other view, there was at first only a chaos of manifold parties and tendencies, out of which there gradually rose, in the second century, after many conciliatory efforts, the harmonious structure of the Catholic church (Tübingen school). But the little we have already learned from the Epistle to Timothy neither favors the one nor the other view. It is apparent that already, soon after A. D. 60, heresies and factions sprang up in the church, hostile to the original spirit of Christianity, which the Apostle believed that he must oppose with all his energy. We find that the germs of Gnosticism, whose formal development we can trace in the second century under manifold shapes, were already broadcast in the second half of the first century. But, on the other hand, this error appears only as a fleck of rust on the pure metal of that truth, earlier taught and fully acknowledged. We see the Apostle, clothed with an authority which no one can defy with impunity, and rising high above the strife of parties. His gospel is no other in substance than that proclaimed

by his fellow-Apostles, and by his and their co-workers. His word becomes the sharp but healthful corrective of the errorists, who have gained head so early; and it remains the norm of its development for the church, in the second and the succeeding centuries.

2. The characteristic marks of the heretics of the first century rise here already to our view. A sickly search after the discovery of the unattainable, with a thankless misconception of simple truth; an undue valuing of lesser things, with a depreciation of the essentials of Christianity; a striving after their own honor, while they cared little for the edification of believers; a fastening of their own philosophic theories on the falsely-interpreted letter of the Scriptures, whose spirit they sadly misconceived; a denial of the practical nature of Christianity, while its real freedom is abused as an allowance to the flesh; a falsehood as to the special relation between the law and the gospel of Christ;—all these symptoms of disease are found anew, in countless forms, among the sectaries and heretics of later days.

3. The Apostle is alike removed from the one-sided view either of a love without faith, or of a faith without love. He will neither have the fruit without the tree, nor the tree without the fruit. He knows only the one requirement of the gospel—love; yet only the love blossoming in a heart purified through faith. Here, as afterwards more frequently, purity of faith and purity of conscience are linked in their inmost relationship.

4. "Love, out of a pure heart," &c. In this statement of the chief requisite of Christianity there is confirmed the essential unity of theology and morality, whose arbitrary separation so often does unmeasured injury to each, and has kept many from the right understanding of the gospel.

5. We have here a weighty help toward answering the question, how far the Mosaic law has a binding power. But fully to understand the Apostle's mode of thought upon this subject, the Epistles to the Romans and Galatians must be specially compared. Here, also, Paul appears the same glowing and zealous advocate, as he had before shown himself, of the right of Christian freedom. While he exalts the worth of the law in its own proper sphere, beyond any disparagement, he shows its entire insufficiency whenever it is placed by the side of, or above the gospel.

6. We find the chief forms of Judaism in the time of our Lord, again existing in His earliest church—Pharisaism and Sadduceism. Against this united power of self-righteousness and unrighteousness, the disciple no less than the Master is pledged to bear the sword of the Spirit with all power (Matt. xvi. 6).

7. A precept, of the first importance in pastoral theology, is here given by the Apostle to the preachers of the Word. It is not enough to preach the truth free from all error; but they are also bound to contend with every energy against error. Persecution of heretics is indeed unchristian and unevangelical, and its frightful traces remain on many a page of Church history, marked with blood and tears. Yet he would be no less to blame, who, like Timothy a ruler in the church, capable of large influence, should allow the errorist to go unchecked, and remain satisfied, if not himself corrupted by the leaven of error. The bee which has lost its sting can produce no more honey. The saying of Calvin is that of every true witness of Jesus Christ: "A

dog barks loudly when one seizes his master; and should I be silent when the truth of God is assailed?" Polemics against leading heretics ought not to be the chief staple of gospel preaching; nor should this be wholly and always lost sight of.

HOMILETICAL AND PRACTICAL.

No doctrine should be permitted or preached in the church but the unadulterated apostolic doctrine.—The relation of Mythology to Christianity.—The difference between the holy "mystery of the gospel," and a sickly mysticism.—A sermon whose first and last fruit is strife and dispute, instead of the promotion of the Divine way of redemption, is thereby self-condemned.—The sum of the commandment: (1.) No Christianity without love; (2.) no Christian love without purity of heart; (3.) no purity of heart without a good conscience; (4.) no good conscience without an unsullied faith.—How far we may swerve from the end of the Divine revelation, even when we believe ourselves very near to it.—The attitude of the Christian toward the law.—Among the confessors of the gospel there were and are at all times (1.) some, who are neither under the law nor under grace; (2.) others, who are indeed under the law, but not yet under grace; (3.) others, who are under grace, and no more under the law.—The worth of the law as a bar, as a mirror, as a seal. [German: *Riegel, Spiegel, u. Siegel*.]—For whom the law is given, and for whom not.—The Christian redeemed from the curse of the law, so that the righteousness required by the law is fulfilled in him.—Every gross or slight, open or concealed immorality, is directly opposed to sound doctrine.—A noble eulogy of the gospel: (1.) The gospel of the glory of God; (2.) this God, the blessed God; (3.) through this blessed God, the ministry of the gospel is entrusted to a man like Paul.—Every estimate of the law that does not accord with the gospel of Paul deserves to be rejected.—The ceaseless alternation of Legalism and Antinomianism in the Christian Church: (1.) Its traces; (2.) its causes; (3.) its import; (4.) its only remedy.—[IGNATIUS: *Ἀρχή*

μὲν πίστις, τέλος τὸ ἀγάπη. Faith the beginning, but love the end, or final cause.—W.]

STARKE: OSIANDER: The pure doctrine is a great gift of God, therefore it is to be guarded well; a costly loan, therefore to be well laid out.—LANGE's *Opus Bibl.*: Pure doctrine and a godly life must always go together.—HEDINGER: What helps not growth in godliness, we ought to banish from church and school.—ANTON: If the enemy cannot else lead us astray in our Christianity, he sings to us of high things, which common Christians do not know.—LANGE's *Op.*: Theologians must especially care that they do not become loose talkers, and thus corrupters of others.—In nothing is pride more perceptible, more hurtful, and perilous, than in spiritual things.—Every preacher of the gospel is also a teacher of the law; for the gospel shows how man can and ought to hold the law of God in the gospel way.—QUESNEL: Gospel doctrine does not so hold up faith as to bend the law (1 Cor. ix. 21).—Sins must not be judged by human fancy, but according to the law and the gospel.—Sins that are forbidden in the law, are also contrary to the gospel (Rom. iii. 31).—ANTON: In the office of preacher, the whole aim must be to know the gospel as a gospel of the glory of God (2 Cor. iv. 6).

[CUDWORTH, *Sermon I.*: Christ came not into the world to fill our heads with mere speculations, to kindle a fire of wrangling and contentious dispute, whilst, in the mean time, our hearts remain all ire within toward God. Christ was *vita magister*, not *schola*; and he is the best Christian whose heart beats with the purest pulse toward heaven; not he, whose head spinneth out the finest cobwebs. Ink and paper can never make us Christians—can never beget a new nature, a living principle in us—can never form Christ, or any true notions of spiritual things, in our hearts. A painter that would draw a rose, though he may flourish some likeness of it in figure and color, yet he can never paint the scent and fragrantcy.—DONNE, *Sermons*: As the soul is infused by God, but diffused over the whole body, and so there is a man; so faith is infused from God, but diffused into our works, and so there is a saint. Practice is the incarnation of faith; faith is incorporate and manifest in a body by works.—W.]

III.

The Apostle's communication upon his calling to the ministry of the gospel, and upon the grace, in its high significance, which was glorified in him by his conversion.—Doxology.

CH. I. 12-17.

12 And¹ I thank Christ Jesus our Lord, who hath enabled me, for that he
13 counted me faithful, putting me into the ministry; Who was before² a blas-
phemer, and a persecutor, and injurious [insolent]: but I obtained mercy,
14 because I did it ignorantly in unbelief. And [But] the grace of our Lord was
15 exceeding abundant with faith and love which is in Christ Jesus. This is a
faithful saying [Faithful is the saying], and worthy of all acceptance, that
Christ Jesus came into the world to save sinners; of whom I am chief [first
16 amongst whom am I]. Howbeit for this cause I obtained mercy, that in me first
[i. e., *ἀρχῇ*] Jesus Christ might shew forth all³ long-suffering, for a pattern to

17 [of?] them which should hereafter believe on him to life everlasting. Now unto the King eternal [of ages], immortal, invisible, the only wise [alone wise] 'God, be honor and glory for ever and ever. Amen.

¹ Ver. 12.—*καί* is wanting in A. F. G., and others, and upon this account has been left out by Lachmann. On the other hand, it is retained by Tischendorf. It is not in the Sinaiticus.

² Ver. 13.—[*Τὸν ἄποστολόν*, *Recepta*. The authorities are in favor of *τῶ*. So also Lachmann, Tischendorf, and the Sinaiticus. *Τὸν* was probably an attempted correction of the text. After *ἐν* Lachmann inserts *μὴ*; Tischendorf omits; not in the Sinaiticus.—E. H.]

³ Ver. 16.—[*ἡσυχία*; *ἡσυχία* is the reading adopted by modern critics. So also in the Sinaiticus.—E. H.]

⁴ Ver. 17.—Received text: *μόνη σοφία*; wherefore, also, Luther: "To the alone wise." On the ground of A. D.¹ F. G., and others, Griesbach removes *σοφία* from the text; and his example has been almost universally followed. *σοφία* is also not in the Sinaiticus. [The English Version, like Luther, "only wise."—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 12. **And I thank, &c.** Criticism asks how this sentence can have any just connection with the rest, and finds in this prominent setting forth of the apostolate a ground of doubt. Psychology might better ask, whether a man like Paul, in a familiar letter, could withhold such an expression, since in ver. 11 he had begun to speak of his high prerogative. Besides, this personal allusion is the less out of place, because, among the heretics at Ephesus, there were some certainly who sought to undermine the authority of Paul by allusions to his former history, or even by venturing doubts of his miraculous calling from the Lord. This reference to himself was, again, most appropriate, as an illustration from his own living experience, of his statement in vers. 8-11, in relation to the law and the gospel.—**Who hath enabled me.** We need not refer this exclusively to ability for the conversion of men (Bengel), or for the endurance of trial (Chrysostom), or for the doing of miracles (Mack), although none of these need be left out. Without any limitation, Paul refers here to the Divine power which he had in every way received, from the time of his calling to the present. "*Quo verbo non modo intelligit, se dei manu principio esse formatum, ut idoneus ad munus suum foret, sed simul completitur continuam gratia subministrationem. Neque enim a suis fuisset, semel esse fidem declaratum, nisi eum perpetuo auxilio confirmasset Christus.*" Calvin.—**For that he . . . into the ministry, words me hitherto.** Fidelity is the trait especially required of the ministers of the gospel (comp. 1 Cor. iv. 2). Thus the Lord counted Paul faithful—in other words, saw in him one who would prove faithful; and this was the mark of Christ's trust, that He had given him such an office, *δέσποτος ἐς διακονίας*; just as a proprietor gives one of his dependents a striking proof of his confidence, when he makes him steward over the rest. The omniscient Lord of the Church foresaw Paul's fidelity, and sanctified him as a chosen instrument. That the Apostle regarded this fidelity not as of his own merit, but as a gift of grace, appears from 1 Cor. vii. 25.

Ver. 13. **Who was before, &c.** A fuller confession of his former character, in order to express more clearly the ground of his thankfulness (ver. 12).—**Blasphemer**, against the name and truth of the Lord (comp. Acts xvi. 11).—**Persecutor**, of Christians, both in word and in deed (comp. Acts xxii. 4; Gal. i. 13).—**Injurious**, *ὀβριωνίης*, (comp. Matt. xxii. 6; Rom. i. 30). "The last phrase strengthens the preceding, as it refers to the abuse springing from arrogance and contempt of others;" Wiesinger.—**But I obtained mercy, &c.** Not only because he obtained forgiveness of sins, but

because, also, he was called to the apostolic office, established in it, and counted faithful; ver. 12. And why? **Because I did it ignorantly, in unbelief.** The Apostle does not at all deny that his unbelief was sinful, and thus deserving of punishment; he here refers merely to the one fact, which should mitigate this just sentence. The *ἄγνοια* in which he had lived made forgiveness possible, since he had not yet begun to sin against the Holy Ghost (comp. Luke xii. 45; xxiii. 34; Matt. xii. 31, 32). His ignorance did not at all merit forgiveness, but it left the possibility of it, without impairing the holiness and righteousness of the Lord. The positive ground of this act of mercy lay, at last, altogether in the Divine grace (comp. ver. 14 and Titus iii. 5). ["How could Christ have judged St. Paul faithful, when a persecutor? Some of the schoolmen, as Aquinas, suppose that *words* is said by anticipation of St. Paul's future character, *ex provisis meritis*;" Wordsworth.—W.]

Ver. 14. **And the grace of our Lord was exceeding abundant, ἐπεπεπλησμένη**—the only instance in which this word is found in Paul. When he speaks of sin (Rom. v. 20), he there uses the word *ἐπλεονέσσει*; when, on the contrary, he tells of the mercy bestowed on him, he adds this most significant *ἐπέρπ*. It is as if he wrestled with speech, fully to utter his overpowering feeling.—**With faith and love, which is in Christ Jesus.** Faith—not a childlike trust in God in general, but a faith whose object is Christ; here, as commonly in the Epistles of Paul, a faith united with love to Christ. "Not the love that Christ has and exercises, but that which He imparts to men" (Olshausen). This faith and this love are *ἐν Χριστῷ Ἰησοῦ*, because Jesus Himself is their centre (comp. Col. i. 4). And when the Apostle says that the grace of the Lord was exceeding abundant, with faith and love (*μετὰ*), he does not consider the process or the effects of this grace, but that personal, inward life in men which accompanies it: *indicatur, π.κ.κ., quasi comites fuisset illius χρίστος* (Leo). Through this faith and this love he had reached the real possession and enjoyment of the mercy with which the Lord, of His free grace, had enriched him.

Ver. 15. **Faithful saying, &c.** Bengel: "*Πιστός, fidus, gravissima præfandi formula. Scit Paulus, quod dicit et de quo confirmat ipsaque sermonis simplicitate refutat secus docentes, eo communiora tractans, sed decore, quo abstrusiora affectabant alii. Sic quoque;*" Tit. ii. 1.—**And worthy of all acceptance, ἰκανὸς ἀποδοχῆς**, worthy of belief without any reservation whatever. The Apostle means an acceptance from which every doubt is excluded, and which thus acts through the intellect as well as the heart.—**That Christ Jesus, &c.** The expression, *came into the world*, has its full ex-

position in the truth of our Lord's preëxistence (comp. John xvi. 32). The word *κόσμος* is here to be understood not in a moral, but in a physical sense, as an opposite to the higher moral order of the world. Paul states the object of this incarnation without any limit whatever; for which reason, too, the article is omitted, *ἀμαρτωλοῦ σώσαι* (comp. Luke xix. 10; Rom. v. 6). The Pauline conception of *σῶσις* is not opposed to a state of unhappiness in general, but to a lost state: "*Subest in hoc verbo emphasis, nam qui officium Christi esse fatentur salvare, cogitationem tamen hanc difficiliter admittunt, quod ejusmodi salus ad peccatores pertineat. Semper enim adripitur sensus noster ad respectum dignitatis, simul atque indignitas apparet, concidit fiducia.*" Calvin.—Of whom I am chief. In a psychological view, it is noticeable how much trouble commentators have taken to turn aside from the clear import of this word, being more concerned, apparently, for the honor of Paul than he was himself. The best of these explanations may be found in De Wette. But whoever believes that a personal confession like this exceeds the bounds of truth, proves that he has very little conception of the humility and love of the Apostle, who freely allows that he is chief in the long catalogue of sinners, because he knows his own sin better than that of others, and gladly, too, esteems others better than himself (comp. 1 Cor. xv. 9; Phil. ii. 3; Eph. iii. 8).

Ver. 16. **Howbeit, for this, &c.** In proportion to the depth of his humility, he rises now in boldness of faith. Should any one wonder that such grace had reached the chief of sinners, Paul sets against this the cause (*ἀλλά*), and shows the world-wide significance of his own conversion. So great a sinner had for this very reason received grace, *ὅτι Χριστὸς Ἰησοῦς ἐπέδειξται τὴν ἀπασαν μακροθυμίαν*.—**Long-suffering.** The Divine attribute of the Lord, whereby He does not at once punish the sinner, but prolongs the opportunity of repentance. In the pardon of one less wicked than Paul, this grace could not have shown its full glory; but in him, *τῷ πρώτῳ*, is revealed *ἡ ἀπασα μακροθ.*, so that Paul's conversion appears a very marvel of the love of Jesus Christ for sinners. How much farther the purpose of this miracle reaches than to the Apostle and his contemporaries, is evident from what immediately follows.—**For a pattern to them . . . to life everlasting.** By the word *ὑποτύπωσις*, which is used again only in 2 Tim. i. 13, is denoted the original, normal, typical character of the event (*τύπος*, Rom. v. 14; *ὑπόδειγμα*, 2 Pet. ii. 6). Paul stood before the eyes of all after generations as a witness to the power, the grace, and the love of the Lord; so that the greatest of sinners need not doubt that grace. The Lord had dealt with him as the king of a rebellious city, who should release at once the rebel chief; as a physician in an hospital, who should cure the most diseased; so that thenceforth no guilty, no sick, need doubt the possibility of grace and salvation. In this sense Paul was a type, *τῶν μελλόντων πιστεῦν ἐν αὐτῷ*; "not so much in himself as an object of faith, but rather in his trustful belief, as the perfect assurance of our salvation," Rom. ix. 33; Matthies. The aim of this believing trust appears again from what immediately follows: *εἰς ζωὴν αἰώνιον*. See, in Bengel, another less probable relation of the thought. It is not strange that, when the Apostle gives to this grace toward him a significance so great for all coming ages, his heart rises in a hymn of thanksgiving (ver. 17). And no

wonder, also, that he speaks so fully here of his highest privilege; for not by the law, but the gospel only, could he praise the mercy of the Lord to him, and to so many after him. Thus this whole confession serves also as the confutation of the heretics, who had placed the former above the latter (comp. vers. 6-10).

Ver. 17. **Now unto the King eternal, τῷ αἰώνῳ.** According to some, King of the worlds; *αἰῶνες* is here taken in the sense of Heb. i. 2; so, e. g., Leo: *regem totius mundi*. It is better, however, on account of the preceding *τῶν μελλ. πιστ.*, to suppose that the Apostle had in his mind not the conception of space, but that of the succession of ages. Only in the process of time can the typical significance of the conversion of Paul (ver. 16) be fully realized; and God is the King of all the ages, in whom the later believers are brought together. The conception that the kingdom of God is an eternal dominion, lies not so much in the words *τῷ αἰώνῳ* (Wiesinger), as in the following *ἀπόθάρτυ*. It may be that this lofty yet rare expression (it occurs only in the Apocrypha of the Old Testament; comp. also Ps. cxlv. 13) may have flowed the more readily from the pen of the Apostle, because, in this letter, he opposes those heretics of Gnostic tendency who were wont to speak of *Æons* in an entirely different and fanciful sense.—**Immortal** (comp. Rom. i. 23 and 1 Tim. vi. 16), who alone has immortality.—**Invisible**, not only who is not seen, but who, in the nature of the case, cannot be seen (comp. John i. 18; 1 Tim. vi. 16; Heb. xi. 27).—**Only.** *Μόνος* with *μόνος* is a spurious interpolation, probably transferred from Rom. vi. 27.—**Forever and ever** (comp. Gal. i. 5; Phil. iv. 20). [Most recent English expositors agree with the German in rejecting *σοφῶς*; e. g., Alford, Ellicott, Conybeare.—W.] This doxology, if compared with others, shows in every feature such a Pauline character, that it deserves to be placed among the evidences for, not against (Schleiermacher, and others), the genuineness of the Pastoral Epistles.

DOCTRINAL AND ETHICAL.

1. It is admitted that Paul was wont to regard the whole history of the Divine revelation, under the old covenant, from a typical and symbolic standpoint. The creation, for instance, of the man and the woman, the first sin, the life of faith in Abraham, the relation between Sarai and Hagar, the passage of the Israelites through the Red Sea, and their fortune in the desert, are not isolated historic facts, but point with higher significance to great truths, or to ever-recurring laws (see 1 Cor. x. 1, &c.; Gal. iv. 23, and elsewhere). In the same manner he considers the event of his own conversion. It stands before his view as a mirror, which images the mercy of the Lord to the greatest sinner in all succeeding times. This thought gives us the point of view from which we must always regard the most striking examples of Christ's power. The Lord works not only dynamically, but symbolically; and every new act of His might and love is a sign of what He will continually repeat in still higher measure.

2. The conversion of Paul is one of the highest revelations of the majesty and power of the Divine grace. We see in it a grace not only overpowering and searching, but forgiving, strengthening, and purifying. It is alike clear what are the natural and

insurmountable barriers in the reception of this grace; as where one sins willfully, so that there remains no more offering for sin (Heb. x. 26). Had Paul had no *ἁγία*, his forgiveness would have been quite impossible, since, in that case, he would have committed a sin unto death (1 John v. 16, 17), by which the inward link of connection with the Divine mercy, salvation, and atonement would have been entirely wanting.

3. We find a self-revelation like this of Paul, on a larger basis, in the confessions of S. Augustin. It is worth our study, in an ethical view, to compare, with this feeling of personal unworthiness, the gross Pelagian self-conceit of Rousseau's confessions. It is this union of the deepest humility with the most unshaken faith, that unlocks the secret of such singular grandeur of character in Paul.

4. "Christ Jesus came into the world," &c.—a gospel within a gospel; as John iii. 16; 1 John iv. 9, 10, and several other places. Observe how simple the Apostle's confession of faith becomes, as he draws nearer to the close of life. In the great antithesis of sin and grace, all is finally resolved. The gospel a glad message for the lost; this is all, but this is enough. Here is exactly seen the accord, on one side, which the gospel finds, and, on the other, the discord against which it clashes.

5. As with Paul, so with many since, we see how the worst foes of the truth, after their conversion, have become its strongest witnesses. Thus, S. Augustin; later, John Newton; in the history of missions, Van der Kemp, and many others.—The natural cause and deep significance of this fact.

6. If the conversion of a single Paul called forth such a hymn of thanksgiving, how much louder will it resound when the kingdom of God is come, and all His wonderful ways for the redemption of the manifold millions are revealed before all saints.

HOMILETICAL AND PRACTICAL.

No higher ground of thanksgiving than for conversion to the truth.—The great contrast between the *once* and the *now* in the life of Paul. How far it must be repeated with every Christian.—The glory of the minister of the gospel whom the Lord has counted faithful, and has placed in office.—The difference between pardonable and unpardonable sin.—How far the ignorance of unbelief is self-condemned.—The conversion of Paul an evidence of the power of grace: (1.) No fall so deep that grace cannot descend to it; (2.) no height so lofty that grace cannot lift the sinner to it.—The inseparable union of grace on the side of the Lord, and of faith and love on the side of the sinner.—Faith and love no meritorious cause of grace, but only the means through which it is appropriated.—That "mercy has been given to me," the highest boast of faith.—What grace works in the sinner, before, in, and after his conversion.—In what way the Christian, after the pattern of Paul, must look back on his early errors: (1.) With thanksgiving for his redemption (ver. 12); (2.) with constant humility (vers. 13-15); (3.) with unshaken and steadfast faith; (4.) with glad glorifying of the Lord (ver. 17).—The great end of the manifestation of the Son of God in the world.—The gospel a glad message, which (1.) embraces all sinners; (2.) is worthy of all acceptance.—Paul a pattern of the deepest humility, united with the greatest faith.—"Of whom I am chief": (1.) How far can each one repeat this word for himself? (2.) why is

this confession necessary? Without it, (a) there is no desire for redemption; (b) no delight in redemption; (c) no knowledge of the worth of redemption.—What can the greatest sinner learn for his encouragement and guidance from the pardoned Paul?—God the King of the ages: (1.) He sways them with His mighty will; (2.) He outlives them on His eternal throne.—The glorification of God the highest end of redemption.—The conversion of Paul a worthy subject for the glorifying of God on earth and in heaven (comp. Gal. i. 24).

"Of whom I am chief," a beautiful preparatory theme for the Holy Supper. "I have obtained mercy," an appropriate subject for the celebration of the Supper itself. "Now unto the King eternal," a fitting topic for the sermon of thanksgiving, where, as through Holland, it is preached after the celebration of the Supper. Ver. 12 specially suited for an ordination, or for a church festival.

STARKE: LANGER'S *Op.*: In the work of our conversion, we must ascribe nothing to our own power, but all to God (Phil. ii. 13). Every teacher must be sure of his Divine call to the office (Acts xx. 28).—Although he who is justified knows that he has forgiveness of sins, still he regards that time of his life with a constant feeling of shame; yet this will be joined with a spirit childlike and resigned to the will of God.—OSIANDER: The grace of God is the richer and more abundant the greater our transgressions have been, when we have repented truly and from the heart (Rom. v. 20).—As often as the example of a converted sinner is offered in the sacred Scriptures, our faith in the forgiveness of sins should be strengthened.—Is God an eternal King? We need not fear that tyrants will drive Him from the throne of His majesty. Since He cannot die, let us fly to Him in all our trials, and reflect, God still lives!—HEUBNER: Because Paul acted openly and sincerely as a persecutor, God accepted him. Here the saying of Johnson applies: "I love a good hater." *i. e.*, I love one who, with true, frank conviction, is opposed to me.—Christianity is for sinners, not for the righteous.—The long-suffering forbearance of God toward the unbelieving.—What incalculable results may come from the conversion of a sinner!

Vers. 12-17. The Epistle for the seventh Sunday after Trinity, in the Grand Duchy of Hesse, and elsewhere: BECK: Mercy meets us as (1.) the ground; (2.) the way; (3.) the end.—LINDEMANN: How encouraging a faith is this faith in the mercy of God! It awakens us (1.) to sincere humility; (2.) to steadfast patience; (3.) to heartfelt repose; (4.) to a thankful joy.—SCHMALTZ: The blessedness of grace.—ALT: Man in his rejoicing over the gracious work of God.—NATORP: What deep cause we have to humble ourselves before God.—AD. MONOD: The signs of a true conversion shown in the example of Paul: (1.) What it is; (2.) what its purpose; (3.) how it originates. See his third sermon on Paul, in the introduction of the work already mentioned.

[JEREMY TAYLOR: This consideration St. Paul urged as a reason why God forgave him, because he did it ignorantly. For heresy is not an error of the understanding, but of the will. And this is clearly insinuated in Scripture, wherein faith and a good life are made one duty, and vice is called opposite to faith, and heresy opposed to holiness.—BISHOP HALL: "To save sinners." Add, if thou wilt, "whereof I am chief." Thou canst say no worse of thyself than a better man said before thee, who, in the right of a sinner, claimed the benefit of a Saviour.—W.]

IV.

Paul exhorts Timothy to fight the good fight, and strengthens this exhortation by referring him to the falling away and condemnation of some, two of whom he mentions by name.

CH. I. 18-20.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by [in] them mightest war¹ a good war.
19 fare; Holding faith and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymeneus² and Alexander; whom I have delivered unto Satan, that they may learn [be taught] not to blaspheme.

¹ Ver. 18.—[σπαρεῖς. *Recepta*, Lachmann, Tischendorf, Sinaiticus, σπαρεῖς.—E. H.]

² Ver. 20.—[Sinaiticus, Ὑμνείος. But in 2 Tim. ii. 17 it has Ὑμναιος—the commonly received spelling.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 18. **This charge I commit unto thee**, *paratideimai, committo tibi*; yet not *ut auditoribus proponas* (Bengel); for it is obviously a precept for the official life and work of Timothy himself. Here the Apostle, after his more personal disclosure (vers. 5-17), returns to his original exhortation (vers. 3, 4), and again directly addresses Timothy, whom he has for awhile lost sight of. The question, what *παράγγελία* properly means, is differently answered by commentators. It seems best to seek the answer in the clause immediately following, *ἵνα στρατ., κ.τ.λ.*, and thus to explain *ἵνα* as a particle referring to the object. Thus Matthies, De Wette, Wiesinger, Luther, and others. It is not so much a command, in the strict sense of the word, as a tender, fatherly counsel, that Timothy shall show himself a true soldier of Jesus Christ, and so fulfil the high expectations that were justly cherished concerning him. We notice here that Paul already employs military figures (Otto). *Παραγγελία* is used of a military command; *Χειροτον.* *Hell.* 11. Paul, in a Christian sense, assigns to Timothy the command against the heretics.—**According to the prophecies which went before on thee.** Heubner: "According to the good hopes which thou didst awaken in thy youth—hopes that wise, devout men expressed of thee, and likewise prophetically foretold, as Staupitz in the case of Luther." Instead of this superficial view, we have every reason to refer these words to the *χάρισμα τῆς προφητείας* in the Christian Church at the time of the Apostle, and to compare it with 1 Tim. iv. 14; 2 Tim. i. 6. Prophecyings are here, as always in the New Testament, spoken of as the fruit of a supernatural influence of the Holy Ghost; and we can easily conceive that such utterances were not wanting at the solemn ordination of Timothy to the ministry of the Gospel. These prophecyings went before in him (*προαγοῦσας ἐπ' αὐτόν*), preceding his entrance upon his Christian course; and Timothy would turn this hope to shame, if he shewed himself untrue to his calling. *Ἐν αἵματι*, in conformity to them. The view, that those prophecyings were the weapons which Timothy must put on for the conflict, seems too artificial, and not strictly Pauline; it is simpler to regard them as the

rule which must determine his conduct, or, if we will, as the limits within which he must act.—**War a good warfare.** De Wette is too general: "That thou, in the conduct of thy office, demean thyself worthily and bravely." Far more happily Luther: "That thou therein do a knightly work." *Στρατεία* here does not mean the conflict of the Christian life in general, but the conflict as a leader in the church, which Timothy was to wage specially against the heretics of his day. It is a warfare, in a strict sense of the word, under the banner of the King of kings. For a correct understanding of the figurative expression, comp. 2 Cor. x. 4; Eph. vi. 10-18; 1 Thess. v. 8; 2 Tim. ii. 3, 5.—Chrysostom: *διὰ τί καλεῖ στρατεῖαν τὸ πρῶτον; ὁπλῶν, ὅτι πόλεμος ἐγγίγνεται σφοδρὰς ταῖς μὲν μάστιγα δὲ τῷ διδασκάλῳ.*

Ver. 19. **Holding faith and a good conscience.** In the conflict which we wage outwardly against the enemy, our chief concern is with the inner state and disposition of the heart. *Ἐχὼν* is here to be taken in the sense of *κατέχων*, as the participial connective denotes the manner in which Timothy must follow the exhortation (ver. 18). That faith is here set forth as a weapon, as Eph. vi. 16 (according to Matthies), is improbable, on account of the inner connection of *πίστιν* and *συνείδησιν ἀγαθὴν*. The Apostle simply means that Timothy shall guard both—that is, shall hold fast, and not renounce them. There is thus the same connection of faith and conscience here as in ver. 5. Unbelief is with the Apostle not theoretical, but practical—bound with the inward state of our moral life, as is shown by what immediately follows.—**Which some having put away, &c.** The sense is: through the defilement of a good conscience, some have lost not only this, but also the faith which they before possessed. *Ἦν τινὲς ἀποσώμενοι*; which—i. e., a good conscience—some have rejected, as a troublesome creditor whom they will be rid of at any cost.—**Have suffered shipwreck.** *Ναυαγίῳ* is a word used in Greek, Roman, and Hebrew writers, and common with us to denote severe, irrecoverable losses. It is only found in the New Testament, in its proper sense, in 2 Cor. ii. 25, and here in a figurative sense. Should it be thought that the image of a shipwreck had in the preceding *ἀποσώμενοι* passed before the mind of Paul, then a good

conscience must be regarded not as the rudder (Mack), but as the anchor (Wiesinger), with whose loss the whole vessel is ruined. The proposition, *πῆλ, c. accus.*, denotes especially what they had lost in the wreck. "*Metaphora a naufragio, sumpta aptissime quadrat, nam innuit, ut salva fides ad portum usque pervenit, navigationis nostrae cursum bona conscientia regendum esse, alias naufragii esse periculum, hoc est, ne fides mala conscientia tantquam gurgile in mari procelloso immergatur.*" Calvin.

Ver. 20. Of whom is Hymeneus and Alexander. *Hymeneus*; perhaps the same mentioned in 2 Tim. ii. 17. *Alexander*; probably not the same mentioned in 2 Tim. iv. 14 as *ὁ χαλκεύς*, since, in this case, the excommunication would have the appearance of personal revenge; perhaps we should refer it to the Ephesian named in Acts xix. 33, who, without doubt, was well enough known to Timothy. —Whom I have delivered unto Satan. The formal sentence of excommunication, by which any were separated from the church and given over to the powers of darkness which ruled in heathendom (Col. i. 13 and 1 Cor. v. 5). Here, as in the passages just cited, the Apostle seems to point mentally to *ἐκείνους τοῦ σατάνης*, as may be inferred from the following *ἵνα ταῦτα ἴδωσιν, κ.τ.λ.*, which, however, should not be regarded as the effect of the ban of the church *per se*, but rather of a just, divine recompense. That the Apostle here speaks only of what he had done in his own mind (Planck, Matthies), is mere conjecture. The expression admits of no other explanation than that of a fact already completed, which he either for the first time disclosed to Timothy, or for good reasons mentioned again.—That they may learn, *ἵνα ταῦτα ἴδωσιν*, with the added thought of the chastisement which, in the view of the Apostle, ought to restrain them from a repetition of the blasphemy which, without doubt, they had already uttered against God and Christ. "*Facto fidei naufragio, blasphemia periculum adest;*" Bengel. [The phrase here used may probably have been drawn from the formula of excommunication used in the apostolic church. Alford thinks the delivering to Satan "an apostolic act for the purpose of correction, which might or might not be accompanied by extrusion from the church," *Vide in loco*. But the solemn strength of the phrase seems hardly to admit the idea of a lesser penalty. The kingdoms of Christ and of Satan are conceived of as two opposites. Augustine well calls this discipline of excommunication, "*Medicinalis vindicta, terribilis lenitas, charitatis severitas.*" *Ad Liter. Petilian. 3, 4.*—W.]

DOCTRINAL AND ETHICAL.

1. As the life of the individual Christian is a constant warfare, so may the life of an upright minister of the gospel be specially regarded from this point of view; and above all, in the days when error lifts its head boldly and arrogantly, as in the time of Timothy. There is, however, a false lust for strife, as a false love of grace, against which the young minister of the word cannot be too earnestly warned. Striking suggestions as to the way in which he must wage the *καλὴν στρατείαν*, and guide his official life, may be found in the old, well-known work of J. VALENTIN ANDRÉA, entitled, "The Good Life of a Righteous Servant of the Gospel," which is referred

to by HERDER, in his "Lectures on the Study of Theology," and is still worthy of study. His contrast of the good and bad teacher ought not to be forgotten: "*Præceptor bonus ducit, dum malus trahit; lucet ille, hic offuscat; docet ille, hic confundit; regit ille, hic impellit; excitat ille, hic deprimit; oblectat ille, hic angit; format ille, hic destruit.* Paucis dicam: nisi præceptor ipse liber, imo bibliotheca, et museum inambulans sit, nisi laboris brevium et manubrium, nisi linguarum artiumque repertorium et formula, nisi insuper patriæ et ecclesiæ ornamentum formidat, non sapit ad ingenium nostrum. Nam libros repetere et exigere, ad laborem agere et stimulare, præcepta, regulas dictaque obtrudere, cuius vis est; summam rei monstrare, facilitatem aperire, applicationem adhibere, usum docere, exemplo præire, denique ad Christum omnia referre, hoc opus, hic sudor Christianus est, quem nulla orbis opes rependerint." See HAGENBACH'S "Lectures on the History of the Reformation," *in loco*.

2. The Pauline conception of the inner relation of faith and conscience is of the highest significance. As unbelief nearly always leads either to grosser or more refined immorality, so not rarely it begins from an immoral ground, at least when faith existed before. This conception is thoroughly Pauline; comp. Rom. i. 21; and, again, our Lord's own view of it, John vii. 17. It is a deep mental truth; for it is far too common to represent faith or infidelity as a matter of abstract opinion. Gospel truth is no mere work of the understanding or the memory; the light of the gospel is life, and its work is power. It can only then be grasped, when knowledge and affection and volition are joined, so that the thought has root in the affections, and activity in the will; as, reversely, an action severed from Christian knowledge and affection can never be Christian. It would be interesting to study the history of heresies from this point of view, and to seek the deepest moral ground of the greatest errors. On the other hand, it is obvious that a conscientious, moral life, is essential to the stability of the life of faith. Compare the essay of ED. GÜDER on "The Scriptural Doctrine of Conscience;" *Theol. Stud. und Kritik*, 1887; OTTO, p. 98.

3. What Paul says of Hymeneus and Alexander, shows us how highly he valued church discipline, and how much the looseness and indifference of many churches in this respect directly contradicts his spirit and example. Yet it should be noticed, that he only resorted to this in extreme cases, and then solely with the view to effect reformation by such punishment, and to save the soul from eternal harm. The inquisition of the Roman Church is thus as fully condemned here, as the indifference of many members of the evangelical church.

HOMILETICAL AND PRACTICAL.

The Christian life, as well as that of every true minister of the gospel, a warfare.—Wo to the herald of the gospel who does not fulfil all that is justly expected of him.—Faith lost, all lost.—The inner connection of faith and conscience, of the religious and moral life.—The shipwreck of faith: (1.) How easily one can suffer shipwreck; (2.) how disastrous the end.—The sight of another's apostasy ought to lead us to greater diligence, to greater truth and watchfulness.—Ecclesiastical discipline: (1.) Its principle; (2.) its right; (3.) its purpose; (4.) its

mode; (5.) its limits.—Even the punishment of sin may be transformed into blessing.

STARKE: LANGE'S *Op.*: Our spiritual strife does not cease, but lasts as long as we live, for our spiritual enemies never die.—What the eye is to the head, and the heart to the body, the conscience is to faith and to a complete Christianity.—It is very tender, and must therefore be well guarded.—It is not in unavoidable necessity that any should fall away from the grace of God, but rather it is possible and necessary to abide therein to the end (1 Cor. xv. 13).

—OSLANDER: The departure of Hymeneus and Alexander from the pure doctrine, shows that some will always fall away, although the servants of the church

fulfil their office truly (2 Cor. xi. 28). The Romish excommunication is different from the apostolic, as darkness from light; for it does not come from God, but is rather a work of Satan; not against the enemy, but to destroy the friends and witnesses of the truth (John xvi. 2, 3).—HEUBNER: The remembrance of the hopes of a former teacher is a great stimulus, an earnest call to be and to do what others have expected of us.—It is a grave truth: sinful life leads to unbelief; religion becomes doubtful; it is for our interest to doubt. Strive, then, earnestly to abide in communion with Christ.—Chastisements are healing messengers of God for the recovery of men.

V.

Exhortation to supplication for all men, especially for those in authority.

CH. II. 1-7.

1 I exhort¹ therefore, that, first of all,² supplications, prayers, intercessions, 2 and giving of thanks [thanksgiving], be made for all men; For kings, and for all that are in authority; [,] that we may lead a quiet and peaceable life in all 3 godliness and honesty.³ For this is good and acceptable in the sight of God our 4 Saviour; Who will have all men to be saved, and to come unto the knowledge 5 of the truth. For there is one God, and one mediator between God and men, 6 the man Christ Jesus; [,] Who gave himself a ransom for all, to be testified⁴ in 7 due time. [,] Whereunto [In respect of which] I am ordained a preacher, and an apostle (I speak the truth in Christ,⁵ and lie not) [I speak the truth in Christ, I lie not]; a teacher of the Gentiles in faith and verity.

¹ Ver. 1.—[παρεκαλεῖ; παρεκαλεῖ, G.—evidently, as Huther says, a conjecture for the sake of giving to the Apostle's address to Timothy the form of a command.—E. H.]

² Ver. 1.—[πρῶτον πάντων; not, at the beginning or opening of public service (C. and H. after Chrysostom), but "before all things"—as the author, who follows Huther, observes, the words are to be connected with παρεκαλεῖ.—E. H.]

³ Ver. 2.—[σεμνότητα. If the English word *respectability* had not lost its meaning, it would perhaps be the proper word to express the sense of the Apostle here. *Dignity* is too stately. Vulgate: "castitate." Calvin: "honestate." C. and H.: "gravity." German Version: "Ehrbarkeit." The word means an estate or condition of honor, &c., founded upon the possession of the corresponding moral quality, honesty.—E. H.]

⁴ Ver. 6.—[τὸ μαρτυρεῖν; omitted by A., and rejected by Lachmann. It stands in the Sinaiticus without the article. In some MSS. οὖ was written before τὸ μαρ. The omission from A. is certainly singular. The sense is much better with than without the words. Tischendorf retains them. Huther says that Lachmann did; but this is a mistake—at least, they are not in the large edition of 1850.—E. H.]

⁵ Ver. 7.—The words of the *Recepta*, ἐν Χριστῷ, are wanting in A. D.¹ F. G., and others, and for this reason have been left out by Griesbach, Scholz, Lachmann, Tischendorf, and others. Perhaps they were introduced from Rom. ix. 1. The Sinaiticus has retained them. [They are not in MURDOCK'S Syriac Translation.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. I exhort therefore, that, first of all. There is not a marked connection between this and the former chapter, but the Apostle passes simply from the general command (ver. 18) to the special, and states at once what in his view is especially important. The whole of the second chapter contains precepts concerning the Christian Church. Vers. 1-7 declares for whom and on what ground public prayer ought to be made; vers. 8-15 how men and women should conduct themselves in this respect; and, indeed, the last portion is not without some more precise suggestions as to the calling of women in general.—I exhort therefore, παρεκαλεῖ. The Apostle now personally counsels Timothy what he must do to fight a good fight in his pastoral office,

and what should be his first task in his relation to the church. Πρῶτον must not be joined with ποιεῖσθαι (Luther), but with παρεκαλεῖ; οὖν is here a connective, which joins the exhortation to vers. 18, 19, and was necessary on account of the digression in ver. 20. [The English Version reads: "I exhort therefore, that, first of all." This reading is sustained by many expositors, as Luther, Calvin, Bengel, and later, among the English, Conybeare. But Alford adopts the same reading as is here given: "I exhort first of all;" so also Heydenreich, Matthies, Wiesinger, De Wette, Huther, Ellicott.—W.] The ground on which the Apostle chiefly urges these intercessions can be only probably determined. Perhaps, in time of persecution, they had been somewhat neglected, or were less earnestly conducted by the believers at Ephesus, after they had left their

first love (Rev. ii. 4); perhaps some persons had been excluded by party spirit, or by the want of unity. Whatever the reason, the Apostle exhorts that intercessions be made for all men—for mankind in its wholeness.—**Supplications, prayers, intercessions, the giving of thanks;** four words which mark the earnestness and comprehensiveness of all Christian petitions. In respect to the first three, the words of Calvin are of value: "*Negue tamen super vacanea est verborum congeries, sed mihi videtur Paulus consulto tres voces in eundem finem simul conjungere, ut precandi studium et assiduitatem magis commendat et vehementius urgcat.*" As to the meaning of the *εύχαριστία*, the Apostle elsewhere teaches that Christian devotion, as is implied in its nature, must at all times be accompanied with thanksgiving (1 Thess. v. 17, 18; Col. iv. 2). The view that the Apostle in each of these words would designate a special kind of prayer, is as arbitrary as the opinion that this is a mere empty tautology. But since one and the same subject is here denoted by different words, we may at least attempt to reach a more exact definition. That arbitrary exegesis into which many earlier and later commentators have fallen, will be entirely avoided if we study the grammatical force of the language. *ἄνεσις*, from *δέομαι*, *ego*, signifies generally a prayer which springs from the feeling of want; *προσευχή*, a petition, not without regard to whom it is offered, like the preceding word, but distinctly addressed to God; comp. Phil. iv. 6; *ἐντεύξις* (from *ἐντυγχάνω* = *adeo aliquem*) means not intercession in and for itself (comp. chap. iv. 5), but here, where *ὅτι περὶ πάντων ὑμῶν* follows, it signifies prayer offered not so much for our own needs, as on behalf of others; *εύχαριστία*, finally, is thanksgiving joined with all before, both for preservation from evil, and for the good in which men rejoice. Those for whom all such prayers are made are not only Christians, but Jews and heathen likewise; and the whole exhortation, therefore, is opposed to an unchristian exclusiveness.

Ver. 2. **For kings, and for all that are in authority.** After this general injunction, some are named who need a special place in public prayers. There is no designation of Antonine and his associate rulers (Baur)—which, certainly, would be internal evidence of the spuriousness of the Epistle—but a general designation of the class, including the Roman emperor then or afterward living, and all under him invested with high office (comp. Rom. xiii. 1).—**That we may;** not a statement of the character of the prayer, but of its purpose; and this, too, not in the subjective, but objective view. The Apostle does not mean that the church should be influenced, through such petitions, to lead a quiet and peaceable life under authority; but he supposes that God, who guides the hearts of kings as the water-brooks (Prov. xxi. 1), will, in answer to the prayer of the church, move the hearts of kings, and of all in authority, to leave Christians at rest.—**A quiet and peaceable life.** No immoderate striving after the crown of martyrdom, but a quiet life to the glory of God, is the highest ideal. According to Olshausen, *ἡμεῖς* denotes an inward, *ἡσυχίος* an outward rest; but others differ. It is most desirable that Christians should thus pass (*διδύμεν*) their lives in all godliness and honesty. [The word rendered *honesty* should be *gravity*, according to Alford, Conybeare, and others. It should be remembered, however, that *honesty*, at the time of our English Version, came nearer than now to the idea of honorable or respectable,

which lies at the root of *σεμνότης*.—W.] These last two words mark the sphere of the Christian life. *Εὐδέσεια*, a word which, with Paul, occurs only in the Pastoral Epistles, and denotes our disposition toward God; *σεμνότης*, an expression also peculiar to the Pastoral Epistles, refers to the outward relation of the Christian toward his fellow-men. Wiesinger justly remarks, from a manuscript note of Olshausen, that a strong light is thrown on this whole exhortation, when we recal the conduct of the Jews shortly before the destruction of Jerusalem. It had been already enjoined in the Old Testament that the Jews should pray for their Gentile rulers (comp. Jer. xxix. 7; Ezra vi. 10). The custom remained among them. Augustus ordered that a lamb should be offered for him daily in the temple; and, until the destruction of Jerusalem, this usage lasted; but the Zealots regarded it as a Divine worship, and demanded that the offering should cease. *Ιωσφ. De Bello Jud.* ii. 17. [This injunction of St. Paul became the rule of the early church; and it is interesting to trace it in the prayers for kings found in almost all the primitive liturgies. *Liturgia Basilii*, GOAR, *Rit. Græc.*, pp. 171, 178; *Liturgia Marci*, RENAUDOT, *Lit. Orient.*, tom. 1, p. 133; *Miss. Sarisb. Missa pro Rege*, *Lit. Gall.*, MABILLON, p. 246. Chrysostom informs us that it was the custom, in his day, to offer daily prayers for kings and all in authority. *Hom. 6 in 1 Tim.* The prayers for the royal family, in the English Version, although they do not appear to have been translated from any very ancient offices, are yet, in substance and expression, conformed to the primitive. See PALMER, *Orig. Liturg.* We have here the true reverence of law which Christianity teaches. But we are never to confound this, or like maxims—e. g., Rom. xiii. 1—with any theory of the divine right of kings, or with "passive obedience" to any tyranny, as has been done by some divines. The political duty of men in a Christian state cannot be the same with that of the primitive church under a Nero.—W.]

Ver. 3. **For this is good and acceptable;** *τοῦτο ἐστὶν καλὸν καὶ ἀρεστὸν*. The Apostle now adds various motives (vers. 3-7) toward obeying the exhortation given in vers. 1, 2. The first is, that every such prayer is good in and for itself, *καλόν*; it shows the true Christian spirit which marks the professor of the gospel; it yields us the enjoyment of that privilege named in ver. 2. It is again, as a second motive, *ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ*. This is God's will; it befits His desire and purpose; it is already expressed in the name *σωτήρ*, and this appears clearly from the following (vers. 4, 5). Our Saviour wills that all should be saved; and thus we pray for all, as the objects of His gracious will.

Ver. 4. **Who will have all men to be saved.** Paul teaches not only here, but in other places (comp. Rom. viii. 32; xi. 32; Titus ii. 11), that the desire of God to bless all sinners is unlimited, yet it can be only in the ordained way of faith. And here, perhaps, he affirms it, in order to maintain this doctrine plainly against every Gnostic limitation of salvation, as well as to give a fit motive for prayer. For, had God willed the contrary of what is here revealed, it would be foolish and fruitless to pray for the welfare of others, when perhaps this or that person might be shut out from the plan of salvation. Yet more, the Apostle speaks here of the *θέλω* of God in general, not of the *βούλημα*, which regards believers (Eph. i. 11). It is therefore entirely needless, by any exegetical gloss, to limit the expression,

all men, or to understand *πάντας ἄνδρες* in the sense of all classes of men (which would make ver. 1 an absurdity).—**Unto the knowledge of the truth**; properly, not all truth, not even all religious truth in general, but Christian truth. This added clause explains through what means the *σωθήναι* of all men must be wrought.

Ver. 5. For there is one God . . . the man Christ Jesus. The ground of the general redemptive plan of God is here so shown (*γὰρ*) as to give a third motive in justification of Christian intercessions; the unity of person whence the plan of universal salvation has gone forth, and through whom it is completed. The unity of God, which the Apostle clearly declares in other places (Rom. iii. 29, 30; 1 Cor. viii. 4; Eph. iv. 6), is here placed distinctly in the foreground, to show how arbitrary is any limit of Christian intercession; the unity of the Mediator, to prove that the Jew has not the least advantage over the heathen, since both must be saved in one and the same way. *Μεσίτης*, He who stands between God and man, in order to effect a new union (comp. Gal. iii. 20): "*inter Deum atque homines medius constitutus*;" Tertullianus. When Paul calls Him, finally, with special emphasis, the man Christ Jesus, it is not absolutely necessary to infer that he was opposing the heresy of Docetism (Huther), although such a purpose is quite possible and probable, when we think how early the real manhood of the Lord was doubted (1 John iv. 3), and what high dignity the first Gnostics ascribed to *Æons* and to angels. The thought, too, is genuinely Pauline (see Rom. v. 15; 1 Cor. xv. 31; Phil. ii. 7, 8; Heb. ii. 16, 17), and it is most fitting in this place, since the Lord, had He not been real man, could not have been also *μεσίτης*; while, again, the *ἀνθρώπων* just before called out almost involuntarily this emphatic *ἄνθρωπος*.

Ver. 6. Who gave himself. This expresses the mode in which the Mediator has fulfilled His office, and the universality of the redemptive plan. *Has given*, *δούς*, comp. Gal. i. 4; Titus ii. 14. The voluntary character of the offering of the Lord is here, as often before, set forth by the Apostle; and although he does not speak in express words of this sacrifice in his death, yet it follows from the very purpose of the Mediator to give a ransom for all; since the price of redemption could be nothing less than Himself, His blood, and life. *Ἀντίλυτρον*, somewhat stronger yet than the usual *λύτρον* (Matt. xx. 28), since the idea of an exchange, which lies in the substantive itself, gains special force from the preposition (Matthies). In connection with *ἀντίλυτρον*, *ὅτι* is not, in this place at least, simply to be understood *in commodum* (Huther), but here the idea of substitution must be firmly held. This one ransom weighs more than all the souls in whose place it is reckoned; and here, too, these souls are spoken of as *πάντες*. See further under Doctrinal and Ethical thoughts. [It appears by no means just, either on exegetical or doctrinal grounds, to draw the idea of substitution from this passage. The phrase *ἀντίλυτρον* simply includes the meaning of satisfaction, freedom purchased by a sufficient ransom. Undoubtedly the truth of a vicarious sacrifice in its living sense, Christ in us and we in Him, is the blessed truth of the word of God. But it has been the vice of theology always to lower this holy mystery of a Divine love and sacrifice to a commercial contract. The *cur Deus homo* of Anselm cannot explain that mystery so truly to the Christian

reason or heart, as the few words of St. John the Divine: "God is love. God so loved the world, that He gave His only-begotten Son." And it may be well for any who read this image of St. Paul, to weigh the following profound sentence of Coleridge: "Forgiveness of sin, the abolition of guilt, through the redemptive power of Christ's love, and of His perfect obedience, is expressed, on account of the resemblance of the consequence in both cases, by the payment of a debt for another, which debt the payer had not himself incurred. Now the impropriation of this metaphor (*i. e.*, the taking it literally), by transferring the sameness from the consequents to the antecedents, or inferring the identity of the causes from a resemblance in the effects, this view or scheme of redemption, grounded on this confession, I believe to be altogether unscriptural;" "Aids to Reflection, Aphor. 19, on Spirit. Relig."—W.]—**To be testified in due time**; *τὸ μαρτύριον καιροῖς ἰδίαις*. Luther: "That it should be preached in his own time;" Vulgata: "*cujus testimonium temporibus suis confirmatum est.*" Chrysostom, and other Church fathers, incorrectly understand the suffering and death of the Lord as itself the *μαρτύριον*. But the idea (Huther) that the reference is to the preaching of the gospel, which has now been sent at a fitting time, seems alike arbitrary, since in this case the beginning of ver. 7 sinks almost to flat tautology. We think, rather, that *μαρτύριον* should here be held in apposition to *ἀντίλυτρον*; to wit, that the Apostle calls this sacrifice of the Lord in death for our ransom the great *μαρτύριον*; the witness of the truth stated in ver. 4, which is raised above all doubt through this blessed revelation of grace. Since this offering is made, there cannot be any further question whether God wills the salvation of *all*. The Apostle does not speak of a testimony which he is the first to affirm, but one to which God has given witness already in His Son; and in ver. 7 he first alludes to his own personal connection with it. "*Innuitur testimonium redemptionis universalis*;" Bengel.—**In due time**, *καιροῖς ἰδίαις*; that is, in the time foreordained by God, and for this reason most fitting; in other words, in the *πλήρωμα τ. καιροῦ* (Gal. iv. 4); comp. 1 Tim. vi. 15; Acts xvii. 26; Titus i. 2.

Ver. 7. Whereunto I am ordained. *Εἰς ὃ, ad quod (testimonium, sc. annuntiandum)*; another remembrance of his apostolic calling and dignity, as chap. i. 12. Paul points to the universal character of his calling, as proof of the universality of Divine grace; and this again as the great motive to pray for all.—**A preacher**; this general design of his calling is denoted by a name suited to all messengers of the gospel, and precedes the specific official title, *ἀπόστολος*.—**I speak the truth**, &c. (comp. Rom. ix. 1). A solemn adjuration, which, in view of so weighty a matter, and the many personal misjudgments concerning Paul, is quite appropriate here, and may well awaken confidence, not distrust. Although this digression has no logical force, it agrees well with a friendly, confiding letter like this, where his heart speaks in the most artless manner.—**A teacher of the Gentiles**. A more exact statement of the special sphere in which he is called to the work of his apostolic office. This mention of his peculiar gift lends new force to his exhortation to pray for all men.—**In faith and in verity**. Not only in true faith (Heydenreich, Mack, De Wette), but both conceptions are to be closely distinguished. Faith (a noteworthy variation, *ἐν πνεύματι*), means

faith in Christ, which is the great personal motive in the life of the Apostle; truth, that objective Christian truth itself, which is known and received by faith. The preposition *ἐν* seems, as often, to denote the means whereby the Apostle sought to reach the appointed end. That the words are to be taken as a formal assertion, like ἀλλὰ δὲ λόγῳ (ver. 6), is not probable.

DOCTRINAL AND ETHICAL.

1. The doctrine of Christian intercession, which the Apostle teaches with such heartfelt power, breathes the whole spirit of Christianity. The Lord Himself commended it, even for our enemies (Matt. v. 44). Thus, too, James, who was so fully quickened by the spirit of his glorified Master (James v. 16); and it is evident how strongly, and how often, Paul enjoins the intercession of the brethren. That the early Christians likewise earnestly kept this apostolic precept, and, even amidst the worst persecutions, did not cease to pray for kings and for those in authority, is clear from the early liturgies, as well as the testimony of apologists and church fathers. Thus, *e. g.*, TERTULLIAN, *Apol.*, cap. 30: "*Manibus expansis oramus pro omnibus imperatoribus vitam illis proliam, imperium securum, domum tutam, exercitus fortes, senatum fidelm, populum probum, orbem quietum, et quæcumque hominis et Cæsaris vota sunt.*" And POLYCARP, *ad Philipp.*, cap. 12, says: "*Pro omnibus sanctis orate. Orate etiam pro regibus, et potestatibus et principibus, atque pro persequentibus et odientibus vos, et pro inimicis crucis, ut fructus vester manifestus sit in omnibus, ut sitis in illo perfecti.*" With this practice of Christian prayer, the Apostle exhorts believers to lead a quiet and holy life; and in this he shows his confidence, that such prayer for the community will obtain a blessing from God;—an unreasonable hope, if he speaks only of an influence on our own minds, not a supernatural power in prayer. This injunction is thus an indirect proof that there is not only a subjective, but also an objective connection, granted and assured of God, between prayer and its effects.

2. According to the express teaching of the Apostle, Christianity is the great instrument of salvation for all men. If the word *ἐκκλησία* is rightly understood, the saying, *extra ecclesiam nulla salus*, has a sound sense. The right of Christian missionary work is grounded in this faith. The universality of God's plan of redemption is the mightiest spur of that Christian humanity which embraces all men. It is impossible, therefore, to be truly human, if one is not truly Christian; and it is alike contradictory to profess ourselves truly Christian, without being human.

3. "God wills that all men should be saved." It is a sorry dogmatism which would weaken the proof given in this passage for the universality of the plan of redemption, by exegetical artistry; *e. g.*, when any seek to explain *will* in the absurd sense of desire; or *all men* in the sense of all classes—as Calvin and others have here done. Exegetical honesty forbids us to find in this place less than what is said, in other words, in 1 Tim. iv. 10 and 2 Pet. iii. 9. The inevitable necessity of an ἀποκατάστασις πᾶσι, from the fact that at some time, sooner or later, what God wills must be fulfilled, does not follow, however, from this position. The will of God here spoken of is not absolute, but conditional; *i. e.*, God

wills that all men be saved by means of faith; but as faith, on the one side, is a gift of grace, so, on the other, it is a duty, whose neglect deserves punishment, and unbelief is a guilt that must have its reckoning. Against such views of Universalism we urge also, in their full force, the many positive expressions which set forth the eternal blessedness of believers, as grounded in the free decisions of God, and His grace in Christ. True wisdom lies not in sacrificing one series of these conceptions to the other, but in holding both with equal strength, since the unity of the seeming contradictions must be always a problem for Christian philosophy. These apostolic expressions, finally, give the fullest right to the freest, most unlimited, and powerful announcement of the gospel, while it must be left to God to show us the perfection of His purposes, and to justify them before our eyes. [It is the error of every theological system like that here alluded to, that it does not take its starting point from the moral facts of the Christian consciousness, but from the abstract idea of the Divine will. The iron chain of its logic must therefore end in a fatalism, which excludes all moral conditions based on the free choice of man. Such a premise may end in the dogma of absolute decrees and limited atonement; or it may equally lead to Universalism. If the will of God be irrespective of human action, there can be no limit to His grace. Or, again, if it be a logic within the circle of purely speculative ideas, it will end in the Pantheism of Spinoza; in an impersonal substance, of which all human actions are only phenomena, without any moral quality of good or evil. All these are forms of the same ground error. A Christian theology begins with the facts of our personal being, of sin and responsibility, and thence reasons to the character of God. The sentence of HOOKER, B. 1, c. 2, is profound: "They err, who think that of the will of God to do this or that, there is no reason besides His will." And this of CUDWORTH, *Serm. I.*, breathes the heart of the gospel: "It is the sweetest flower in all the garland of His attributes, that He is mighty to save; and this is far more magnificent for Him than to be styled mighty to destroy. For that, except it be in a way of justice, speaks no power at all, but mere impotency; for the root of all power is goodness."—W.]

4. If the death of the Saviour is revealed as a ransom for all, it is most important to distinguish between the power of His death, which is great enough to effect the redemption of all, and the fruit of His death, which is shared only by the believing and regenerate. As to the first point, the words of Augustin are weighty; *Sermo* 114, *de tempore*: "*Unde morte universum mundum, sicut omnium conditor, ita omnium reparator, absoluit: indubitanter enim credimus, quod totum mundum redemit, qui plus dedit, quam totus mundus valeret.*" The other point is met by the words of the Saviour: "The good shepherd giveth his life for the sheep;" and again: "I pray not for the world, but for those whom thou hast given me;" John x. and xvii.

5. According to the express doctrine of our Apostle, the mediatorial office of the man Christ Jesus is not only the cardinal truth of Christianity, but the *conditio sine qua non* of the eternal salvation of man. The existence of the only God would be, indeed, no glad message for fallen man, did he not hear also of a Mediator between God and man. In contrast to this soteriological doctrine of the Apostle, the boldness of many at this day is strange

indeed, who assert that they need no Mediator, but that man can go directly to the Father without the Son. Such men lack above all the living knowledge of the desert of sin, and the holiness of God. The God whom they approach is not the God revealed in the Scriptures, but rather the idol of their own darkened understanding.

[We may fitly append here a passage from ARCHBISHOP TRENCH'S "Sermons," which sets forth the living view of the mediatorial sacrifice, as it is distinguished alike from any forensic theory of imputation, and any denial of it on moral grounds. "Could God be well-pleased with the sufferings of the innocent and holy? What satisfaction could He find in these? Assuredly not: but he could have pleasure—nay, according to the moral necessities of His own being, he must have the highest joy, satisfaction, and delight—in the love, the patience, the obedience, which those sufferings gave Him the opportunity of displaying. . . . Nor was it, as some among the schoolmen taught, that God arbitrarily ascribed and imputed to Christ's obedience unto death a value which made it equal to the needs and sins of the whole world. We affirm rather with the deeper theologians of those and all times, who crave to deal with realities, not ascriptions and imputations, that His offering had in itself this intrinsic value. . . . Christ satisfied herein, not the Divine anger, but the Divine craving after a perfect holiness, righteousness, and obedience in man."—W.]

6. Against all Docetist tendencies which now and then appear in the church, the Apostle's assertion of the real manhood of Christ has always the deepest significance. There is among the strong defenders of the divinity of the Son far more Crypto-Docetism, far more fear of allowing the full and undiminished truth of Christ's humanity, than they themselves know. On the other side, it is much to be wished that all who rightly hold the *θεῶς υἱος* 'I. Xp., could as readily accept what the Apostle further says in the Pastoral Epistles, in respect to the divinity of the Lord; see 1 Tim. iii. 16; Titus ii. 13. The very Docetism so early visible in the apostolic age, is an indirect proof of the superhuman character of the Saviour. His appearance was so wonderful, that men could not at first believe Him to be real man.

7. "Christianity knits the ties by which natural religion binds men to one God still more closely, through the one only Mediator; for He points to the one centre of all. Christ is the bond of the God-head and manhood;" Heubner.

8. The apostolic command to pray for all men has been often interpreted as allowing prayers for the dead. The words of Luther are noteworthy on this subject, *Kirchenpostille, Dom. I., Post Trin.*: "We have no command from God to pray for the dead, therefore no one can sin who does not pray for them. For, in what God has neither commanded nor forbidden, no man can sin. Yet, because God has not granted us to know the state of the soul, and we must be uncertain whether it has not met already its final doom, and therefore cannot tell if the soul be condemned, it is no sin that thou prayest for the dead; but in such wise, that thou leave it in doubt, and say thus: 'Dear God, if this soul be in that state that Thou yet mayest help it, I pray Thee to be gracious unto it.' For God has promised to hear us in what we ask. Therefore, if thou hast prayed once, or thrice, thou shouldest believe that

thou art heard, and pray no more, lest thou tempt God."

9. If we have, according to the doctrine of the Apostle, only one Mediator between God and man, then the invocation of saints, and Mariolatry especially, as practiced in the Roman Church in recent times, is already condemned in its very principle.

HOMILETICAL AND PRACTICAL.

Public prayer no secondary thing, but the chief element in the assembly of believers.—The duty of special intercession: (1.) Its extent (ii. 1, 2); (2.) its ground (ii. 3-7).—To pray for others: (1.) Its intrinsic worth; (2.) how seldom and poorly performed.—The relation of Christian subjects toward their rulers.—The influence of religious life and prayer on the welfare of the Church.—God wills that all men be saved: (1.) No mere show or pretence of will, but a right earnest will; (2.) no inactive will, but mighty, and working for the good of all; (3.) no absolute and despotic will, but a conditioned and holy will, against which the stiff-necked enmity of unbelief can hold out to its own eternal shame.—The knowledge of the truth, the Divine means for the eternal redemption of the sinner.—One Mediator for all: (1.) What a privilege to know Him! (2.) what a curse to reject Him! (3.) what a duty, after man has found Him, to make Him known to others also!—The high significance of the true manhood of the Lord. Without it, (1.) There is no perfect revelation of God in Christ; (2.) there is no true reconciliation of the Divine and the human, in and through Christ.—Christ the ransom for all: (1.) From what; (2.) for what; (3.) to what the Christian is thus redeemed.—The manifestation of Christ the pivot of the world's history.—God's time is always the best.—As Paul, so every minister of the Gospel must be assured of his Divine calling.—Faith and truth the great means to bring others to a knowledge of the gospel.—Missions to the heathen a continuation of the work of Paul.

STARKE: OSLANDER: Christians ought not only to pray for those who, like them, profess some sort of religion, but for all men, that God will guide their hearts to the gospel of Christ.—LANGE'S *Opp.*: There is in intercession for others the purest exercise of love for others.—One of the best and most valuable kinds of tax which we owe and may pay to our rulers, is to pray for them, and to thank God heartily for the good we receive through them.—ANTON: Prayer is a real Noah's ark, in which we may shut ourselves amidst threatening floods.—We cannot else pass through the tossing world (Luke xviii. 7, 8).—*Bibl. Wört.*: If God is minded to bring all men to the knowledge of the truth, who do not wilfully shut their eyes to it; if Christ has given Himself in death for all, that they may be kept from eternal ruin, we ought also, as holy children, to follow this example of God and Christ, gladly encourage all to seek their eternal health and salvation, and omit nothing which may aid toward it (Rom. x. 1).—LANGE'S *Opp.*: How can the Christian religion be other than true, since it leads to the knowledge of saving truths, while all other truths are only phantoms?—If it be the earnest will of God to save all men, none can excuse himself who remains godless and unbelieving.—Since the satisfaction of Christ is the masterwork and centre of the gospel, it must be chiefly urged by all teachers, and most

fully embraced and believingly applied by all hearers (1 Cor. i. 23; Gal. ii. 20).—OSIANDER: The gospel of Christ belongs to the Gentiles also (Isa. xlix. 6).—HEUBNER: Common prayer is a means of uniting hearts, a true bond of the Church.—Where the best Christians are, there are the best citizens.—Polytheism severs nations; Christianity binds all in one.—An angel could not be the Reconciler of the world.—All perfect virtue is self-sacrifice, a denial of my personal self, just as every ungodly life is egoism.—Christian integrity speaks truth.—LISCO: The duty of common prayer.—Intercession a work of love.—

The greatest thought, the noblest deed, and the holiest decision.

Vers. 1-6. Epistle for Rogation day, in the Grand Duchy of Hesse and elsewhere.—BECK: Intercession, the consecration of a life of prayer.—Intercession the crown of prayer.—KNIPPENBERG: On the right spirit of Christian intercession.—DRAESEKE: Christian intercession considered, (1.) In its nature; (2.) in its dignity; (3.) in its effects.—DIETZSCH: The wish of a Christian people for the welfare of its rulers.—W. HOFACKER: Of the right priestly spirit, as the need of our time.

VI.

By whom and how Prayer is to be made, and how especially women should conduct themselves in that respect.

CH. II. 8-15.

8 I will therefore that men pray everywhere, lifting up holy hands, without
9 wrath and doubting.¹ In like manner also, that women² adorn themselves in
10 modest apparel, with shame-facedness [shamefastness] and sobriety; [,] not with
11 braided [plaited] hair, or [and?] gold,³ or pearls, or costly array; [,] But
12 (which becometh women professing godliness) with good works [by means of
13 their good works]. Let the women learn in silence [tranquilly] with [in]
14 all subjection. But I suffer not a woman to teach,⁴ nor to usurp authority
15 over the man, but to be in silence. For Adam was first formed, then Eve.
16 And Adam was not deceived, but the woman being deceived⁵ was in the
17 transgression. Notwithstanding [But] she shall be saved in child-bearing, if
18 they continue in faith and charity and holiness with sobriety.

¹ Ver. 8.—[ἀλογισμοῦ. Sinaiticus, διαλογισμοῦ. Griesbach, μὴ, in text; μὴν, in margin. Tischendorf, ἀλογισμῶν. The singular form, being the more unusual, is probably the true reading.—E. H.]

² Ver. 9.—[ἡ γυναῖς κ. τὰς γυν. Lachmann, ὡσαύτως γυναῖκες; so also the Sinaiticus. Tischendorf, ὡσαύτ. κ. γυναῖκες.—E. H.]

³ Ver. 9.—[ἡ χρυσῶ; Tischendorf, καὶ χρυσῶ. Sinaiticus the same. Lachmann, A. G. καὶ χρυσῶ.—E. H.]

⁴ Ver. 12.—[γυναῖκι δὲ διδάσκειν. Lachmann (A. D. G.) has διδάσκειν δὲ γυναῖκι; so also the Sinaiticus. Tischendorf has retained the order of the words in the *Recepta*.—E. H.]

⁵ Ver. 14.—[ἀπαρθείσα. Lachmann, Tischendorf, Sinaiticus, ἑξαπαρθείσα. The authorities are consentient here.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 8. I will therefore, &c. Βούλομαι οὖν. Βούλεσθαι is stronger than θέλειν; it is to ordain, by the power of his apostolic authority; οὖν connects the following exhortation with vers. 1-3, and is needed on account of the brief digression in vers. 4-7. As the Apostle thus reverts to the public prayers just commended, he now states more exactly when, how, and through whom these should be conducted; and with this he adds his special counsel to the women as well as the men. The latter, in express distinction from the women, are alone to direct public prayers. It thus appears that, in the assembly of believers, this duty was not given exclusively to the presiding officer, but was performed without limitation by the members of the church. The Apostle does not object to this, but only orders that the women shall abstain entirely from it, which, perhaps, in more recent times, they had not always done.—Everywhere. Not only to be joined with προσεύχεσθαι, but with the whole proposition; in which it is further taught both that men ought, and

how they ought to pray everywhere. The somewhat singular phrase, ἐν παντὶ τόπῳ, is surely not a designed contrast to the Jewish localism, which held the temple or the synagogue almost exclusively as the fit place for prayer, but is probably explained by the fact that the Ephesian church, like many others, consisted of different ἐκκλησίαι κατ' ὅκον, and thus had several places of meeting. Perhaps, also, in these different circles, the same customs were not in use; or some held one place holier than others. In view of this, the Apostle gives a precept which is to be remembered by all *ubi cumque sint*.—Lifting up holy hands; a Jewish custom, not only in taking an oath, or in benediction, but especially in prayer (see Pa. xxviii. 2; lxiii. 5); and, as appears from this passage, a usage of the Christian church; comp. *Clem. Rom. ad Corinth, cap. 29*.—Holy hands; such as are not stained with wilful sin, in contrast with the unclean hands of an evil-doer (Pa. xxiv. 4; xxvi. 6; comp. James iv. 8). In regard to the form, *δαίους χεῖρ*. (instead of *δαίαις*, as some Codd. really have it), comp. WINKER, *Gramm.*, 6th ed., p. 64.—Without wrath, &c. *ἰμενὸς* wrath and

contention. Luther less accurately says, *ohne Zorn und Zweifel*. The latter, contention, is the outward expression of the former. The Apostle refers directly to the wrath and contention of believers among themselves—it may be in questions of religious dispute, or other outbreaks in daily life. It is most probable that such disturbances had happened at their meetings in Ephesus, or, in the judgment of the Apostle, they should be feared. [The English Version and that of Luther are the same. Alford renders "without wrath and disputation;" that is, in tranquillity and mutual peace. Wordsworth renders, "without doubting or disputing." But see Ellicott.—W.]

Ver. 9. **In like manner also, that women.** At the opening of this verse, *Βούλομαι* must be anew supplied from the preceding; in the remainder, however, the construction is difficult and involved. It seems best, after *γυναῖκας*, to supply, not *προσευχόμεναι*, but *προσευχόμεναι*, since the *ὁσαύτως* forbids the supposition that the Apostle has now closed the subject of public prayer in order to give a general rule as to the dress and attire of the women. It is more likely that Paul now passes on to the conduct of the women in the church, since they are not included in the preceding exhortation, having no right of speech in public prayers. They must appear in modest attire; *καταστολή = ἔνδυμα; περιβολή = σχῆμα σώματος*. *Κόσμος = πρέπουσα γυναικῶν ἐπαγγελιομένης τὴν θεοσέβειαν* (ver. 10). The object of the Apostle is not to enjoin a general rule of life for Christian women, but specially for their demeanor at the place of prayer. He does not forbid all ornament, but only the excess which is a mark of frivolity and love of display, and awakens impure passions. They should adorn themselves, but with bashfulness and modesty (Luther: "with shame and modesty"). Both expressions refer not alone to the outward garment, but more to the inward spirit befitting the modest dress. *Αἰδώς* expresses the inward aversion from everything unseemly; *σωφοσύνη*, the control of the passions (Luther). This is the only ornament allowed to Christian women at public prayer. [*Shamefastness*; not, as in modern reprints of the English Version, *shamefacedness*; see TRENCH, *N. T. Synonymes*. This is an early Saxon form, which has unhappily become obsolete in this case. Wordsworth, however, is surely wrong when he calls it a word akin to *steadfastness*. It is to be found in the original edition of the Version of 1611.—W.]—**Not with braided hair,** *Πλέγμα, insinuat multiplices in orbe crines*; but the general sense of a head-dress, or dress of the hair, should not be lost (comp. 1 Pet. iii. 6; Isa. iii. 24). These braidings of the hair are put first, but the following substantives denote the dress—ornaments of gold, whether bracelets, rings, or chains, pearls, or costly clothing, *πολυτέλεια*, nearly the same as in Matt. xi. 8, *μαλᾶκα ἱμάτια*, and in Luke vii. 25, *ματισμὸς ἔνδοξος*. Compare with this whole precept the Divine denunciation of female luxury (Isa. iii.), and like passages in the Church fathers; e. g., TERTULLIAN, *De Famineo Cultu*. "*Vestite vos serico probolatis, bysso sanctitatis, purpura pudicitiae*." AUGUSTIN, *Epit.* 73: "*Verus ornatus, maxime Christianorum et Christianarum, non tantum nullus mendaz fucus, verum ne auri quidem vestisque pompa, sed mores boni sunt*." Compare the remarkable "Eulogy of Seneca," *ad Hedr.* cap. 6.

Ver. 10. **But what becometh.** The main

clause must here be distinguished from the subordinate clauses. The chief proposition is that in which the Apostle states what is the true ornament of a devout woman. I will, he says, that they **adorn themselves with good works**. Good works, on the occasion of their public worship, can scarcely be any other than offerings of love for the poor, as Heydenreich has remarked; which, however, Luther without reason calls wholly arbitrary. Why should not this be styled the true ornament of a Christian woman, that, like Dorcas, she is full of good works and alms deeds? "*Si operibus testanda est pietas, in vestitu etiam casto apparere hæc professio debet*," Calvin. The words, **which becometh, &c.**, we regard not as a parenthetic clause, which would offer great difficulty, but as defining the reason of Paul's praise of such an ornament, *ὅ = καθ' ὃ = ὅτι πρὸς τῷ*. This dress, from his point of view, is the only becoming one.—**Professing godliness,** *ἐπαγγελλ. θεοσ.*; an expression peculiar to the Pastoral Epistles. Luther: *die Gottseligkeit beweisen*; French: *qui font profession de piété*; Dutch: *die godvruchtigheid belijden*. *Ἐπαγγελλ.*, who glory in something, or lay claim to something, or will pass for something, or who employ themselves in something. Compare the Horatian "*quæ medicorum sint, profiteri*." In this meaning of the verb, in this place, it is so much the less advisable to connect it with the following words, *δὲ ἔργων ἀγαθῶν*.

Ver. 11. **Let the women learn in silence with all subjection.** Although the following counsels of the Apostle may readily be referred to the general relations of the sexes, still the connection requires us to regard them as here aimed at public teaching by women. Not the *docere*, but the *discere*; not prominence in outward rank, but the *ὑποταγή* in the place of prayer, is their proper calling. It appears that the Christian women at Ephesus were inclined to put themselves forward more than became them. The Apostle therefore enjoins silence upon them; and in the Jewish synagogues likewise, whose order was followed by the Christian assemblies, it was the rule that women should hear, but not speak (comp. 1 Cor. xiv. 34, and *Constat.* App. iii. cap. 6). Thus TERTULLIAN wrote, *De Virg. Vel.* cap. 9: "*Non permittitur mulieri in ecclesia loqui, nec docere, nec tingere, nec ullius virilis muneris, necum sacerdotalis officii sortem, sibi vindicare*."—*Ἐν ἡσυχίᾳ*; the women, without uttering a word, are humbly and believingly to hear the instruction, which is given solely by men, in the holy place.

Ver. 12. **But I suffer not a woman, &c.** The parallel is so complete between vers. 11 and 12, that we can refer this verse to nothing save public instruction. Not any general authority of the wife over her husband is here forbidden—although the Apostle without doubt opposes this—but especially the assuming such superiority in the church. Even to ask concerning what she does not understand, is not allowed to a woman in public (1 Cor. xiv. 35), but only in her own house. *Αἰδέσθαι*, in the earlier Greek, is equivalent to *αὐτοχέρις*; in the later, to *ἐξουσία*. *Ἄνδρως*; the remark of Bengel is excellent: "*Id non tantum maritum nota, sed totum genus virorum*."—**To be in silence.** *Ἐν ἡσυχίᾳ*; not only *tacere*, but still more, *in silenio versari*; so that silence is almost the distinct sphere assigned to woman in such circumstances. We have an instance, however, of *διδίσκαι* on the part of a woman in Acts xviii. 26, which the Apostle certainly

would not have forbidden. Finally, the Apostle supports this rule of silence on two grounds, which are both taken from the book of Genesis.

Ver. 13. **For Adam . . . then Eve** (comp. Gen. ii. 7, 18-23). Just as, in 1 Cor. xi. 8, the Apostle refers to the priority of Adam's creation, and thence infers the dependence of Eve in birth and condition; and, in her, of all women. Not always, indeed, yet here the priority warrants the superiority. "The Old Testament narration, as the Scriptures in general, is held by the Apostle as a holy, spiritual utterance of Divine truth; Adam and Eve are prototypes for all humanity of the manly and womanly nature; and in the creation of the primeval pair is the real ground of the law, that the woman must not teach, and, yet more, not be desirous to rule;" *Matthias*.

Ver. 14. **And Adam was not, &c.** (comp. Gen. iii. 1). A second ground, directly connected with the preceding. In ver. 13 it was stated why no authority was given to woman over man; in ver. 14, why she is justly forbidden to teach. "*Deceptio indicat minus robur in intellectu, atque hic nervus est, cur mulieri non liceat docere;*" *Bengel*. It is true that Adam also was misled, yet by means of the woman; but she was deceived in the strongest sense of the word, and she alone. She allowed herself to be enticed by the treacherous speech of the serpent, while Adam simply accepted the fruit from her hand. This passage does not conflict with Rom. v. 12, since Adam is there named as the head of sinful humanity, without reference to Eve; while here St. Paul regards the origin of sin as given in the Jewish narrative, which, in 2 Cor. ii. 3, also is ascribed to Eve. With Adam, then, was a simple *παράβασις*; with Eve, *ἁρτην* and *παράβασις* together. Adam was therefore in the transgression, in the state of disobedience to the positive command of God. The reading *ἐξαπατήσθαι*, defended by Lachmann and Tischendorf, strengthens yet more the sense and force of the antithesis. "In this matter the Apostle's view is confirmed by the character of the female sex, and the experience of all times, which proves how susceptible woman is to such guile and persuasion; and his reasoning needs therefore no defence, but its truth is clear in the very nature of the subject;" *Mack*. [It should be remarked here, that this narrative of the fall has been held by many sound expositors as a moral truth of primitive history, not to be understood in its literal sense, but portrayed in a symbolic form. The note of Coleridge, although somewhat too much in the vein of Origen, may well be added: "We have the assurance of Bishop Horsley, that the Church of England does not demand the literal understanding of the document contained in the second (from ver. 8) and third chapters of Genesis as a point of faith; divines of the most unimpeachable orthodoxy, and the most averse to allegorizing of Scripture history in general, having from the earliest ages adopted or permitted it in this instance. . . . Nor, if we suppose any man conversant with Oriental works of anything like the same antiquity, could it surprise him to find events of true history in connection with the parable. In the temple language of Egypt, the serpent was the symbol of the understanding. . . . Without or in contravention to the reason, the spiritual mind of St. Paul, the understanding (*φρόνημα σαρκὸς*, or carnal mind) becomes the sophistical principle, the wily tempter to evil by counterfeit good; ever in league with and always first applying to the desire as the inferior

nature, the woman in our humanity; and through the desire prevailing on the will (the manhood, *virtus*). . . . The Mosaic narrative, thus interpreted, gives a just and faithful exposition of the birth and parentage of sin, as it reveals itself in time;" "Aids to Reflection," p. 241, ed. 1840. Read also, for a like interpretation, *HENRY MORE*, "Defence of the Moral Cabbala," c. 3.—W.]

Ver. 15. **She shall be saved in child-bearing, &c.** The Apostle seems to fear lest he may have disheartened the women, and he now adds an encouraging word. Probably it was written in the recollection of the sentence which is coupled in Gen. iii. with the story of the fall. God had changed the curse into a blessing for her as well as for Adam, and made the penalty of sin a means of grace. *She shall be saved, σωθήσεται*. A share in the salvation of Christ is not withheld from her, although she has no part in public teaching. Yet she can only gain the personal enjoyment of this grace when she remains in her allotted calling. *Through child-bearing, διὰ τῆς τεκνογονίας*, proceeds the Apostle; and this expression has often been a stumbling-block. "Do you think it was Paul's opinion, at the time he wrote 1 Cor. vii., that the salvation of the female sex depends on child-bearing?" asks *Schleiermacher*, when he opposes the genuineness of the Pastoral Epistles. The reply must be undoubtedly in the negative; but it should be added, that no reasonable man, apostle or not apostle, would take this proposition unconditionally; since, in that case, the greatest number of children would best entitle the mother to salvation. We are simply to suppose that the Apostle has in view Christian women only, for whom the question is, how they, who already believe in Christ, should personally gain the salvation they seek. It is, then, quite unnecessary to interpret the *διὰ* as meaning the outward mode of the *σωθήσεται*; still less to give it the sense of "notwithstanding" (*Flatt*); it denotes simply a condition in which the woman becomes partaker of such blessing. On this use of the preposition, see *Winer*, p. 339, who gives various examples. The Apostle would say: Far be the thought that the true fulfilment of the duties of a mother, as each might perhaps fear, can hinder the salvation of woman; on the contrary, she will then obtain it, when she remains in her allotted sphere of home (comp. chap. v. 14). *Τεκνογονία* does not mean merely the *munus puerperæ* in the strict sense of the word, but includes the Christian nurture and training of children. The notion that *γυνή* refers to Eve alone, or to Mary, the mother of the Lord, needs no serious refutation. The Apostle speaks of the Christian wife in general, and therefore can directly use the plural for the singular, when he adds, *ἐὰν μὲν σωθῶν*. That this last clause does not refer to both men and women (*Heydenreich*), nor to the children (*Chrysostom*, *Schleiermacher*, *Leo*, *Mack*), is quite obvious. The last would, on account of the preceding *τεκνογονία*, be grammatically possible; but it is not probable, since the salvation of the woman would then be made dependent on the continuance of her children in fellowship with Christ. Calvin justly denied this view, when he wrote: "*Atqui unica vox est apud Paulum τεκνογονία. Proinde ad mulieres referri, necessarium est ἐὰν μὲν σωθῶν, κ.τ.λ. Quod autem plurale verbum est, nomen vero singulare, nihil habet incommodi. Si quidem nomen indefinitum, ubi scilicet de omnibus communis est sermo, vim collectivi habet, ideoque mutationem numeri facile patitur. Porro ne totam*

mulierum virtutem in conjugalibus officiis includit, continuo post etiam majores adjicit virtutes, quibus piæ mulieres exce lere conveniunt, ut a profanis differant. Imo tunc demum generatio gratum est Deo obsequium, quum ex fide et caritate procedit." This last must especially be held in view. The slightest trace of singularity vanishes, when we see what the Apostle requires of women in their Christian life. They must endure even to the end, if they will be saved (Matt. xxiv. 13). Πῑστis, ἀγάπῃ, ἀνασμός, are for them the chief aim, as well as for every man. By the connection of these words with σωφροσύνη, modestia, the exhortation again returns to its starting point, the subordinate rank of woman.

DOCTRINAL AND ETHICAL.

1. It belongs to that universal character of Christianity which Paul has unfolded so strongly in vers. 4-7, that the worship of God must be confined to special times and places (comp. John iv. 21-24). When the Apostle assigns to the male members of the whole church the duties of preaching and instruction, he condemns, on one side, the clerical exclusiveness which allows the laity in no way to preach the word in the church, and, on the other side, the Quakerism which permits men and women, without restraint, to come forward when moved by the Spirit.

2. It shows the deep spiritual insight of the Apostle, when he urges the removal of all wrath and strife, as irreconcilable with common prayer. A similar suggestion is found in 1 Pet. iii. 7. Compare the beautiful essay of A. VINET, entitled, *La colère et la prière*, in his *Études Évangél.*, p. 436; and most specially see the precept in the Sermon on the Mount (Matt. v. 23-25).

3. How incalculable is the debt which women owe to Christianity! how holy is the calling allotted to the believing woman by the gospel! (comp. *La Femme, deux discours*, par AD. MONOD, Paris, 1855.) While woman before was a slave, the property of the man, the mere victim of his sensual lusts, she is now joint-heir of eternal life (1 Pet. iii. 7). Although, however, the gospel sanctifies the community and the family, it does not reverse the natural order of things, but requires each to remain in the position God has given to each. This whole passage (vers. 8-15) is a continuous practical exposition of the great principle which Paul has affirmed in 1 Cor. vii. 24.

4. The high worth which the Apostle here gives to the duties of the wife and mother, shows likewise with what restrictions we must receive his partial praise of celibacy (1 Cor. vii.), and is a sound corrective of all false asceticism.

5. Christian morality must be shown in our attire; and it is never to be forgotten, that the first garments after the fall were sewed by the hand of shame. Still, it would be absurd and petty to push the outward letter of this apostolic precept, as is too often done, although this rule of St. Paul has by no means only a local or temporary meaning. Comp. Dr. WETTE, *Lehrbuch der christlichen Sittenl.*, p. 73. The question raised by the precept in ver. 9 (comp. 1 Cor. xi. 14), whether men should wear long hair, provoked in the Reformed Church of the Netherlands, in the seventeenth century, a long and hot dispute. See, for a full account, the learned work of Dr. G. D. J. SCHOTEL, *Bijdragen tot de geschiede-*

nis der kerkelijke en wereldlijke kleding; Haag, 1856.

HOMILETICAL AND PRACTICAL.

The public prayer of the church.—The holy disposition needed for holy action.—No really devout prayer without mutual love and peace.—Humility the best dress for woman: (1.) The best home dress; (2.) the best travelling dress; (3.) the best mourning dress; (4.) the best grave-dress.—The special position which Christianity has assigned to woman: (1.) What Christ is for women; (2.) What women must be for Christ.—The eloquence of a Christian silence.—Ministering love, true greatness in the kingdom of God.—The subordination of woman to man grounded not in man's arbitrary will, but in the order of God at creation. Woman should not forget that sin has come into the world, not first through man, but through her.—The last created was the first deceived.—The Xanthippe character not only unchristian, but unnatural.—The curse of sin on the woman changed, through the grace of God, into a blessing.—The nobleness and blessedness of the calling of a mother.—We may be lost even in the bearing of children, if we remain not in faith and holiness, as well as chastity.—The saving power of the gospel in our home life.—Christianity promotes reformation, not revolution.—"Let all things be done decently and in order" (1 Cor. xiv. 40).

STARKE: HEDINGER: Prayer without glow, without an enkindled spirit, is not good.—Unbelief destroys the best.—LANGE'S *Op. Bibl.*: Although prayer specially concerns the heart, yet the right direction of the heart will lead to the fit manner of prayer.—SPENER: The Apostle specially wishes that, in the public worship of God, our thoughts should be more on the inward than the outward.—Women, when they pray or attend Divine service, must not think that they are to prepare for it by splendid dress, gold, pearls, outward ornament, or that such array will please God.—HEDINGER: Lavish ornament is the fruit of pride.—Both errors are to be shunned: pomp, and slavish copying of every empty fashion, as well as neglect, uncleanness, and disorder in dress; for neither becomes a Christian.—LANGE'S *Op.*: In dress we must be guided partly by necessity, partly by comfort, partly, too, by the custom of the country; and thus we must reject all servility and all vain show (1 John ii. 15, 16).—If woman should learn, then man should allow her the opportunity, to be a good teacher at home, not only in words, but in deeds also (1 Cor. iv. 35).—Much of the discord among married persons usually springs from the fact that the wife will not be subordinate, or the husband does not know how to rule with intelligence and love, and thus misuses his rule (1 Pet. iii. 7).—OSLANDER: Since woman is given to man as a help-meet, not a ruler, the right of authority and precedence belongs to man.—Even before the fall, Eve was weaker than Adam; so that Satan turned not to Adam, but to Eve, and led her first astray from God (1 Pet. iii. 7).—The Apostle does not deny salvation to childless women, but only teaches what is the appointed calling of women, in which holy mothers, by the grace of the Mediator Christ, through faith, attain eternal life.—LANGE'S *Op.*: As faith is not without love, so faith and love are not without salvation.—HEDINGER: Believing women who have children have this comfort, that their hardest pain,

and even the loss of life, is only a trial sent from the heavenly Father, never a hindrance to salvation (Rom. viii. 35).

VON GERLACH: It follows from the right spirit of prayer, that our works should be in harmony with our words, and especially in public devotion.—Man, at creation, was complete; but the woman had given her, in her origin, the lot of dependence.—Many who have children are lost; many who are childless are saved.

HEUBNER: The prayerful Christian consecrates

every place as a temple.—The holiest places cannot help him who prays with an unholy spirit.—Dress, the most foolish of vanities.—The Christian woman even in dress shows herself Christian.—True order in the Christian Church edifies the whole.—The woman is blessed as a mother, when she cares for the good Christian nurture of her children.—The specific duties of man and woman.—LUSCO: Husband and wife in prayer before God.—The right place of women in the sanctuary.—The true ornament of the Christian in worship.

VII.

The proper temper of the overseers of the community, of the deacons, and of their wives.

A.—Dignity and nature of the office of the overseer.

CH. III. 1-7.

- 1 This is a true saying [Faithful is the saying], If a man desire [aspire unto]
- 2 the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant,¹ sober, of good behaviour [decorous
- 3 = *ornatum*], given to hospitality, apt to teach; [,] Not given to wine, no striker, not greedy of filthy lucre;² [,] but patient, not a brawler, not covetous; [,]
- 4 One that ruleth well his own house,³ having his children in subjection with
- 5 all gravity; [—] For if a man know not how to rule his own house, how
- 6 shall he take care of the church of God? [—] Not a novice, lest being
- 7 lifted up [blinded] with pride he fall into the condemnation of the devil.
- Moreover he must have⁴ a good report of them which are without; lest he fall into reproach and the snare of the devil.

¹ Ver. 1.—[*σώφρων*; all the authorities; the Sinaiticus. But A., Orig. also, *ἀνθρώπινος*; *humanus*, *hæc lectio vetustior est Hieronymo*. But no one is rash enough to approve it. Matthæi, quoted by Huther.—E. H.]

² Ver. 2.—[*νῆφελος*. Every one now reads *νῆφελος*.—E. H.]

³ Ver. 3.—[*καὶ αἰσχροκερδῆς*. Wanting in A. D. F. G., and others, and upon this account Lachmann and Tischendorf have left it out. The Sinaiticus has it not. Apparently it has been interpolated from Titus i. 7.]

⁴ Ver. 4.—[*ἐπιεικής*. So *Recepta*, Lachmann, Tischendorf. The Sinaiticus reads *ἐπιστολόμενος*—peculiar and exceptional.—E. H.]

⁵ Ver. 7.—[*ὅτι ὁ ἀνὴρ*; *ἀνὴρ* left out by Lachmann and Tischendorf (wanting in A. F. G. H., and others); not in the Sinaiticus. In G., the whole seventh verse is written in the margin; according to Lachmann.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. This is a true saying. There is no reason whatever to refer this phrase, which often occurs in the Pastoral Epistles, to the preceding remarks (Chrysostom); it is clear, on the contrary, that here, as chap. i. 15, there begins a new line of thought. After the Apostle, in the former chapter, has treated of the duties of the church as a whole, especially in regard of public prayer, he turns to the special view of certain persons, the *episcopi* and *diaconi*. Undoubtedly it would fall to the lot of Timothy, in his intimate relations to the body, to appoint such officers; and as there might arise a difference of opinion, it was desirable for him to have a written direction from the Apostle, to which he might always appeal. Paul begins, therefore, by informing him, as Titus (chap. i. 6), what special qualities such officers should possess. It is from his own knowledge, doubtless, of the high importance of this function of the *episcopus*, that he considers first its weighty requirements.—If a man desire,

&c. It appears as if, at that time, there was in Ephesus, and its neighborhood, an eager strife for such a presbyterial rank—a strife which contrasts strikingly with the reluctance shown to its acceptance by so many eminent men in the third and fourth centuries; and as it certainly did not spring with all from the purest motives, it does not give us the happiest proof of their Christian spirit. Yet we need not understand *ἀπέναντι* in the sense of an ambitious rivalry (thus De Wette, against which comp. Heb. xi. 16), since the Apostle would surely have rebuked it with decision. It may have been joined, on the part of many, with an active zeal for the church, which needed only a partial check and guidance.—The office of a bishop, *ἐπισκοπῆς*. The word does not before occur in this sense in the New Testament, with the exception of the citation from the Old Testament (Acts i. 20). As to its real meaning, it is proven beyond doubt that in the days of the Apostle the *ἐπισκοπῆς* had no higher rank than the *πρεσβύτεροι*, although Paul (1 Tim. v. 17) makes a distinction even among the latter: and it is

certain, likewise, that first in later times, by the combined influence of various causes, a higher place was given to the bishops among their fellow episcopi (Acts xx. 17, 28). The rule of the church at large was entrusted to the Apostles; that of the individual communities, to the episcopate or presbyterate. On the diaconate, which is not at all identical with these last, see below, ver. 8.—**He desireth a good work**, καλον ἔργον ἐπιθ. The adjective expresses the excellence, the noun the difficulty of the work; since ἔργον, in this connection, is not the same as πρᾶγμα or χρέμα. The Apostle regards it not as a passive, but an active reality; and AUGUSTIN thus far wrote with truth, *De Civ. Dei*, xix. 19: "*Episcopatus est nomen operis, non honoris*."—JEROME: "*Opus, non dignitatem, non delicias; opus per quod humilitate decreseat, non intumescat fastigio*." BENGL: "*Negotium, non otium*." On the whole subject here treated by Paul, we may well compare the *Tractatus* by JON. DE WICKLEF, *De Officio Pastoralis*, published by Dr. G. B. Lechler, Leipzig, 1863. He treats of two points, *de sanctimonio vite, et de salubritate doctrinae*, and gives suggestions to be laid to heart.

[*Note, on the Presbyter-Episcopal Office.*—This verse is the *crux* of the whole controversy concerning the ministry of the apostolic church, and should not, therefore, be passed by with so slight notice as in this commentary. We will endeavor here to give an impartial, critical summary of the evidence contained in the Pastoral Epistles. It is clear, from 1 Tim. iii. 1-7; Titus i. 5-9, that the titles "episcopus" and "presbyter" belonged at first to the same rank. See BINGHAM, "Ch. Antiq.," B. 1, c. 3; SCHAFF, "Apost. Ch.," B. 3, c. 3, and the citation from JEROME, Ep. 82, *Ad Oceanum*. Presbyter was the earlier Jewish-Christian name, *nomen ætatis*; episcopus the later, taken from political usage among the Greeks, *nomen officii*. The former very probably denoted the general ministerial dignity; the latter, the oversight of a particular church. The restriction of the episcopate to a superior order, therefore, came later. Was it of apostolic date or authority? We turn to this Epistle, and it is clear that Timothy had the power of judging presbyters; 1 Tim. iv. 11, 14; ch. v. 1, 17-24; and the power of ordaining them; 1 Tim. v. 22. The power of ordaining elders in every city is also given to Titus, i. 2; the injunction to rebuke with all authority, Titus ii. 15. We omit 2 Tim. i. 6, 14; chap. ii. 2, since these are too vague for any fair argument. Timothy and Titus, then, were commissioned by St. Paul, and had the two powers of ordination and of judicial rule. See HOOKER, *Ecd. Pol.*, B. 7, c. 11, where the argument is forcibly stated. But the next question is, was this superior office a temporary or permanent one? Were these diocesan bishops, or only evangelists, sent on a special mission? It cannot be proved with certainty, from these Epistles, that they were more than evangelists. Timothy, moreover, is charged to "do the work of an evangelist," 2 Tim. iv. 5. Titus is spoken of, 2 Cor. viii. 23, with other brethren, as "messengers of the churches." See CALVIN, *Inst.* iv. 3, s. 4. The fact of their superior authority appears to us, then, a presumptive argument for the establishment of the episcopate; yet it cannot be a demonstration. But a further question remains: How can this change of name be explained, by which the later bishop became higher than the presbyter? It is the received

theory of the Episcopal divine, that when the apostolic authority had thus passed into this diocesan form, the official title was restricted to the higher rank. The name, it is said, is unimportant, but the fact is the essential. See BINGHAM, B. 2, c. 19. But this does not wholly meet the difficulty. It is not at all likely, had these new diocesan rulers been appointed directly, like Timothy and Titus, by the Apostles, that they would have taken a name appropriated to a lower order. The change points naturally to some election of a presbyter by the college as their chief. This sufficiently explains the case, and appears the most probable custom in the early church. Thus FIELD, "Of the Church," B. 5, c. 27. Yet it is, after all, uncertain whether this was done in all cases, as he claims, by the direct choice of the Apostles, or by the choice of the body. There can be little doubt, however, from the appointment of Timothy and Titus, that such a superior order of men was becoming the general rule of the church, and that, too, with the permission, if not by the ordinance of the Apostles. We must, then, draw our conclusion from these meagre and uncertain hints. The chief error has been on either hand, that men have judged the plastic, growing institutions of the early church by the fixed order of a later age. It is enough to say, that toward the close of the lives of St. Paul and St. John, there was a natural, historic change of the church, as it became settled in its great social centres, from the general rule of the apostolate to a diocesan structure. See ROTTKE, *Anfänge d. christl. Kirche*, p. 498, ff. We see, in the cases of Timothy and Titus, the germinal form of such an episcopal office. It was a legitimate outgrowth. It had the sanction of the Apostles. To say that it was the invention of a later age, an apostasy from primitive parity or democracy, is unhistoric. Such a structural change could not have taken place without conflict; and the very silence of the sub-apostolic records, the undisputed right with which diocesan episcopacy emerges at the opening of authentic church history, confirms it as primitive. Yet it is alike unhistoric to rear this fact into a *jus divinum*, or to identify this simple episcopate of the early church with the type of a later hierarchy. Compare also the numerous works on the Ignatian controversy, by Cureton, Bunsen, Baur, Lipsius, Uhlhorn, and others.—W.]

Ver. 2. **A bishop then must be, &c.** Here follows a long list of qualifications, partly negative, and wholly concerned with the circle of daily, household life; since the Apostle is not speaking here of the higher gifts of Spirit and faith, which should be lacking in no Christian, least of all in an *episcopus*. All which is needed for the life hid with Christ, is passed by in silence, that he may consider solely the special requisites of the office. This fully met his purpose, as he speaks only of the aspirants to the episcopate, not of those already in it; and this apostolic rule was to serve Timothy as a safeguard against the importunity of incapable and unworthy men.—**Then, οὐκ**, joins the following counsel with the previous praise of the office. Bengel: "*Bonum negotium, bonis commendandum*."—**Blameless, the husband of one wife**. Two qualifications are named first, which the Apostle holds of highest worth. The episcopus must be blameless, ἀνεπιληπτος εἶναι, in good repute, without offence in the eyes of believers, as well as of the unbelieving world. Thus he would be by no means blameless, were he

not *μὴς γυναικὸς ἀνδρ.* Is this phrase to be understood as forbidding polygamy or deuteroamy to the newly-appointed overseer? Scholars are not agreed, and the subject itself is far from clear. It is cited in favor of the former view, that polygamy was by no means strange among the Jews; see JUSTIN M., *Dial. c. Tryph.*, § 134, ed. Colon; that this custom was less common among the Greeks, and might give offence; that Christianity expressly enjoins and demands monogamy. The champions of the other view maintain that Timothy hardly needed the warning not to choose an episcopos who had several wives, since the unfitness of so sensual a man for this spiritual office would be self-evident; that, on the other hand, a second marriage might not have been approved by the Greeks; that Paul did not prescribe this abstinence as a general rule (the opposite is clear from 1 Cor. vii. 8, 39), but that this may rightly have been enjoined on such officers, who were to set an example of the highest self-restraint; and that, finally, in chap. v. 9, it is required of a widow, chosen as deaconess, to have been once only married. The last reason seems of the greatest weight; and we therefore agree with those who hold this command of Paul to be directed against a second marriage, as unseemly for the episcopal office. As to the question how far this rule should be considered binding now, we cannot better reply than with Heubner, *in loco*: "Perhaps the rude, quarrelsome disposition of the stepmother, in the servile condition of women at that time, was the cause of this law. With us such a reason is no longer applicable; and, on the contrary, the nurture of the young often requires a second marriage. If we regard marriage ideally, as the heartfelt union of two persons, wholly surrendered to each other, then a second marriage seems to disparage the first, or to be rather a thing of policy than love. Our general inference is, that a church teacher should conform to the usages of the country or the society in which he lives, so far as he can." That, however, Christian antiquity had really no favorable opinion of second marriage, is seen from ATHENAG., *Legat. pro Christo*, p. 37. THEOPHILUS *ad Autolye.* iii. p. 127, ed. Colon. MINUCIUS FELIX OCTAV.: "*Unius matrimonii vinculo libenter adhaeremus, cupiditate procreandi aut unam acimus, aut nullam.*" TERTULLIAN, *ad ux.* i. 7. *Ezhort. Castit.*, c. 7. *De Monogamia*, c. 12. ORIGENES, *Contr. Celsum*, iii. p. 141, and elsewhere. (According to DION. SIC. xiii. 12, the old Sicilian legislator Charondas had deemed that he who gave his children a stepmother, should not hold office as judge.) The wisdom of this apostolic rule was specially suited to that time, when Christians were anxious to avoid whatever might harm their reputation with the heathen. The view, that Paul speaks here only of the married state, as a *conditio sine qua non* for the episcopi, or that he merely discourages anything unusual, immoral, or illegal in the married life of such officers, does not fully explain his language. We may mention, as a curious view, still another of some Romish expositors, that by the *γυνή* here named should be understood the church. Such finespun ingenuity cannot destroy the strong argument which this passage contains against the law of Gregory VII. enforcing celibacy. [Conybeare has here a suggestive note. "In the corrupt facility of divorce allowed both by Greek and Roman law, it was very common for man and wife to separate, and marry other parties during the life of each other. Thus, a man might have three or four living wives,

or women who had successively been his wives. An example of this may be found in the English colony of Mauritius, where the French revolutionary law of divorce had been left unrepealed by the English Government; and it is not uncommon to meet in society three or four women who have all been wives of one man, and three or four men who have all been husbands of one woman. This *successive* rather than *simultaneous* polygamy is perhaps forbidden here." —W.]—**Vigilant, sober, of good behaviour**, &c. *Vigilant, νηφάλιος*; here probably in the sense of spiritual vigilance, since it would else make a tautology with ver. 8; having thus the same meaning as prudent, judicious, and joined, therefore, with *σώφρων*, the opposite of that violent disposition which can never keep the right measure. *Of good behaviour*; orderly, so that his whole conduct has in it nothing unseemly; the outward sign of the inward state, expressed by *σώφρων*.—**Given to hospitality** (comp. Titus i. 8); especially toward so many Christian brethren (Rom. xii. 13; Heb. xiii. 2; 1 Pet. iv. 9).—**Apt to teach**. It appears, from chap. v. 17, that he counts worthy of special honor the episcopi, who labor in word and doctrine (comp. 2 Tim. ii. 24).

Ver. 8. **Not given to wine** = *μηδὲν πολλὰ προσέχοντας*, ver. 8 (comp. Titus i. 7); a vice usually leading to quarrel, and hence the phrase just after: **No striker**; one who, in his rage, would soon use blows against his opponents. [Wordsworth notices that this injunction against striking shows the impulsive vehemence of the Oriental character. We may add, that it shows the half-Christianized morality of the early Church, which could need such precepts in regard to the first rules of social conduct. The history of church councils in the East supplies too many shameful illustrations.—W.]—**But patient, easy**, &c. *ἐπιεικής*; the opposite of a quarrelsome character. Luther: Gentle.—**Not a brawler, quarrelsome**; shunning all needless strifes. Luther: Not wrangling.—**Not covetous, ἀφιλάργυρον**; free from that selfish greed which so often begets wrath and strife (comp. 1 Tim. vi. 10; Heb. xiii. 5). We know how often the Lord warned His disciples to beware of covetousness (Luke xvi. 14, and elsewhere).

Ver. 4. **One that ruleth well his own house**. Bengel: "*Multi, foris mansueti, domi minus coercent iracundiam, erga conjuges,*" &c. The Apostle requires of the episcopos that he shall make his own family a little Christian community. *House* here embraces the members of the whole household, the private family, in distinction from the public affairs of the Christian body (ver. 5). Slaves are therefore included; but the Apostle has in special view the good training of the children.—**Having his children in subjection**. Here, as often, *ἐχοντα* = *κατέχοντα*; see Wolf on this passage. Subjection is regarded as the wholesome rein to check all lawless, forward actions in the children.—**With all gravity**, does not apparently refer to the children (Wiesinger, Huther), since the word *τίς* signifies the gravity of the manly and the episcopal character; it betokens, too, the way in which the father must do his duty (comp. Titus ii. 15), by the needful exercise of his paternal power. The justice of such a requirement is obvious, as the firmness which enables us to rule our own household must be needed to guide the community; and he who lacks this in the smaller, personal sphere, cannot exhibit it in the greater. In the following verse this is still more plainly urged.

Ver. 5. For if a man know not, &c. A parenthetical proposition, containing a conclusion *a minori ad majus*.—Take care, ἐπιμελείσθαι; to nourish, provide for, administer—almost identical with the foregoing προλαττασθαι. It is used in Luke x. 34, of the care of the Samaritan for the wounded Jew. Theodoret: “ὁ τὰ σμικρὰ οἰκονομεῖν οὐκ εἰδὼς τὰς δύναται τὸν κραιττόνων καὶ δαίων πιστευθῆναι τὴν ἐπιμέλειαν.”

Ver. 6. Not a novice, νεόφυτος, newly planted; i. e., who has shortly since become a convert to Christianity. Undoubtedly, in a community so recently established, there must have been such a novice now and then placed in the episcopal office. But in Ephesus, where the church had existed some years already, Timothy could more easily choose among those who, earlier or later, had professed the gospel; and it was wise, therefore, not to include the latter among those raised to the episcopal office. This meets the objections of De Wette. It was not merely youth, but the lack of necessary knowledge and experience, which marked the novice; and he would, besides, be in danger of being misled by his pride.—Lifted up, ὑψωθείς; literally, beclouded, darkened, befooled; i. e., from pride and self-delusion, through his promotion to such rank above even older converts. There could be no readier sin for the newly converted than such self-exaltation, and, above all, if they were placed in any eminent position; the grace of God must keep them in the path of humility, discipline, and suffering. The following words, **lest he fall into the condemnation of the devil**, are variously explained. Luther has: “That he be not puffed up, and fall under the judgment of the slanderers;” i. e., give occasion to slanderers. Others (Mosheim, Wegscheider) refer it to calumnious men. But there is no reason, when τοῦ διαβ. is here used, to understand by it aught more the father of lies, the murderer from the beginning. Nor is the idea satisfactory (Matthies), that the principle of evil is here denoted; but we think it should have the significance of the inward spiritual Power of evil. But what is the condemnation (ἁμαρτία) of the devil? Not the judgment which the devil brings on those who fall under his influence (*Genil. subjecti*); for here Bengel’s remark applies: “*Diabolus potest opprobrium inferre, judicium inferre non potest; non enim judicial, sed judicator.*” But it is rather the judgment which has been fulfilled in the case of the devil (*Genil. objecti*), and will reach, likewise, all who are led astray by pride. Jerome: “*Tale judicium, in quod etiam diabolus incidit.*” Κρίμα is not merely denunciation, accusation (Matthies), but, as often, in the sense of *kard-krima* or *τιμωρία* = the sentence of condemnation. If we compare this passage with 2 Pet. ii. 4; Jude 6, we may infer that pride was the chief cause of the devil’s fall. Bengel: “*Videtur prius quam alii angeli ad praefecturam super multos angelos, licet multis junior esset, fuisse suscitatus et erectus, quod ipsum ei quoque occasio superbiae fuit.*” Comp. ARTEMONIUS, *ad init. Joh. praefect.*, p. 23.

Ver. 7. Moreover, he must, &c. A last requisite is added to the rest. It is not enough that the episcopus should be blameless in the eyes of the community (ver. 2), but he must have a truly good report from those without; that is, who are not, or no longer members of the Christian body.—**Lest he fall into reproach and the snare of the devil.** If before his nomination he had lived in gross sin, yet had been appointed, the remembrance

of his old vices would still remain with those who had known him, and this might bring suspicion on the office itself. It was better for such a man, even after a genuine conversion, to retire into the seclusion of a private life, than take a prominent place. Otherwise he would fall *eis breidias*—into suspicion,—whether deserved or not, and from those, too, within as well as without the community; and thus, in his weakness and depression, he might readily fall into the snare of the devil, *παγίδα τ. διαβ.* Deprived of his good name, he might lapse into the same sins which he had scarcely renounced, and become as evil as he was reputed to be. “*Quid enim spei restat, si nullius peccati pudor?*” Calvin. As *breidias* and *παγίδα* are not separated by *eis*, we must consider the former no less than the latter as the work of the devil.

DOCTRINAL AND ETHICAL.

1. The worth of the episcopal office, which Paul has here so impressively set forth, has been affirmed in all ages and in manifold ways. Compare, e. g., CHRYSOSTOM, *De Sacerdotio*; BAXTER, “Reformed Pastor;” BURK, “Pastoral Theology in its Examples;” and the well-known writings of HARMS, VINET, NITZSCH, EBRARD, MOLL, LÖHKE, and others. “*Pastor habet triplex officium; primo, verbo Dei spiritualiter pascere oves suas; secundo, purgare prudenter oves suas a scabie, ne sese et alios magis inficiant; tertio, defendere oves suas a lupis rapacibus, tam sensibilibus quam insensibilibus;*” Wiclef.

2. Undoubtedly the Greek church, in forbidding second marriage to its clergy, has a support in the *μῦθος τυραννὸς ἀνθρ.* of Paul. Yet it is quite another question how far the Apostle enjoins the literal fulfilment, in all countries, times, and circumstances, of the precept which he gave for Ephesus. The opponents of the papal hierarchy—which has found so strong a prop in the law of celibacy—rightly point to the liberty given by Paul to the episcopi, of entering once at least into marriage. A compulsory abstinence, without any special calling to it, is surely most unlike the spirit of the Apostle. Yet, whether the eagerness, with which many young pastors of the evangelical church unite their entrance into the ministry with their marriage, would always have his sanction, is quite a doubtful question. All depends on the time and circumstances; but it might be wished that, in the choice of their wives, clergymen would not quite forget the Christian church to which they may be so useful. Compare the “Mirror of a Good Clergyman’s Wife,” by CHA. BURK, 1842. [See Wordsworth for a valuable note on the usage of the Eastern and Western churches in regard of the Apostle’s rule. It seems to have been a general, unwritten law, yet not held of perpetual obligation, or enforced by any decree of general councils. In the time of Callistus, at the beginning of the second century, we learn from Hippolytus that persons twice or thrice married were admitted to the ministry. The whole passage, however, is most striking as a picture of the simple, healthful household life of the primitive clergyman, in contrast with the later diseased type of the Latin church.—W.]

3. It is a noteworthy proof of the practical spirit of Christianity, that the Apostle gives such special worth to the domestic and social virtues even in the official rulers of the community. A life of faith and

morality are indivisible in his view. The pastor of the church must above all be a good father in his own family, and that even to the least particulars. If there be those who think that the care of their wider sphere of labor will not permit them to attend to such private duties, the Apostle sets before them our Lord's words: "These ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23). The family of the clergyman must specially deserve the name of a little household church. "He must have a hundred eyes on every side; his spiritual vision must be sharp, not short-sighted. He must be awake, not for self, but for others;" Chrysostom. It is notable that the same Church father laments, in eloquent words, that his care for his large flock hardly left him time to think and watch over his own soul. 44 Hom. in Act. App. Opp. ix. p. 335, ed. Montfauc.

4. With reason Paul here enjoins that an episcopus should be ἀμώλῳρος. If this vice be the root of all evil in general, the life of Judas Iscariot and Simon Magus show what injury it has done to the clergy and the church; and we may say in this view, that the history of simony is no less shameful than that of celibacy.

5. The words of Paul on the condemnation of the devil is a striking contribution to the New Testament demonology, although he gives us but a glance behind the raised veil. The representation of Satan as a fallen angel makes a marked distinction between this scriptural doctrine and the Persian dualism from which it is so often sought to be derived.

HOMILETICAL AND PRACTICAL.

The high worth of the episcopal office.—"If any man desireth the office of a bishop, he desireth a good work." This is clear from (1.) its origin; (2.) its nature; (3.) its lineage; (4.) its object; (5.) its fruit.—The episcopal office: (1.) A work; (2.) a noble work; (3.) a work which every one should not desire.—The due qualifications named by Paul are: (1.) Manifold; (2.) difficult; (3.) just; (4.) rich in blessing.—The evangelical clergyman is called to be a pattern of all personal, domestic, and social virtues.—The clergyman (1.) a householder

of God in the church; (2.) in his own dwelling.—Use and abuse of the saying, "Whoso careth not for his own house," &c.—The rocks which are in the way of a newly-converted man.—Through high to low, through low to high.—The value of a blameless youth to him who would feed the flock of God.—The snare of the devil in the office of pastor and teacher.

STARKE: Art thou of high rank, and therefore ashamed to be a preacher of Christ? yet believe it, the office is noble and weighty; it has to do with the greatest things; it regards the salvation of souls, and eternal life.—A preacher may be unmarried without wrong, yet it is better for many reasons that he marry.—Continence of body must be joined with soberness of soul, in him who would grow in spiritual prudence, discretion, foresight.—LANGE'S *Opus*: Covetousness is a hidden, shameful lust, especially in a clergyman.—STARKE: A clergyman may be zealous, but not deal blows like a godless man.—A teacher who would not make his family an offence to the church, must look to it that he choose a devout help-meet; else, if he make a blind and carnal choice, he will lay the corner-stone of great evil.—A man can more easily rule his household, than a whole community: (1.) Because it is far smaller; (2.) because the household will sooner obey than strangers; (3.) because he associates more with them than with others; (4.) because he naturally treats them with more affection than others.—If a new convert be unfit for the office of teacher, how much more an unconverted person.—The shame and vice of a teacher are snares of the devil, whereby Satan robs his office of its blessing (1 Cor. ix. 12).

LISCO: The personal characteristics of a servant of the word.

HEUBNER: The bishop must consider his good appearing, his good fame, not hold it lightly because of his real purity; for his good fame adds to his influence.—Covetousness is a blot on the character of a clergyman.—Loss of honor often makes a man dull and base; honor leads to self-respect.—Perhaps the Apostle regarded the higher virtues, here omitted, as acknowledged requisites, and would only keep us from undervaluing those lower ones; or he would guide us upward from the outward conduct of life, here sketched, to the inward gifts.

B.—Character of the Deacons and Deaconesses.

CH. III. 8-13.

8 Likewise *must* the deacons be grave, not double-tongued, not given to much
9 wine, not greedy of filthy lucre; [,] Holding the mystery of the faith in a
10 pure conscience. And let these also first be proved; [,] then let them use the
11 office of a deacon, being *found* blameless. Even so *must* their wives be grave,
12 not slanderers, sober, faithful in all things. Let the deacons be the husbands
13 of one wife, ruling their children and their own houses well. For they that
have used the office of a deacon well, purchase to themselves a good degree
[secure to themselves good standing], and great boldness in the faith which is
in Christ Jesus.

¹ Ver. 9.—[The Sinaiticus is peculiar here. All the critical authorities read *ἐν καθαρῇ συνείδησει*, instead of which it has *καθαρὰ συνείδησιν*. Were this the true reading, the sense would be, "holding the mystery of the faith and of a pure conscience.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 8. **Likewise the deacons.** After the Acts of the Apostles have told us the origin of the diaconate (chap. vi. 1-5), we may learn from the Pastoral Letters the qualifications needed, in Paul's judgment, for a good deacon. This passage is important, as it is the only one which portrays the character so clearly as to be a true mirror for all after times. Here, as with the *episcopi* (vers. 1-7), the Apostle omits the higher requisites of spirit and disposition, to consider rather the domestic and moral qualities which men readily see and judge in others. It is true that the characteristics here named agree in many points with those of the presbyter (vers. 1-7); but this likeness lies in the nature of the case and the relationship of both offices, and thus, instead of being at all extraordinary, furnishes an added proof of the genuineness of these Epistles. For, were a marked difference made between the *episcopos* and *diaconus* in rank and character, this Epistle would bear the unquestionable stamp of a later age, since, in the day of Paul, both *munera* were nearly alike. Besides, both divisions differ sufficiently in slight details, which show again the wisdom of the Apostle. See, on the diaconate in general, LECHLER on Acts vi. 1-5.—**Grave, not double-tongued.** There is no proof that, in the apostolic time, there existed a special, exclusive class, a *collegium* of church assistants, who had charge of the various duties of the diaconate. All depended on individual activity; and it was therefore the more necessary that such persons should be of superior worth, and honorably fulfil the office. It is not, however, difficult to see the design of the Apostle in urging these requirements, although naturally we may not expect a complete sketch or an exact order in the recital of them.—*Grave* (with *ἁγῶντος* we must supply *δεῖ εἶναι* from the preceding), *σεμνότης* (comp. 1 Tim. ii. 2; Titus ii. 2); not so much a special virtue for a deacon, as a Christian quality which every church officer must possess. We may take Stephen and Philip as patterns of the true *σεμνότης* of a Christian deacon.—*Not double-tongued, ἡ διδύχους*; a word used only here. Bengel: "*Ad alios alia loquentes.*" In the manifold relations of the deacons with different persons and families, they might readily fall into this vice, so wholly unworthy of a man of character.—**Not given to much wine** (comp. Titus ii. 3). He who would not merely aid poverty, but as far as possible heal it, must be himself a pattern of temperance.—**Not greedy of filthy lucre, ἡ ἀλόχου** (comp. ver. 3). Any who was capable of this, would soon appropriate dishonestly the gifts entrusted to him for the poor.

Ver. 9. **The mystery . . . pure conscience.** Here is the same inward connection of faith and conscience as before, chap. i. 18; and it is an equally strong proof that the Apostle is by no means content with the mere outward blamelessness of the church officers, if this higher spiritual faith be lacking.—*τὸ μυστήριον τῆς πίστεως*; a peculiar expression, not occurring elsewhere. The mystery here, as 1 Cor. ii. 7, the truth, before hidden, but now revealed (comp. Rom. xvi. 25).—**Of the faith; a Genitis. subjecti**, just as, in ver. 16, *τὸ μυστήριον τῆς ἐκείνης*; a mystery which is the object of faith, and can be understood only by faith. The Apostle presupposes that this mystery is like a

treasure in the actual possession of the deacons; and to the question, how it can best be preserved, he answers with this precept: "*Ἐχοντας τὸ μυστήριον τῆς πίστεως ἐν καρδίᾳ συνειδήσει.*" The pure conscience is the coffer in which the treasure is best deposited. *Ἐχοντας* used here, as often, almost in the sense of *κατέχοντας*. Although we must grant that this clause does not directly refer to the diaconate, but is entirely general (De Wette), yet it is obvious that such a life of faith and conscience must be most useful toward even official duty. As teaching and preaching were not the usual charge of the deacons, they must so much the more upbuild others by their action; and without this personal faith and conscientiousness they could not fulfil their difficult task. "*Additur pura conscientia, quæ extenditur ad totam vitam, tum vero, ut sciunt se Deo servire;*" Calvin.

Ver. 10. **And let these also first be proved.** These no less than the presbyters. The Apostle had not, indeed (chap. ii. 1-7), expressly ordered a previous *δοκιμῆς* for these persons, but it lies in the nature of the case, especially in the restriction, ver. 5. We are not told by whom this proof was to be made, or to what special points it should extend. It could not have been a public one, before the whole community, since it was already presumed that those called to the diaconate enjoyed a good name and character. It is better to suppose an inquiry by Timothy himself, and the associate *episcopi*, since the deacons had probably their formal appointment from these last. That it was an examination in the proper sense (Heubner), is as improbable as the notion (Heydenreich) that we are to suppose the "united voices, and questions all around," from individuals of the congregation. This is surely too official and modern a conception. Far simpler Bengel: "*Diaconi debebant prius edere specimen sui in ipsâ diaconatû, quam plene immitterentur in munus.*" They could enter on their office, after their blamelessness had been proved. This proof was thus, in the main, of a prohibitory character, to keep the unworthy from office.

Ver. 11. **Even so must their wives . . . in all things.** This direction concerning the wives has a somewhat singular place amidst the rules of the diaconate. Were not the passage beyond all critical doubt, we might regard it as an interpolation. The connection does not allow us to think of Christian women in general; nor does the Apostle speak of deaconesses alone, as such, since in chap. v. this class is distinctly treated of. We are almost unwillingly forced to apply this to the wives of deacons (Matthies); although it is remarkable, again, that the Apostle should give such express precepts for these, yet none for the wives of the presbyters, who had yet higher rank. The reason of this may be found, however, in the fact that the wives of the deacons were entrusted also with the office of deaconess; which compels us to the opinion that, by the word *γυναῖκας*, must be understood the wives of deacons, in so far as they were deaconesses also, and thus subject to certain rules here suggested beforehand, but more expressly given in chap. v. These requisites are such as every Christian woman should have, yet they are specially desirable and indispensable to the sisters who would undertake a public office in the church.—**Not slanderers, ἡ διαβόλους**; literally, not devils—which they undoubtedly would be should they be guilty of lying and slander. "Why is it that evil-speaking is so characteristic of

women? A woman has no arms, weapons, brute force, like man; her tongue is her weapon; and her natural feeling of dependence makes her more susceptible to envy and rivalry;" Heubner.—This qualification of the deacons' wives has its relative contrast with the requirement made of the husbands; *μη διδγους*, just as the *νηφαλούς* points back to the preceding, *μη οὖν πολλὰ προσέχοντας*.—**Faithful in all things**, is a precept indeed for all, but specially for women, who in their allotted sphere must practise this fidelity in little things, and therefore not overlook or despise it.

Ver. 12. Let the deacons be the husbands of one wife. See ver. 2.—**Ruling their children and their own houses well.** See vers. 4, 5. The domestic virtue of deacons must not be inferior to that of presbyters. Care of their own children was doubtless the best preparatory school for care of the poor and sick.

Ver. 13. For they that have used, &c. To call forth an earnest attention to his precepts, the Apostle points to the noble reward of the faithful man. Undoubtedly, in his view, they only would deserve it who made such rules their own, and thus fulfilled them.—Such **purchase to themselves a good degree**, *βαδμὸν καλόν*. *Βαδμὸς*, *gradus*, the Ionic form of the Attic *βασιμὸς* (from *βαίω*), may be understood either in reference to church office, or to the spiritual state. If, in the former view, we see in this phrase a promotion to the presbyterial office (Jerome, Bengel, and others), we must presuppose a kind of hierarchical order, which is quite foreign to the apostolic time. This interpretation is not at all necessary by grammatical rule; indeed, the description of this higher official degree as *καλόν* sounds somewhat singularly; nor can we conceive of any connection between such advancement and the *παρρησία* spoken of just after. We therefore prefer their view who interpret it as a good step in spiritual life, or future blessedness—two meanings which may well be united, and between which to put either—or (De Wette, Huther, and others), we think unnecessary. The Christian life here and hereafter is, in the Apostle's view, one united whole; and in proportion as we advance here in our spiritual growth, shall we reach undoubtedly a higher degree of blessedness. It has been often said, indeed, but never proved, that Paul knows no degrees in future happiness. The opposite rather appears from 1 Cor. iii. 15; xv. 41, 42; 2 Cor. ix. 6, and elsewhere. A faithful fulfilment of our calling in the Church of Christ is the means blessed of Him to win here, as in eternity, a good degree of growth and of salvation. [It seems most agreeable to our conceptions of justice, and is consonant enough to the language of Scripture, to suppose that there are prepared for us rewards and punishments of all possible degrees, from the most exalted happiness down to the extremest misery, so that our labor is never in vain; whatever our advancement in virtue, we procure a proportionable accession of future happiness; *ΠΑΛΕΥ*, "Mor. Phil.," B. 1, c. 7.—W.]—**And great boldness in the faith which is in Christ Jesus.** This second part of the promise expresses the reward which such fidelity will gain from others; as *βασιμὸς* referred to that which the diaconus would gain for himself. *Παρρησία*, used in this absolute sense, does not mean boldness of faith before God, but boldness of conscience before men, and, indeed, before the church, in whose employment such deacons as breathed this spirit could not have reproach. Bengel joins them

both: "*Fiducia erga Deum et homines.*" *Παῖς* in *Christ Jesus* does not belong exclusively to *παρρησία*, but as well to *βασιμὸς*; meaning the ground in which this confidence is rooted, and on which this degree is built. It is obvious that *πίστις* must not be taken objectively of Christian doctrine, but subjectively of the personal life of faith. [*Βασιμὸς* is rendered, by Conybeare, *position*. Alford inclines to this reading, but refers it also, with De Wette and Wiesinger, to the hope of the future, as well as the present life. We cannot, however, see force enough in the above reasoning to reject the generally received idea of an official promotion. Undoubtedly the hierarchical ideas of the day of Jerome, when the deacon was styled a Levite (Ep. 27), do not belong to the church of St. Paul and Timothy. But there is nothing strange in the supposition, that a deacon of excellence in his calling should rise to the rank of presbyter. The custom, as it afterward obtained in the church, although it may have been by no means the rule of that early time, seems to have arisen naturally enough out of just such instances. Why should not such a promotion be *καλός*? and why should not one who had attained it have greater "boldness in the faith"? The opposite interpretation seems to us far-fetched and fantastic. See further, Ellicott and Wordsworth *in loco*.—W.]

DOCTRINAL AND ETHICAL.

1. It appears, from these precepts given to the deacons, how highly the Apostle valued the charge of the poor, which he would entrust only to those worthy of this special honor. All his directions may be called a practical commentary on two sayings of the Lord: "Woe to him through whom the offence cometh" (Matt. xviii. 6, 7); "Whoso is faithful in the least, is faithful also in much" (Luke xvi. 10). The Apostle in this, moreover, remains true to his own rule, that God is not "a God of confusion, but of peace," and therefore all must be "done decently and in order" (1 Cor. xiv. 33, 40).

2. The offices of deacon, presbyter, &c., in the apostolic church were not immediately ordained by Christ, and as little arranged by human wisdom after a predetermined and measured plan; but they came by degrees into existence, under the guidance of the Holy Spirit and in the process of circumstances, and were thus the source of rich blessing to many. They had from the first a spiritual character, the diaconate not excepted; for this office is very superficially valued, if we suppose it designed to meet the physical wants of the sick and poor. Here, rather, the beautiful saying is true: "The soul of charity is charity to the soul." Amalia Sieveking; and, "The service of the poor is the service of God," Angelus Merula. Hence such an office can be worthily exercised by those alone who are united truly with Christ and the brethren by the spirit of faith and love, and for Christ's sake ready to meet every sacrifice, every trial, and every opposition.

3. The apostolic directions regarding the office of presbyter and deacon have to the present time been far more truly kept in the Reformed Church than in the Lutheran; whilst in the Roman Church they have been caricatured, and are hardly to be recognized. It is from this common cause that the presbyterate and diaconate, in the life of the church, form, together with the office of preacher and pastor, a circle of working forces, whose rights and duties are still

too little understood and prized by many. Compare the "Manual for Elders and Deacons in the Evangelical Church, and those who are to become such," by G. B. LECHLER, Frankfort-on-the-Maine, 1857.

4. "It is beyond doubt that much is given to those who are entrusted with the office of elder or deacon. An office is given them of primitive Christianity, honorable by its antiquity, and at the same time evangelical, Protestant, of needful service for the edifying of the Christian body."

5. The apostolic rules regarding deacons remain, in spirit and substance, normative for all such officers; and a wholesome corrective for the many deviations from those principles which are seen to-day in manifold shapes.

6. See further, chap. iii. 1-7, and chap. v. 9 *et seq.*

HOMILETICAL AND PRACTICAL.

How the diaconate must be exercised in the spirit of the Apostle Paul: (1.) Its duty; (2.) its requirement; (3.) its blessing.—Whoso would successfully watch over others, has double need to know his own condition.—The relation of a good servant of the church (1.) to honor; (2.) to pleasure; (3.) to the goods of the world.—The inward connection of a firm faith and a pure conscience.—Women may direct the work of Christ (1.) to great gain; (2.) to incalculable harm.—The church a family; its pastor a father of the household.—Connection between fidelity in the guidance of our own family and of that entrusted to us.—The laborer is worthy of his hire.—Faithful duty to the Lord the best way toward our own growth in holiness and grace.—Rectitude before God goes hand in hand with boldness before men.—Faith in Christ the spring of the true wisdom for life.—Whoso lacks the requirements of Paul, will not only be a poor deacon, but a poor Christian.

STARKE: HEDINGER: Pure doctrine and pure

conscience must always go together. What worth in much knowledge, without self-knowledge? much teaching, without our own conversion?—None can be a true Christian, still less a teacher, who has not faith and a pure conscience.—STARKE: How needful proof, trial, experience, evidence, to those appointed to the spiritual office!—The more prominent the place God allots any one, the more blameless should be his life, since many observe him.—When all is well in the clergyman's home, there is a good example for his people; if not, it is a slaughter-house, where souls are destroyed (1 Sam. iii. 13).—The true servants of God do not mourn over their sweat and toil; if they stay here without further promotion, they will have a degree so much the higher in heaven (Dan. xii. 8; 1 Cor. xv. 41, 42).

HEUBNER: The strictest examination before our appointment to the spiritual office cannot equal the holy claims of the office.—Our whole life is indeed an examination followed by a judgment.—No office has such claim (?) to future honor and blessedness as that of the Christian teacher.—It is a strong spur to higher, Christian competition, when we remember that there are degrees even in salvation.

VON GERLACH: Fidelity in little is the test of genuine fidelity in great things.—Many are seemingly truer in the great concerns of life than in the less, where they constantly offend in their everyday faults, which all can see; and therefore such fidelity in greater things is worm-eaten, done from men-pleasing, from worldly ambition, not love to God and the brethren.—LISCO: The personal traits of the almoner of the church, ad vers. 1-15.—Characteristics of a good clergyman.—(*Synodal Sermon*): We have the richest and the hardest office in the communion of the Lord.

[DONNE, *Sermons*: The ministry to the poor. Heaven and earth are a musical instrument; if you touch a string below, the motion goes to the top. Any good done to Christ's poor members upon earth, affects Him in heaven.—W.]

VIII.

Weightiness of the preceding admonition for the Church.

Ch. III. 14-16.

14 These things write I unto thee, hoping to come unto thee shortly:
15 But if I tarry long, that thou mayest know how¹ thou oughtest [one ought]
to behave thyself [one's self] in the house of God, which is the church of the
16 living God, the pillar and ground of the truth. And without controversy, great
is the mystery of godliness: [.] God [Who] was manifest in the flesh, justified
in the Spirit, seen of angels, preached unto the Gentiles, believed on in the
world, received up into glory.

¹ Ver. 15.—How one (*wis man*). Some authorities—*e. g.*, D., Arm., Vulg., and others—have inserted *et*, for the sake, it appears, of explanation, but for the rest, without reason.

² Ver. 16.—See the exegetical explanations. [There are difficulties here both in the proper reading and in the translation. *ΘΣ* is easily convertible into *ΘΣ*. In the Oriental Church the powerful Christological interest might easily have overlooked an alteration in the text, which was the result either of inadvertence, or of a design to give greater emphasis to the doctrine of the Incarnation here enunciated. We find that the reading in the Lectionaries, in Chrysostom, Theodoret, John of Damascus, Eusebius, Theophylact, and others, was *Θεός*; but this was not the reading of the great uncial MSS. Bishop Pearson has an elaborate note upon this text ("Creed," Am. ed., p. 194), in which he assumes, however, that the "Greek copies" all read *Θεός*, which is an error. It is not denied that many of the Greek fathers read *Θεός*; the question is, what is the evidence that it is the true reading? The reader is referred to the

author's critical remarks.—Nor is the translation easy. Our author is ingenious here, but not convincing. He brackets the following words: ("Ein Pfeiler und Grundfeste der Wahrheit, und anerkannt gross ist das Geheimnis der Gottheit") = "a pillar and ground of the truth, and confessedly great is the mystery of godliness." He thus connects the clause, "great is the mystery of godliness," with what precedes. It has, indeed, a connection with the foregoing, but not in the way of grammatical structure. We can, with the modern critical editors, place a full period at the end of the 15th verse. Then we can find the logical connection thus: the mystery of godliness is the truth just referred to; the especial substance of that "truth" is then expressed in the words that follow: "Who was manifest." &c. Yet it creates the greatest difficulty in the way of structure. But it may (so Huther) be regarded as referring to a subject not yet named expressly, but which, of course, must be Christ. Then, if we regard the passage as taken from a current Christian hymn, the difficulty disappears in a measure.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 14. **These things write I unto thee.** The Apostle does not mean here the whole Epistle, but only the admonitions which he has given in chaps. ii. and iii. Probably, before he parted from Timothy, he had left behind for him a general direction, but not special rules for each individual case. He now does this, **hoping**, &c. Ἐλπίζων does not mean the cause of his writing, but is to be taken *sensu adversativo*, although I hope; see WINKER, p. 214.—**To come shortly**; properly, sooner; τάχιστα, in comparative; i. e., sooner than is expected, or perhaps than I think of. The various readings, ἐν τάχει, ταχέιον, or ταχέως, are only expository corrections, against which we hold, *difficilior lectio preferenda*; for which reason Tischendorf has justly retained the *Recepta*. Besides, the comparative τάχιστα, John xiii. 27, is used in almost the same sense with τάχιστα.

Ver. 15. **But if I tarry long, &c.** It might happen that the expectation of Paul to return soon would be disappointed; and in order to prevent any embarrassment to Timothy, he writes him the necessary instructions. Ἐπαύσω, the same word used 2 Pet. iii. 9 of the promise of Christ's coming. That Paul will meet Timothy in Corinth, to go with him to Macedonia (Otto), is a conjecture, only forced on the text to favor a pet hypothesis.—**How thou oughtest to behave thyself in the house of God.** The expression has a general sense, although it apparently refers to Timothy in particular. The explanatory *sc* has this degree of weight (Luther, too, reads, *how thou shouldst behave*); but critically the evidence is too weak to admit it into the text. See Tischendorf on this passage.—Ἀναστρέφειν means not Christian life in general, but here the life of the Christian officer, which belonged to Timothy and his fellow-episcopi. The scene of this ἀναστροφή is the house of God, the Christian community not exclusively in Ephesus, but in general.—*House of God, οἶκος Θεοῦ.* It is well known how frequently this scriptural expression occurs in the other letters of Paul; most strikingly 1 Cor. iii. 9–17. If the temple at Jerusalem, as well as Israel itself, the Old Testament people, bore this name (Matt. xxi. 13; Heb. iii. 2, 5), it might certainly be used with greater truth of the Church of the New Testament. It is the house whose owner is God, since He built it, inhabits it, and will complete it in His own way and time (comp. Lisco, "Parables of Jesus," 4th ed., p. 505). The conception of inward unity, as well as of indestructible steadfastness, is obviously expressed in this word. These attributes are possessed by the Christian church, because it is the house of the living God. Bengel's remark is deeply spiritual: "*Ecclesia Dei viventis opponitur fano Dianæ Ephesiorum. Vita dei fundamentum spei nostra*," cap. iv. 10, *et fons veritatis, h. l.*—**Pillar and ground of the truth.** We have thus reached by degrees one of the most difficult passages in these Epistles. The words which are chiefly to be dis-

cussed offer nothing doubtful in a literal sense. Στόλος is the support on which the roof of a house rests, its upholding pillar (comp. Rev. iii. 12; Gal. ii. 9). Wahl says very truly: "*Omne id, cui ut primario et præ ceteris insigni innititur aliquid.*" Ἐδραίωμα means the ground, the foundation (comp. Σεμῆλος, 2 Tim. ii. 19), which is as necessary for the stability of the whole house. *Pillar and ground of the truth* can only refer to the religious truth personally revealed and manifest in Christ. But now the question is, whether these words are in apposition to οἶκος τοῦ Θεοῦ ζώντος just before, or belong to καὶ δοκολογούμενος, κ.τ.λ., just following them. Both constructions have been often defended and attacked with alternate success by learned and devout men. In De Wette and Huther may be found the names of the various champions of either view. Here, where we do not aim at strict exegetical discussions, but rather to give the results of our own inquiries, we shall simply state why the latter view, as is seen in our translation, seems preferable to the former. The statement of Paul's design in the preceding portion is already closed with ver. 15; and while the description of the church as the house of the living God has a good and valid sense, the following phrase, "a pillar and ground of the truth," if it be considered as an addition to this figurative expression, is exceedingly dull and heavy. It is most improbable that the Apostle should in one breath describe the church, which he has called an οἶκος, as also a στόλος καὶ ἐδραίωμα. We cannot possibly expect such a violation of all æsthetic rule from a man like Paul. The conception of the church as such a pillar and ground of the truth, is indeed quite explicable in a sound sense, yet it is in itself far from clear and as far from Pauline (comp. 1 Cor. iii. 11). But if the new proposition (ver. 16) begins with the words καὶ δοκ. μέγα, then the copulative καὶ is entirely without a purpose, and a singular commencement, too, of a proposition. We need not here recall the misuse made by Romish interpreters of the idea: "The church a pillar of the truth" (comp. Calvin on this passage). A striking view of this conception of the church, as *columna veritatis*, in the Protestant light, is given by Melancthon on this sentence.—For all these reasons, we believe that we are right in beginning, with στόλος, a new proposition, which continues to the end of the chapter. It must be granted that the construction remains singular and hard: στόλος καὶ ἐδραίωμα τῆς ἀληθείας καὶ δοκολογούμενος μέγα ἐστὶ τὸ τῆς ἐκκλησίας μυστήριον; especially the article τὸ had best be removed, if, according to our view, στόλος... ἀληθ. is the predicate of τῆς ἐκκλ. μυστ. Yet we do not find this objection so overwhelming, as Grotius and others do, against our construction. The evolution of thought is rapid; the Apostle speaks so forcibly, that he does not painfully weigh and arrange his words. The representation of the ἐκκλ. μυστ., κ.τ.λ., in ver. 16, directly after, as not only a μυστήριον τῆς ἐκκλησίας, but as likewise a στόλος καὶ ἐδραίωμα τῆς ἀληθείας, the denial and opposition to

which is fully noticed chap. iv. 1, is entirely in the Apostle's spirit; who, as we know already in earlier letters, gives a special importance to the essentials of the gospel. If a new chapter had been begun with the words, "a pillar and ground of the truth," the whole connection would perhaps have been viewed in another light. The interpretation of *στόλος καὶ ἰδρυάμα τῆς ἀληθ.* as referring solely to Timothy, deserves scarcely any notice save as an exegetical oddity. To exhort a pillar to behave itself (*ἀναστρέφειν*), sounds a little hyperbolic. Only three of the foremost Apostles are called *στόλοι*, Gal. ii. 9; but never their associates.

Ver. 16. **And without controversy great, &c., καὶ ὁμολογ. μέγα, κ.τ.λ.** This must, as *στόλος καὶ ἰδρ.*, be regarded as the introduction of the summary statement *ὅς ἐφανερ.*, κ.τ.λ. *Μυστήριον* is the Pauline expression for that truth, before hidden, now brought to light (see Eph. iii. 3-5); *μυστ. τῆς εὐσεβίας*, that which is the object of *εὐσεβ.*, like *μυστ. τ. πίστ.* (ver. 9); whence it appears that the translation, *a godly mystery* (Luther), is somewhat arbitrary. This mystery is great, not wholly unfathomable (comp. Matt. xiii. 12), deep in meaning, weighty (comp. 1 Cor. ix. 11), confessedly great, *ὁμολογουμένως*; not strictly, made known (Luther), but rather in the sense of indubitable, *secundum id quod in confesso est apud omnes*. *Summa*; a mystery now revealed, whose weight and worth no Christian can doubt. What, now, is this mystery? The very thing called *στόλος κ. ἰδρυάμα τ. ἀλ.* The phrase lacks, indeed, in a degree, the climax which we might here expect; but this difficulty vanishes when we balance against it the fact that the Apostle has expressed his meaning first in a tropic, then in a literal mode; whilst the following clauses show now in their order what the subject is which was called *improprie* a pillar and ground, *proprie* a mystery of godliness. The remark of Wiesinger, following Schleiermacher, that the third adjective of definition, *ὁμολογ. μέγα*, cannot grammatically be connected with two predicates like *στόλος καὶ ἰδρυάμα*, seems to us at least without any proof. [The reference of the "pillar and ground" to the church, is more strongly sustained by exegetical argument, both by writers of older and later times, than this view of our author. Huther, Schleiermacher, and Wiesinger, among many, hold the grammatical construction to point to *ἐκκλησία*. Alford has perhaps summed the evidence as concisely as any of our English expositors; and in his view the structure of the whole passage demands this application. His answer to the chief objection offered by our commentator, on the score of good taste, seems sufficient, viz., that the *σλόος* contains in itself pillar and basement. Conybeare is one of the few who apply the phrase to Timothy; but this sense seems frigid, and unworthy of this great passage. There is a striking suggestion of Arnold, which may well be added: "If the words are to be applied to the church, they do not describe what it is *de facto*, but what it ought to be. Take care that no error through thy fault creep into that church, which was designed by God to be nothing but a pillar and basis of truth;" "Life and Letters," p. 31, v. 2, Amer. ed.—W.] — **God was manifest in the flesh [Who was manifest in the flesh, in the German version].** The translation given above expresses already our probable judgment on this well-known *cruz critica*. We can with a good critical conscience wholly agree with the steadily increasing number who re-

gard neither *θεός* nor *δ*, but *ὅς*, as the original reading. See TISCHENDORF, N. T., ed. 7, on this passage; and compare the very valuable *Ezcurus* as 1 Tim. iii. 16 in his edition of the *Codex Ephr Syri rescriptus*, 1843. The *Codex Sinaiticus* has also confirmed the reading *ὅς* as the only true one. Paul might, indeed, from his Christological standpoint, have very justly written *θεός*; but it does not at all follow that he has done so. It is hardly credible that the original reading *θεός* should have been changed to *ὅς*; but very explicable that the original *ὅς* should have been changed to *θεός*. Were *θεός* the true reading (Matthæi, Scholz, Rinck), it would be passing strange that such decisive proof-texts should never have been used by the orthodox church fathers in the Arian and other controversies; and, again, Cyril, in his reply to the Emperor Julian, who denied that Paul had ever called Christ *θεός*, has not appealed in a word to this passage, as he would almost surely have done had he known the *Lectio Recepta*. Besides, we find in the following clauses several expressions (e. g., *ἡφῶδη ἀγγέλοις καὶ ἀνελήφῶδη ἐν δόξῃ*) which could hardly be used of God absolutely, but only of the *θεός φανερωθείς*. For all these reasons, the reading *ὅς* is not only critically but exegetically proved to be best; and the view often expressed, that it is an heretical corruption of the text, is quite exploded. To the question, whether we should supply an *οὗτος* after *ὅς* before *ἐδικαιώθη*, or whether all the clauses following this refer to a subject not further named in ver. 16, we must answer by the latter opinion. The designation of the *μυστ. τ. εὐσεβ.* has the character of a proposition, to which the *apodosis* is wanting; and this fragmentary style of the whole expression confirms yet more the conjecture, based on the metrical sequence of the words, and already affirmed by many, that we have here a part of an ancient Christian hymn. The unnamed subject of the proposition in ver. 16 can be only Christ; and although the reading *θεός*, in our view, is not critically justified, the passage still contains, by the reading *ὅς ἐφανερώθη*, a proof indirect but unquestionable of the Divine-human nature and dignity of the Lord. *Manifest in the flesh* can only be said of Him who, before His incarnation, was personally with the Father. Nay, more; it is possible to keep the reading *ὅς*, with Tischendorf, yet avoid all the difficulties which might possibly come from a surrender of the *Recepta*, if we consider the clause, *στόλος κ. ἰδρ. . . μυστήριον*, as a long parenthesis, and thus read the text, vers. 15, 16: "Ἰνα εἰδῆς πῶς δὲ ἐν οἴκῳ θεοῦ ἀναστρέφεται ἡτις ἐστὶν ἐκκλησία θεοῦ ζῶντος (στόλος καὶ ἰδρυάμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβίας μυστήριον!) ὅς ἐφανερώθη ἐν σαρκί, κ.τ.λ." This conjecture appears to us the simplest and most natural in the treatment of a passage so often interpreted and misinterpreted. If it be true, then the reading *θεός* is critically untenable; yet it is a right exposition of the Apostle's meaning, since *ὅς* reverts directly to *θεοῦ ζῶντος*. That the Apostle often uses long parentheses, appears, among several instances, from Rom. ii. 13-15. That he does it here, will seem less extraordinary when we consider the fulness and rapid succession of thoughts in this part of his letter. We readily grant, moreover, that objections may be raised against this view by those especially who regard *στόλος κ. ἰδρυάμα* as in apposition with *ἐκκλησία τ. θεοῦ ζῶντος*. But this last view seems to us unsustained; and thus the only question is, in the choice

of the many expositions, which has the fewest difficulties? We have from our point of view the double advantage, that we need neither violate our critical conscience, nor surrender a *dictum probans* for the divinity of Christ.—**Manifest in the flesh, justified in the spirit.** Six connected clauses, which, in the original especially, have a very euphonic and metrical character.—*Manifest in the flesh.* Man is flesh; the Son of God is manifest in the flesh, since He came forth from the Father, with whom He personally pre-existed (1 John i. 2). The birth of the Lord is the starting-point of this manifestation; its scene His whole earthly life. Bengel: "*Hæc manifestatio dicit totam oeconomiam Christi, oculis quondam mortalium conspicui.*" If the excellence of this Divine manifestation is misjudged and despised by many, yet God has confirmed it in the most undoubted way. "Ἐδικαιώθη ἐν πνεύματι; He is proved to be the very Person He truly was (for this sense of justified, comp. Luke vii. 35). He is by His divine glory known ἐν πνεύματι, not as Spirit (Baur), but in the Spirit, whereby this His *δικαιώσις* is effected. The Spirit who dwells and works in Him, not by measure (John iii. 34), and raised Him at last from the dead (Rom. i. 3, 4), reveals Him in His high nature and dignity. We have here, without any arbitrary severance of the connection, a reference to all by which His divine origin is made known (comp. John i. 14). In what way has this wondrous announcement of this wondrous manifestation been given? Paul answers in the two following clauses.—**Seen of angels, ὡς ἄγγελοι;** not the Apostles, which would not be the common use of the word, but the angels of heaven, who often ministered to Him in the days of His humiliation (Matt. iv. 11; Luke xxii. 43), and to whom, after His resurrection, He revealed Himself in His godlike glory. The power of Christ over these heavenly beings is not here meant (Mack), but the vision of His glory by those who wonder at the brightness which they have never before seen, or at least not in such perfection. Comp. 1 Pet. i. 12; Eph. iii. 10; Heb. i. 6. Chrysostom: "*ὥστε καὶ ἄγγελοι μετ' ἡμῶν εἶδον τὸν υἱὸν τοῦ θεοῦ, πρότερον οὐχ ὁρῶντες.*" "He alludes probably to a heavenly scene, the contrast of the descent into hell;" De Wette. If we take *θεός* as the subject of this clause, we may perhaps find expressed here the thought, that God, through His manifestation in Christ, has been revealed in a higher light before the angels. Whatever the truth of this, He who has thus revealed Himself in heaven, has not been forgotten on earth.—**Preached unto the Gentiles.** Ἐδύνη, in a general sense, implying that the nations have received, through the preaching of the gospel, the same truth which the angels received by vision—the glory of Christ, the Lord. Wiesinger justly says: "It is a new commandment to both; and the mystery lies in this union of heaven and earth around His person, in this wonderful blending of such entire opposites." It is not the contrast between Jew and heathen, but between human and superhuman beings, which the Apostle directly regards.—The third couplet denotes, finally, the results of this whole manifestation, and its announcement. It had not been in vain. It was **believed on in the world, ἐπιστεύθη ἐν κόσμῳ.** This last word must be here taken in an ethical sense, quite like 1 John ii. 15; v. 19. Amidst the multitude of those who reject Him, the Son of God has found faith with many where He has been preached (comp.

2 Thess. i. 10); and is finally **received up into glory, ἀνελήφθη ἐν δόξῃ.** It is the most natural view to refer this to the ascension of the Lord (comp. Luke xxiv. 40, 51); nor is it any insuperable difficulty that the foregoing clauses in part allude to a period after His ascension, since the Apostle does not design to give a chronological view of the events in the life of Jesus. Meanwhile, we need not refer this last clause (ἀνελήφθη ἐν δόξῃ) to the ascension exclusively, any more than the first (ἐφανερώθη ἐν σαρκί) to the nativity of Christ. We may embrace in the conception His whole heavenly life in glory, taking the expression *per attractionem*; ἀνελήφθη εἰς δόξαν, καὶ ἐστὶν ἐν δόξῃ. Calvin: "*Ergo sicuti in mundo quoad fidei obedientiam is et in Christo personā mira fuit conversio, dum ex tam abjecta servi conditione erectus est ad dexteram Patris, ut illi staretur omne genu.*" The three couplets thus bring before our vision the advancing glory of this Divine manifestation in Christ in a series of acts, whose beginning is the earth, whose closing is in heaven. It may appear, perhaps, an incidental feature, that the whole consists of two chief divisions, of which earth has two subdivisions; the first two embracing the events on earth, the third those of heaven (Huther). In any case, Paul has not arranged this division in such an order by any arbitrary rule of art. We probably, therefore, have, as already suggested by Winer, Wiesinger, De Wette, Huther, and others, in this whole passage the fragment of an ancient church hymn (as Eph. v. 14), or a symbol of faith, which, when the praise τοῦ θεοῦ (ὡπτος was sung, perhaps in some strophe, no longer known to us, may have been as follows

"Ὅς—μέγα τὸ μυστήριον—
ἐφανερώθη ἐν σαρκί,
ἐδικαιώθη ἐν πνεύματι,
ὡς ἄγγελοι;
Ἐκπύχθη ἐν ἔδρῳ,
ἐπιστεύθη ἐν κόσμῳ,
ἀνελήφθη ἐν δόξῃ.

All this is, in the Apostle's view, the great mystery of godliness—the pillar and ground of the truth, on which the house of God (ver. 14) rests unshaken; and it is an apostasy from this in the bosom of the same church to which he looks forward (chap. iv. 1). Compare RAMBACH, "Anthology of Christian Hymns in all Ages of the Church," i. p. 33, *et seq.*

DOCTRINAL AND ETHICAL.

1. The tone in which the Apostle here speaks to his friend and scholar Timothy, and the deference which he expects in the performance of his instructions, give us a fresh proof of his apostolic authority.

2. The tabernacle and temple of the old covenant, in which it is said that God dwelt in a special manner, were a type of the Christian Church with all its blessings; and Israel, the people of the elder revelation, a pattern of the kingly and priestly race of the new covenant.

3. It is the essential character of Christianity, that it does not rest on abstract conceptions, and inferences of reason, but on undeniable and changeless facts (1 John i. 1-3). The whole sum of the Christian revelation is in the person and history of its Founder, which the Apostle here condenses in a

few words. Each new proposition which he offers opens a new world of Divine wisdom and love. The creed here recorded is not the confession of particular churches, but of the one holy, catholic Church of Christ in all centuries; the oldest *formula concordie*—the standard of the true Church against the unbelieving world, on which a higher hand has written, *in hoc signo vinces*.

4. The preceding words are most important, as clearly explaining to us the meaning of the *μυστήριον*. The older theology considered mysteries as dogmas, which lie wholly beyond and above the sphere of men, which are to all eternity unsearchable to the finite understanding, and therefore best veiled in a holy obscurity. Paul does not acknowledge many mysteries; he knows *one* only great mystery, whose chief truth is here revealed; and this is its specific characteristic, that it was before hid, but is now manifest. Yet there is no ground in such a view for the position of modern rationalism, that this mystery, now revealed, may be completely apprehended by man. Even a revealed mystery has its dark, hidden side. The sun, which has been long veiled by the clouds, and suddenly breaks forth in its full light, blinds the eyes as truly as the darkness. "*Mysteria quantumvis revelata, vel sic tamen obscura manent*" (comp. 1 Cor. xiii. 11, 12). When Paul presents the mystery as the object of the *εἰσιβητα*, he indirectly reproves their arrogance, who think with their bounded understanding to search the deep things of God, instead of keeping them in the sanctuary of a holy heart.

5. This confession of faith is only the fuller exposition of the testimony which the Lord (John xvi. 28) gave of Himself. The last words should not be overlooked, in which the question is answered, whether Paul taught or no the bodily ascension of the Lord Jesus.

HOMILETICAL AND PRACTICAL.

Paul a pattern of tireless apostolic activity in speech and writing.—Timothy, however rich in spiritual gifts, yet in his church duties directed by the authority of Paul.—The minister of the gospel must above all know how to behave himself in the house of God.—The Church of Christ a house of the living God: (1.) Built of God; (2.) inhabited by God; (3.) consecrated by God; (4.) completed through God.—The greatest blessings of the old covenant are not lost in the new, but lavished in fuller measure.—The manifest mystery of the grace of God in Christ the essential fact we have in Christianity.—The personal, historic, living Christ the ground of His Church.—God's glory in Christ: (1.) Manifest; (2.) declared; (3.) crowned with the desired success.—The Divine manifestation: (1.) A mystery; (2.) a mystery which passeth knowledge;

(3.) a mystery which the godly alone can understand and prize, and which alone can lead to godliness.—The marvellous facts of the gospel history a chain, in which not a link is wanting.—From these facts the preaching of the gospel must proceed, and to it constantly return.—The minister of the gospel is not called to declare to the church the religious ideas of his time, but God's eternal truths of redemption and salvation.

STARKE: ANTON: A Christian minister must not sit always in his study, but must go hither and thither.—HEDINGER: The Church may fail, but not fall.—ANTON: Behold the Church directly in your sight. What it is in God's eyes, let it be in yours.—*Μυστήριον*. This mystery is great: (1.) In its origin, for it comes from the inconceivably and inexpressibly great love of the heavenly Father; (2.) in its own character, for who can think or know how it is possible for One greater than all angels, yea, equal to the Father in power and glory, to have been manifest in the flesh; (3.) in its purpose, which is the salvation of lost men, lying in the utmost ruin.—THE SAME: The gospel is full of mystery; it must be judged not by the reason, but by God's revelation (2 Cor. x. 5).—Preachers, who carry into the pulpit an empty babble, which leads not to godliness, are not gospel teachers (chap. i. 4; iv. 7).—The mystery of the incarnation of the Son of God, received in faith and shown in godliness, leads to eternal glory (chap. iv. 10; Acts xvi. 30, 31).—HEUBNER: Each Christian community must be a community of the living God.—All Christians must agree in the essential truth of the Christian faith.—Christianity is the holiest and worthiest revelation of God.—The spread of the gospel is an outward enlargement of the glory of Jesus; the greater the number of His worshippers, the greater His kingdom.

LISCO: The inmost kernel of the Christian doctrine of salvation.—The confessedly great and blessed mystery of the Incarnation: (1.) A mystery; (2.) the godly power which renews our life.

BISHOP HALL, "Mystery of Godliness:" He that should have seen Thee, O Saviour, working in Joseph's shop, or walking in the fields of Nazareth, would have looked upon Thee as mere man; neither thy garb nor countenance betrayed any difference in Thee from ordinary men. It was Thine all-working and co-essential Spirit, by whose mighty operations Thy divinity was made known to the world.

BISHOP ANDREWES, *Resp. ad Bellarminum*, ch. 14: We reject not the voice of the Church; nay, we all do venerate it. But the Church to us meaneth not the Pontiff, or the Roman curia; nor, unless you have so prejudged it in your mind, will this title of the Church much advantage you. It is *the pillar of the truth*, yea, verily; not that the truth is sustained by it, but itself by the truth. This pillar truly hangeth not in the air; it hath a basis: but where, save in the word of God?—W.]

IX.

Warning against errorists, and exhortation to bear himself against them as a good soldier of Jesus Christ.—Description and in part confutation of the errorists.

CH. IV. 1-5.

- 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; [.]
 2 Speaking lies in hypocrisy; [.] having their [own] conscience seared with a
 3 hot iron; [.] Forbidding to marry, and commanding to abstain from meats, which God hath created to be received [for participation] with thanksgiving of them [in or upon the part of them] which believe and know [acknowledge]
 4 the truth. For every creature of God is good, and nothing to be refused, if it
 5 be received with thanksgiving: For it is sanctified by the word of God, and prayer.

Ver. 2.—[Whitby translates *ἐν*, instrumentally = *διὰ*. "Through the hypocrisy of liars." He appears to connect the phrase with *προσέχοντες*; so Wiesinger and Huther. The construction is difficult, several words being in apparent apposition with *ἐκπορεύωνται*, as if the devils were liars, seared in their conscience, and the rest. He would be a bold commentator who would maintain that the Apostle here calls heretics devils. Yet, in Phil. iii. 2, he writes, "Beware of dogs."—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Now the Spirit speaketh expressly.** The Spirit of prophecy is denoted, which under the new covenant also continues to speak and to work. The question whether this means a revelation of the Spirit in the mind of Paul, or an announcement received by him from others—in other words, whether a direct or an indirect prophecy should here be understood—can only be left to conjecture. From Acts xvi. 6; xx. 23, it appears that the one as well as the other existed in the first age of Christianity; besides, the writings of the Old Testament, as well as many words of our Lord Himself, gave sufficient ground to the Apostle to predict, in the tone of firm conviction, a coming apostasy. To the inquiry why he clothes this warning in the form of a prophetic oracle, Calvin gives the correct answer: "*Quo majore attentione excipiant omnes, quod dicturus est, præfatur certum esse et minime obscurum oraculum Spiritus Sancti. Non est quidem dubium, quia reliqua ex eodem Spiritu hauserit, verum utcumque semper audiendus sit tanquam Christi organum, tamen in causa magni ponderis, voluit hoc testatum, nihil se proferre, nisi ex spiritu prophetia. Solemni itaque præconio nobis hanc prophetiam commendat, nec eo contentus, addit, esse claram nec ullo enigmate implicitam.*"—**In the latter times.** Altogether undetermined; *ἐν ὁσίοις καιροῖς*; not, *ἐν ὁσίοις καιρῶν*. (2 Tim. iii. 1). Not the period which immediately precedes the advent of the Lord, but the advent in general, is here denoted, whose first development the Apostle already discerned in the circle around him.—**Some.** The heretics themselves are not designated (Matthies, Heinrichs), but members of the church who might be misled by the heretics, as appears from the following.—**Depart from the faith** (comp. Luke viii. 13; 2 Tim. ii. 18). "*Vera negando, falsa addendo*;" Bengel.—**Giving heed to seducing spirits.** Here, as frequently, the cause of the phenomenon is indicated by a participial connective. The whole discussion in

the beginning of this chapter forms, too, a formal antithesis to chap. iii. 15, 16, as is shown in ver. 1 of this chapter by the diminutive *δε*.—**Seducing spirits**, *πνεύματα πλάνοις*, are not the heretics themselves, but the evil spirits or powers which inspire them, and which are counted tools of the devil himself (comp. Eph. ii. 2; vi. 12). This is evident, too, from what immediately follows: **and doctrines of devils**. This latter expresses still more exactly the conception generally denoted by the preceding *πνεύματα*. These heresies have sprung from such demons—were inspired and spread by them. From 1 Cor. x. 20 it appears that the Apostle considered these demons as personal powers ruling in heathendom, and hostile to Christ.

Ver. 2. **In hypocrisy**, *ἐν ὑποκρίσει*. This verse has been connected with the preceding in various ways (see De Wette on this passage). It seems best to refer the words directly back to *προσέχοντες* (Wiesinger, Huther). Just as this *προσέχων* was the cause of the apostasy, so the *ὑποκρίσις* was the cause of the *προσέχων*; here, therefore, the error of the understanding had a psychological ground in the state of the corrupt heart. "The hypocrisy of the heretics lay in this, that, giving allegiance to such a spiritualism (ver. 3), they had the appearance of a real spiritual life" (Huther).—**Speaking lies**, *ψευδο λόγοι* (*ἀπ. λεγόμεν.*), *ψευδοπροφητεῖς* (2 Pet. ii. 1), and thus still more severe than the *ματαιολόγοι* (chap. i. 6).—**Having their conscience seared**, *κεκατηρασμένων τὴν ἰδίαν συνείδησιν*; that is, those who, like criminals branded for crime, bore in their own consciousness the mark of their guilt. Others with less probability explain it thus; their conduct has been such, that their consciences have by degrees become seared against all moral and holy influences. *Κατηρίασεν* (*cauteris notare*) was done not only to slaves, but to criminals, who were known to be such by the brand on the forehead. It was thus with the heretics, *quæ sauciâ acclerum conscientia habent mentem* (Wahl). This insensibility was, without doubt, a natural consequence; yet this is not exactly the meaning of the

Apostle. While they profess to lead others to a true holiness, they bear in their own conscience (*idēlav*) the brand of guilt and shame.

Ver. 3. **Forbidding to marry.** As the Essenes and Therapeutæ had before done (comp. JOSEPH., *A. J.*, 14, 2, and PHILO, *De vita contemplativa*). According to the Gnostic principles, also, marriage and begetting children were wrong, because the condition of marriage was looked upon as an institution of the Demiurge; and because, in this way, souls pure and innocent in a former state were imprisoned in impure bodies, and, by union with corrupt matter, became sinful and wretched. The germs of this tendency existed already in the day of Paul, as is clear from the Epistle to the Colossians. The Apostle continued even to the end of his life in conflict with this error.—**[And commanding] to abstain from meats.** See other examples of an ellipse, such as occurs here, in 1 Cor. xiv. 34; 1 Tim. ii. 12. How strongly the earliest Gnosticism insisted on this, is plain from Col. ii. 16. Later, Manichæus held that wine sprang from the blood and gall of the devil. Perhaps the food here designated is only meat (comp. Rom. xiv. 2, 21). The command probably arose from the Gnostic fancy, that the materials which nourished the body were not the work of the Most High God, but of the Demiurgus, and thus from the evil principle, the *δυν* of Satan. The absurdity of this notion Paul clearly shows in what follows.

[Much light is yet to be thrown by Oriental researches on the heresies alluded to in the Epistles of the New Testament. Yet, so far as these Pastoral Epistles are concerned, there is nothing to sustain the view of Baur, who would disprove their Pauline origin by referring these passages to the later Gnostics; but it seems clear that they describe the earlier Jewish errorists of the church. A collation of passages will prove this. 1 Tim. i. 7, they are teachers of the law. Titus i. 10, deceivers of the circumcision. *Id.* v. 14, Jewish fables. *Id.* iii. 9, genealogies are classed with strivings about the law. If, again, we study the errors themselves, we shall find them connected with notions of the Jewish schools. Our author has cited from Josephus and Philo the peculiar tenets of the Essenes. We must, however, correct one of his references. The book of PHILO, *Omnis probus liber*, gives a sketch of the *practical* Essenes, who are nearer to the type than the Therapeutæ of the "*Vita contemplativa*." Abstinence from marriage and meats formed the distinctive marks of this and kindred ascetic sects; 1 Tim. iv. 1-3. The *genealogies*, 1 Tim. i. 4; Titus iii. 10, are as fully explained by the Jewish fables of angelic hierarchies, as by the *Æons* of the later Gnostics.—See NICOLAS, *Doctr. relig. d. Juifs*, c. 2, p. 88; c. 3, p. 234. The translation of the *Avesta* by SPIEGEL has cast fresh light on the Persian origin of the Jewish angelology. *Einleitung*, c. 2. Lastly, the doctrine ascribed to Hymeneus, 2 Tim. ii. 18, has its root in the Essenian idea of the resurrection of the soul from carnal ignorance to the life of the spiritual man. NICOLAS, c. 2, p. 88. See also, for an admirable summary of the whole argument, SCHAFF, "Apost. Church," B. 5, c. 3, and the account of Gnosticism in general, in his "Church History," vol. i. p. 221. It is true, as was said by older scholars like Pridæaux, long before Baur and Reuss, that no direct trace of the Essenian school is visible in the age of the New Testament. Yet it is not of Essenism as a distinct sect, but of its *ideas* and tendencies we speak, and these unquestion-

ably had largely leavened the Hebrew mind. All the strange mixtures of Eastern and Greek theosophy had their influence on the later Jewish culture, and the Christian Gnosticism was only the ripening of the germs then planted in the church.—W.]

Ver. 3. **Which God hath created to be received with thanksgiving,** *eis μετὰ ἡμέραν μετὰ εὐχαριστίας* = *ἵνα οἱ π., κ.τ.λ., μεταλαβώσιν αὐτῶν*. For the participation, the acceptance, and enjoyment of His own creatures, God in the beginning ordained food, and human prohibition is thus purely wilful.—*With thanksgiving.* This added clause meets the conceit, that the Apostle gives an unbridled freedom—a freedom that so easily leads to excess. Enjoyment with thanksgiving must *eo ipso* be moderate and seemly, as befits those who believe and know the truth. The *πρωτοί* are, in the Apostle's view, the true *γνωστικοί*. As to the main thought expressed in this restriction, we recall the words of Calvin: "*Paulum de usu licito hic agere, cuius ratio coram Deo nobis constat. Hujus minime compotes sunt impii, propter impuram conscientiam, qua omnia contaminat, quemadmodum habetur ad Titum i. 16. Et sane proprie loquendo, solis filius suis Deus totum mundum et quidquid in mundo est: destinavit, qua ratione etiam vocantur mundi hæredes.*"

Ver. 4. **For every creature of God is good.** As the previous verse has shown us Paul's fidelity to the position of genuine Christian freedom, which he holds also in the Epistles to the Romans and the Corinthians, so here, according to his usual custom in the discussion of a special case, he utters a universal principle. This is an internal evidence of the genuineness of the Pastoral Epistles, which should not be overlooked.—*Κτίσμα*, creature, a created thing; while elsewhere, with Paul, *κτίσις* occurs in a passive sense. Naturally the word is to be understood here of those *κτίσματα* which are specially made for our nourishment. Comp. Rom. iv. 14, 20; Acts x. 15.—*Καλόν*, good, suited to its end, healthful. In and for itself, no food is objectionable, yet on condition that it be used with thanksgiving to God.

Ver. 5. **For it is sanctified,** *ἁγιάζεται γὰρ*. The ground of the preceding. The sense is: it is set apart as food holy and well-pleasing to God (comp. Lev. xix. 24). In itself, the food is not holy, nor is it at all unholy, but mere matter. Yet it can be raised to a higher rank, to that of things consecrated to God; and it really becomes such by the word of God, and prayer. By the word of God is meant not a special passage of Scripture, e. g., Gen. i. 29 (Mack), nor a Divine command in the general sense (Matthies), nor the prayer itself, which is offered to God (Leo, Wahl), since this would be tautological; but most probably the word of God uttered in and with the *ἐντεύξις* named in addition. The customary prayer at the table probably consisted of words of holy Scripture; or the person praying should be regarded as speaking by the Spirit, and thus with the word of God. For an example of such a prayer at table, see Luther on this passage. [One of the most beautiful models of the primitive "Grace before meat" is cited by CRYPTAKER from the *Apost. Constitut.*, 7, 49. We translate it here: "Blessed be Thou, O Lord, who hast fed me from my youth, who givest food to all flesh. Fill our hearts with joy and gladness, that, having always what sufficeth, we may abound unto all good works, in Christ Jesus our Lord, through whom be unto Thee honor, glory, and power, forever and ever. Amen."—W.]

DOCTRINAL AND ETHICAL.

1. As the gospel is the fulfilment of the prophecy of the Old Testament, it contains also predictions of those great events which precede the second coming of the Lord. The Lord Himself had already declared that false prophets also should then arise (Matt. xxiv. 11): "*Filii omnia sæcula inde usque ab initio generis humani multas magnas confusiones religionum, bella et vastationes habuerunt, tamen vox divina sæpe testatur in ultima sæcula mundi majores futuras esse confusiones, quam fuerunt antea. Et crescent mala propter tres causas. Prima, quia cumulatim malis sequuntur majores pœnæ. Secunda, in his ip[s]is peccatis et pœnis natura fit languidior et disciplina dissolutior. Tertia, quia rabies diabolorum crescit, qui jam scientes instare dicunt iudicii, odio filii Dei magis sæviunt in Ecclesiam;*" Melancthon.

2. While the heretics, opposed by Paul in the Epistle to Titus, are regarded as then present, he speaks of them in both the Epistles to Timothy in a more prophetic tone. Even then his prediction, though rooted in the present, reaches on to the far future. The errors here opposed are only the germs of those which in the course of centuries reveal themselves continually in new and varied forms; and which, though not at all exclusively, appear in the papacy. The Reformers consequently asserted the truth, but not the whole truth, when they found in ver. 8 a distinct description of the erring mother-church. Such phenomena may be regarded as among the many signs, although not the highest reach of Antichrist. Already in the second century the heresies, here opposed, appeared in their first strength, and the whole sickly asceticism of the middle ages is only a variation of the theme here treated by the Apostle. [Thus LATIMER, "Sermons," ed. Parker Soc., p. 162: "Here learn to abhor the abominable opinion of the Papists, who hold that marriage is not an holy thing, and that the minister of the word of God be defiled through marriage, which is clean against God and His Word. Therefore, seeing beforehand in the Spirit, St. Paul saith, 1 Tim. iv. 3, which prophecy is verified in this our time." The stout old Reformer had no nice criticism of the text; but he saw the real identity of the false principle in the Jewish-Christian asceticism, and that of the later Latin monkery.—W.]

3. Between the two cliffs of spiritualism and materialism we see the bark of the Church continually tossed hither and thither in the course of the centuries. It has scarcely escaped the one, when it runs into peril of being stranded on the other. In our time, with the prevailing love of pleasure and luxury, there seems little danger of such severe morality as Paul here describes. But will there not be, sooner or later, a necessary reaction? and does not history clearly show that one extreme leads to the opposite?

4. It is a sad evidence of the blindness and pride of the sinner, that, when God has freed him by grace from a law that can only condemn him, he will not rest until he has again put himself under the yoke of a law fashioned by himself. So eager are we to build up a righteousness of our own before God, so loth simply to be blessed by free grace. Self-righteousness always remains the fond idol of the natural man; nor does he perceive that he must thus fall into new and worse unrighteousness.

5. The perfect law of liberty (James i. 26) has annulled the letter of the Mosaic command in regard to meats and drinks for the Christian man, and he needs no longer agree with those who say, "Thou shalt not handle that, thou shalt not taste that, thou shalt not touch that" (Col. ii. 21). But this very emancipation from the letter of the law is the best fulfilment of its spirit and substance; for when the Christian sanctifies all God's gifts through prayer and thanksgiving, all food becomes pure, even that which under the old Levitical code was unclean. Thus Christian freedom is not a passport for license, but the best bulwark against it.

6. "The special design of every outward gift of God is to lead to the knowledge and praise of the Giver; to lead from the earthly and temporal to the heavenly and eternal. As this design of God is not fulfilled in the unbelieving, if they continue in unbelief, He has in this view made all these things not for them, but for His children who know the truth;" Von Gerlach.

7. The dark visions which Paul opens to us of the future, directly conflict with the optimistic and sanguine hopes of those who believe that, from the unceasing growth of knowledge, all on earth and in the Church of Christ is becoming always better, more harmonious, more peaceful. The same Scripture which gives the promise of the last glorious day for the Christian, utters its ever-increasing lamentations over the last times which are to precede that day. Yet without the pains of travail, and *οδυνη* in the *ὁρτοίς καίτοις*, the full glory of the *ἐξέρη ὁρα* cannot break forth.

HOMILETICAL AND PRACTICAL.

The prophecy of the New Testament the continuation and crown of the Old.—The prophetic character of the New Testament.—When God builds a church, the devil builds a chapel hard by.—The weeds in the Lord's garden do not grow slower than the wheat.—The diabolical feature in the heresies of the Church.—False spirituality not rarely the cloak of immorality.—A forced celibacy the devil's mask.—"Is this the fast which I have chosen?" (Isa. lviii. 5).—True and false asceticism.—True Christian freedom likewise the highest restraint.—The high purpose for which God created food.—Passing enjoyment a chosen aid to lead us to the abiding good.—"All things are yours, but ye are Christ's" (1 Cor. iii. 21–23).—The sanctity and worth of grace at table.—To glorify God even in the little things of domestic life, the Christian's honor, duty, and blessing.

STARKE: Great comfort, that God has revealed to His poor Church what is to come, that it may have the less cause to complain.—CRAMER: The devil always finds his followers; and it is vain to hope that in this world all religious strife shall cease.—ANTON: Whoso will shun false spirits, must first beware of his own spirit.—False teachers use for their craft hypocrisy, and the appearance of sanctity; they go about in sheep's clothing, and inwardly are ravening wolves (Matt. vii. 15; xxiii. 28).—If every creature of God be good, it is godless for the Papist exorcists to pretend to cast out the devil from water, salt, and oil, and, by certain passes with the cross, and conjurations, drive him away.—HEDINGER: If food should be received with thanksgiving, then man must not seek his bread by extortion,

cheat, theft, and the like; for no one can give thanks for these.—LUTHER (in his "Larger Catechism") teaches that "marriage is not to be esteemed lightly or scornfully, as the blind world and our false spiritual guides do, but is to be regarded according to God's word, whereby it is made fair and holy; so that it is not only set on a level with all other estates, but is honored before and above them all; wherefore both spiritual and secular estates must humble themselves, and all accept this estate."—HEUBNER: The devout spirit, enlightened

by God, may often have glimpses of the future, so far as it is of importance for the present.—The corruptions and discords of Christianity are allowed by God for manifold reasons.—All that God made is in itself good; only through man's distrust it becomes evil. The Christian knows how to sanctify even his own pleasures.—The unholy and the holy enjoyment of the gifts of God.—LISCO: The contradiction of all mere outward restraints imposed by man, to the witness of the revelation of God in Christ.

X.

Stirring exhortation for Timothy to genuine steadfastness in his Christian calling, and to continuous growth in it.

CH. IV. 6-16.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ¹ [Christ Jesus], nourished up in the words of [the] faith and of good doctrine, whereunto thou hast attained [which thou hast followed]. But refuse profane and old wives' fables, and exercise thyself *rather* 8 unto godliness. For bodily exercise profiteth little:² but godliness is profitable unto all things, having promise of the life that now is, and of that which is to 9 come. This *is* a faithful saying [Faithful is the word], and worthy of all³ 10 acceptance. For therefore [To this end] we both labor and suffer reproach⁴ [strive = ἀγωνίζομεθα], because we trust in the living God who is the Saviour 11 of all men, especially of those that believe. These things command and teach. 12 Let no man despise thy youth; [.] but be thou an example of the believers, in 13 word, in conversation, in charity, in spirit,⁵ in faith, in purity. Till I come, 14 give attendance to reading, to exhortation, to doctrine [instruction]. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying 15 on of the hands of the presbytery. Meditate upon these things [Care for, &c.]; [.] give thyself wholly to them;⁶ [.] that thy profiting may appear to 16 all.⁷ Take heed unto thyself, and unto the doctrine [instruction]; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.⁸

¹ Ver. 6.—The received text has "Jesus Christ;" see Tischendorf. The Sinaiticus also confirms the omission. [I think there is some slip here; the question is of the proper order of the words. The *Recepta* reads, Ἰησοῦ Χριστοῦ; all the authorities, and modern critical editors, transpose, and read, Χριστοῦ Ἰησοῦ.—E. H.]

² Ver. 8.—[The Sinaiticus omits πρὸς before ἀλγόν.—E. H.]

³ Ver. 9.—[The Sinaiticus omits πᾶσις before ἀποδοχῆς.—E. H.]

⁴ Ver. 10.—[*Recepta*, ἀνεδιζόμεθα; Lachmann, on the authority of A. C., has ἀγωνίζομεθα; so Griesbach; so also Sinaiticus.—E. H.]

⁵ Ver. 12.—*iv πνεύματι* in the *Recepta*. Omitted by Lachmann and Tischendorf. [Neither are they in the Sinaiticus.—E. H.]

⁶ Ver. 15.—[Vulg. is striking here, "in his esto."—E. H.]

⁷ Ver. 15.—*Ev* to be left out. See Tischendorf on the place.

⁸ Ver. 16.—[*ouv*. Not in the Sinaiticus.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 6. If thou put the brethren in remembrance of these things. *These things, ταῦτα*, that is, the same which he has spoken of in vers. 3-5, in refutation of the heretics, whose errors, at least in germ, had already sprung up here and there in the neighborhood of Timothy. It is, however, possible that the word looks back to the whole pericope (chap. iii. 14; iv. 5); for the error here is the entire opposite of the main truths of the gospel which Paul had stated in the preceding verses.—

Putting in remembrance, ἀπομιμνήσκων. Literally, to put under foot; hence, to suggest, to recommend, or (Luther) to hold before. If Timothy does this, he will be a good minister of Jesus Christ; he will fulfil rightly the διακονία (2 Tim. iv. 5) entrusted to him. The more exact description follows of the character of a deacon, which Timothy would thus manifest; *nourished in the words of faith and of good doctrine, whereunto thou hast attained*. The λόγοι τῆς πίστεως are here represented as the constant means of growth and nurture for the inward life of Timothy (comp. 1 Pet. ii. 2); and

the present, as Bengel here rightly remarked, is used "*cum respectu præteriti*." The Christian education of Timothy is not here represented as incomplete (De Wette), but as still capable of development. The Christian, or the Christian teacher, may be complete so far as his present point of view extends; yet he may be called to strive after a higher one (comp. 2 Tim. ii. 15).—**Good doctrine, ἐγχαίρουσα διδασκαλία** (chap. i. 10), in contrast to the *μῦθοι, γένεολογίαι*, &c., of the heretics.

Ver. 7. Refuse profane and old wives' fables. Timothy is thus alike bound to a conflict with the heretics, and to the maintenance of the truth. Paul calls the opinions of these heretics *μύθους*, mere abstract speculations, without any connection with the historical realities and practical tendencies of Christianity, for the origin of which see ver. 1. Timothy must reject all these, and not only in his public capacity as a teacher, but, as is clear from what follows, in his personal conduct. The exact description of these fables is noticeable; Paul calls them *βεβήλους* (unspiritual; Luther), *profanos*, the opposite of *δσίους* (comp. 2 Tim. ii. 16) and *γραιβάς* (ἐπαξ λεγόμεν.), from *γρᾶς*, *vetula s. anus*; the custom of old women; silly, foolish (comp. 2 Tim. ii. 23). The first epithet denotes the character of the *μῦθοι* as to their matter, the latter as to their formal statement.—**Exercise thyself rather unto godliness, πρὸς εὐσέβειαν**; that is, that thou mayest become truly godly. Without doubt Timothy had been such already from his youth (2 Tim. i. 5); but the development of the Christian life is, according to the words and example of Paul, unending (Phil. iii. 12-14). As regards the subject itself, we have here a similar exhortation to that literally expressed in the last chapter of this Epistle (1 Tim. vi. 11), and figuratively in ver. 12. As to its form, it should, however, be observed, that the figure, *γυμνάζειν*, forcibly denoted the effort which is necessary to the exercise of godliness. The Apostle was perhaps led by the preceding *ἐντρέφεσθαι* to the use of imagery drawn from the gymnasium: "*Paulus coram solitius erat Timotheum exercere, nunc jubet, ut Timotheus sibi ipse Paulus sit*;" Bengel.

Ver. 8. For bodily exercise, σωματικὴ γυμνασία. According to many, the physical abstinence from certain food, from marriage, &c.—a discipline which the heretics (see vers. 1-3) commended, but Paul condemned. According to others, he means the gymnastic exercises so much in vogue with the Greeks, especially the Olympic games. The latter view seems preferable, since the Apostle surely would not attach the slightest use to the first named, which he had declared a doctrine of the devil; he had, besides, said nothing further of it in the verses just before, and probably used this substantive simply on account of the preceding *γυμνάζειν*. It is possible, indeed (Bengel), that Timothy had practised some bodily asceticism (1 Tim. v. 23), which Paul did not condemn in itself, but regarded as merely outward, far below the *εὐσέβεια*. The first had indeed its use, yet only *πρὸς ὀλίγον*; i. e., not, for a short time, as James iv. 14, but, as follows from the antithesis to *πρὸς πάντα*, in a slight degree. It might serve for the increase of bodily strength, for rescue from danger, for gaining a crown of honor; yet these were in any case temporal. It is otherwise with the *εὐσέβεια*; it is profitable for all things, in the full force of the word; even for that *ὀλίγον* toward which the *σωματικὴ γυμνασία* serves, but beyond this, for an infinitely higher end. It has

the promise of life, both present and future; that is, God has given promises to a godly life, which concern as well this world as that which is to come. SALVIANUS, *De gubernatione Dei*: "*Religiosi et sancti viri et præsentis fidei oblectamenta capiunt et beatitudinis futura præmia consequuntur*." Calvin: "*Qui pietatem habet, illi nihil deest, etsi careat talis administriculis. Nam pietas se sola contenta est ad solidam perfectionem*."—[Perhaps a prominent idea of St. Paul, in drawing his imagery from the Greek gymnastic, is the contrast of a manly, Christian athlete to the false ascetic. The true exercise begins with the inner man, with the *εὐσέβεια*, not with the *σῶμα*.—W.]—**Promise of the life.** *Geniiv. objecti*, so that the present and the future life are contained in the promise. The life on earth (comp. Eph. vi. 2) and the life hereafter is promised to the godly, as the natural result of grace.

Ver. 9. Faithful is the saying. See chap. i. 15; where, however, this expression refers to what immediately follows, as here to what immediately precedes. Paul here removes possible objections, which perhaps might arise with Timothy against this statement (ver. 8).

Ver. 10. For therefore we both labor, &c. Ἐς τοῦτο, &c., ad hoc consequendum. This promise, especially that of eternal life, rises before the soul of the Apostle as the end for which he gladly undergoes the severest toil and suffering (comp. Col. i. 29). Instead of the *δυσειδίμεθα* of the *Recepta*, A. C. F. G. and others have *ἀγωνίζομεθα*, which is accepted by Lachmann, but rejected by Tischendorf as not fully authenticated. *Korides*, a fit phrase for the toilsome labor of the Apostle, as well in action as in suffering.—**Because we trust in the living God.** This clause is not to be referred to both the preceding verbs, but only to the last *δυσείδ.* There rises now to the view of the Apostle, with the image of his work, the image of the trials inseparably connected with it. Perhaps while writing this letter, he had in his own experience a special motive, unknown to us, which leads him so expressly to speak of this trust. He will not say that his enemies designedly reviled him because he trusted in the living God; but he only names the real ground of all their hostility. Yet at the same time this is his comfort, for he has trusted in the living God; no dead abstraction, as so many spun from the brains of these Ephesian heretics, but a God who Himself lives, and will bestow the hoped-for life on us (ver. 8).—**Who is the Saviour of all men.** Not a relative clause without any connection (De Wette), but of this logical force, that God could not fulfil the hope resting upon Him if He were not likewise *σωτήρ* in the full sense of the word. And, again, in so unconstrained a letter as this, it was a necessity for the heart of the Apostle to give this chief place to the sound and precious doctrine to which he had already alluded (chap. ii. 4). In respect to God as the *σωτήρ*, see chap. i. 1. The abuse of this universal proposition is easily met, if we only draw the just distinction between those who are the object of the yearning love of God, and those who through faith already enjoy its fruits. The example of a true gospel tenderness, without a surrender of its right principle, is given by Calvin on this passage: "*In intelligit, Dei beneficentiam ad omnes homines pervenire. Quod si nemo est mortalium, qui non sentiat Dei erga se bonitatem ejusque sit particeps, quanto magis eam experientur pii, qui in eum sperant!*"

An non peculiarem ipsorum gerat curam, an non multo liberalius se in eos effundet? An non denique omni ex parte salvoe ad finem prestabit?"

Ver. 11. **These things command and teach.** *Ταῦτα. "Hæc, missis cæteris;"* Bengel. The Apostle here refers directly to all that he has said in vers. 8-10, not exclusively to the representation of God as σωτήρ. Between command and teach (*gebieten und lehren*, German), this distinction may perhaps be drawn, that the one regards rather the practical, the other the theoretical side of the subjects of which Timothy is to remind his hearers.

Ver. 12. **Let no man despise thy youth** (comp. Titus ii. 15). Not an express exhortation to the church (Huther), that it show due respect to Timothy as its teacher, in spite of his youth; for the following *ἀλλὰ τούτος γίνου* shows clearly that the exhortation is designed directly and only for Timothy himself. He must not allow any one to despise his youth (*σου* depends on *νεότητος*, and not on *καταρροσέτω*, which would give a hard and forced construction), but must also so conduct himself that no one can rightly despise it. In so far Bengel says rightly: "*Talem te gere, quem nemo possit tanquam juvenem contemnere.*" It is the negative side of the rules of conduct which are positively given in the following verses. As to the youth of Timothy, we must infer, from Acts xvi. 1-3, that he was quite young when he first met Paul; and after this period, ten or twelve years at least must have elapsed, so that Timothy now was perhaps a man of thirty-two or thirty-four years. Thus, in comparison with the presbyters, widows, deaconesses, &c., with whom he must so largely associate, he might be called young. Perhaps we may infer from chap. v. 23, and 1 Cor. xvi. 11, that Timothy was not very imposing in his external appearance.—**But be thou an example of the believers . . . in purity.** A like exhortation is addressed to Titus, chap. ii. 7. The Apostle names five things (not six; see the Critical notes) in which Timothy should give an example. First, **in word**, *ἐν λόγῳ*, not exclusively in public teaching, but as well in daily conversation; **in behavior**, *ἐν ἀναστροφῇ*, which must be in full harmony with his words; **in love**, **in faith**—the two chief elements of the inner Christian life of which language and behavior are the outward signs; **in purity**, last of all; *ἐν ἀγνείᾳ*, including the chastity becoming the youthful Timothy; but this is not here exclusively denoted. This, like other kindred words, is often used of the moral purity which embraces as a fruit of faith and love the whole outer and inner life. In view of the ascetic rigor of the heretics, Timothy should avoid all that might give even apparent reason for the suspicion that he preached a lax morality.

Ver. 13. **Till I come, give attendance to reading, &c.** (comp. chap. i. 3; iii. 14). During the absence of the Apostle, no changes should take place in the wonted order of things. It must remain continuous with the old. *ἰπρόσχε; Da operam et curam.—Give attendance to—Reading, ἀναγινώσκου.* The public reading of the holy Scriptures, which with the Jews was taken out of the Law and the Prophets (Luke iv. 16; Acts xiii. 15); but in following this custom, the Christians read at first from the Old, and afterwards from the New Testament writings (comp. Col. iv. 16; Rev. i. 8). A description of this custom in the early Christian church is found in JUSTIN., *Apol.* 1, p. 67, edit. Oerth.—**To exhortation, to doctrine.** Here, as

in Rom. xii. 7, 8, placed together. The former was necessary for special cases, the latter daily for all.

Ver. 14. **Neglect not, &c.** The same precept in another form, as in 2 Tim. i. 6. At his entrance on the office of teacher, Timothy received by the Holy Ghost a special gift, of high value in the exercise of his office. The office itself is not here denoted, but his Divine qualification for the office, which was given through (*διὰ*) prophecy, with the laying on of hands of the elders. The brevity of this allusion gives large room for conjecture. It is possible that at this solemnity there were Christian prophets, who foretold a specially noble career for Timothy; that these prophets belonged to the fellowship of the elders (*πρεσβυτέρων*), here regarded as a college; and that Paul himself, or one of his companions in travel, had uttered this prediction. But whatever the fact, this prediction was joined with the laying on of hands, first by Paul himself (2 Tim. i. 5), and again by the other presbyters.—**Laying on of hands.** This was of old a symbol of the communication of the Holy Ghost (Acts viii. 17; xix. 6; Heb. vi. 2). Already in the Old Testament it was usual at the ordination of a priest (Ex. xxix. 10; Num. viii. 10), or even in case of promotion to a high dignity (Num. xvii. 18; Deut. xxxiv. 9), and later, in the days of the New Covenant, in the healing of the sick (Matt. ix. 18) and the raising of the dead (Mark v. 23). This laying on of hands was without doubt connected with solemn prayer; and it still continued in the Christian Church in the case of ordination to the office of teacher and presbyter. Apart from the supernatural influence which may have been joined with this act in the apostolic age, it is clear that the personal effect must have been very deep and beneficial. To keep alive this impression, Timothy must constantly renew its remembrance, and not allow the gifts entrusted to him to slumber. But in what particular church this act had taken place, remains uncertain. The church tradition names Ephesus as then the sphere of Timothy's labors; and to this there can be no material objection. [This passage has been often cited as a proof of the power of presbyterial ordination. It doubtless refers to the setting apart of Timothy for the ministry; yet it may be not to his higher office as St. Paul's successor, but as a presbyter at Lystra. See ELLICOTT, *in loco*. In that case, it proves only that the presbytery shared in the laying on of hands—a custom which from the first, till now, has continued in cases of presbyterial ordination. See BINGHAM, *Antiq.*, B. 2, ch. 19. It must be fully admitted, however, that the later hierarchical changes greatly lowered the rank of the presbyter-bishop of the primitive day.—W.]

Ver. 15. **Meditate upon these things.** A general concluding exhortation. *Ταῦτα* specially reverts to vers. 12-16. It must be Timothy's careful endeavor to learn by heart the Apostle's precepts.—**Give thyself to them.** *Ἐν τούτοις ταῖς, lotus in his celo;* heart and head, soul and body. It is not enough for Paul that Timothy should follow his calling with the fidelity of a slave; he must live wholly in and for it. Compare the Horatian maxim: *Quid verum atque docens, curo et rogo, et omnis in hoc sum.*—**That thy profiting may appear to all.** Progress, *προκοπή*; a word which only occurs here and in Phil. i. 12, 25, and is in each case genuinely Pauline. This *προκοπή* would be more and more manifest to all Christians (*πᾶσι*), if he truly and heartily obeyed the precepts given in vers. 12-14

Timothy must not be content with the height he had now attained, but always strive after a higher and higher development.

Ver. 16. **Take heed unto thyself.** A comprehensive exhortation at the close of this whole chapter, in which Timothy is charged with a twofold duty, each in its order, of watching as well over himself as over the doctrine. Calvin: "*Duo sunt curanda bono pastori: ut docendo invigilet, ac se ipsum purum custodiat. Neque enim satis est, si vitam suam componat ad omnem honestatem, sibi que caveat, ne quod edat malum exemplum, nisi assiduum quoque docendi studium adjungat sancta vita. Et parum valet doctrina, si non respondeat vite honestas et sanctitas. Non ergo abs re Paulus Timotheum incitat, ut tam privatim sibi attendat, quam doctrine in communem Ecclesie usum.*"—**Continue in them.** *Ἐπιμενε αὐτοῖς, i. e.,* in all the duties mentioned. The connection with the following, so as to understand the *audientes* by *αὐτοῖς*, is less natural.—**For in doing this.** The sense of the *οὐραμία* is positive as well as negative. As to the former, Paul probably meant the saving of Timothy himself, and of those that heard him, from false doctrine and its unhappy effects. But with this is joined the gaining of the salvation promised through the gospel to all that believe, the blessedness of which Timothy and his hearers would thus more and more partake. A twofold and most alluring reward is thus assured to his fidelity.

DOCTRINAL AND ETHICAL.

1. Personal growth in godliness is the chief requisite of the pastor and teacher, not only for his own sake, but for his flock and for the preaching of the gospel. His discourse would be sounding brass and a tinkling cymbal, were it not the revelation and the outpouring of the inward spiritual life, which he must cherish with the utmost care. As there is a sickly asceticism, so there is also a sound discipline, which is needed specially for the practical theologian and pastor. The saying of an old Strasburg divine is brief, but full of deep truth: "I would rather make one soul blessed, than a hundred learned" (Lütkeemann).

2. That godliness is profitable for all things, and thus the most practical thing in the world, cannot be too strongly enforced against an abstract idealism on one side, and an irreligious materialism on the other. How many there are who know indeed that godliness is good for a peaceful death, but do not hold it necessary for a happy life; how many others who think faith very beautiful for the poor, the weak, the suffering, the dying, but not to make real, able, practical men. It must always, therefore, be remembered that the gospel is a power which grasps the whole man; and the true Christian is not only the happiest person, but the bravest citizen, the best patriot, the most obedient soldier, the greatest chief; in one word, in all relations, a co-worker with God, and an honor to Christ. An excellent example of this is found in the English General Havelock.

3. That this life, as well as the future, may have a great reward, does not at all conflict with the doctrine of God's free grace, and the justification of the sinner by it (see "Heidelberg Catechism," Answer 63, and the essay of Weiss, *The Christian Doctrine of Reward*, *Stud. und Krit.*, 1852).

4. The *χαρίσματα* of the apostolic age were

partly extraordinary, fitted to that early period; partly ordinary, and designed to remain for all ages. To the former belonged the gift of prophecy, which was exercised at the ordination of Timothy, and on other occasions (see, for instance, Acts xxi. 9); and which, to all who had it, was a *μαρτυρία τοῦ ἴπσου* (Rev. xix. 10)—a witness given by the Lord Himself that they were not only His real, but His best and most approved disciples. If the *χάρισμα* in this form has now ceased, yet the apostolic counsel of 1 Cor. xiv. 1 is as true for all believers; and the New Covenant has no other aim than to realize more and more the ideal of Moses; Num. xi. 29.

5. No office requires so much the whole man, the surrender of all our personal powers, as that of the ministry; the active hand is always with the single and steadfast heart. The man who exercises his office without living entirely for it, is no shepherd, but a hireling. Bengel thus illustrates ver. 16: "*In his qui est, minus erit in socialitatibus mundanis, in studiis alienis, in coligrandis libri, conciliis, nummis, in quibus multi pastores notabilem ætatis partem inscientes conterunt.*" Weighty examples of the blessing joined with this conscientious fidelity, may be found, among others, in THEOTICA's excellent book, "Living Witnesses from all ranks in the Lutheran Church;" Berlin, 1839. The name of Chalmers, McChesney, and other ornaments of British Christianity, may here be cited with high honor. And who will soon forget the noble Adolph Monod? *Ave pia anima!*

6. On ver. 13: "*Monet etiam Paulus hic, Ecclesiam alligatam esse ad certos libros, sicut et cæpe alias præcipitur (Isa. viii. 20). Necessæ est igitur, rejici doctrinas et illuminationes pugnantibus cum his libris. Item opiniones et cultus extra hos libros;*" Melancthon.

7. "Take heed to thyself, and to the doctrine." Comp. Acts xx. 28. An excellent essay on this subject is found in the little golden book of RICHARD BAXTER, "The Reformed Pastor," translated from the English, Berlin, 1833; which expressly shows that there should be as little defect in the one as in the other, and what belongs to each. "The pastor who takes heed to himself, must take heed that the work of grace be truly accomplished in him; that he grow more and more in it; that his conduct do not stand opposed to his doctrine; that he do not live in any sin which he condemns in another; that none of the qualities requisite for his office be lacking in him. Whoso has to care for his flock, must give heed that no other than pure doctrine is preached; and he will watch, likewise, that greater stress be not laid on *true* faith than on *true* *faith*."

HOMILETICAL AND PRACTICAL.

There is no higher title of honor, than justly to be called a good minister of Jesus Christ.—The word of faith the best food by which the pastor is sustained.—How much must the true minister of the gospel daily learn and teach.—The Christian discipline.—Bodily exercise not to be wholly despised, but far less to be overvalued.—Exercise in godliness must be practised: (1.) By every Christian; (2.) every pastor; (3.) especially every young pastor.—Godliness a business, which (1.) requires; (2.) deserves; (3.) rewards daily exercise.—Not only eternal, but temporal life and success, the blessing of a true devotion.—No preaching of the gospel without

work; no work without offence; no work and offence without reward.—To the true preacher all things must preach.—The youthful overseer of the flock must see that he be in advance of his years.—The Lord also says, as does His apostles: "Until I come, give heed to reading, to exhortation, to doctrine."—Spiritual gifts must be most heedfully cherished.—Whoso bath, to him shall be given; Matt. xiii. 12.—The great expectations which the teacher of a flock has early called forth, impose on him a double duty.—To stand still in the spiritual life, is to go back. "*Studiis profici, moribus vero defici, non est profici, sed defici.*"—The twofold calling of the minister of the gospel: (1.) Take heed to thyself; (2.) take heed to the doctrine; (3.) take heed to thyself no less than the doctrine, and to the doctrine not without constant heed to thyself.—We must look to it, that, while we preach to others, we ourselves be not castaways (1 Cor. ix. 27).—"The wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars forever and ever" (Dan. xii. 3).—The minister of Christ may save others, yet himself be lost.—STARKE: Froward minds, that always love to dispute and quarrel, and think little of love and godliness, God mend them!—Bodily exercise is only an attendant on spiritual exercise.—Watching, fasting, toiling, self-restraint, help thee in this, that thy flesh rule not over the spirit, and so hinder godliness (1 Cor. vii. 5).—ARROW: Godliness is not dead. Hast thou godliness? It matters little whether thou hast bodily exercise. But if thou hast not godliness, thy bodily exercise is only hypocrisy.—Disciplined feelings are found in ripe Christians, old in gifts, wisdom, and strength, not in years (Prov. iv. 9).—SAMUEL, the youthful, was a faithful prophet before Eli the aged (1 Sam. iii. 10). But so also was Samuel, the aged, before his youthful sons (1 Sam. viii. 3).—LANGR'S *Opus*: Nothing brings a young man, especially in his official intercourse with others, more respect, than wise, prudent, exemplary action.—God's grace and our toil must ever go together. For without grace, no toil avails; and without toil, no grace is rightly used and kept unimpaired, far less increased (1 Cor. xv. 10).—CRAMER: We should stir up the gift of God which He has enkindled in us, as a man stirs up a fire in the ashes, piles on wood, and increases the flame (2 Tim. i. 6).—The church authorities should care for the preacher, that he be not drawn away from his study (Eccles. xxxviii. 25).—One cannot exist without the other; he who has no care for his own sal-

vation, will have far less for the salvation of his flock (chap. iii. 5).

HEUBNER: Much bodily exercise may cause spiritual harm, may excite a coarse, brutal spirit, the opposite of self-restraint and self-denial.—Religion awakens all our spiritual powers; the same man, formed by religion, will do infinitely more than without religion.—Man can never profit himself save by godliness.—He who searches Scripture aright, can exhort and teach.—It is a fearful sorrow to have had good gifts, and not to have used them.—The pastor who does not grow perceptibly, must, more than all men, become immoral.—Care for our own souls, and the souls of others, is very closely connected.

LISCO: How is a good minister of Jesus Christ formed? (1.) By his inner life; (2.) by his outward activity.—Godliness is profitable for all things.

VON GERLACH: The capacity for the office of a true pastor, as it proceeds out of a life with God in his heart, must ever draw him back to his own life; his whole attention must be always equally given to himself and to the doctrine, to his own and his hearers' salvation.—How can a man think to form the kingdom of God in another, if he has not given heed to form it in himself? And, again, how great is the reward of those who, without losing sight of themselves, sacrifice self for the salvation of others.

BAXTER: It is the great, widespread evil of the Church, that it has unrenewed and inexperienced pastors; that so many become preachers before they become Christians, and are consecrated as priests at the altar of God before they are made holy to Christ by the offering of the heart to Him; and thus they worship an unknown God, and proclaim an unknown Christ, and pray through an unknown Spirit, and preach of a state of holiness, and fellowship with Christ, and a glory and a blessedness, which are wholly unknown to them, and perhaps will remain unknown through all eternity! He must be indeed a heartless preacher, who has not himself in his own heart the Christ and the grace which he declares. Alas, that all scholars in our universities might well ponder this!

SAURIN, "A Sermon on the Profit of Godliness" (ver. 8), in his *Sermons*, vi. p. 377: The influence of the fear of God on our health; our good name; our wealth; on the rest of the heart; the peace of conscience; and what concerns the future life; all this becomes manifest in its power, when we consider the devout man in his daily conduct, in his retirement, at the Supper of the Lord, at the approach of death.—Very rich in thought and clear in argument.

XI.

Directions in reference to the Management of the Community.

A.—How Timothy must conduct himself toward aged and young persons of both sexes in the community, and especially toward the widows.

CH. V. 1-16.

- 1 Rebuke not an elder [an aged man], but entreat him as a father; [,] and
- 2 the younger men as brethren; [,] The elder women as mothers; [,] the younger
- 3 as sisters, with [in] all purity.' Honor widows that are widows indeed.
- 4 But if any widow have children or nephews, let them learn first to shew piety

at home, and to requite their parents: for that¹ is good and acceptable before
 5 God. Now she that is a widow indeed, and desolate, trusteth in God,² and
 6 continueth in supplications and prayers night and day. But she that liveth in
 7 pleasure, is dead while she liveth.⁴ And these things give in charge, that they
 8 may be blameless. But if any provide⁵ not for his own, and specially for those
 9 of his own house, he hath denied the faith, and is worse than an infidel. Let
 not a widow be taken into the number under threescore years old, having been
 10 the wife of one man, Well reported of for good works; [.] if she have brought
 up children, if she have lodged strangers, if she have washed the saints' feet
 [feet of saints], if she have relieved the afflicted, if she have diligently followed
 11 every good work. But the younger widows refuse: for when they have begun
 12 to wax wanton⁶ against Christ, they will marry; [.] Having damnation, because
 they have cast off their first faith [have laid aside = turned away from their
 13 first fidelity]. And withal they learn to be idle, wandering about from house to
 house; [.] and not only idle, but tattlers also and busybodies, speaking things
 14 which they ought not. I will therefore that the younger women marry, bear
 children, guide the house, give none occasion to the adversary to speak reproach-
 15, 16 fully. For some are already turned aside after Satan.⁷ If any man or
 woman that believeth⁸ have widows, let them relieve them, and let not the
 church be charged; [.] that it may relieve them that are widows indeed.

¹ Ver. 2.—[In contrast with the common form, the Sinaiticus has ἀγνίς.—E. H.]

² Ver. 4.—Received text: "That is good and acceptable." The words καλὸν καὶ ἀγαθόν are, after A. C. D. F. G., Sinaiticus, and other witnesses, to be stricken out.

³ Ver. 5.—[Lachmann brackets the article τὸν, before Θεὸν; and the Sinaiticus, instead of Θεὸν, has ῥέπου, without the article.—E. H.]

⁴ Ver. 6.—[Vulg., *vivens mortua est*.—E. H.]

⁵ Ver. 8.—[προνοεῖ; Sinaiticus, προνοεῖται.—E. H.]

⁶ Ver. 11.—[καταστρεφόμεναι; Lachmann has, in the margin, καταστρεφόμεναι.—E. H.]

⁷ Ver. 15.—[Instead of the common order, ἐξστρέψαν τινές, the Sinaiticus has τινές ἐξστρέψαν; also Lachmann, in margin.—E. H.]

⁸ Ver. 16.—[The received text, and, among the recent editors, Tischendorf, have εἰ τις πιστὸς ἢ πιστὴ. The Vulg. reads: *si quis fidelis*. Lachmann omits τις πιστὸς ἢ. Nor are these words in the Sinaiticus.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **An elder.** After the Apostle, at the close of the previous chapter, has given Timothy his general exhortation and counsel as to the conduct of his high office, he passes to a more exact view of his duty in the guidance of the church, with special reference to persons of differing positions, age, and sex. Melancthon: "*Addit admonitiones particulares aliquot de negotiis forensibus et economicis, et insignis testimonium est, quod Deo placeant officia debita cognatis.*"—**An elder**, πρεσβυτέρῳ; not an elder in the official sense, as is plain from the contrast with the νεώτεροι, but a member of the church, *provectoris ætatis*.—**Rebuke not**; that is, in case he has been guilty of some offence, reprove him not with violence and severity, *noli eum inerepare*. Youthful zeal and impulse might easily mislead Timothy in this, since many sins are really more offensive when committed by the aged.—**But entreat him as a father.** Act toward him as a right-minded son would to a father whom he perceives to have fallen into wrong.—**The younger men as brethren, &c.** ἀγαπάτε, without any self-exaltation over them. Timothy must thus exhort all, without distinction; but the tone and manner and spirit of his words must be modified according to the differing circumstances of those whom he addressed.

Ver. 2. **The elder women . . . purity.** He must keep toward the elder women the same conduct as toward the elder men. In respect to the younger women of the church, he is reminded most emphatically of the duty of ἀγνεία. Grammatically,

this requirement may be referred to all the preceding clauses, but logically it belongs only to νεώτερας. Although the ἀγνεία here urged consists first in chastity, its whole force is not thus exhausted (comp. chap. iv. 12). The conduct of Timothy must be morally pure in its fullest sense, so as to guard himself not only from evil, but from the appearance of evil.—**As sisters.** Bengel well says: "*Hi respectus egregie adjuvat castitatem.*"

Ver. 8. **Honor widows.** Χήρας is entirely general, although afterward different classes among widows are spoken of.—**Hold in honor**, τίμα; not merely by care and support from the treasury of the church (De Wette), but again quite general: show them the honor and respect that belong to a widow, as well as help in their necessities.—**That are widows indeed**, τὰς ὄντως χήρας; a more exact description of those widows whom Paul specially commends to Timothy. The following more fully explains his meaning. Those who still have children, or other near kindred, who can and ought to maintain them, are not χήρας in the free sense of the word. That the Apostle chiefly speaks of the outward condition, not of the personal character of widows (Schleiermacher), clearly follows from ver. 4 (comp. also ver. 16). In ver. 5 the Apostle first alludes to the spirit and demeanor of the widow who really deserves the name. In all that concerns the local and temporal view of this subject, the following verse is of special importance; for it is the fullest passage in the whole New Testament, treating of the character, the rights, and the duties of a Christian widow. In vers. 4–8 the Apostle names the widows who can justly claim support from the

church; then, in vers. 9-16, the widows who should be or should not be chosen for the service of the church.

Ver. 4. But if any widow have children or nephews. According to Acts vi. 1, widows were almost the first objects of Christian beneficence; and from various evidences in Justin, Ignatius, Eusebius, and others, it appears that they were very early regarded with special affection. This beneficence seems, however, to have been soon abused by the indolence of some who had widows among their near relatives, but sought to escape their own duty by giving them to the charge of the church. The church was thus burdened beyond its powers, and Christian love exercised at the cost of natural relationship. Against this wrong condition the precept of the Apostle was directed, and the community was freed from the obligation of sustaining those who had near relatives.—The children or nephews [*grandchildren*] must learn (*μανθάνειν*)—not the widows themselves (Matthies)—**to shew piety at home.** By home is here designated the whole family, inclusive of the widowed mother or grandmother; and the *εὐσεβεῖν* which Paul sets forth for them, does not mean godly rule (Luther), but the exhibition of a childlike, pious spirit, as becomes the children and grandchildren of such widows. Thus they should **requite their parents**, especially the widowed, *ἀμοιβὰς ἀποδίδοναι*; that is, show thankfulness, by caring for their physical support.—**Acceptable before God**; who has promised a special blessing on the true fulfilment of filial duty (Eph. vi. 12; comp. Mark vii. 10, 11). The connection of this precept is thus quite necessary; and it is a riddle to us how Luther, in his commentary on this passage, otherwise so able, explains these last words not of the duties of the children, but of the widows themselves; i. e., that the widows were to take care of the children and grandchildren, and thereby requite the love which had been shown them by the deceased parents. Even if, as we doubt, no verbal difficulties prevented this exposition—which is defended by Matthies likewise, and many older commentators—it would still be quite unnatural and forced; while, on the other hand, the connection favors our view; and this, too, is in the main also the view of De Wette. Theodoret had already given the correct sense, when he wrote: *μανθάνεισαν τὰ ἔργα τιμῆς τὴν οὐκ εἶναι μητέρα ἢ μάμμην*. That by *ἐκτος* is denoted all the persons belonging to a house, including even the servants, is clear, among several passages, from John iv. 53; Acts xvi. 31.

Ver. 5. Now she that is a widow indeed, &c. "*Vidua, liberos habenti, opponitur ver. 5, vidua, cui non sunt, a quibus mutuan vicem accipit, qua spes unice in Deo collocatas habet*;" Bengel.—**A widow indeed, ὄρεται χήρα** (comp. ver. 3). The word *χήρα* expresses loneliness; and this idea is now strengthened by the addition to it, and *desolate, καὶ μεμονωμένη*; i. e., utterly without children or grandchildren who could care for her. It follows of necessity that the church must support such widows; and it is called to their remembrance in ver. 16. But here the Apostle gives a description of the personal disposition of a widow, which contains a like exhortation and comfort. He sketches the character of those whom Timothy should honor (ver. 3), that he may counsel him as to his own duty as teacher, and as to the requirements which he is carefully to urge on such poor women. "The idea of the true widow is not expressed abstractly, but in

concrete, by supposing a real person; and hence instead of the imperative or the optative, the indicative is used (*ἥλπιεν* and *προσέειπεν*), as if some individual widow were described as the representative of all;" Matthies. Of the two traits here mentioned, **trusteth in God** is indirectly contrasted with trust in children or grandchildren; while the following, **and continueth in supplications and prayers night and day**, is the precise opposite of that disposition which, just afterward, is condemned (ver. 6) in a word. (On *δέησις* and *προσευχή*, see note on chap. ii. 1.) We can scarcely escape the thought that the Apostle, in sketching this character, had before his mind a real person, perhaps the prophetess Anna (Luke ii. 36-38), who, although at the close of the Old Covenant, may be called in many respects the type of the Christian widow.

Ver. 6. But she that liveth in pleasure, is dead. A true Pauline thought (comp. Rom. viii. 13), and a fine contrast to the picture of the "widow indeed," who, while dead to the world and its pleasures, in a higher sense was living. *Σπατάλωσα* (comp. James v. 5), according to Hesychius; *ἀναλίσκειν ἄσώτως καὶ ἄσώτως ἀλαγορεύσθαι*.—**Is dead while she liveth** (comp. Matt. viii. 22); spoken of a widow with double fitness, "*quippe quæ nec naturaliter jam, nec spiritaliter frugi sit*;" Bengel. That it is to be understood in this sense, that she has no further support to expect from the church-treasury, is neither directly nor indirectly involved in the words of the Apostle. The entire dissolution of the moral life is here represented as a warning, while it is left to the wisdom of Timothy to make the best provision for such cases. As to the expression itself, comp. Rev. iii. 1, and the beautiful words of SENECA, *Epist. 71*: "*Vita mors est et quidem turpis, inter fœda versantibus*."

Ver. 7. And these things . . . be blameless. *Taûta* may be in various ways connected with the preceding, either only with ver. 6, or with ver. 3 *et seq.*, or even with vers. 5 and 6. The latter seems certainly to deserve the preference; and thus the following words, **that they may be blameless**, definitely refer to the widows. For children, or other relations who forget their duties to the widows, the Apostle has a much more severe rebuke (ver. 8). Beyond his careful attention to the physical comfort of widows, he wishes them to strive, as befits Christians, after moral blamelessness, and reflect on his words of encouragement and warning as they concern their personal character. Apart from the question of their claim to support, it is only thus they can be blameless according to the will of the Lord, and ornaments of His Church on earth.

Ver. 8. But if any provide not for his own. The Epistle turns now from the widows, to those on whom first (*πρῶτον*, ver. 4) rests the duty of their support, and who, if they perversely refuse this sacred debt, deserve a sharp censure. It is, indeed, quite indefinite; *εἰ δέ τις, κ.τ.λ.*, and therefore it may rightly be taken as a general exhortation, implying the duty of each to care for his own kindred. In this connection, however, it does not apparently refer to the duty of widows to their children (Heinrichs, Planck), but to any relatives who are under high and sacred obligations to support widows (comp. ver. 16). The Apostle would prick the conscience of those who seek a pretext to escape this duty.—**Those of his own house**, are not associates in the faith (Gal. vi. 10), but those of his

family in the natural sense of the word.—*Provide not* (comp. ver. 4).—He hath denied the faith, *ἡν πλὴν ἠρῆται*; the Christian faith, which is active in love and inseparable from love, and releases no man from the fulfilment of natural duties, but imposes them on all.—Is worse than an infidel. Many of the heathen recognized and performed the duty of caring for their needy parents; and thus the Christian who refuses it is below the very idolater. Calvin: "*Quod duabus de causis verum est, nam quo plus quisque in cognitione Dei profectus, eo minus habet excusationes. Ergo in fidelibus sunt peiores, qui in clara Dei luce cœcutiunt. Deinde hoc genus officii est, quod natura ipsa didicit, sunt enim σπαραγμὰ φυσικά. Quod si natura ducit infideles ultro propensi sunt ad viros amandos, quid de iis sentiendum, qui nullo tali affectu tanguntur? Nonne impios ipsos ferocitate superant?*"

Ver. 9. Let not a widow be taken, *Χήρα καταλεγέσθω*. The Apostle passes now to the second point, of which he would remind them in respect to widows; and the only question is, what is meant by *καταλέγειν*. The word itself presents no difficulty; it is to choose, to note or register in a list (in *catalogum referre*), as, e. g., citizens, soldiers, taxpayers, are classed together, and thus publicly distinguished from others. As to its real meaning here, we must decide whether it denotes a place on the list of those publicly supported, or an enrolment in the order of church-deaconesses. Almost all the older commentators are of the first opinion; nearly all the recent ones of the latter. (On the literature of the subject, compare De Wette in loco.) We think, too, that there are almost insurmountable difficulties in the way of the first view. For if only the maintenance of widows is here spoken of, why, then, the rule that no widow under sixty years of age should be admitted, while yet younger widows without near relatives had an undoubted right to such support? Why the requirement that they must have the evidence of good works, that they must have brought up children, lodged strangers, washed the saints' feet, relieved the afflicted, followed diligently every good work? Should those, who perhaps had not once had an opportunity for the exercise of such good deeds, remain excluded from the charity of the church? Why, further, must a widow, in order to be put on a list of the poor, have had but one husband? CHRYSOSTOM, therefore, Homil. 31, *De diversis N. T. locis*, has justly expressed himself against this view; and it is indeed only apparently favored by ver. 16. See further below. All the evidence shows that the Apostle designs here a selection for a distinct service in the church—a service in the nature of things confined to women, and therefore the office of deaconess (comp. chap. iii. 11), of which we have a pattern in Phœbe (Rom. xvi. 1, 2); and it seems that only those invested with such an office were to be maintained by the church. This last circumstance explains probably why the Apostle speaks fully in this place of the female ministers of the church, and not before in chap. iii., where otherwise it would have agreed better with the whole connection.—As love to the Lord had before impelled some women to serve Him and His (Luke viii. 2, 3), so in the apostolic age it had probably led believing sisters to undertake the office of deaconess. The fact that adult women were baptized made this arrangement necessary; and again, the maintenance of the invalid poor, the training up of orphan children, and

other works of love, were best entrusted to such hands. When the church had become accustomed to such a service, it could not well dispense with it; and in the place of those retiring or dying, new fellow-workers—the first Sisters of Charity, so to speak—would be chosen and set apart. For this, definite instructions were necessary, which the Apostle in this passage gives to Timothy. It is to some degree apparent, from the requirements here made, in what their office consisted—duties of hospitality, of training children, &c. It cannot be proved that only widows were inducted into this office of deaconess. As to Phœbe (Rom. xvi. 1), it is not known whether she was virgin, wife, or widow; and from chap. iii. 11 it seems to follow that the wives of deacons performed like services of love. Yet it lay in the nature of the case that widows of a certain age must be specially allotted to such a service, both because they were free from other duties, which else might have had a prior claim (see ver. 8), and because their love to the Lord and to the church could not repay more fitly the charity bestowed on them. It is of such a church-widowhood, a *τὴν χάριν*, TERTULLIAN (*De virgin. veland.*, cap. 9) says: "*Ad quam eodem (viduarum) præter annos LX. non tantum univira, i. e., nuptia aliquando eliguntur, sed et matra, ed quidem educatrices filiorum;*" while JEROME speaks of it as a standing custom of the church in his days; *ad Nepot*: "*Multas enim ætate Ecclesia, qua officium ægrotanti præstant et beneficium accipiunt ministrando.*" Compare the thorough essay of Mosheim on this passage, whose view has been followed also by Böttcher and Mack. Such widows, called presbyteresses, seem to have had the same relation toward their own sex as the presbyters toward the men; and the later office of deaconess which we find in the ancient church, and which was first established by Canon XI. of the Synod of Laodicea, was only, with certain modifications, the carrying out of the outline here drawn. True, we find no further trace of such an institution in the apostolic letters; but this one is quite sufficient, and the oldest church-fathers also call it an apostolic tradition. Meanwhile, we must observe that the later solemn rites accompanying their institution do not date from the apostolic age; and without doubt it was then marked by the greatest simplicity. When De Wette, e. g., says that the widows sat in a specific place, next to the presbyters in the assembly, with their heads uncovered; that they had an oversight over the women of the church, especially over widows and orphans; that they were invested with the *vestis virginalis*, and consecrated by the laying on of hands: all this belongs, in the main, to a later period. Baur, however, is in worse error, when, on the strength of this passage, he opposes the genuineness of the Pastoral Epistles, because he thinks such an institution inconceivable in the apostolic age. He understands by widows, *χήρας* in the ecclesiastical use of the word; by which, on the ground of IONAT., *Epist. ad Smyrn.*, cap. 3, *καρδιαι* are intended. But, granted even that there were in the second century virgins who remained unmarried from ascetic motives, and were therefore named *χήραι*, it does not follow that these women named in the Epistle to Timothy were other than real widows. We conclude, rather, that it was the early custom to choose church-deaconesses from the class of widows; so that widows and deaconesses were almost synonymous terms. The Apostle does not once touch this subject in connection with his remarks on church-

offices and ministerial duties, but in an entirely different place. The young *χήραι*, whom Timothy (according to ver. 11) must reject, are not unmarried women, but such as had early lost their husbands, and would be in danger, by a second marriage, of renouncing the service which they had already entered for the benefit of the church. "No ascetic antagonism between a married life and fidelity to Christ is here in the least intended (see chap. ii. 16; v. 14), but an unfaithfulness towards Christ, which consisted in making the office of the deaconess a stepping-stone to marriage;" *LANGR, Apost. Zeitalt.* i. p. 142.

[Our author has ingeniously sought to combine the two more probable of the three explanations. He accepts the view set forth by Mosheim, and defended by the best of recent English expositors, as well as by De Wette, Wiesinger, and Huther, yet he supposes that the order of deaconess was afterwards developed out of this earlier one of female presbyters. Such a view, however, is open to grave objection. There can be little doubt that the deaconess was a recognized officer of the church before Canon XI. of Laodicea formally established the order. See *SCHAFER, "Apost. Church,"* B. 3, ch. 3, p. 125, for a thorough summary of the facts and the several hypotheses. The truth seems to be, that such exact distinctions of class and name do not suit the character of the primitive age. The order doubtless existed before the title was established. We can easily understand that such a *χρηὴν χορὴς*, or church-widowhood, had its official duty and honor; and as the ranks of church authority became more settled, as the deacon became at last the assistant of the presbyter, so the deaconess, hitherto a general phrase for such ministering women, became an order next to that of the female presbyter. The subject of the primitive deaconess has of late been viewed with special interest. We refer the reader especially to the essay of Howson, "Deaconesses," and a recent volume by J. M. LUDLOW, "Woman's Work in the Church." It is clear that in the Greek Church of the second century it was a most active and useful ministry. It aided the clergy in many duties—in baptizing women, in the care of the church-edifice, and in messages of charity. Undoubtedly this order differed in many features from the germ of the primitive day. It had become a semi-clerical office, and had its vow of ordination. No trace of this can be found in the simpler deaconess of the Pastoral Epistles. But it is not to be confounded with the later type of female celibates in the Latin Church; on the contrary, it is a striking feature, that, with the change from the healthy, social life of a Christian womanhood in the church to the conventual life, the order of deaconess passed away. The just abhorrence of the Romish abuse has led the Protestant to lose sight too often of the good which may be wrought by such organized womanly charity, after the pattern not of the convent, but of St. Paul's *ἐκκλησία κατ' οἶκον*.—W.]

Ver. 10. Under threescore years old. Having thus fixed the point of view from which this rule of the Apostle must be regarded, the wisdom of the following instructions becomes clear.—*Not under sixty years of age.* The participle *γεγονυῖα* belongs to the preceding, not the following words. (The contrary in the *Vulgata*: *Quas fuerit unius viri uxor*; and so Luther also.) It denotes the advanced time of life which these widows must have reached. Such persons would with reason be expected not to

marry again, but might with undivided hearts dedicate themselves to the service of the church. In accordance with this, Theodosius the Great afterwards established the law: "*Nulla, nisi emensis 60 annis, secundum præceptum Apostoli ad Diaconissarum consortium transfatur.*"—The wife of one man (see on chap. iii. 2), who had been once married, but not again; although Paul, in ver. 14, advised second marriage for the younger widows. "It cannot mean that Timothy should not choose a widow who had had several husbands at the same time; for polyandry did not exist among the Greeks, or Jews, or Romans; and even if such a woman had desired church-office, she would have been so marked by public opinion, that a Christian bishop could never have thought of giving her such a charge," Mack. The cause of this rule was, without doubt, the same as in the case of the presbyter and deacon (see above).—*Well reported of for good works.* The Apostle briefly names many and weighty things required of the *χήραι*. She must have a good report for good works. Not only must she be beyond objection, but she must be a woman of known moral and devout character. Those good works which are not exclusively works of charity, are regarded as the living sphere (*ἐν*) in which she has won this good testimony. What works the Apostle chiefly refers to, is plain from the following clauses.—*If she have brought up children, ἐρευνονρόφῃσεν*; whether her own, or the children of a stranger. The idea of a devout, godly training, is not strictly expressed by this word, but an education complete, and so far successful.—*If she have lodged strangers* (comp. chap. iii. 2; Titus i. 8; Rom. xii. 18; Heb. xiii. 2). As hospitality was in all ages an Oriental virtue, it must be a Christian one.—*If she have washed the saints' feet* (comp. John xiii. 15; Luke vii. 44). That which the Lord did in a symbolic way, is here meant in its literal sense, following the common Oriental custom, which the gospel had not abolished.—*If she have relieved the afflicted, ἐπαρκείν* (in the New Testament found only here, and in ver. 16). *Afflicted*, not exclusively *pauperate*, Bengel; but afflicted by the manifold evils and accidents of life.—*If she have diligently followed every good work.* A general proposition, in which all before is embraced. The expression, *every good work*, is still stronger than the reference to *ἐργοῖς καλοῖς* at the beginning of the verse. It is therefore not to be restricted to charity alone, but has a wider sense. To follow, does not stand here in contrast to *præire*, which is an obligation of men (Bengel), but has the sense of imitate, or pursue (Luther).

Ver. 11. But the younger widows refuse, &c., *νεωτέρας*; not, strictly, all those who have not yet reached the full sixty years; but all, in general, who, in contrast with the aged, belong to the category of the young. *Refuse, ἀπαραιτοῦ*; whenever they apply for admission among the deaconesses, in order to enjoy the honor and privilege of the older widows.—*For, when they have begun to wax wanton, καταστρεφιδύσαι τοῦ Χρ.* The word denotes a voluptuous desire, a *pruritus libidinosus*, which leads them into open opposition to Christ, to whom their fidelity was pledged. A formal vow of chastity, like that of the later orders of nuns, was naturally not required of them; and Melancthon says truly: "*Etiā si tunc consuetudo fuisset faciendi vota, quod non dicit Paulus, tamen ea vota dissimillima fuissent votis monasticis, quæ sine ulla*

dubitatione idolatria." Since the Apostle, however, had directed that the widows mentioned should be married but once, this desire was an inward infidelity to Christ, for whose Church they were now and always to live with undivided hearts.—**They will marry [again];** an evidence that their purpose was not the indulgence of sensual sin, but a second marriage; and hence the exposition of Jerome is too strong—*quæ fornicatæ sunt*. This, indeed, made them less culpable, yet none the less unfit for the spiritual office.

Ver. 12. **Having damnation.** This design of second marriage has brought condemnation on the young widows (*κρῖμα* = *kardēpious*); not only a deserved reproach from others, but the judgment of God, who is faithful, on all who are unfaithful to their covenant with Him. [This interpretation seems too strong. It is by no means to be supposed, had St. Paul thought second marriage in any case worthy of such Divine judgment, that he would have advised and even urged it in ver. 14. It is enough to read, *having condemnation*, being worthy of blame. Our commentator seems in this, and all passages relating to women, to have somewhat the tone of a later ascetic like Jerome. We may say the same of the criticism of Calvin on the sex, given with approval by our author, in ver. 13. This harsh spirit must not be made the exponent of the loving, social law of the first Christian family.—W.]—**They have cast off their first faith.** AUGUSTIN, on Psalm lxxv.: "*Forerant et non reddiderunt.*" According to Calvin, the vow of fidelity made at baptism is here meant; but it is difficult to see why a second marriage should be irreconcilable with this vow. It seems better to suppose, with most expositors, that the allusion is to the vow, which was *implicite*, included in their reception into the common order of widows. They have thereby dedicated themselves exclusively to the service of Christ and His Church; and as they had freely chosen this work, knowing its duties and its restrictions, a second marriage was in this view a breach of truth to Christ.

Ver. 13. **And withal they learn, &c.** The Apostle sees a yet greater evil in the employment of young widows. Not only they have this desire of marriage, but they are withal idle, *ἀργαί*; thus neglect their duties, and do what they should avoid.—**Wandering about from house to house;** i. e., they are wont to go without good cause. *Μεταδιδόντες* is best connected with *ἀνακρίσεις*. MATTHEWS says rightly: "*Μεταδιδόντες* with the participle expresses a disposition which has become a habit; they have the wont of idle gadding about."—**Tattlers also, and busybodies.** They become gossip (ἀλόγοι; CHRISTIANUM, *lalaia*) persons who pry, without being asked, into the business of others. *ἀνακρίσεις* (comp. 2 Thess. iii. 11), speaking things which they ought not; in opposition to all before (comp. 3 *ad* Cor. i. 11). The very character of the duties belonging to the office of deaconness, bringing them in close contact with many persons and social relations, made this temptation doubly perilous. CALVIN: "*hæc viduæ humanis pietatibus, quod viduæ pudicitiam præsertim graviter, hincque graves dolores parit. Hinc opportunitas, ut maxime digne huiusmodi administrantur ad salutem et divitiis (ad fidei salutem) et ad pietatem. Quæ sunt periculosa et modica. Proinde et hinc dicitur: periculosa et modica. Hinc dicitur: Quæ sunt periculosa et modica.*"

*ut ait Plutarchus, carere æquum est, qui simulatque aliquid hauerunt, nunquam cessant, donec effu-
verint. Præsertim mulieribus hoc contingit, quæ natura jam propensæ sunt ad loquacitatem nullius-
que arcani capaces. Ergo non abs re hæc tria simul conjuncta sunt a Paulo, otium, curiositas et garrulitas.*"

Ver. 14. **I will therefore, &c.** Paul silently assumes that Timothy will ask how he shall check this evil, and make the young widows, instead of a shame, an honor to the church. Hence, he suggests the wisest course. As, however, compliance with his rule would not, even with the best intentions, depend merely on the widows themselves (Schleiermacher), the *ἀποδιδόναι βούλομαι* *ὅτι* is to be understood not in an absolute, but in a limited sense. If there were nothing to prevent, the young widows (such as are described in vers. 11–13) are counselled to marry—*γαμίζεσθαι*, a word used in 1 Cor. vii. 39 likewise of second marriage.—**Bear children,** *τεκνογονεῖν*; a word in which, as in chap. ii. 15, not only the *actus parturiendi*, but the training of the children by the mother, should be included.—**Guide the house,** *οἰκοδεσποτεῖν*; mistress of the house—that is, household affairs. Bengel: "*Nubere, liberos gignere, familiam regere—tres gradus socialis domesticæ. Sic habebunt quod agant, citra oïum et curiositatem.*" [It is to be noticed how the domestic and social spirit of Christianity appears here in contrast with the conventual morality of later times. St. Paul speaks severely of the conduct of the younger widows; but he must be understood as referring to certain positive cases under his eye of immodest and gossiping women. He does not forbid second marriage, but, ver. 12, their specific transgression of a former promise to devote their lives to church-duty. On the contrary, he urges marriage, true household life, as the best cure for such abuses. It is curious to read in Roman writers—e. g., A. Lapidè—the attempt to make out of St. Paul's reasoning an implicit argument for the single state. The same false ascetic tendency may be already traced in Tertullian and Augustin, which led to the exalting of virginity as a higher state of Christian piety.—W.]—**Give none occasion to the adversary to speak reproachfully,** *τῷ ἀνταγώνιστῃ*; perhaps the devil, which ver. 15 does not conflict with; or else in general an adversary, whether in the heathen or the Jewish world; since it must be remarked that Paul viewed the world as under Satanic influences. Should the young widows follow the wrong course, they would give occasion, *ἀφορμήν*, to what? As the final words, *λαοφίλος χάρις*, do not depend on this, but stand by themselves, it seems best here to supply, *occasionem* *sc. ipsas animantes*; Hauber. The young widows remain idle, curious, and tattling, and the sure consequence is, that the *ἀνταγώνιστῃς* finds many opportunities to catch them in his snares; and this would bring reproach on the church, as well as on themselves. *Λαοφίλος χάρις*; properly, to the advantage of reproach; a singular and hard construction (De Wette), yet not more singular than many others which mark the style of the Pastoral Epistles. The adversary is represented as watching his occasion to revile the Church of Christ, and overjoyed at even the appearance of it. There was, indeed, already in the church more than the mere appearance of evil.

Ver. 15. **For some are already turned aside after Satan.** It is plain that *ῥέως* refers *ἐκκλινόντων* to some young widows at Ephesus, of

whom unfavorable reports must have reached the ears of the Apostle, although we need not deny that his complaint might have had a wider application. The mention of this was to enforce on Timothy the need of following expressly the counsel given him in ver. 14, since there would else be *periculum in mora*. 'Εἴτερον βίβλου τοῦ σαρῶν does not necessarily mean a complete defection from Christianity, but certainly a walking in paths of error, whether it be heresy or an immoral life. It is possible that some had united themselves in a second marriage with unbelievers, and had thus really severed themselves from the church.

Ver. 16. If any man or woman that believeth, *πιστὺς ἢ πιστή*. Griesbach and Lachmann have, without good reason, omitted the words *πιστὺς ἢ* (see De Wette and Tischendorf). The Apostle, while he sums here all his remarks on this point, is not content with a mere repetition, but goes still further. The duty which, in ver. 4, he has imposed solely on the relatives of the widows, he now enjoins, so far as circumstances admit, on every believer without distinction. If any have widows, not only in his own household, but in the larger circle of friends or relatives, whose maintenance comes at all within his ability or duty, he should give it, and thus lighten the burden of the church. To explain it of others, of widows wholly deserted, has too narrow a meaning. It would seem that the Apostle especially refers to younger widows, who from selfish economy sought the service of the church; and from whom he could be best relieved (ver. 11) by thus providing for their support.

DOCTRINAL AND ETHICAL.

1. It is not only among the requisites, but the weightiest obligations of a pastor of the church, to mingle with every rank and age, as each may need; yet at the same time he should see that the holiness of his office is not endangered, and that the adversary find no occasion for reproach. Paul could without self-boasting, in his exhortation to Timothy, allude to his own excellent example. The highest example, however, is always that of the Chief Shepherd, the Lord of the Church, in the days of His earthly life.

2. As the gospel is an inestimable good for the poor, and pauperism appears in a wholly different form in Christian lands than in those still in darkness and the shadow of death, so it is in regard to the condition of the widow. Widowhood has special cause of gratitude to Christ, in whom the words, "He is a Father of the fatherless, and a Judge of the widow," have had so noble a fulfilment. How vast a difference between the fate of the widow of the Brahmin of highest rank, and the widow of the poorest disciple of the Lord! [A significant illustration of the influence of the Church in this respect may be found in MAINE'S "Ancient Law," p. 218: "The provision for the widow was attributable to the exertions of the Church, which never relaxed its solicitude for the interest of widows surviving their husbands; winning, perhaps, one of the most arduous of its triumphs, when, after exacting for two or three centuries an express promise from the husband, at marriage, to endow his wife, it at length succeeded in engrafting the principle of dower on the customary law of all western Europe."]

3. Christianity does not overturn the original order, or free any from the obligations which natural

relationship has imposed. Nothing, indeed, is more honored by it than the natural *στροφή*, the neglect of which is most positively condemned (2 Tim. iii. 8). How holy and indissoluble the tie of children and parents, is first clearly known when we have found in it the true though earthly type of the perfect unity between the Eternal Son and the Holy Father.

4. The office of deaconess in the early church came from the deep craving of Christian women to serve the Lord among their poor associates. It is to the honor of the Romish Church that it encourages its Sisters of Charity to give themselves with noble self-denial to so rare a work; nor can it be denied that Protestantism has too often, in condemning such works of love, rejected alike the good and the evil. We may rejoice that the evangelical Church in our day has come back from this narrow one-sidedness; and the associations of deaconesses already established in many places, with their hospitals and nurseries, are worthy proofs of it.

5. The apparent contradiction in the Apostle's advice to young widows to marry again, and that in 1 Cor. vii. 32 *et seq.*, where he speaks of marriage in an entirely different way, is satisfactorily explained when we recal the difference in times and circumstances. In Corinth, there was a youthful church in possession of manifold gifts, whom the Apostle desired to see dedicated, as far as possible, to the service of the Lord; here, on the contrary, was a disturbance, indeed a retrograde, in a long-established church, for which, therefore, rules of order and discipline were necessary as a step toward a high Christian ideal, wholly above many in the church. In this very difference we have cause to admire the wisdom of the Apostle.

6. It is important, in our church provision for the poor, that the limit which the Apostle here advises be remembered, as well as the enlargement of our charity. The vocation of the deacon is not to entirely support the poor, but to relieve their wants, and to confine the constantly increasing stream of pauperism, as far as possible, within its natural bounds.

7. "*Melius est, cum severitate diligere, quam cum lenitate decipere*;" Augustin.

8. "*Apud templum Hierosolyma fuerunt mulieres, quas serviebant coquendo, lavando, sarciniis vestibus, medicamentis Levitis et pauperibus. Hunc morem Apostoli imitati transtulerunt et ad Ecclesiam jusserunt eligi grandes natus matronas, quas aegrotis aut peregrinis servirent, et hæ mercedes habebant ex eleemosynis, quas Ecclesia tunc liberaliter conferebat. De hoc more loquitur Paulus, non de votis monasticis*;" Melancthon.

HOMILETICAL AND PRACTICAL.

A seemly conduct in the ministerial office.—The censure of wrong-doers must sometimes be public, but always within due bounds.—The peril of gross and of refined sensuality in the ministry.—Christianity and the state of widowhood: (1.) What Christianity is to the widow; (2.) what widows should be for Christianity.—Children the natural helpers of their needy parents.—The ideal of a Christian widow.—The mirror of the Christian widow.—Alone, yet not alone; John xvi. 32.—What special causes a Christian widow has above others to place her trust in God.—Promises of God to devout widows, and

examples of their support and rescue, especially recorded in the Old Testament.—Every man who provides not for his own household, is worse than a heathen. How this saying is (1.) misused by those who work only for the bread that perisheth; (2.) is forgotten by those who work only for the bread of eternal life, and neglect the care of their nearest kindred.—What is the cause that so many who labor in a larger sphere often overlook the duties which lie nearest to them?—Fidelity in small things and fidelity in great things must ever go hand in hand.—The task and the blessing of a Christian old age.—How even in the garments of sorrow and widowhood we may serve the Lord in His Church.—The widow spiritually dead, and spiritually alive.—The danger of idleness and the blessing of labor.—Better an active vocation for the earth, than pampering the flesh, under pretence of living for heaven.—He is no believer who entirely neglects the care of the poor.—Every Christian man and woman is called within the social circle to be in a measure a deacon or a deaconess.

STARKE: CRAMER: If we censure wrong-doers, we must consider the age and the persons, that we may make them better, not worse through exasperation, and may avoid all scandal.—LANGE'S *Opus*: It is as shameful as it is sinful, to give aged women names of ridicule and scorn.—Happy they who grow old in honor (Sir. viii. 7; Prov. xvi. 31).—CRAMER: Widows must be honored, not oppressed; for they are privileged persons in the sight of God (Ex. xxii. 22; Ps. lxxviii. 6; Sir. xxxv. 17).—ANTON: An inferior in his right sphere will be really honored by his superior.—HEDINGER: It is a shameful wrong when children, by neglect and extravagance, become so poor that they cannot support their parents (Gen. xlv. 11, 23).—The more the widow is forsaken of men, the nearer she is to God (1 Kings xvii. 12 *et seq.*).—The church is a guild, not of the high and worldly, but of the wretched and suffering who hope in Christ.—Widows may easily fall, and should therefore walk circumspectly, and avoid every appearance of evil, that they may escape calumny (Eph. v. 15).—HEDINGER: To call ourselves believers, and do no works of faith, is hypocrisy. Hast thou faith? then show it in Christian duties (James ii. 18).—No church is bound to maintain widows who can earn their bread with their own hands (2 Thess. iii. 12; 1 Kings xvii.

10, 15; Luke iv. 25, 26).—The poor can also help the poor, if not in deeds, yet in wise counsel (Acts xxvii. 8).—When widows marry again, they do not sin (ver. 14; Rom. vii. 3).—Those who have charge of the poor should give good heed how they bestow their alms.—It is a most unchristian scandal, when those who are well-to-do neglect their needy kindred (Isa. lviii. 7).

HEUBNER: Christianity honors age; it is a sign of decay in a people when age is despised.—A life of pleasure is death to the soul. Compare the excellent exposition by Chrysostom on this passage.—The greatest unkindness is that toward near kindred.—Hereafter, too, Christians will be put to shame by Gentiles (Matt. xi. 41, 42).—We must test the love, before we entrust an office to love.—Widowhood is tempting by its freedom.—Indolence leads to other vices.—The perils of social intercourse.—From Christian families grows the well-being of the Church.—The Christian who receives alms, should ask himself whether they are not needed more by others.

LISCO: How the welfare of a Christian church can be promoted: (1.) By a watchful discipline; (2.) by the conscientious and careful aid of the poor.—The helping women of the church.

VAN OOSTERZEE: Christian women of the apostolic age exhibited as (1.) precursors worthy of love; (2.) examples worthy to be followed; (a) in their true Christian, (b) their true womanly action; Bonn, 1859.

VON GERLACH: Love expresses itself in various ways, according to the object which it seeks. It is full of zeal for the kingdom of God in its relation to the children, whom it trains up for the Lord; it is generous toward strangers; lowly and obliging toward believers; hopeful toward the suffering; it is all in all.

BAXTER: Our way of teaching should be as simple and clear as possible, for it leads a preacher straightest to his mark. Whoso will be understood, must speak to the capacity of his hearers. Truth loves the light, and is most beautiful when it is unveiled. An envious enemy conceals the truth; a hypocrite does it under pretence of teaching it; overwrought, obscure sermons (like painted windows which keep out the light), are often a sign of overdaubed hypocrisy.

B.—Directions touching the Presbyters of the Congregation.—Weighty suggestions for Timothy.

CH. V. 17–25.

17 Let the elders that rule well be counted worthy of double honor, especially
18 they who labor in the [omit "the"] word and doctrine. For the Scripture saith,
Thou shalt not muzzle the ox that treadeth out the corn.' And, The laborer
19 is worthy of his reward.' Against an elder receive not an accusation, but before
20 two or three witnesses. Them that sin rebuke before all, that others also [the
21 rest also] may fear. I charge thee before God, and the Lord [omit "the Lord"]
Jesus Christ [Christ Jesus], and the elect angels, that thou observe these things
22 without preferring one before another, doing nothing by partiality.' Lay hands
suddenly [hastily] on no man, neither be partaker of other men's sins: keep thyself
23 pure. Drink no longer water [only], but use a little wine for thy stomach's sake

24 and thine often [thy frequent] infirmities. Some men's sins are open beforehand [openly manifest], going before to judgment; [,] and some *men* they 25 follow after. Likewise also the good works *of some* are manifest beforehand [openly manifest]; [,] and they that are otherwise cannot be hid.

¹ Ver. 18.—[The commonly received order of these words is *βοῦν ἀλοῦντα ἐν φανερίαις*. Lachmann, after A. C., reverses it, thus: *ἐν φανερίαις βοῦν ἀλοῦντα*.—E. H.]

² Ver. 18.—[Instead of *μισοῦσιν*—*Exempla*, Tischendorf, Lachmann—the Sinaiticus has *τροφεῖς*.—E. H.]

³ Ver. 21.—Revised text: *And the Lord Jesus Christ*. *Κυρίου* to be rejected, beyond question. See Tischendorf on the place.

⁴ Ver. 21.—[*πρόσκλησιν*; see Tischendorf's note. Lachmann has *πρόσκλησιν*. Cf. Huther.—E. H.]

⁵ Ver. 23.—[Lachmann omits *οὐν* after *σπέντα*; so also the Sinaiticus.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 17. Let the elders. With these words the Apostle passes to a new precept, closely connected, however, with the preceding. If the poor of the church be supported in the right way, then it is of importance that they be instructed in the right way; but this is impossible so long as worthy ministers are not honored, and unworthy ones not removed from among them. Accordingly Paul takes this opportunity to give some wise suggestions on the subject, from which it is most obvious with what ample power Timothy was invested in the church. Bengel says with reason on ver. 19: "*Habebat ergo Timotheus potestatem judicandi in Ecclesia*." It lies, moreover, in the nature of the case, that such instructions, although given directly to Timothy himself, must in part at least be put in practice in the church as the occasion should arise.—That rule well. The elders who exercise their office well (*καλῶς*) are not contrasted with those who grossly neglect it, but only with those who distinguish themselves less. Among the ministers, as among the members of the church, eminent men were associated with these of moderate ability. It is of the first the Apostle enjoins, that they be counted worthy of double honor. The *τιμὴ* which he claims for them is not merely a pecuniary support, a maintenance in general, to which they have a right, although this is not overlooked (see ver. 18), but the esteem due to them; which is called double, not because it is literally twofold (thus, *e. g.*, Melancthon: *Duplici honore*, i. e., *victu et reverentia*; others differently, see De Wette), but because it should be shown to them in greater measure than to others (thus Chrysostom, *διπλῆς = πολλῆς τιμῆς*). Paul would have them esteemed worthy (*ἀξιόλογοι*) by the church, which can show its gratitude to them in no other way. "Upon a casual misinterpretation of this verse was founded the disgusting practice, which prevailed in the third century, of setting a double portion of meat before the presbyters in the feasts of love;" CONYBEARE and HOWSON, vol. ii. p. 472.—Especially those who labor in the word and doctrine. The emphasis is on this description of the elders as laboring (*κοπιῶντες*). No easy post of honor, but a large task was entrusted to them. As laboring in word and doctrine (*ἐν* here refers to the sphere in which the labor is performed), they have especial claim, from the severity and the dignity of their work. By *λόγους* we are to understand a discourse, either prophetic or hortatory, while *διδασκαλία* refers specially to teaching. It has often been attempted, from this *μάλιστα* of Paul, to draw a marked distinction between the ruling and the teaching presbyters. The fact was simply this, that in the large field of labor assigned to the Chris-

tian presbyters, one felt himself drawn more to this, another to that portion, since the revelation of the Spirit was given to each *πρὸς τὸ συμφέρον*. But we have seen clearly that Paul honored more those elders who, together with other duties, were engaged especially in the instruction and comfort of believers; because the capacity for this highest gift of the presbyterial office was not found in all.

[No footsteps are to be found in any Christian church of lay elders, nor were there for many hundred years. St. Paul, prescribing Timothy (1 Tim. iii.) how he should establish the church, passeth immediately from bishops and ministers of the word and sacraments to deacons, omitting these lay elders, that are supposed to lie in the midst between them. The places of Scripture brought to prove this kind of government are three: 1 Tim. v. 17; Rom. xii. 7, 8; 1 Cor. xii. 28. The two latter are too weak to prove the thing in question. Touching the first, some interpret it as noting two parts or duties of the presbyterial office, not two sorts of presbyters; some, that amongst the elders some labored principally in governing, others in teaching and preaching. Thus these words may have a very good and true sense, without pressing the late conceit touching lay elders. FIELD, "Of the Church," B. 5, ch. 26. "The offices of *πρεσβύτερος* and *διδάσκαλος* were united, at the date of the Pastoral Epistles, in the same persons; which is shown by *διδασκτικός* being a qualification required in a presbyter; 1 Tim. iii. 2. But though this union must in all cases have been desirable, we find, from this passage, that there were still some *πρεσβύτεροι* who were not *διδάσκαλοι*; i. e., who did not perform the office of public instruction in the congregation. This is another strong proof of the early date of the Epistle." CONYBEARE and HOWSON, ii. 472. It must be allowed, however, while this notion of lay eldership has but slight warrant, if any, in Scripture, that the idea which prompted it is not to be lightly passed by. The whole tendency of the later Church was to forget the distribution of the *χάρια*, which was the most living feature of the primitive body, and to identify the Church with the clergy. It would be a great blessing to our modern Christianity, if we could have preacher, pastor, and teacher each in his own sphere. We have lost the flexibility of the apostolic age.—W.]

Ver. 18. For the Scripture saith, &c. The Apostle illustrates and confirms his doctrine by Deut. xxv. 4. Comp. 1 Cor. ix. 9, where he has with great emphasis set forth the same argument still more minutely. In our text he cites the words of the Old Testament merely as an instructive parallel, and leaves to the reader the inference *a minori ad majus* in regard to a human laborer. This idea, at first suggested, is now clearly expressed: *And the*

laborer is worthy of his hire. If the phrase λέγει γὰρ ἡ γραφή be connected with these words, the criticism is right which finds here a proof that the composition of the Epistle was of a later date. The Old Testament contains no passage which could have occurred here to the Apostle (Lev. xix. 33; Ex. xxiv. 14, cannot be meant); and that the saying of the Lord (Luke x. 7; comp. Matt. x. 10) should already be cited here by Paul as γραφή, is as groundless a supposition (comp., however, Wordsworth, *in loco*). But it is wholly unnecessary to refer the words, λέγει γὰρ ἡ γραφή, to both parts of the verse. The last clause, ἄγιος, κ.τ.λ., seems simply a proverbial expression, which had been used before by the Lord. (Thus also Calvin.) This whole passage shows that the Apostle requires such a τιμή for the presbyters as should be shown in a due provision for their temporal necessities (comp. Gal. vi. 6).

Ver. 19. Against an elder receive not an accusation. After Paul has shown how to act toward presbyters who are worthy of honor, he proceeds more exactly to define the conduct of Timothy toward the unworthy. It is obvious that the Apostle does not mean here, by πρεσβύτερος, an old man in the general sense (Chrysostom), but distinctly a presbyter of the church, against whom any accusation might be brought. Timothy must receive no complaint in such cases, except (ἐκτός ἐστι μὴ, a well-known pleonasm) before two or three witnesses. This number was required by the Mosaic law (Deut. xvi. 6; Heb. x. 28), and by the Lord Himself in a similar case (Matt. xviii. 16). This decision may have occurred, perhaps, to the mind of the Apostle. Timothy was not to be disturbed by unproved private complaints, but to give due weight to the rights of the presbyterial office, and to condemn no innocent man unheard. "It might easily happen, in a church so large and mixed as the Ephesian, that one or another, from wounded feelings of honor, from mere partisanship, or some selfish motive, would seek to injure a presbyter, and drag him down from his influential position; and against this the precept of the Apostle was the best safeguard" (Matthies). It is noticeable that we have here not ἐπὶ στόματ. δύο μαρτ., but simply ἐπὶ δύο μαρτ. If the preposition be here understood in the sense of *coram*, as ἐπὶ μαρτ. was often used by classical writers in the sense of *before witnesses* (Huther), we have here the rule that the personal presence of the definite number of witnesses must in each case be held necessary; a rule probably designed to save Timothy from the appearance of partiality. But we regard it as more probable that only the testimony of two or three men is here required (De Wette); and there is surely no ground to refer this exclusively (Huther) to complaints affecting the office of a presbyter, but to anything by which the character, public or private, might be in the least degree injured.

Ver. 20. Them that sin rebuke before all, &c. According to some, this denotes, in general, sinful members of the church; according to others, sinful presbyters. The last, however, is here the more probable, and the nature of the case itself requires that ἀμαρτάνοντας should be specially understood of grosser crimes; indeed, of those which justly create scandal. The sinful persons are represented as still at the time living in sin, whence the present is used where otherwise the perfect would be expected. The question, again, is whether the following words, rebuke before all, that others also may fear, mean the other presbyters, or

all the other members of the church. Grammatically, one is as allowable as the other, and both expositions have a sound sense. Since, however, a censure of the guilty presbyter in the hearing of the assembled church was not necessary, and might easily lead to a depreciation of the clerical office, it is perhaps better to suppose a censure *coram consensu presbyterorum*; a rule of unquestionable value, since the associates of the guilty man, who perhaps might be inclined to wrong, would thus be moved by a wholesome fear.

Ver. 21. I charge thee before God (comp. 2 Tim. iv. 1). With this solemn attestation the just and faithful execution of all these precepts is impressed on Timothy. Perhaps the mention of the μαρτυρες (ver. 19) led the Apostle naturally to point his friend and scholar to the highest μαρτυς of his life and work. The subject was certainly weighty enough to justify the most solemn charge. Should Timothy forget it, the injury to the church might be incalculable. The cumulative style of the words also proves how heavily this lay on Paul's heart. Bengel says well: "*Repraesentat Timotheo suo iudicium extremum, in quo Deus revelabitur et Christus cum angelis coram conspicitur.*" He charges him not alone before God and Jesus Christ (κρυπίου is not genuine; see the critical note), but before God and the elect angels. Manifest expositions have been given of this verse, especially in regard to the striking ἐκλεκτῶν. Not to criticise the almost forgotten notion of those who thought this an allusion to distinguished preachers of Christianity, or to the presbyters of the church, we name only the view (Baur) which explains it by the Gnostic fancy of certain angels, who stand in special connection with the Redeemer; a view which would again give internal evidence of the later origin of the Epistle. This argument, however, proves too much, since this conception of elect angels, standing in a special relation to the Lord of the Church, is of genuine New Testament origin (comp. 1 Peter iii. 22; Heb. i. 6, and other places). For our part, we hold it most probable that the Old Testament idea of different ranks and orders of angels passed before the mind of the Apostle, and that he here refers to the highest among them. Conybeare and Howson: "By the chosen angels, are probably meant those especially selected by God as His messengers to the human race, such as Gabriel." The interpretation of the passage as only an *epitheton ornans* (Huther) seems to us somewhat tame. For other views, see De Wette *in loco*.—**That thou observe these things.** Ταῦτα refers to the exhortation immediately before; that is, respecting the presbyters deserving blame (as well as to those worthy of honor).—**Without preferring one before another,** χωρίς προκρίματος; without hasty judgment, especially of an unfavorable kind.—**Doing nothing by partiality,** κατὰ πρόβλησιν. The unjust disposition is meant, which may easily lead us to look on the virtues or faults of others through a magnifying glass or a microscope. If πρόβλησιν be the true reading (as Lachmann thinks, on the authority of A. D., and other MSS.), then we must infer that the Apostle exhorts Timothy to do nothing *coram iudice Romano, ethnico* (Bretschneider), which would give but a very forced sense; and it is therefore simpler to regard this reading as a *lapsus calami*, and to adhere to the common one.

Ver. 22. Lay hands suddenly on no man. "Timothei erat, manus imponere presbyteris;"

Bengel. But the question is, to what laying on of hands the Apostle here refers. According to De Wette, he means the admission of such as had been excluded from church fellowship. Without doubt the connection favors this opinion; and already at an early day the laying on of hands was practised as a sign of absolution for excommunicated or heretical persons restored into the pale of the church. It is, however, not capable of proof that this was customary in the apostolic age; and as the Apostle here, without further definition, speaks of the laying on of hands as a custom already existing, it is more natural to refer it to the ordination of a presbyter or deacon; an exposition which is also favored by vers. 24 and 25 (comp. chap. iv. 14; Acts vi. 6). The laying on of hands was not merely the mode of communicating spiritual gifts, but a recognition from those who did it, a declaration that they would be accountable for those ordained. If the latter were unworthy, the former shared the guilt. For this reason the clause was added, **neither make thyself partaker of other men's sins.** Timothy gave to each man, in the laying on of hands, evidence of his own esteem; and should it appear afterward that he was, through haste, deceived in the person, then he would reproach himself as in some measure answerable for the consequences of others' sins. In the words, **Keep thyself pure,** the opposite conduct was recommended to him. The meaning of ἀγρός is too much contracted, if referred merely to chastity and modesty (comp. chap. iv. 12); yet it is too extended, if moral purity in its full extent is included in it. In this connection, purity in respect to the sins of others is here especially impressed upon Timothy. As to this whole precept (ver. 22), Melancthon's words deserve citation: "*Complectitur utilem doctrinam. Primum confirmat vocationem et ordinationem, quæ fit per homines in Ecclesia, quia approbat ordinationem, quam Timotheus faciebat imponens manus iis, quos Ecclesia vel ipse elegerat; altera admonitio hæc est, quod vult fieri explorationem doctrinæ et morum, etc.*"

Ver. 23. **Drink no longer water.** It may seem, in a superficial view, that this counsel of Paul is of trivial value, and, in this connection, strange and without purpose. As to the last point, much must undoubtedly be allowed to the free, artless style of this letter to his friend and pupil; while again the words just before, **Keep thyself pure,** would give the Apostle a fit occasion, from the close union of soul and body, to prescribe to Timothy this change in his previous course of life. That Timothy in this respect may have been under the fetters of a false asceticism (Wiesinger), can hardly be supposed; and as little (Otto) that he was in danger of being warped in his judgment by the Gnostics, who forbade the use of wine, or at least required abstinence from it as necessary for progress in the Gnosis. It is more probable that the effort to check the excess of others by his own example, had led him gradually to too rigid a diet. But those who followed Gnostic or Essenian views might meanwhile make a misuse of his example, while his own health, apparently not very firm, was liable to injury. Hence the exhortation, **Drink no longer water, but use a little wine for thy stomach's sake;** literally, be no longer a water-drinker. According to WINER, *Gramm.*, 6th ed., p. 442, ὀδονορεῖν means, to use water as a customary and exclusive drink. Whoever drinks a little wine, of course ceases to be a

water-drinker in this sense; and therefore μέρον need not be connected in thought with these words. The reason of this friendly advice is added in the clause, **for thy stomach's sake and thine other infirmities.** Chrysostom: ὁσόν τι πρὸς ὕψιστον, ὁ πρὸς τρυφήν. If this, however, be the only ground of this whole injunction, then there is not, indeed, the slightest connection between it and what precedes or follows. It is still possible that his fear lest Timothy might too strictly understand his command to keep himself pure, drew this advice from the Apostle. The conjecture (Heydenreich) is a desperate one, that this is an interpolation, to be thus explained: that the parchment was finished, and, for the rest of the letter, a new leaf was added at ver. 24. After all was done, this remark, contained in ver. 23, occurred to the Apostle; but there was no room on the last leaf, and therefore he wrote it on the parchment, closing with ver. 22, at the end of which a little space may have been left. "So might I have done, had I been Paul!" Better be content to read in this verse a clear proof of the genuineness of the Epistle, since surely it could never have entered the mind of any romancer for any conceivable purpose to have written it. [Paley has urged this keenly, as a proof of the genuineness of the Epistle. "Imagine an impostor sitting down to forge an epistle in the name of St. Paul. Is it credible that it should come into his head to give such a direction as this—so remote from everything of doctrine or discipline, of public concern to the religion or the church, or to any sect, order, or party in it? Nothing but reality, the real valetudinary situation of a real person, could have suggested it. . . . The direction stands between two sentences, as wide from the subject as possible. Now, when does this happen? It happens when a man writes as he remembers. In actual letters, in the negligence of a real correspondence, such examples frequently take place; seldom in any other production." *Horæ Paulinæ*, ch. 12, No. 4.—W.]

Ver. 24. **Some men's sins are open beforehand, going before to judgment, &c.** A general observation (vers. 24, 25), with which this part of the Epistle closes, and one which as truly proves Paul's wisdom, and knowledge of human nature, as it was fitted for the wants of Timothy in church discipline, and especially in the appointment of the ministry. It would lead him to forethought, since a hasty judgment, whether favorable or not, would be followed by such frequent deception (comp. 1 Cor. iv. 5).—*Are open beforehand, πρόδηλοι*; not strictly, are manifest beforehand, but, before the eyes of all (comp. Heb. vii. 14, where the same word is used, not in relation to time, but place).—*Going before to judgment, εἰς κρίσιν*; in other words, they go as heralds before them (as an evil report outstrips a man) to a judgment, which therefore is beyond all doubt. The Apostle would say, that with such men no special foresight is requisite; they constantly condemn themselves; but it is not so with others.—**Some men they follow, &c., εἰς κρίσιν**; i. e., their sins are first known after and by the judgment, not known beforehand, like the first-named. In regard to those whose character is not yet clear, circumspection in our judgment cannot be too strongly urged.—**They follow after, ἐπακολουθεῖν.** "*Interim patienter expectandum, dum res se aperiat, nec inquirendum morosius. Fidelem servum tamen regit Deus, ut opportuna agat et dicat. Prepositio ἐπὶ dicit in: intervallum non longum;*" Bengel. This

verse has indeed the character of a common proverb (Huther); but it does not follow that *aprior* is to be understood in a merely general sense, much less that it signifies exclusively a moral tribunal (De Wette). We must rather believe that the Apostle means the judgment at the advent of Christ, as the goal toward which all sins and all good works proceed; some before their possessors, others after them; some before the eyes of the world, others hidden from men, until at the last judgment, whether known before or not, they are brought fully into the light.

Ver. 25. **Likewise also the good works.** What the Apostle has said above in regard to particular sins, he applies now to good works. **Likewise also the good works are manifest beforehand.** Some have been for a long time known, and there could be no doubt of them. It was not so, however, with all good works, and therefore he continues: **and they that are otherwise, i. e.,** those good works which are not yet manifest, **cannot be hid;** they come earlier or later by their own true nature to the light. This is said as a consolation to Timothy, in case he should be troubled by the thought that the doers of many good works would remain perhaps unknown to him, and might thus be overlooked in the choice of presbyters in the church. If we interpret *they that are otherwise* as meaning evil works, the parallel fails, and we have only a weak repetition of ver. 24. The harmony demands that ver. 25 be explained as referring wholly to good works; ver. 24 to evil works. According to De Wette, both observations mean very little; according to Bengel, we have here, on the contrary, an *insigne d'cum et hodie observandum*. We agree with the latter.

DOCTRINAL AND ETHICAL.

1. It is a duty which the church should hold dear, to provide amply for the support of its teachers. The neglect or disregard of this duty leads to an injury which falls back on itself. The minister must always remember the word of the Lord: "Freely ye have received, freely give;" but the church, for its own interest, should not wish this rule applied too literally. It cannot be denied, too, that a certain independence of the minister of the gospel, in his individual relation to the members of the church, is greatly to be desired.

2. In respect to the proper discipline which, according to God's word, must be exercised over the ministers of the church, there are two perils equally to be avoided. The maxims of *espionage*, of intimidation, of suspicion, of censure in regard to the most trivial things, have at all times borne bitter fruit. But there can be as little good from that moral latitudinarianism, that false indulgence which is so often seen on the other side. The best discipline for the spiritual office is, however, that which the pastor, by the light of the word and the Spirit of God, exercises over himself.

3. Even if the word be purely preached and the sacraments duly administered, yet the church remains unfaithful to its calling if it has no desire or power to remove bad men from its midst (comp. 1 Cor. v. 13). But, on the other side, those who rightly mourn over the decay of church discipline, often forget that the chief ministers of the church cannot judge upon reports without evidence; that they must have substantial proof; and that all things

must be sustained by the word of two or three witnesses, who, when the trial comes, are usually missing.

4. The doctrine of various ranks and orders in the angelic world is no fruit of Jewish superstition or heathen theosophy, but of the Divine revelation (see the book of Daniel, and the different suggestions in Luke i. 19; Eph. i. 21; Col. i. 16). The error of the speculative gnosticism here lay in its results and its method, but not, however, in its ground-ideas. Even sound reason must find it probable, *a priori*, that the spiritual world, the realm of freedom, must be the scene of the richest variety. It cannot, then, surprise us that Paul in this place charges Timothy by the elect angels, when we reflect that, according to the Apostle's own teaching, the heavenly powers have the most lively sympathy with the weal and woe of the Church of Christ (Eph. iii. 10; comp. 1 Peter i. 12).

5. Christianity is as far removed from a sensual and epicurean view of life, as from a stoical and ascetic one.

6. He who, from the precept of Paul in respect to drinking water and wine, doubts the inspiration of this Epistle, must have the most superficial idea of inspiration. If, indeed, we suppose the Apostle moved by the Spirit to write mechanically and passively what it dictated, then sentences like the preceding are strange indeed (comp. 2 Tim. iv. 13). But he who holds that the whole personality of the Apostle was filled and interpenetrated by the Spirit, so as to be guided by it as well in a word of advice to a friend as in the weightiest rules for the welfare of the church, or in revealing the mysteries of the future, will not even in such seemingly slight things deny the presence of that Spirit, to whom, because He is divine, nothing can be too great, nothing too insignificant. On this whole verse, compare further the seventeenth Homily of CHRYSOSTOM (*De Status, ad populum Antioch.*)

[7. The reading, "Be no longer a water-drinker," brings out more fully the Pauline view of temperance. Indeed, this trivial allusion, like almost all the sayings of the Apostle, involves an ethical principle. Christianity commands temperance; but it plants the law of it in the character, and so makes the man able to judge between use and abuse. To put instead of this a law of total abstinence, is not gospel ethics, but the very asceticism which Paul rebukes in the false teachers of his time.—W.]

HOMILETICAL AND PRACTICAL.

Among the rulers of the church, we meet with men of mediocrity more often than of high ability; but we must despise neither of them, although the latter have the greatest honor.—The laborer is worthy of his hire: (1.) No work without reward; (2.) no reward without work; (3.) no work and reward except according to the rule of Scripture.—No man can be condemned unheard with less justice than the minister of the word.—The object of church discipline is not only corrective, but prohibitive.—With God there is no respect of persons; it should be even so with men.—How must a Christian act in judging the faults of another? (1.) Cautious in condemning a brother; (2.) Strictly watchful over him self.—The union of love and earnestness which we should show toward the offences of others (comp. Mark iii. 5).—The Christian and the false Gnostic asceticism.—Even Timothy had a thorn in the flesh.

—Care for the body is necessary even for the minister of the Lord.—Not too hasty prepossessions in our intercourse with men, yet no unloving distrust.—The day brings everything to light (1 Cor. iii. 13).

STARKE: OSIANDER: The weaknesses of a minister of the church should indeed be so far kept from publicity, that the worthiness of his office of preacher may not be despised; yet great and manifest sins must not go unpunished, that the church may know that what is rebuked in the hearers, cannot be right in their ministers.—HEDINGER: The holy angels are also in the assembly of the Lord, and hence we should be blameless (1 Cor. xi. 10).—Thou flatterest thyself thou hast not committed this or that sin; but if thou hast in any way helped it on, it is the same as if thou thyself hast done it (Rom. i. 32).—Be comforted by this example, ye servants of God who are weak and sickly in body. Ye can nevertheless be useful to the Church of God.—ASTON: There is no web so fine-spun, but at last it comes out in the sunlight.—OSIANDER: The church

does not judge private and hidden things. What is manifest, we must reform; but what is hidden, we must leave to God, the righteous Judge (1 Cor. iv. 5).

HEUBNER: A moderate, scanty salary should be a school of discipline for the true, pure, heavenly spirit.—Church discipline is essentially different from civil or temporal.—An evil ground in the heart cannot long remain undiscovered.—A Christian judgment of the character of others.—Christianity throws light on the knowledge of men.—The worth of a good reputation.—VON GERLACH: It does not show regard for the ministerial office, when the offences of the pastor are concealed and gilded over, but when they are specially punished.—LISCO (on vers. 17-21): The love which should be shown to the ministers of the church: (1.) Generous; (2.) forbearing love.—The discipline which pastors should exercise over one another.—(*Synodal Sermon*) on vers. 22-25: On true prudence in the appointment of the ministry: (1.) In what it consists; (2.) Why it is necessary.—A timely exhortation and a sure foresight.

XII.

Various Prescripts, Warnings, and Exhortations.

CH. VI. 1-21.

A.—The obligation of Christian slaves.—Warning against false teachers.—Praise of moderation, and warning against covetousness.

CH. VI. 1-10.

- 1 Let as many servants as are [as many as are servants] under the yoke count their own masters worthy of all honor, that the name of God and *his* doctrine
- 2 be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; ¹ [.] but rather do *them* service, because they are faithful and beloved, partakers of the benefit [who are partakers of the
- 3 benefit]. These things teach and exhort. If any man teach otherwise, and consent ² not to wholesome words, *even* the words of our Lord Jesus Christ, and
- 4 to the doctrine which is according to godliness; [.] He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy,
- 5 strife, railings, evil surmisings, Perverse disputings ³ of men of corrupt minds, and destitute of the truth, supposing that gain is godliness [godliness is a
- 6 means of gain]: from such withdraw thyself.⁴ But godliness with contentment
- 7 is great gain. For we brought nothing into *this* world, and *it is* certain ⁵ we
- 8 can carry nothing out. And having food and raiment, let us be therewith [with
- 9 these] content. But they that will be rich fall into temptation and a snare, and
- 10 into many foolish and hurtful lusts, which drown men in destruction and per-
- dition. For the love of money is the [a] root of all evil: [.] which while some
- coveted after, they have erred from the faith, and pierced themselves through
- with many sorrows.

¹ Ver. 2.—[The words *ἐν ἀδελφοῖς αἰσῶν* are wanting in the Sinaiticus.—E. H.]

² Ver. 3.—[The Sinaiticus, in contrast with the other witnesses, has *σποδίζεσθαι*.—E. H.]

³ Ver. 5.—[Instead of the received reading, all the authorities have *διαστρεφόμενοι*.—E. H.]

⁴ Ver. 5.—According to A. D. F. G., and others, these words are to be regarded as a spurious addition, and are consequently left out by Tischendorf. They are not in the Sinaiticus [nor in Lechmann.—E. H.].

⁵ Ver. 7.—[*ἴσθαι*: no competent authority for this word, although retained by Tischendorf. It is omitted by Lechmann; nor is it in the Sinaiticus.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Let as many servants as are under the yoke, &c.** [Under the yoke, as bondservants. *Δούλοι* is not the subject, but an explanatory predicate; Ellicott, *in loco*.—W.] The Apostle begins in this chapter to give counsel for various classes in the community, as he has before set forth whatever is required of its overseers and officers. At the outset he directs Timothy as to the duty of those members of the church who belong to the condition of slaves (vers. 1, 2). It was not strange that such persons should think themselves placed, by their Christian profession, in a changed relation toward both their heathen and their converted masters. They might pervert the doctrine of a Christian freedom, or they might find in the Jewish law, by which slaves were released every seventieth or Sabbatic year, some reason to withdraw, sooner or later, wholly or partly, from the yoke. It was therefore necessary to urge on them the duty of a constant subordination (comp. Eph. vi. 5; Col. iii. 22; Titus ii. 1, 9, 10; 1 Peter ii. 18). Christianity does not abolish slavery at once, in opposition to law; but, on the contrary, the bondmen must, through their true Christian conduct, offer a living letter of commendation, to be read by all, of the true and living character of Christianity. To further this end, the Apostle counsels how Christian slaves (ver. 1) are to demean themselves toward unbelieving (ver. 2) and believing masters.—**Let as many as are servants under the yoke.** Not referring directly to such as were treated with special severity, but, in general, to the oppressive character of slavery.—**Count their own masters worthy of all honor.** Almost the same literal injunction given in regard of the presbyter, in chap. v. 17. The Apostle points to a *τύχη*, which dwells in the heart, and is thence exhibited in the words, demeanor, conduct.—**That the name of God—of the true God, whom the Christian slaves honored, in contrast with their idolatrous masters—and the doctrine—viz., of God (comp. Titus ii. 10), the divine gospel—be not blasphemed;** which would doubtless be the case should the Christian slaves be guilty of disorderly action. In another place (Rom. ii. 24) the Apostle accuses the Jews, because through them the name of God was blasphemed among the heathen; and it was counted the greatest sin of David (2 Sam. xii. 14), that he had made the enemies of God to blaspheme. The warning of the text is designed to prevent a like danger.

Ver. 2. **And they . . . exhort.** Christian slaves, who, on the other hand, have the privilege of believing masters, might easily forget that they who, as believers, were their brethren, yet had another relation as their superiors, and might thus withhold the honor due to them. The Apostle strongly opposes this exaggerated view of Christian freedom and equality.—**They that have believing masters—**[see Trench, "Synon.," § 28, on the distinction between *δουλότης* and *κύριος*. The former signifies the relation to those who have been bought, who are owned as property; the latter the family headship, the relation of the man to wife and children. It is to be observed that in his other Epistles St. Paul uses *κύριος* as the general title.—W.]—**(πιστοὶς is placed before emphatically) let them not despise them, because they are brethren; i. e., the masters.** Such a contempt is

meant here as would wholly, or in part, lose sight of the natural difference between master and slave. There is no respect of persons before God; but before man the divisions of social rank must be held in due regard.—**But rather do them service, because they are faithful and beloved.** It is almost unexplainable, that both these last objections should have been thought to refer either to the slaves (*Wetstein*), or to masters and slaves together (*Matthies*). It is plain that the Apostle here expressly distinguishes the masters, and in such wise, indeed, as to persuade the slaves to honor and revere them. As believers in Christ and beloved of God, the masters can claim peculiarly the respect of their Christian bondmen. It is a harder question, what the Apostle means by the words: *partakers of the benefit, οἱ τῆς ἐνεργείας ἀντιλαμβάνοντες*; [*qui participes sunt*; Vulgate.—W.] We might, perhaps, suppose that *ἐνεργεία* = *χάρις*, signifying the blessing of Christianity (comp. Rom. i. 7; thus Heydenreich and others). But this thought is already expressed in *ἀγαπ.* and *πιστοί*, and would thus be only an empty tautology. It is then better to understand, by *ἐνεργεία*, the faithful service of the slaves, so that the sense should be: slaves ought so much more to serve believing masters, because they who receive such service are believers and beloved. The remembrance that a true service, done from a Christian principle, would be a benefit to the believing masters, was indeed well calculated to persuade Christian slaves.—**These things teach and exhort.** A direct reference, as in chap. iv. 11; v. 7, to what has been said just before.

[This exposition, while it seems true to the letter, is untrue to the principle of Christianity. Undoubtedly St. Paul did not attempt to abolish slavery. But when it is inferred from this that the moral action of the primitive Church gives us the complete standard for all time, it is a *petitio principii*. The Church of that day was composed of men who had no political or civil ties outside their little body; to them, all else was "the world" of heathendom. It was enough for St. Paul to inculcate the law of love, and leave the larger question of Roman slavery to the future. But when Christianity became the religion of the State, and its believers citizens, there arose a new, definite sphere of social duty outside the church relationship. It may, indeed, be proven from this passage, that slavery is not absolutely and in all cases a sin, like lying or stealing; that, like polygamy, it may be one of the phases of social growth. But to say that, because Christian philanthropy did not then touch it, it may now claim the sanction of Christianity, is monstrous.—We might, indeed, draw from this very passage one of the strongest arguments against the modern apologist. St. Paul does not counsel masters to be kind, but slaves *not to despise their masters, because they are brethren*. The tone of the whole proves that slavery in that Christian community was hardly a yoke at all. What would the slaveholders of our Christian time think of a bishop who should mildly beg bondmen to treat a master with respect, not scorn him, because he was a brother?—But we take here the largest ground. To say that Christianity is to-day confined within the limits of St. Paul's action, is to say that in 1800 years it has wrought no change in the world it came to reform. It is to say, that it is behind Judaism at that very time; for slavery, under the teaching of humane Rabbis, had in St. Paul's day almost wholly

vanished from Palestine. It is to narrow Scripture; it is to narrow Christian ethics; it is to narrow Christian history. Civilization has, step by step, been fulfilling the first prophecy of the Lord, that He came to "break every yoke." As early as the code of Justinian, we have the statement of the maxim, "*Cum jure naturali omnes liberi nascerentur*;" *Cod. Just., lib. i. tit. 5*. It was a social law which the early Christian himself had not grasped: it was the new growth of social ethics. Christian jurisprudence and Christian philanthropy have only interpreted it. We may well demand, at this day, that Scriptural criticism shall no longer make the word of God the apologist of social wrong.—W.]*

Ver. 3. **If any man teach otherwise, &c.** The Apostle proceeds from the slaves to the false teachers. The connection of his thoughts seems this: that the false teachers have proposed dangerous maxims in regard of Christian freedom and order, which might, if they spread further, mislead the bondmen. We may thus understand the *ἑρεσιδασκαλῶν* definitely of corrupt maxims concerning the topics just discussed, although we may add that the Apostle takes occasion here, as in other passages of these Epistles, to point out and oppose false doctrines in general. Their character is here described, and their condemnation given with a fulness of language that might seem somewhat irrelevant, if we do not consider how dangerous such false teachers were, and how sad their corrupting influence on many.—**And consent not.** This more definite expression now marks the false teachers as men who were directly hostile to the gospel doctrine, which is enjoined by St. Paul as the fountain and touchstone of the truth.—**Consent not** (*οὐ προσέρχεται*), naturally signifies that acceptance, in a spiritual view, which leads of itself to agreement (*accedere opinioni, alicui accedere*). The words of the Lord are spoken of as **wholesome**, in contrast with the diseased character of the false doctrines (comp. *νόσων*, ver. 4); and the truth of the gospel is here named as **according to godliness** (*κατ' εὐσεβείαν*), to show the indivisible unity between Christian truth and morality, in consequence of which any, who has mistaken the latter, has already in himself the sentence of his condemnation. [Not "*quæ ad pietatem ducit*," but "*quæ pietatis consentanea est*;" Eliott. —W.] Since Christianity directly quickens and demands godliness, a lax morality cannot have union with it. The Apostle now proceeds, vers. 4 and 5, to show the sources and effects of each grievous error.

Ver. 4. **He is proud . . . strifes of words.** A darkened understanding is the first characteristic which St. Paul ascribes to such an errorist (*τετρίφωται*); he is beclouded, wholly blinded, from his proud conceit (comp. Eph. iv. 18); **knowing nothing** [aright]; the result of the former vice. He who is blinded in his view of the whole, cannot possibly look at particulars from a right point of sight. To judge truly the special truths of Christianity, must require, in some measure, a knowledge of its whole character. To this sad state of the mind there is added a yet more melancholy state of the heart.—**But doting about questions and strifes of words**, *νόσων περὶ ζητ., κ.τ.λ.* The proposition declares the objects in regard to which this disease is manifest. The false teacher is unhappily busied with *ζητήσεις* and *λογوماχίας*. He is tormented with the pursuit of those beyond the good and needful limit; and while he perhaps be-

lieves that he may attain the right result, he opens for himself and others a source of deep wretchedness. What else can be the end of all these strifes? (see below.)—**Whereof cometh, &c.** *ἐξ ὧν, sc. ζητήσεις καὶ λογوماχίας*.—**Envy, strife, railings**; not directly against God (Chrysostom), but rather against other men.—**Evil surmising**. "*Suspiciones malæ, per quas ii, qui non statim omnia assentiuntur, invidi putantur*;" Bengel.

Ver. 5. **Perverse disputings**; *παράδιatriβαι*, according to the common reading, to which, however, another (*διαπαράτριβαι*) deserves the preference (see Tischendorf). The first denotes useless disputation, the other, growing hostilities and conflicts (comp. WINKER, *Græmm.*, p. 92).—**Men of corrupt minds, destitute of the truth**. The Apostle states here the deepest ground of this blindness, which he has described in ver. 4. Here, too, the corrupt heart is, in his view, the abyss out of which proceeds the darkness which obscures the spiritual vision. "This and the preceding participial clause denote, therefore, that the errorists were before unperverted, and in possession of the truth; but both these royal jewels have been forfeited, and, according to chap. iv. 1, through demoniacal influence;" Huther. As a signal proof of the extent of this perversion, the Apostle adds the following.—**Supposing that gain is godliness**. This trait completes the sketch of the false teachers, who thus appear as unprincipled hypocrites, abusing the spiritual gifts they had received to their selfish ends (comp. 2 Tim. iii. 5). *Εὐσεβεία* is not here the objective religion, which is *ἡ κατ' εὐσεβείαν διδασκαλία* (ver. 3), but godliness in a subjective sense, the religious spirit, or piety. This was regarded by the heretics as *πορισμός*, a source of secular gain. They put on the guise of godly, conscientious men, from pure selfishness. A show of Christian life was in their view a lucrative business (Titus i. 11, a trade; Luther); and they may be thus called an order of Jesuits before Loyola, since they followed in this the rule, that "the end sanctifies the means." The contempt of the Apostle for such worthless men is seen in his choice of words; and Timothy hardly needed the express exhortation, "From such withdraw thyself," which is not in the original text (see Critical notes).

[There is a singular likeness between this sketch of the false teachers, and the Sophists so keenly portrayed in Plato as the opponents of Socrates. Their philosophy was a mere dialectic hair-splitting, without any moral truth—a *λογομαχία*, a word-fighting; and the *ζητήσεις* of this Epistle answer exactly to the captious, questioning style of the Greek schools. As a last feature, they were *χηματισταί*, and boasted that they sold their wisdom to the youth of Athens. See *Gorgias*, c. 7; *Protag.*, c. 3. It was the same empty, immoral *sophiatomania*, cropping out in this refined Jewish-Christian shape.—W.]

Ver. 6. **But godliness with contentment is great gain**. It might be thought that the Apostle denied godliness to be in any sense a *πορισμός*. To correct so wrong an inference from his words, he would show how far godliness gives true success; and this leads him to a full view, reaching to the end of ver. 10, of the Christian contentment. *Ἔστι δὲ πορισμός*. Godliness is the very reality, although in another and higher sense, which these errorists pervert.—With contentment. If it be closely joined with contentment, then it is a nobler gain. In this concise and weighty meaning the Apostle expresses both these main ideas, that godliness makes us con-

* [On the relation of Paul to slavery, comp. also the remarks of the Am. Ed. in Com. on Ep. to Philemon.—P. 8.]

tent, and to be content is the highest good. "*Eligantius, non sine ironica correctione in contrarium sensum, eadem verba mox retorquet, ac si dixisset: perperam illi et nequiter, qui venalem habent Christi doctrinam, quasi vere pietas esset quantitas. Ideo autem sic vocal, quod plenam et absolutam beatitudinem nobis offert. Ita vero felicitas in pietate sita est, hac vero sufficientia est veluti quoddam auctorium;*" Calvin.

Ver. 7. **For we brought nothing into this world.** In this and the following verses the Apostle shows the many grounds of this Christian *αὐτάρκεια*. The first lies in the very nature of those worldly things for whose possession the unsatisfied man strives. They are not our lawful property, but a loan, received at our birth, to be soon surrendered at the first summons. As we brought nothing into this world (comp. Job i. 21), it is certain we can carry nothing out (comp. Ps. xlix. 17, 18; Luke xii. 15-21). The absence of *δῆλον* in A. F. G., ver. 17, seems to us a mere error of the MSS., since this word can hardly be dispensed with. It is hence justly restored by Tischendorf, in his 7th edition, although he had before erased it.

Ver. 8. **And having food and raiment, let us, &c.** A second reason for contentment, because men have fewer real wants than they commonly suppose.—*Having food and raiment, διατροφὰς καὶ σκευάσματα*; both words *ἀπὸ τοῦ λέγειν*: that which serves for the nourishment and clothing of the body; under the latter, shelter also should be understood. "*Ἐχούτες, habentes, implicite affirmatur, nos habituros esse;*" Bengel.—**Let us be therewith content, ἀρκεσθῶμεθα.** The future may here be considered perhaps as an exhortation. (Let us then be content; Luther). It is simpler, however, to take it in the ordinary sense, as that which may be reasonably expected. The folly of discontent is thus at once recognized.

Ver. 9. **But they that will be rich, &c.** A third reason of *αὐτάρκεια*, the sad result of the opposite state. (The Vulgate is logically right, but not strictly grammatical, *nam qui volunt, &c.*)—*That will be; βουλόμενοι, not θέλοντες.* Bengel justly says: "*Hæc voluntas animi ead sortis contenti, inimica, non ipsa opes, quas idcirco divites non judentur abjicere*" (vers. 17-19).—**Fall into temptation**; that is, into the temptation to increase their worldly goods in an unjust way.—**And a snare, καὶ παγίδα.** They are thereby fettered, and led captive by evil; with what results, appears directly after.—**And many foolish and hurtful lusts, which drown men in destruction and perdition.** The last two words strengthen each other, and may perhaps be distinguished by applying the former to the destruction of the body, the latter to the perdition of the soul. It is arbitrary, in any case, to refer them wholly to moral corruption (De Wette), into which they are already so sunken as to be incapable of any further degree; or to eternal perdition (Huther), because that is only the complete manifestation of what is already begun on earth. The here and hereafter in this warning of St. Paul must not be wilfully disjoined. But that he has not spoken too strongly here, is proved by the next verse.

[The force of the compound form *ἀνάλα*, and the more abstract termination of the latter word, perhaps, give a hint that a climactic force is intended; *δλεσθης* is destruction in a general sense, whether of body or soul; *ἀνάλα* intensifies it, by pointing mainly to the latter; Ellicott, *in loco*.—W.]

Ver. 10. **For the love of money is the root of all evil.** The omission of the article before *ῥίζα* should be understood. [A root; Alford, Conybeare and Howson; see, however, Ellicott for the other view.—W.] St. Paul does not say that the root of all evil is the desire of money, in which case this would be here represented as the source of all other sins—a view opposed as well to sound sense as to daily experience—but he only enumerates together the *κακὰ* springing out of the *φιλαργυρία*; although it is as true that the same can be said of other sins; ambition, lust, indeed every evil passion which masters mankind. Yet it must be acknowledged that there is no sin which so entirely rules, influences, and hardens men against every better feeling, as this. (This is contrary to De Wette *in loco*.) This love of money (*φιλαργυρία*) not merely signifies the lust for gaining money in all possible ways, but the desire of keeping it at every cost.—Which while some coveted after, they have erred from the faith; *ἡ. sc. φιλαργυρίας*. As this last is an *ὑπερτίς*, it must be granted that the connection of thought seems not quite correct, since, in a strict sense, the money itself, not the love of it, is the object of such toilsome effort. The sense is, however, clear enough; and it is therefore needless to explain *ἀπώρθεσαι* in the sense of *dedistis esse*; Matthies. Whoever thirsts after money, seeks at the same time to satisfy his passion with his whole power, and thus he wanders from true Christian faith (comp. chap. i. 6, 19), and has pierced himself through with many sorrows. The *δένειν*, here imaged as a sword piercing the soul (Luke ii. 35), and leaving a deep wound, are the pangs of conscience which the covetous feel when their eyes are opened to the shameful means they have used toward the end. They are, further, the forewarning of that *ἀνάλα* whereof the Apostle has spoken in the previous verses. Personal recollections of this or that covetous man may have risen to his mind. Instead of *περιποιῶντας, transfigerunt*, some critics have *περιποιῶντας*—a reading on which the Vulgate translation rests (*inseuerunt*), signifying that they have surrounded their life with pain, as with a hedge of thorns. It is clear, however, that the *ῥίζα*, which critically is far better sustained, gives us likewise a much stronger sense.

DOCTRINAL AND ETHICAL.

1. The injunction of the Apostle in regard of slavery is important, because it defines, simply and exactly, the relation of Christianity to it. The gospel sustains indeed the principle of the new philanthropy, *servitium humani generis flagitium*; and condemns all abuse of the slave by the master. But on the other hand, where bondage exists, it will in no way release the slave from his duty to his master. It prepares the way for a better condition, but it does not abolish this as by a magic stroke. Freedom, equality, fraternity, in the revolutionary sense of the word, are positively an unchristian sentiment; and the boundary line is here sharply drawn between revolution and reformation. The freedom to which the Lord calls his disciples is not an egoistic, individual one, which severs all bonds, but the freedom to do good in our allotted sphere, and to serve others through love.

[This sentence has in it a weighty side of Christian truth, but it may be made that half-truth which

is whole error. The gospel morality does not teach mere political equality; it does not upturn the just distinctions of social rank; but, while it first purifies the heart, it seeks also to abolish unsocial caste. It does not teach the slave to revolt; but it does pronounce slavery an institution debasing both to mind and body, and at war with the growth of Christianity. An Epictetus may be inwardly free in bonds; but his virtue does not justify servitude. The *quietism* here taught, which severs the Church of Christ from social philanthropy, like Simeon the Stylite in the desert, has too often proved itself the worst egotism, that of a selfish or an emasculated piety.—W.]

2. Here the Apostle commends a practical godliness in his hostility to all strifes of words. "*Dicat autem aliquis, unde discernam quæstiones utiles ab inutilibus? Respondeo, norma est fundamentum, ut Paulus inquit* (1 Cor. iii. 11). *Completitur autem fundamentum scripta prophetica et apostolica, et illustre discrimen est legis et evangelii. Item instituta fidei ei operum. Item veri cultus, a Deo instituti et falsi cultus ab hominibus instituti, etc. Intra has metas coercenda sunt cogitationes, et frenanda est curiositas, et prorsus fugienda sunt illa pectus, ostentatio argutiorum, sophistomania et amor contentiosis;*" Melancthon, on ver. 3.

3. The warning of the Apostle against avarice recalls the impressive words of the Lord, especially in the parable, Luke xii. 15-21. Compare also with this the excellent sermon of AD. MONOD, *L'ami de l'argent*, Paris, 1843; handled in part like the essay of HARRIS, "Mammon, or Covetousness the Sin of the Church." It is clear, from Phil. iv. 11-13, how far Paul himself had advanced in the art of the Christian *abruptus*.

HOMILETICAL AND PRACTICAL.

Christianity and slavery.—The love of freedom, and the service of love.—Woe to him through whom the offence cometh (Matt. xviii. 7).—The Christian and the unchristian communism.—The old heresies in many respects types of the new.—Arrogance and ignorance go commonly hand in hand.—Vers. 3-5. Heresy: (1.) Its characteristics; (2.) its sources; (3.) its results.—Error, the caricature of truth.—The connection of godliness and contentment. Godliness (1.) makes content; (2.) brings great gain.—Three motives to contentment: (1.) We really possess nothing (ver. 7); (2.) we really need nothing (ver. 8); (3.) we become poorer in happiness the richer we become in worldly things (ver. 9, 10).—Avarice a root of all evil: (1.) As every cardinal sin; (2.) more than any other cardinal sins.—Avarice the most utter egotism, in its diametrical hostility to the gospel of love.—The many examples from sacred and secular history which confirm the power of avarice.—The friend of Mammon his own enemy.

STARKE: ANTON: Man is inclined to leap beyond his sphere; but such aims are unwise (Rom. xii. 16; Sir. iii. 19).—Spiritual brotherhood overturns no civil organization (Matt. xvi. 24).—The false men of the world think religion harmful. Nay, it is great gain. But the enemy knows how to blind them (Rom. xiii. 1, *et seq.*).—LANGE'S *Opus*: A false, seducing doctrine and a corrupt spirit always go together, specially in perverted teachers. For as they are unenlightened, understanding and will are both evil (ver. 4).—CRAMER: The devil has no more direct way of doing injury to the Church, than to

become a lying spirit in the mouth of the prophets (1 Kings xxii. 22). He begins with insolence; then come strife of words, hate, slander, envy, and one misfortune on another, so that an incurable injury is brought upon the Church of God (Ps. cxxxiii. 1).—STARKE: Whoever is godly, hath God; whose hath God, hath all good.—Unhappy miser, restless with his heap, and never owning enough!—Nothing can more humble man, and help him to renounce the vanity of the world, than when he reflects aright on his entrance into, and his exit from the world (Job i. 21). We need food and covering for the body; God has promised both, if we do His will; yet He has not promised luxury. Let those who have that, be grateful, and all others contented (Gen. xviii. 20).—OSIANDER: The avaricious man wants what he has, as well as what he has not.—Avarice is an evil mother, and has many hateful daughters.—Avarice can as little coexist with faith, as can any other ruling vice.—Avarice is fearful, not only because the Divine condemnation rests on it (1 Cor. v. 11; Eph. v. 5; Col. iii. 5), but because no vice so masters the soul, and keeps it from conversion.

HEUBNER: Pastors should not neglect to look specially after servants.—Meditation on death is a safeguard against avarice.—The Christian limitation of our wants.—Discontent is a source of discouragement.—Avarice is already a lapse from Christianity. The avaricious is his own tormentor.

LISCO (vers. 1, 2): How Christian liberty proves itself the true, by obedience (vers. 3, 10).—Godliness: (1.) In relation to false doctrines; (2.) to worldly goods.—The incompatibility of avarice with godliness.—The wealth of the godly spirit.—K. J. KLEMM: The great prize of the Christian.—GEROK: A contented spirit great gain: (1.) Shields us from the snares of the devil; (2.) teaches us to strive after heavenly wealth; (3.) gladdens the brief time of life; (4.) prepares us to die.—MAREZOLL: Encouragement and aid to contentment.—DITZSCH: How incalculable a good is contentment in regard of our worldly possessions.

VON GERLACH (ver. 5): The gospel casts a wondrous light, to warm and illuminate man; but if it fail through his own sin, then that light thrown back from him flings its rays on the world, and dazzles him with deceitful images, till he loses at last the trace of truth, although he eagerly follows after its shadows. Sin remains undestroyed in his heart, and fleshly desires take advantage of the confusion. Such were the heretics of old, and such the Gnostics of all time.

[PASCAL, *Pensées*, i., p. 6: The discontent of man.—Our desires flatter us with the image of a happy condition, because they add to what we have; the pleasures we have not; but when we reach these, we are no happier, for we then have still new desires for a happiness beyond them.]

Dr. SOUTH, Sermons: Godliness is gain. "To exhort men to be religious, is only, in other words, to exhort them to pleasure—a pleasure high, rational, and angelical, with no sting, no loathing, no remorse, or bitter farewells; neither liable to accident, nor exposed to injury. And when age itself shall begin to remind us of mortality, yet then the pleasure of the mind shall be in its full youth, vigor, and freshness. A palsy may as well shake an oak, or a fever dry up a fountain, as shake or impair the delight of conscience. For it lies within; it centres in the heart; it grows into the very substance of the soul, so that a man never outlives it; and for this cause, because he cannot outlive himself."—W.]

B.—Address to Timothy.—A word for the rich.—Conclusion of the Epistle.

CH. VI. 11-21.

11 But thou, O man of God,¹ flee these things; and follow after righteousness,
 12 godliness, faith, love, patience, meekness. Fight the good fight of faith, lay
 13 hold on [the] eternal life, whereunto thou art also² called [unto which thou wast
 13 called], and hast professed a [the] good profession before many witnesses. I
 14 give thee charge in the sight of God, who quickeneth³ all things, and before
 14 Christ Jesus, who before Pontius Pilate witnessed a [the] good confession; [.]
 15 That thou keep *this* commandment without spot, unrebukable, until the appear-
 15 ing of our Lord Jesus Christ [Christ Jesus]: [.] Which in his times he shall
 16 shew, *who is* the blessed and only Potentate, the King of kings, and Lord of
 16 lords; [.] Who only hath immortality, dwelling in the light which no man can
 17 approach unto; [.] whom no man hath seen, nor can see: to whom be honor
 17 and power everlasting. Amen.⁴ Charge them that are rich in this world,⁵ that
 18 they be not high-minded, nor trust in uncertain riches [uncertainty of riches],
 18 but in the living⁶ God, who giveth us richly all things to enjoy; [.] That they
 19 do good, that they be rich in good works, ready to distribute, willing to commu-
 19 nicate, Laying up in store for themselves a good foundation against the time to
 20 come, that they may lay hold on eternal [the true]⁷ life. O Timothy, keep that
 20 which is committed to thy trust, avoiding profane and vain babblings, and oppo-
 21 sitions of science falsely so called [falsely named knowledge]: Which some pro-
 21 fessing have erred concerning the faith. Grace be with thee. Amen.⁸

¹ Ver. 11.—[Lachmann omits the article before Θεός; so also the Sinaiticus. In the same verse, *ὑποτάσσεται* is to be preferred to the common reading, *ὑπακούει*.—E. H.]

² Ver. 12.—*καὶ* after *εἰς* ἡν is omitted by the modern authorities; see Tischendorf. [Not in the Sinaiticus.—E. H.]

³ Ver. 13.—[Tischendorf and Lachmann, after A. D. G., read *ζωοποιεῖ*. Sinaiticus has, like the *Bezae*, *ζωοποιεῖ*. Etymologically, of course, the words differ, but there is not much difference in the sense in this place.—E. H.]

⁴ Ver. 16.—[I suggest the following translation of vers. 15, 16: Which in his own times the blessed and sole sovereign, the King of kings and Lord of lords, who alone has immortality, (who) is dwelling in light inaccessible, whom no man (or, none amongst men) hath seen, or can see, shall shew. To whom be honor and power everlasting. Amen.—E. H.]

⁵ Ver. 17.—Instead of the usual *τοῖς* *ἐν* *τῷ* *αἰῶνι*, the Sinaiticus has *κατὰ*.

⁶ Ver. 17.—This adjective is wanting in A. G., and others, and is omitted by Tischendorf. In D., and in the Sinaiticus, the article is wanting. [The Sinaiticus has *ἐν* *τῷ* *θεῷ*; Lachmann, *ἐν* *τῷ* *θεῷ*. Tischendorf retains *ἐν*.—E. H.]

⁷ Ver. 19.—Instead of *αἰώνιον*, we should read, with A. D. E. F. G., the Sinaiticus, and others, *ἄβυσσος*. So *Grisebach*, in this place.

⁸ Ver. 21.—Probably spurious.

EXEGETICAL AND CRITICAL.

Ver. 11. But thou, O man of God, &c. The Apostle turns suddenly again to Timothy, as if he had entered almost too far into general topics, and wished henceforth to keep his young disciple wholly in view to the close of the Epistle. There is an emphasis in the tone with which he addresses him, as not only his spiritual son, but the man of God, the servant of the Lord. *O man of God*, is equivalent to the Hebrew *אִישׁ אֱלֹהִים*. This name places Timothy, as a Christian prophet, by the side of the chosen messengers of the Divine will in the Old Testament (comp. 2 Peter i. 21).—Flee these things, *ταῦτα*; that is, the *φιλαργυρία*, already spoken of, and again in ver. 17, where St. Paul mentions the true use of earthly riches.—Follow after righteousness, godliness, faith, love, patience, meekness (comp. 2 Tim. ii. 22). According to Rom. xii. 21, evil must be overcome by good; and thus St. Paul sets against the opposite vices a series of Christian virtues and affections. *Righteousness* is

not here to be taken *sensu forensi*, but *sensu morali*, as uprightness, or integrity. *Godliness*, or, more specially, the direction of the inward life toward God (comp. Titus ii. 12). *Faith, love*, the two primal virtues of Christianity, are to be here understood in the usual Pauline sense. *Patience*, finally, concerns all which could disturb the soul; and *meekness* (*ὑποτακτικότητα*, after the more probable reading; see Tischendorf), refers to all which might embitter the heart. So long as Timothy grew into this moral character, he ran no danger of infection from the shameless avarice of the heretical teachers. [These virtues seem grouped in pairs; *δικαιοσύνη* and *εὐσεβεία*, touching general obedience to God's law; *πίστις* and *ἀγάπη*, the inner springs of Christian character; *ὑπομονή* and *πραΰτης*, our spirit toward the enemies of the truth; see Huther, *in loco*.—W.]

Ver. 12. Fight the good fight of faith (comp. 1 Cor. iv. 24; Phil. iii. 12; 1 Tim. i. 18; 2 Tim. iv. 7). A repetition of the favorite image by which St. Paul is wont to describe the Christian life, and especially that of the minister of the Lord. Here, too, Timothy is not addressed merely as

man or as an Evangelist, but in both relations. This fight is called good, not only in regard of its moral excellence, but as a lofty and noble one.—*Fight of faith*; not strictly because it is on behalf of the faith (Mack and Heydenreich), but rather because it is born of the faith, is proper to the faith, and has its power only from the faith. The same figurative style is continued in what follows.—*Lay hold on eternal life*; as the *ῥαβδίον*, for which the athlete strives, and which he grasps at the end of his course.—*Whereunto thou art called*. This, according to Heydenreich, should also be considered a figurative expression, alluding to the herald who solemnly summons the athletes to the contest. But this is less probable, since such a summons, though required, indeed, for the strife, was not so for the prize. We therefore understand *ἐκλήθης* here in the ordinary sense of that outward and inward calling which gave success to the confessor of the gospel. This remembrance would awaken Timothy to his duty to press toward the mark; it would strengthen him in the assurance that, if he strove, his calling was the pledge of eternal life.—*And hast professed the good profession*. A fresh motive for Timothy in the fight of faith. Thou hast professed, should rather (De Wette, and others) be considered a new, independent proposition, than, as many do, to make *ὁμολόγησας* dependent on the preceding *εἰς ἡμ*, which gives a hard construction and a scarcely intelligible sense. The good profession which Timothy had made is not clearly defined by Paul. Some think it the confession made at baptism; others, that given at his induction into the ministry; others, a Christian testimony, given by him during some public persecution or some severe conflict. But the youth of Timothy makes the last view improbable; and as his testimony (ver. 13) is compared in some degree with that of the Lord, who had borne witness before Pilate in words as well as deeds, we may best refer this to one of the two occasions already named. The many witnesses, who surely were present at his ordination rather than his baptism, lead us to conclude that the Apostle alludes to the same event, named in chap. iv. 14 and 2 Tim. i. 6. [This view of the text is maintained by NEANDER, "Planting and Training of the Church," vol. ii.; also by Elliott, and others, *in loco*. It is worth noting, however, that the authentic traditions of the Church point back to the custom of such a "confession of faith" at baptism. "*Mos ibi servatur antiquus, eos qui gratiam baptismi susceperunt publice, id est, fidelem populo audiente symbolum reddere*;" RURIKUS, *De Symb.* 3. We do not suppose that the later baptismal office existed in the apostolic day; but it is not at all improbable that the germ of such a usage began at that time.—W.]

Ver. 13. *I give thee charge . . . confession*. The allusion to Timothy's confession leads the Apostle now to speak of the Saviour Himself, whose remembrance must awaken a new motive for fidelity and zeal.—*I charge thee* (comp. chap. i. 3); a form of solemn adjuration well fitted to the grandeur of the subject.—*In the sight of God, who quickeneth all things*. "An encouraging remembrance of the resurrection, and thus indirectly a motive against the fear of death in the cause of Jesus, to which the following clause also alludes;" De Wette.—*And before Jesus Christ, who before Pontius Pilate*. *Ἐν* does not signify *under* Pontius Pilate (De Wette; so Bengel, *periocha temporis notissima*), but, as Matt. xxviii. 14, and elsewhere,

coram. The recollection that the Lord had lived and suffered in the days of Pontius Pilate, was quite superfluous; but the statement that His confession was made *coram procuratore*, clearly shows to what witness the Apostle refers. It can only be that narrated in John xviii. 36 and Matt. xxvii. 11; and this was indeed worthy to be held up to Timothy, as the pattern of a true confessor of the truth in face of death. *Μαρτυρεῖν* means here the same as *ὁμολογεῖν* in the verse before; and we may thus, when we recall this passage, justly regard Christ as the first Martyr of the New Covenant.

[There is somewhat striking in the identity of these words of Paul with the clause of the Apostle's Creed, "suffered under Pontius Pilate." It does not seem to us a mere verbal fancy, if we regard it, when coupled with the *καλὴ ὁμολογία* made by Timothy, as giving a hint in regard to the formation of that first and simplest *symbolum* of the faith. We reject, of course, the old, mechanical tradition, that this creed was made by the Apostles, or existed in its present written form before a later age. But the various fragments of such a received "form of words," as we find them in JUSTIN MART., *Apol.* i. 13, *Dial.* 85; IRENÆUS, *Hæres.* i. 2, and TERTULLIAN; all agreeing in the ideas and general structure, while differing in detail, point clearly to some original "confession of faith," probably oral; and although without sure date or authorship, yet running back so far toward apostolic time as to have been naturally ascribed to it. Thus this phrase, "under Pontius Pilate," as cited by St. Paul, may have become incorporated with the earliest germinal creed. We have here what seems the structural law of growth in the church: first the age of organic, yet undeveloped life, then of scientific formation in doctrine and worship.—W.]

Ver. 14. *That thou keep, &c.* St. Paul now sets forth the matter, which he has introduced to Timothy with so solemn a charge. *Τηρησαί σε τὴν ἐντολήν*. It is not likely, after so lofty an adjuration, that he meant merely his exhortation to flee from avarice (ver. 11), and like sins. We look rather at his encouragement to the good fight of the Christian life, and the bold confession of the Lord (ver. 12, *et seq.*). We may say that in this, as the chief commandment, all is embraced which could be asked of Timothy. The view of many, that we must regard this word, *commandment*, as the *παράγγελία* of the Christian moral law in general (chap. i. 5), seems too far-fetched, and quite needless.—*Without spot, unrebukable*; not to be referred to *σε*, but to *ἐντολήν*. "Paul exhorts Timothy so to keep the law, that it may not be stained and open to reproach, as with the false teachers;" Huther.—*Until the appearing of our Lord Jesus Christ*. The final *παρουσία* of the Lord, at the judgment of the world, which in the apostolic age was expected as nigh at hand. Bengel justly says: "*Fideles in præti sua proponebant sibi diem Christi ut appropinquantem; nos solemus nobis horam mortis proponere*." We must, however, add that the Christian life of many has gained nothing by the change.

[It is to take nothing from the essential authority of the apostolic writings, if we grant their belief in a speedy advent of Christ. Indeed, our Lord declared that they had no revelation of the times (Acts i. 7). The prophecy was, in its nature, a dim one, only to be interpreted by history; and it was natural that to them the lofty truth should be a present reality. It is thus by degrees the crude millennial theo-

ries of a Papias have faded away, because through eighteen centuries the Church has seen always a new, further horizon rise before it, and can more soberly read the historic plan of Christianity. Yet the kingdom of God should be to our mature faith a nobler reality than if we believed it literally at hand. See, in NEANDER'S "Planting and Training," some admirable remarks on the spiritual character of St. John's doctrine of the *παρουσία*.—W.]

Ver. 15. **Which in his times, &c.,** *ἡν καιροῖς βίους βίβης, κ.τ.λ.*; a peculiar expression, unlike the usual style of St. Paul, yet clear in its meaning. God, the Father of our Lord Jesus Christ, will show, set forth, bring to pass, the glorious revelation of His Son (*ἀποκάλυψαι*). Christ is unseen for a while; the time of His manifestation in full glory (*ἐπιφάνεια*) rests in the counsels of God, who has appointed the exact moment.—*In his times* (comp. Titus i. 3; Gal. iv. 4).—**The blessed and only Potentate.** This mention of God, as One through whom the Epiphany of Christ is to be made known, calls forth from the Apostle a psalm of thanksgiving, in which he expresses those attributes of the Almighty which confirm this Christian hope, and which are contrasted with the desires of man after the transient goods of this world. *Blessed*, signifies one who has in Himself alone the sources of the highest joy; the *only Potentate*, the one only who has and exercises power. Perhaps *μύθος* is indirectly contrasted with the Gnostic notion of the many *Æons*—a notion which existed in its germ already in the Pauline age.—**The King of kings and Lord of lords;** not only in a spiritual, but a cosmical sense.

[We cannot but think that this passage, taken in connection with the whole sketch of these errorists, refers emphatically to a Jewish doctrine of *Æons*. It may be clearly traced to the mystics of the *Essene* type. They held a hierarchy of Powers, emanations from the First Principle, and presiding over certain cosmical spheres. It was the germ of the Sephiroths of the Kabbala, and the *Æons* of the Gnosis. See EWALD, *Geach. d. Volkes Israel*, B. 4, p. 208. This was the esoteric science, kept for the *illuminati*, while the people held only the Jewish angelology in its exoteric, fanciful form. Such floating seeds of error may easily have fallen into the Jewish-Christian soil of the Church. See, for a clear view of this earlier Jewish Gnosticism, REUSS, *Theol. Chrest.*, vol. 1, p. 371, *et seq.*—W.]

Ver. 16. **Who only hath immortality.** The Apostle continues to praise the excellencies of God; and here he specially sets forth that completeness, whereby in His eternal Being He is lifted above all changing things. "*Ac si dixisset Paulus, solum Deum non a seipso tantum esse immortalem et suapte natura, sed immortalitatem in potestate habere, ut in creaturas non competat, nisi quatenus suam illis virtutem inspirans eas vegetat;*" Calvin.—**Dwelling in the light which no man can approach unto.** Possessor of the light, as He is possessor of the life. Like descriptions are found in Ps. civ. 2. God is clothed with light, as a garment, 1 John i. 5. God is light, &c.—**Whom no man hath seen, nor can see.** A description of the invisible nature of God, which includes also the idea that He is incomprehensible (comp. John i. 18; 1 John iv. 12; Col. i. 15; Heb. xi. 27; Rom. xi. 33-36).—**To whom be honor and power everlasting;** i. e., to whom they properly belong. Some suppose that we have here, as chap. iii. 16, he fragment of an ancient church-hymn.

Ver. 17. **Charge them that are rich in this world.** The Apostle might have fitly closed the Epistle with this doxology. But he once more turns back to the topic, which had been interrupted by his digression (vers. 11-16). He had named the dangers of those who would be rich; he now addresses those who are rich in worldly goods. But he at once shows the merely relative worth of their wealth, in calling it of "this world." He does not, however, speak of the rich as having their part exclusively in this world (Luke xvi. 26); rather, he encourages them to Christian godliness, because their wealth, though in itself temporal, may, by a wise and reasonable use, be raised to somewhat higher. Timothy must, therefore, warn them of their peril, and charge them not to be high-minded—a peculiar vice of rich men (Jer. ix. 24; Ps. lxxii. 9). Pride may be found without wealth; but it is hard to have wealth without pride.—**Nor trust in uncertain riches.** The Apostle, in speaking not only of uncertain riches, but *in substant.* of the uncertainty of all riches, beautifully conveys the thought that he who trusts in them rests on that which is itself *ἀβυσσός*, and so is in worst peril.—**But in the living God, who giveth us richly, &c.** As *ζῶντι* is critically untenable, many of the comments here are useless; yet those of Melancthon and Calvin deserve notice. Instead of trusting in wealth, the rich should trust in the Giver, who wills that we should enjoy His rich gifts. *Εἰς ἀνάσσειν*, not strictly contrasted with asceticism, but with excessive desire for earthly things. "To enjoy, not to rest our hearts on;" Wiesinger.

Ver. 18. **That they do good . . . communicate.** The Apostle does not merely warn the rich against error, but sets before them the right way which will gain the enjoyment God allows. To do good, is a general conception, like *ἀγαθοποιῶ* (Acts xiv. 17); promoting the happiness of others.—**Rich in good works;** meaning not Christian beneficence merely, but good action in general. The two next words are specific: **ready to distribute, willing to communicate** (comp. Luke iii. 11; Eph. iv. 28). If there be any distinction here, the former may mean the generous hand, the latter the sympathetic heart; both conceptions, however, are connected, and neither of worth without the other.

Ver. 19. **Laying up in store, &c.,** *ἀναθεταύριζοντας ταυτοῖς*. St. Paul makes clear, that through such works of love we promote our own eternal interests. Our action toward others is a treasure for ourselves (comp. Matt. vi. 21). It is obvious that spiritual treasures are meant, as a good foundation against the time to come, *θεμέλιον καλὸν εἰς τὸ μέλλον*. This view of a treasure as *θεμέλιον* is not strange in such a concise style as the Apostle here uses, evidently hastening to the close, and critical conjectures are thus superfluous. The conception is at bottom the same with that of our Lord (Luke xvi. 9).—**That they may lay hold on the true life.** *Ὄντως* instead of *ἀληθῶς* (see textual note above). *ἴνα τελικῶς*, not *ἐκβατικῶς*, is here to be understood. The attainment of a true life is thus the highest end, which the rich must seek by the wise and worthy use of his wealth. Thus he reaches the *ἁραβείον*, which St. Paul set before Timothy. Bengel very finely says: "*Meritor, naufragis saluus, thesaurus domum præmissis invenit.*" [This strong expression of St. Paul seems at first glance hardly Pauline. It must not be abused into any notion of a deposit of meritorious

works, as it has been by some Roman expositors. In the deepest sense, eternal life is a gift, and its only *δωρεάν* the grace of God. To be charitable for the sake of gaining heaven by it, is absurdity, for the selfish motive vitiates the act. It is the same fallacy which in former days so often led the rich noble, after a life of bloodshed, to wipe out his sins by building a church. But St. Paul alike denies that empty faith which has no fruit in real charity. The love that is "rich in good works," grows within as it gives away; and that wealth of the heart a Christian man shall "carry with him when he dieth," for it is of the very being of the soul.—W.]

Ver. 20. O Timothy, keep that, &c. Once more the Apostle sums the whole Epistle in one heartfelt, closing injunction. O Timothy, he says out of the fulness of his fatherly heart, keep that committed to thy trust, *τὴν παρακαταθήκην φέλας* (comp. 2 Tim. i. 12). As there is no exact statement here, there is room for many conjectures, and there have been enough, older and newer. It seems obvious, from the occurrence of *παρακαταθήκη* at the close, that something general and of high value is meant; it may be the sound doctrine, it may be the ministerial office, or both together. The former view seems preferable, since *φέλασσεω* is better referred to the treasure of the word, than of the *διακονία*; and yet more there seems to be, in what directly follows, an antithesis between sound doctrine and error. *Παραθήκη* as well as *παρακαταθήκη* in the Greek signifies the deposit of anything with a person, who holds himself bound to return it uninjured; and hence the word is applied to the thing, the *depositum* itself.—Avoiding, &c.; denoting the way in which Timothy should keep this trust.—Profane and vain babblings (comp. 2 Tim. ii. 16). Nothing is here meant beyond the *ματαιολογία* and *λογμαχία*, whose worthlessness St. Paul has already shown; the error of the heretical teachers, here anew branded as at bottom empty negation. He adds a yet further feature: *oppositions of science falsely so called*; i. e., unworthy of so good a name. The errors are called *ἁτιθέσεις*, not only because they were utterly opposed in themselves to pure gospel doctrine, but brought forward in a direct polemic way against it. For other explanations, see De Wette. Conybeare and Howson well say *in loco*: "The most natural interpretation (considering the junction with *κεροφωλίας* and the *λογμαχίας* ascribed to the heretics above, ver. 4) is to suppose that St. Paul here speaks not of the doctrines, but of the dialectical and rhetorical arts of the false teachers." These antitheses were the fruit of the falsely so-called science. It is acknowledged that the errorists already in that time boasted of a higher knowledge in the mysteries (Col. ii. 8). But St. Paul, at the close, explains how this *γνῶσις* was the direct enemy of the *πίστις*, the principle of faith in the truth.

[This expression at the close deserves far more study than most expositors give it. It clearly shows that these false theories not only existed in a sporadic way, but had already assumed the defined form, and even the name of a Gnosis. No explanation of the *ἁτιθέσεις* is satisfactory, from our almost entire ignorance of the methods of that early school. Perhaps some earlier Marcion had brought forward his views in the shape of an antilogy to the received teaching. But, in any case, St. Paul recognized the distinct chasm between a Christian truth and a false

science. The one was a theosophy, the other a living spiritual fact. The one turned Christianity into a Rabbinical school, with its doctrine of divine emanations and the dualism of an evil material principle; the other taught the plain revelation of God in the incarnate Son. The one held the union of the soul with the divine by a rigid asceticism, or a spiritual ecstasy; the other knit Christian growth with the ties of household and social life. The one gave an esoteric knowledge for the few initiated; the other a religion of duty for all men. We cannot read this Epistle, and that to the Colossians, without clearly seeing the seed-vessels of all, which ripened in Marcion and Valentinus.—W.]

Ver. 21. Which some professing, &c. The worst peril of a Christian man is surely in losing the straight road of the gospel and straying into the byway. It had been so with many so-called wise, whose hapless end should be a warning to Timothy. Which some professing, *ἧν τινες ἐπαγγελλόμενοι*; *quam nonnulli profitentes*, quite as in chap. ii. 10. They professedly sought salvation in their knowledge, and in this very way have erred concerning the faith, *ἠστέχησαν* (comp. 2 Tim. ii. 18). Bengel: "*Veram sagacitatem, quæ fidei est, amiserunt, non capientes quid sit credendum et quid sit credere*" (comp. 2 Tim. iii. 7, 8).—Grace be with thee. Amen. *Μερά σοῦ*; according to A. F. G., *ἐμῶν* should be read, in which case the church would be included, so far as it had any knowledge of the Epistle. As, however, it is addressed specially to Timothy, no more salutations are added. In the Second Epistle it is otherwise, since it was, in a measure, the farewell of the Apostle to the church, and to life.

DOCTRINAL AND ETHICAL.

1. The illustration, drawn from the ancient athletic contests, sketches most strikingly the character, the calling, the dangers, and high hopes of the Christian life. It is not strange that it has been a favorite figure of believers in all times, as well as of Paul. But it sets before us likewise the object of the minister of the gospel, who is called to be a witness of the Lord. His life is a combat, but a combat which assures him, if he be faithful to the end, of the heavenly crown.

2. The remembrance of the solemn profession made by the Christian on entering the church, must indeed inspire in him a true and steadfast zeal. We also, as well as Timothy, have, in our union with Christ and His Body, confessed before many witnesses—ministry, teachers, friends, the whole visible and invisible Church—nay, before the Lord and His angels. This confession is, then, more than an outward show; it is to be confirmed by our life. Next to the thought of the Lord's coming (Matt. x. 32, 33), this of our good confession has the strongest influence on our fidelity. (Compare the view of the nature and importance of confirmation, by NITZSCH, "Pract. Theol.," vol. ii., p. 436).

3. Shallow and unsatisfying as the rationalistic view is of our Lord's suffering and death, as only the confirmation of His teaching and the bestowal of a high example, yet it would be as one-sided if we forget that He was the first, noblest witness of the truth. It is to be noted, that martyrs and witnesses (*μάρτυρες*) are the same word.

4. The doctrine of the invisible being of God,

rightly understood, is a needful safeguard against all anthropomorphism and anthropopathism (comp. Ex. xxxiii. 18, 23). Whatever in this truth of the unseen Jehovah was hard for Israel, is done away for us Christians, who have seen the Father in the Son (comp. John i. 18; xiv. 9).

5. The name here ascribed to God—King of kings and Lord of lords—is the same given (Rev. xvii. 14; xix. 16) to the glorified Saviour; a clear proof of the divinity of the Son.

6. Christianity does not forbid the use of riches, and assigns no other limits to the lawful enjoyments of life than what reason and conscience approve. But it warns the rich of his special perils, and strives to make earthly wealth the means of growth in the heavenly. The story of the rich young man (Matt. xix. 16–21) is a weighty illustration of St. Paul's precept.

7. The relation of *πίστις* to *γνῶσις* has been always an essential question. The *credo quia absurdum* and the *quæro intelligere, ut credam*, are alike one-sided. The true position is given in the *credo, ut intelligam*. Man must rise through faith to knowledge, and again pass through knowledge to a growing faith. The true connection is nobly pointed out by St. John (1 John v. 13): "These things have I written unto you that believe in the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God." Irrational as it is to scorn knowledge in the name of faith, it is as fruitless to recognize nothing as the object of *πίστις*, which has not been first reached by *γνῶσις*. The *credo, quamquam absurdum*, finally, is truer than the *non credo, quia absurdum*. The *γνῶσις* may develop the truths of faith, but can in no way take the place of faith.

[St. AUGUSTIN: Reason should not submit, unless it decides for itself that there are occasions when it ought to submit. Its very submission is then reasonable.]

PASCAL, *Pensées*: Nothing is so rational, as the disavowal of reason in what is of faith. And nothing is so contrary to reason, as the disavowal of reason in what is not of faith. Both extremes are alike dangerous: the exclusion of reason, and the admission of reason alone.—W.]

9. "Nullusne ergo in Ecclesia Christi profectus habebitur religionis? Habeatur plane et maximus, sed ita tamen ut vere profectus sit ille fidei, non permutatio. Siquidem ad perfectionem pertinet, ut in semet ipsa una quæque res amplificetur, ad permutacionem vero, ut aliquid ex alio in aliud transvertatur. Crescat igitur oportet, et multum vehementerque proficiat tam singulorum quam omnium, tam unius hominis quam totius Ecclesie adunatæ ac sæculorum gradibus intelligentia, scientia, sapientia, sed in suo dumtaxat genere, in eodem scilicet dogmati, eodem sensu eademque sententia. Imitetur animarum religio rationem corporum, quæ licet annuorum processu numeros suos evolvant et explicant, eadem tamen quæ erant, permanent;" VINCENT. LIRIN., *Commonitorium*, chap. xxviii.

HOMILETICAL AND PRACTICAL.

The minister of the gospel a man of God: (1.) His inferiority to, (2.) his equality with, (3.) his

rank above the prophets of the Old Covenant.—Not enough to escape error; we must also excel in godliness.—Ver. 12 (especially fitted for confirmation): The combat of the Christian life: (1.) The life of the Christian a fight; (2.) a good fight; (3.) a fight of faith; (4.) a fight whose prize is life eternal; (5.) a fight inspired by the remembrance of our good confession.—Jesus before Pilate, the archetype of a confessor of the truth.—How the thought of the Lord's advent should fill us with steadfastness.—Although the time of Christ's coming be wisely hid from us, yet it is exactly fixed in the counsels of God.—God, who only hath immortality: (1.) The sublimity; (2.) the comfort of this truth.—Dangers, duties, blessings of wealth.—The illusion of worldly, and the sure hope of heavenly riches.—How may wealth be a hindrance, how a help to eternal life?—The wealth of God: (1.) He gives all things; (2.) He gives richly; (3.) He gives for us to enjoy.—The unity of faith and knowledge in Christianity.—The true and false illumination.—Christian faith also true wisdom (comp. Luke x. 21).

STARKE: ANTON: There is much to endure in the office of the Christian teacher, but eternity lies beyond. If we look thither, we shall not weary of the combat (1 Peter v. 4; 2 Cor. iv. 14, 16).—HEDINGER: Knowing and professing [*Erkennen u. bekennen*] should not be separated (Rom. x. 9).—ANTON: There is no higher comfort than in looking to Christ. Nothing can befall us in the work of the ministry which has not a response from Christ (Heb. xii. 2).—It is a well-tried Christian habit, to strengthen ourselves through the sufferings of Christ.—As God is King of kings and Lord of lords, we must never obey the kings and lords of this world when they claim what is against God's law (Acts v. 29).—CRAMER: God hath still as much to give as He hath given. The earth is His, and all that therein is (Ps. xxiv. 1).—STARKE: God gives many wealth, that He may try partly their gratitude to Him, partly their kindness to the needy (Ex. xvi. 4).—He who helps the poor, gives God his money on interest, and gains more than he lays out (Prov. xix. 17).—The gospel is a wealth entrusted us by God; therefore must we care, like all who hold trust funds, not to lose this treasure (Rev. iii. 10, 11).—OSIANDER: The highest science is, to know, to simply believe, and freely obey God's word (Luke viii. 15).

HEUBNER: The remembrance of past battles strengthens for the new.—We should never fall behind ourselves.—The sottishness of the proud is trust in wealth.—Good works are a heavenly capital, yielding an overflowing profit.—The notes of the true knowledge (see James iii. 17).

VON GERLACH: "Whoso builds on the changeable, must needs be lost; whoso builds on the immortal, changeless God, lives in His life, His wealth, and shall share His eternity."

LISCO: The Christian life (1.) strives after perfection (ver. 11); (2.) fights against sin (ver. 12); (4.) endures till the life of glory (vera. 13, 14).—Counsel: (1.) for the worldly rich; (2.) the mentally rich, who overvalue knowledge.—NITZSCH (vera. 13, 15): How right and needful that we make a good confession to the best of Confessors (Sermon V., p. 188).—BECK: The high calling of the man of God: (1.) To what; (2.) for what.—FISCHER: The characteristics of the Christian life.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

INTRODUCTION.

§ 1. TIME, PLACE, AND PURPOSE OF COMPOSITION.

THE second letter to Timothy was written by Paul from Rome, after he was imprisoned the second time, and saw his martyrdom at hand. It plainly shows that the condition of the Apostle is wholly changed since the sending of the first letter; and this, together with his clear view of his approaching end, gives to this writing a wholly unique character; so that it has been not without reason called the testament of the dying Paul to his spiritual son, and to the whole community. The hope with which the Apostle had sent his first letter, viz., that he should soon return to Ephesus (1 Tim. iii. 14), was not to be fulfilled; he was now in bonds (see 2 Tim. i. 8, 16). That it is impossible here to think of his first imprisonment, appears directly from this, that Mark is not present (chap. iv. 11), who was with him, however, during the first imprisonment (Col. iv. 10), as well as Timothy himself (Phil. i. 1). At present, then, the Apostle no longer has the expectation, as before, of being released. On the contrary, though for the moment he is freed from the rage of the lions (2 Tim. iv. 17), yet he is strongly convinced that the time of his departure is at hand (chap. iv. 6). The year of Paul's death, as is acknowledged, is variously given by the biblical chronologies of all times. The opinion of Wieseler (*Chronol. des apostolischen Zeitalters*), that he died in the year 64, agrees with his denial of the second imprisonment, and, hence, he places the death of the Apostle somewhat too early. Eichhorn, with greater truth, considers his death to have been between 65 and 68. After a mature reckoning of all the reasons, the last-named year is, however, in our view, hardly probable; and we may accordingly name the year 67 as the *ultimus terminus ad quem*. At the beginning of this, or toward the close of the previous year, this letter to Timothy must, then, have been sent from Rome. A closer reckoning is superfluous for our purpose, since the difference of a few months has no decisive influence either on the explanation of the language or the view of the facts. The view of Baronius already expressed, and accepted in passing by Bengel, that June 29 of the year 67 was the true day of the Apostle's death, has no other origin than a tradition, worthy of little confidence.

At this time Timothy was at his post at Ephesus, where the First Epistle likewise had reached him, whilst the condition of the community still caused the Apostle just anxiety. His letter, which fully bears the character of a private communication, is designed to encourage Timothy, to acquaint him with the condition of the Apostle, and urge him, as

soon as possible, to come and bring Mark with him (chap. iv. 9, 11, 21). The tone of the whole letter is, if possible, still more natural and affectionate than the first to Timothy; and, while in that the holy indignation of the Apostle against the errorists of the church is more apparent, there speaks in this rather the tender grief of a departing father. The mention of a great number of individual persons and names, which appear here, is an internal evidence of genuineness; and, among the pastoral counsels, there occur many expressions of surpassing worth for the doctrine as well as for the apologetics of Christianity (chap. ii. 8-18; chap. iii. 15-17; chap. iv. 7, 8, and others).

§ 2. ITS CONTENTS AND DIVISION.

After the usual introduction, together with the apostolic greeting, Paul thankfully calls God to witness, how unceasingly he thinks of Timothy, and heartily desires to see him, who had received so early the unstained faith of his grandmother and mother (chap. i. 3, 6). The admonition, added to this, touches first on the holy gifts (chap. i. 6-18) which he had received though the laying on of hands. Timothy must stir up these gifts in himself (vers. 6, 7), and rightly employ them (ver. 8) through patient suffering (vers. 9-12), and through true adherence to the doctrine, which he had heard from Paul (vers. 13, 14). After a short sketch of the personal experiences of the Apostle (vers. 15-18), there follows a second admonition (chap. ii. 1-13) to suffer boldly what is appointed him for the cause of the Lord. He must be a true soldier of Jesus Christ, a zealous workman in His great field, remembering the resurrection of Christ, and in view of the example of Paul, confiding in the truth of the Lord. But soon the tone of the admonition begins to grow more polemic, directed against the errorists, whose word and example might mislead Timothy to walk in an opposite path. The third great division of the Epistle (chap. ii. 14-26) contains advice, which concerns closely the conduct of Timothy toward these false leaders. He must avoid all strife of words (ver. 14), rightly divide the word of God (ver. 15), and, as far as possible, shun idle babblings (vers. 16-21); he must flee also youthful lusts, and not only seek to overcome his opponents, but also shame them, and strive to improve them through mild and friendly action (vers. 22-26).

The Apostle now passes to the fourth principal division, in which he encourages Timothy to bold fidelity in view of the approaching apostasy of the last times (chap. iii. 1-5). He describes the immoral character and the wicked strivings of those, who should soon be made manifest even to that debased generation (chap. iii. 1-9); and sets before him the example of patience, which Timothy had seen in him (vers. 10-13); and at the same time the task, which he would have to follow (vers. 14-17); in which light he points him specially to the inspired Scripture, as the best defence against the overwhelming falsehood. Then, in the most solemn tone, the Apostle sums up with a few words the warning in regard to what lies before him, as well as the remembrance of what he has to do (chap. iv. 1-5).

Now the Epistle hastens to its close (chap. iv. 6-21). Paul prophesies his approaching martyrdom, and records his joyful hope of eternity (vers. 6-8). He adds the prayer, that Timothy will come to him as soon as possible, since otherwise he may never perhaps see him again in the land of the living. This invitation is yet more strengthened by a brief account of the Apostle's forsaken state (vers. 10-13), which is only relieved by Luke; wherefore he earnestly wishes to see Mark also by his side. Timothy is asked on this occasion to bring with him some necessary things for the Apostle (ver. 18). Paul speaks further, before he reaches the close, of a severe opposition which he had experienced (vers. 14, 15); but also of a mighty aid, when forsaken of all, by which he is strengthened in the hope, that the hour will soon come of his complete deliverance, if not from death, yet through death (ver. 16-18). Holy greetings and benedictions, as well as some personal topics, close the letter, which especially in this last part, bears so wholly undeniable a stamp of genuineness and reality, that we cannot enough wonder at the desperate attempts to hunt up another author than Paul. (Compare the General Introduction.)

Without any extended argument, the lasting authority of this second Epistle for the martyrdom of Paul is self-evident. It is a treasure for the Christian church of all ages, a noble crown of his earlier testimonies. "*Mortem habebat Paulus ante oculos, quam subire paratus erat pro Evangelii testimonio. Quæcumque igitur his legimus de Christi regno, de spe vitæ æternæ, de christiand militiâ, de fiduciâ confessionis, de certitudine doctrinæ, non tanquam atramento scripta, sed ipsius Pauli sanguine accipere convenit; nihil enim asserit, pro quo mortis suæ pignus non opponat. Proinde hæc Epistola quasi solemniss quædam est subscriptio Paulinæ doctrinæ, eaque æ re præsentî;*" Calvin.

§ 3. LITERATURE.

Besides the writers already named in the first General Introduction, we may compare J. BRÖCKNER, *Commentt. de Epist. posteriori Pauli ad Timoth.*, Copenh., 1829; *Programm. ad locum apostolicum*, 2 Tim. ii. 8-18, Tüb. 1820. See further, on the Apostle's second imprisonment, in reference to the genuineness of the Epistle, the remarks of Wiesinger, in his commentary on this passage, p. 581 *et seq.* Finally, in reference to the Pastoral Letters as a whole, Dr. C. E. SCHARLING, "Latest Inquiries as to the so-called Pastoral Epistles of the New Testament, translated from the Danish," Jena, 1846.

THE SECOND EPISTLE OF PAUL

TO

TIMOTHY.

I.

Superscription and Salutation.

CH. I. 1, 2.

1 Paul, an apostle of Jesus Christ by the will of God, according to the
2 promise¹ of life which is in Christ Jesus, To Timothy *my* dearly beloved Son:
Grace, mercy, and peace, from God the Father and our Lord Jesus Christ.

¹ Ver. 1.—(Cod. Sin. has *ἐπαγγελίας*.—E. H.)

² Ver. 2.—(The *Recepta*, and all modern critical editions, have a fullpoint after *τέκνῳ*.—E. H.)

EXEGETICAL AND CRITICAL.

Ver. 1. **By the will of God**, διὰ θελήματος. In the First Epistle the phrase is, "by the commandment of God." The *ἐπαγγελία* is the fruit of the *δέσμις*, and the choice of this latter word in this place is to be explained perhaps thus: The Apostle, in view of his approaching end, in Christian resignation, felt the need of directing his attention to His will, who, according to His own eternal counsels, had led him along this pathway (comp. Gal. i. 15, 16). Psychologically, also, it is worthy of remark, how, in the opening of this last communication, in the very face of death, he places in the foreground the *promise of life* in Christ Jesus.—According to the promise of life, &c., κατ' ἐπαγγελίας (ὡς). We believe that in this way we can best render the sense of this enigmatical *κατά*. It is known how these words have been variously explained in all periods. Luther has, according to the promise; De Wette, for the promise (or promising) of life, which by itself, without farther comment, is scarcely intelligible; others, still, interpret otherwise. In any event, something in the way of thought must be supplied. Certainly, they who maintain that *ἐπαγγελία* here cannot mean *proclamation*, but *promise* only, are in the right. Yet *κατά* expresses necessarily the object of the apostolical function of Paul. Paul can be named, however, an Apostle for the promise of life, only from the consideration that

he is called, through the will of God, to the office of proclaiming this promise (comp. WINER, *Gramm.*, p. 358).—*Promise of life* is that promise the main substance of which is the true, eternal, and blessed life. What kind of life the Apostle here denotes, he states more particularly by the words, τῆς ἐν Χριστῷ. 'Ιησοῦ. Since, indeed, this life is revealed and manifested personally in the Saviour, while in His fellowship it becomes the inheritance of all believers, so likewise is He the grand centre forth from which it streams without ceasing. It was the apostolic calling of Paul to set forth this life constantly; and just herein lies the power of proclaiming the gospel—its main substance being a promise of life, as the sinner needs it, and which he seeks in vain apart from Christ.

Ver. 2. **Dearly beloved son**, ἀγαπητῷ τέκνῳ. Certainly it is arbitrary to wish to find in the Apostle's use of this adjective, instead of γνησίῳ (1 Tim. i. 2), a proof that Timothy no longer deserved that honorable epithet, on account of an open defect in the temper of his faith (Mack). Ver. 5 establishes the contrary. The reason why this word ἀγαπητῷ is here used, in our judgment admits of a very simple explanation. The Apostle, feeling that he must soon be separated, speaks in a more affectionate tone than before, and it is better suited to the wholly more subjective character of this second Epistle; which view is incorrectly questioned by Huther. It was not so much in the mind of the Apostle to bear

honorable witness to Timothy, as to express the inwardness of the relation in which both stood to each other.—**Grace, mercy, &c.** See remarks upon 1 Tim. i. 2.

DOCTRINAL AND ETHICAL.

1. By describing the gospel as a promise of the life which is in Christ Jesus, the characteristic distinction between it and the law is strikingly brought out, and its high, all-surpassing worth at the same time is shown.

2. The gospel is no abstract system of doctrine by the side of or even higher than other systems, but it is a revelation of the life which is manifest in Christ, and which through Christ is conveyed to the sinner. In this particular Paul and John agree (comp. 1 John i. 2). The high scope of the manifestation of Christ was not that He might communicate to the spirit of man even a new wealth in religious ideas, but that he might give to the heart of the sinner, lying in spiritual death, the treasure of a new life (Eph. ii. 1). But such a communication of life to the sinner, through Christ, is something inconceivable as long as one hesitates to acknowledge the true Godhead of the Lord (comp. John i. 1-4).

3. The tranquillity with which Paul—as we behold him not only in this opening of, but throughout the entire Epistle—contemplated death, is not only convincing proof of his true greatness, but it has

also apologetic value. The tone of the Apostle furnishes proof alike of the glory of the gospel, and the mighty working of the power of God in His feeble servants.

HOMILETICAL AND PRACTICAL.

Paul prepared to write the testament of love for his spiritual son and brother.—Paul remains true to his holy calling even unto death (comp. Matt. xxiv. 13; Rev. ii. 10).—The unwavering certainty of the Apostle in respect of his call to apostleship: (1.) Its foundation; (2.) its noble value.—Ministry in the gospel is no function of death, but a proclamation of life in Christ Jesus.—Eternal life for the Christian is in part something actual, and in part something future.—The communion of saints.—The high value of spiritual ties superior to those of flesh and blood.—God the Father communicates His highest gifts of grace to us, not otherwise than in personal fellowship with Christ.

STARKE: *Bibl. Würt.*: All true teachers are spiritual fathers of their Christian and devout hearers (1 Cor. iv. 15).—CRAMER: Teachers and scholars should love one another as parents and children (2 Cor. xii. 15; 1 Thess. v. 13).

VON GERLACH: "Life in Christ is to the Apostle, standing at the end of his course, even in view of the last, most bitter conflict, of the utmost moment."

II.

Expression of the thankful remembrance of Paul at the continuous friendly relations with the beloved Timothy.

CH. I. 3-5.

- 3 I thank God, whom I serve from *my* forefathers with [in = ἐν] pure conscience, that without ceasing I have remembrance of thee [how that unceasingly
4 I have remembrance respecting thee] in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with
5 joy; [,] When I call^a to remembrance [having remembrance of] the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

¹ Ver. 3.—[Lachmann connects *verbe* α. *ἡμῶν* with the words that follow. Tischendorf with the *Recepta* and the majority, with the preceding.—E. H.]

² Ver. 5.—Instead of *λαλῶντες, λαλῶν* is to be read here. The whole weight of authority favors it; A. C. F. G. and others. Tischendorf, Lachmann, Sin.

EXEGETICAL AND CRITICAL.

Ver. 3. I thank God, *χαρὶς ἔγω*; instead of the more usual *εὐχαριστῶ*. A genuine Pauline beginning (comp. e. g., the Epistles to the Thessalonians), but doubly striking in these relations. The additional *μου* in some MSS. (see Tischendorf on this place), is nothing more than an imitation of Rom. i. 8.—**Whom I serve**; a relative expression, and it is entirely superfluous to inquire into the spe-

cial object of the Apostle in the use of it. In a friendly communication like the one now in hand, expressions are not so carefully weighed and measured. It is enough if, from the subjective tone of the Apostle, they can be satisfactorily explained. For the rest, that in this testimony which Paul gives concerning himself there is anything objectionable when compared with 1 Tim. i. 13, has been maintained even by Chrysostom: "*Quandoque etiam dormiat bonus Homerus.*" De Wette still farther sees in it only a disjointed compilation. But if, indeed,

the Apostle had always been zealous to serve God in the best way, as well before as after his conversion, occasion might prompt him to speak of it; and yet here, just as in 2 Cor. i. 12, no charge can be brought against him of an idle self-glorification. With some critics it seems to be forbidden, at the peril of life and limb, to give expression to particular religious experiences more than once, and especially when given in statements in any degree modified.—From my forefathers, ἀπὸ προγόνων; not Abraham, or others, who, as a rule, are named πατέρες by Paul (Rom. ix. 5), but *progenitores proximi*, so that *μου* can be supplied. We know no particulars of the ancestors of the Apostle, but there is nothing to interfere with the supposition that they were truly God-fearing people; and in this case it is very conceivable that Paul treasured all the more, this historic continuity of the true service of God in his own family, since he himself died without leaving children behind him.—With pure conscience. A glance, this, at the sphere of the inner life in which the Apostle as well when Jew, as also later when Christian, had exercised this genuine service of God (comp. 1 Tim. i. 5).—That . . . night and day (*Wie ich* = how I). This incidental is connected with the previous participial clause; but we must be cautious about having recourse too quickly to the precarious assistance of parentheses.—ὥς is to be translated *how* (Huther, Wiesinger), somewhat as in Gal. vi. 10, and signifies, indeed indirectly, that the thankfulness to which the Apostle here gives expression has reference to no one but Timothy.—In my prayers night and day; the latter words serve to strengthen the ἀδιάλειπτον, with which they are most intimately connected, and they bring into clearer distinctness the thought that Paul scarcely ceased to think of his friend and pupil when praying, and that he bore him continually on his heart in his supplications. It is hence unnecessary* to connect *καὶ ἡμέρας* with the following ἐπιποθεῖν, as Matthes has proposed.

Ver. 4. Greatly desiring, &c. (comp. Rom. i. 11; Phil. i. 8). The utterance of such a desire, which the Apostle expressed also in other passages, is so much the more natural here, as he sees his life approach rapidly its end (comp. chap. iv. 21). In a most artless manner one participle here is subordinated to the other. "The longing after Timothy occasions the continual thought of him in the prayers of the Apostle, and it is nourished by the recollection of Timothy's tears;" Huther.—Thy tears. Most probably those shed by Timothy on his last departure from Paul, like those of the Ephesian elders in an earlier day (Acts xx. 37).—That I may be filled with joy; if, indeed, he shall see Timothy again. We learn here how full of feeling the character of Timothy was, and, indeed, no less that of Paul himself (comp. Acts. xx. 37). "*Lacryma flos cordis, aut summam hypocrisin aut summam sinceritatem indicant. Ludibrium ex lacrymis indicium est pravitatis sæculi nostri*;" Bengel.

Ver. 5. When I call to remembrance. Luther less accurately: "*und erinnere mich*." *Ἐπὶ μνησθῆναι* must here, as usually in the New Testament, be understood *sensu activo* (comp. 2 Peter, i. 13; iii. 1). The Apostle also here says, that through some circumstances, not farther indicated to us, his recollection was aroused touching something indeed which he knew already, but which now he

had observed anew, viz., the unfeigned faith which dwelt in Timothy. Ammonius: "*ἀνάμνησις, ὅτις τις ἔλθῃ εἰς μνήμην τῶν παρελθόντων, ἐπὶ μνησθῆναι δέ, ὅταν ὁπ' ἐτέρου εἰς τοῦτο προαχθῇ*."—The unfeigned faith, ἀνυπόκριτος; a real truthfulness of faith, which, proceeding from the most inward, most living conviction, stands opposed to all sham and to all outward appearance.—Which dwelt first, &c. He who loves to name specialities of the kind, "something altogether too singular," can indeed be a master in grammatical exegesis, but certainly not in psychological. Such details, in a private letter like this now before us, were just as natural upon the part of Paul as they must have been agreeable and edifying to Timothy; while, on the other hand, a forger would, without doubt, have taken pains to avoid special items, which could subserve no tendency (*tendenz*). There is no need, still further, of the supposition (Origen) that the mother and grandmother of Timothy were also relatives of Paul. It is enough that the Apostle had met both women on his tour of inspection at Lystra and Derbe (Acts xvi.), and had learned to value them as followers of the Lord.—First, πρῶτον; many years before the conversion of Timothy ("*fortasse ante natum Timotheum*;" Bengel), had faith dwelt in his grandmother and in his mother. It was not a bare, fleeting, momentary feeling, but an abiding, indwelling principle (comp. Eph. iii. 17); and in like manner also the Apostle is fully persuaded (πέπεισμαι—expression of confident expectation) that the same living faith dwelt also in Timothy himself, "*quia fides est tibi quasi hereditaria*" (Cornel. a Lapide in this place).—Lois = the better known Λαῖα.—Εὐφροῖνη = Victoria. Although the μάμμη usually denotes mother, yet it also often is used for grandmother, as is necessarily the case here, owing to the context. Timothy can also in a measure, what Paul wholly could declare, that he served God ἀπὸ προγόνων, which represents still more an affinity and likeness between the two.

DOCTRINAL AND ETHICAL.

1. Although piety can by no means be named a natural inheritance, yet it may be said that, in many families, faith and love are transmitted from parents to children, and that Christian fathers and mothers save not only themselves, but also their households (comp. Acts xvi. 31). God-fearing families and households, in which faith is a perpetual treasure, and which renews itself in a certain degree within them, are in contrast with the ungodly. Many illustrations can be found collected in Lange's interesting treatise, *Blutsverwandte als Geistesverwandte in der Kirchen- und Weltgeschichte*, in GELZER'S *Monatsblätter*, November, 1859.

2. As Timothy, in respect of his spiritual life, was indebted extremely to his mother and grandmother, so is the kingdom of God rich in proofs of the blessings which pious mothers have secured for their subsequently distinguished sons. As examples, we name the following: Mary, Salome, Anthusa, Monica, Nonna, and others. Compare the beautiful observations of Neander, in the first part of the "Memorials," and, still farther, Lange's treatise *Ueber den Antheil des weiblichen Geschlechts an der Entwicklung und Geschichte der Christlichen Kirche*, in GELZER'S *Monatsblätter*, August, 1858.

3. In the character of Paul, it is remarkable that

* [It may not be necessary, and yet well.—E. H.]

the greatest extremes meet in him without neutralizing each other. The same Apostle, who deserves to be named a model of robust manliness, stands here before our eyes agitated by the most delicate, womanly feeling, and yet far removed from an effeminate sentimentality. By the recollection of the tears of Timothy already is his heart touched, and the joy which he desires most of all, is to behold once more the face of his friend and disciple. The man who in his mission-plans embraced the whole Jewish and Gentile world, has, at the same time, an open eye for individual family relationships, and can comprehend the little world of the hidden life of faith of a few modest provincial people. The teacher who could secure from his youthful disciple the recognition of his apostolic authority, did not think it beneath his dignity to call up before his vision the kindly image of his mother and grandmother. The Apostle, whose gaze lost itself in the far future, abandoned himself with evident satisfaction to the friendly reminiscences of a beautiful past.

HOMILETICAL AND PRACTICAL.

Paul a pattern of obedience towards his own precept: "In everything give thanks" (1 Thess. v. 18). The high value of the recollections of a beautiful youth, especially at the close of the Christian's course.—As sorrowful, yet always rejoicing (2 Cor. vi. 10).—The longing of love.—The duty of Christian intercession.—The communion of saints: (1.) In their rich enjoyments; (2.) in their painful limi-

tations.—The infinite sublimity of the Christian fellowship of spirit, raised above the narrow limits of time and space.—The proportionate value of tears in the Christian life.—Thankfulness and prayer are most closely bound together (comp. Col. iv. 2).—Home education the school for the formation of true piety.—Christian faith in its morning (Timothy), at noon (Eunice), and at the evening of life (Lois).—How Christian faith brings back again youth to old age, and imparts, on the other hand, to youth something of the earnestness and dignity of age.—No love without genuine trust, yet genuine trust does not mean credulity.

STARKE: Well is it for children to have pious parents, who from their youth will be led to godliness.—Good breeding ends with good bearing.—The parents' sighs are the children's defence.

LISCO: The memory of affection.—BENGL: At the end of the journey there is something specially lovely in the thought of devout ancestors.—The older we become, so much the more do we perceive that our own life, in itself considered—our immediate activity—amounts but to little.—It becomes ever clearer that we count only in fellowship, not in our isolation.—Hence, it is in fact, and according to a wise ordering of God, completely necessary that we shall hold ourselves in humility.—HEUBNER: The throne of God is the place of union of separated friends.—The desire of one Christian friend to see another, must spring especially from the expectation of receiving with him new strength and joy for life, through the intercourse.—Piety drunk in with the mother's milk passes over truly into sap and blood.

III.

Exhortation to Timothy to stir up and to apply well the gifts of grace which had been conferred upon him.—The motive hereto; reference to the example of Paul, and others.

CH. I. 6-18.

- 6 Wherefore I put thee in remembrance, that thou stir up the gift of God,
- 7 which is in thee by [through] the putting on of my hands. For God hath not
- 8 given us the spirit of fear; [,] but of power, and of love, and of a sound mind
- 9 [self-restraint]. Be not thou therefore ashamed of the testimony of our Lord,
- 10 nor of me his prisoner: but be thou partaker of the afflictions* of the gospel
- 11 according to the power of God; [,] Who hath [omit "hath"] saved us, and called
- 12 us with a holy calling, not according to our works, but according to his own
- 13 purpose and grace, which was given us in Christ Jesus before the world began*
- 14 [before the ages]; But is now made manifest by [through] the appearing of
- 15 our Saviour Jesus Christ, who hath [both]* abolished death, and hath brought
- 16 life and immortality [incorruption] to light through the gospel: [,] Where-
- 17 unto [In respect of which] I am appointed a preacher, and an apostle, and a
- 18 teacher of the Gentiles. For the [omit "the"] which cause I also suffer these
- 19 things: nevertheless I am not ashamed; for I know whom I have believed, and
- 20 am persuaded that he is able to keep that which I have committed* unto him
- 21 against [unto] that day. Hold fast the form of sound words, which thou hast
- 22 heard of [from] me, in faith and love which is in Christ Jesus. That good thing
- 23 [fair trust] which was committed unto [to] thee, keep by [through] the Holy
- 24 Ghost which [who] dwelleth in us. This thou knowest, that all they which
- 25 are [all those] in Asia be turned away from me; of whom are Phygellus* and

16 Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft
17 refreshed me, and was not ashamed of my chain: [,] But, when he was in
18 Rome, he sought me out very diligently,¹ and found me. The Lord grant unto
him that he may find mercy of the Lord in that day: and in how many things
he ministered unto me at Ephesus, thou knowest very well [better].

¹ Ver. 7.—[σφραγισμὸς = self-restraint. It would, amongst other things, restrain "the passion of fear;" Conybeare and Howson.—E. H.]

² Ver. 8.—[συνακαταθήσων = suffer evil along with, together with *ἐμὲ*. Sin., *συνεκα*.—E. H.]

³ Ver. 9.—[πρὸ χρόνων αἰώνων = ante tempora secularia; Vulg. These times began with the creation of the world; Luther.—E. H.]

⁴ Ver. 10.—Instead of Ἰησοῦ Χριστοῦ, Χριστοῦ Ἰησοῦ. The English version loses sight of the force of *μέν* and *δέ* in this sentence. The Vulgate has *quidem* and *autem*; perhaps we should say: "Who hath both abolished death, and hath brought," &c.—E. H.]

⁵ Ver. 12.—[παράθετον is the reading adopted by the critical editors.—Sin. also; instead of the *παρκαταθήσκων* of the *Bezae*.—E. H.]

⁶ Ver. 15.—[Lachmann and Tischendorf, so also Sin., spell *φύγετος*, and not *φύγελλος*. Vulg., *Phl(y)gelus*.—E. H.]

⁷ Ver. 17.—[σπουδαίως, by Lachmann, after C. Δ., Orig.; so also Sin. Tischendorf retains *σπουδαίωτον*.—E. H.] [Lachmann's punctuation of this section is noticeable.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 6. Wherefore I put thee in remembrance. With these words the Apostle introduces an exhortation which is farther elaborated in the whole chapter, and founded in differing motives. *Δι' ἣν αἰτίας* refers back clearly to what immediately precedes. Just because Paul knows that the faith of the mother and the grandmother of Timothy dwelt in him also, he has the candor to address an exhortation to him, which would have been entirely out of place to an unbeliever—I put thee in remembrance, *ἀναμνησέμεν*; I remind thee, *hortandi* notions included; Wahl.—That thou stir up the gift of God. *Ἀναστρεφεῖν*, composed of *ἀνά* and *στρεφεῖν*; properly, to kindle again into a blaze the half-concealed coals under the ashes—to quicken them anew. Hence the significance of the revivifying of the inner spiritual fire. The LXX. use the same word (Gen. xiv. 27), for the Hebrew *זָכַר*. The gift of which Paul here speaks is compared with a fire, precisely as in 1 Thess. v. 19, which is capable both of decrease and increase. The Apostle here, as in 1 Tim. iv. 14, alludes to the gift of the calling (*Lehrberuf*) received from God, and addresses Timothy not as a Christian simply, but chiefly as teacher. It is somewhat premature to infer from this exhortation that Timothy was not fervent in spirit (Rom. xii. 11). Certainly the holy fire was in him, but it should blaze forth in a yet brighter flame.—What teacher might not need continually such an exhortation, without our construing it into an indirect censure upon him? In the main, it contains nothing else and farther than what is written in 1 Tim. vi. 11, 12; 2 Tim. ii. 15.—By the putting on of my hands (comp. 1 Tim. iv. 14). The Apostle had, it is likely, taken personal part in the solemnity there mentioned; and it harmonizes fully with the more fatherly and confidential character of his second Epistle, that he emphasizes specially this his personal share in the transaction.

Ver. 7. For God hath not given us. The exhortation to increase spiritual capital becomes strengthened by reference to that which has been received already. Paul is himself conscious that he has received one and the self-same *πνεῦμα* with Timothy; and knows, likewise, on the ground of his own experience, how it operates, and what. This he states, first negatively, and then also positively. It is no spirit of fear, *δειλίας* (comp. Rom. viii. 15); with this distinction, however, that there, slav-

ish fear before God, while here feeble timidity before men, is referred to as being in direct contradiction with the peculiar character of the Christian spirit. It appears obviously, that Timothy, who was of gentle disposition, borne down by manifold discouraging cares, was in special danger, more than others, of yielding weakly to despondency, without, however, being justly obnoxious to the suspicion of defect in his faith, or of unfaithfulness in his work. "Timothy seems, from the persecutions which the cause of the gospel encountered, and especially from what Paul had suffered, to have become inwardly affected and crippled (?) in his activity. We cannot well reach any other conclusion from the *πνεῦμα δειλίας* of 2 Tim. i. 7. He did not exercise the duties of the office conferred upon him with the freedom and energy which the relations of the community demanded."—But of power, and of love, and of a sound mind. The first characteristic stands opposed to faint-heartedness; the two other qualities are added, apparently, by the Apostle, so that it may be distinctly manifest that he recommends no wild, rough exhibitions of force, but only such as were confined within legal limits. The *ἀγαπή* renders us capable for the offering of the greatest sacrifice for the cause of the Lord; the *σωφροσύνη* is that Christian self-control which imparts power to a wise bearing in action, and in all things knows how to keep within true bounds.

Ver. 8. Be not thou therefore ashamed . . . of his prisoner. From what he had stated generally in vers. 6 and 7, the Apostle now proceeds (in vers. 8-12) to particulars. He had declared of himself (in Rom. i. 16), that he was not ashamed of the gospel of Christ, since it is a power of God unto salvation. Now it is his wish that Timothy shall freely make the same confession, although ridicule and shame attend the preaching of the gospel.—Of the testimony of our Lord, is not the martyrdom of Christ Himself, nor even the testimony of the death of the Lord upon the cross in particular, but, in general, the testimony of the truth which, by and with the preaching of the gospel, was set forth, and of which preaching, the Lord Jesus Christ was chief person and centre. Very naturally, this admonition is connected with what immediately precedes: "*Timorem pudor comitatur, victo timore fugit pudor malus*;" Bengel.—Nor of me his prisoner. The one thing was inseparably bound up with the other. Were Timothy ashamed freely to preach the Lord, then he

would be in the highest degree unwilling to confess that he stood in any intimate relation with the imprisoned Paul. In the mind of the Apostle himself, his bonds were his badge of honor, which he would be willing at no price to forego (comp. Acts xxvi. 29; Gal. vi. 17). How thence could it be a matter of indifference to him, if any one, and especially Timothy, should be offended at them?—But be thou partaker, &c. Instead of avoiding, through an ignominious retreat, suffering in behalf of the good cause, Timothy must rather courageously submit to it. Συγκακοῦσάσθων τῷ εὐαγγελίῳ; not, suffer with the gospel, bear with it the disgrace attached to it, but, suffer *with me*, who also am suffering (σὺν) for the gospel, which must be preached at any risk, and is thoroughly deserving of the grandest sacrifices. Τῷ εὐαγγελίῳ, a dativeus commodi, wholly like Phil. i. 27. And in order to repel every possible objection, as if the fulfilment of this heavy demand might far surpass the powers of Timothy, the Apostle now adds: according to the power of God; which words are not to be understood as in apposition with τῷ εὐαγγελίῳ, but with συγκακοῦσάσθων. The Divine power which was already (according to ver. 7) in Timothy, would fit him for the offering of the heaviest sacrifice.

Ver. 9. Who saved us. That Timothy might be still more emphatically aroused to courageous endurance, Paul reminds him of the infinite wealth of the salvation, to the personal enjoyment of which he had come through the very same gospel. Here also, as usually in the Pastoral Epistles, God is set forth as σωτήρ of the faithful through Christ. Of this σωτηρία, Paul and Timothy, like all believers, are actual partakers. The means through which this σωτηρία becomes theirs, Paul signifies epexegetically when he speaks here of the calling. In this passage, moreover, as generally with the Apostle, we must not think of a mere outward calling which happens without any distinction between believers and unbelievers, but of an outward and an inward calling, to which man, on his part, has responded through the obedience of faith (comp. Rom. viii. 30). It is in the highest degree arbitrary to think here exclusively of a special calling to the office of a Christian teacher (Heydenreich), since it is evident from the context that nothing else than the general Christian calling is meant. It is called holy not so much because it proceeds forth from the Holy Ghost, but chiefly because it urges and obliges to holiness. But wherein the origin of this wholly incomparable advantage is to be found, the Apostle states in what immediately follows: Not according to our works, but according to his own purpose and grace, &c. A genuine Pauline compendium of his preaching of the gospel (comp. Rom. iii. 24; Eph. i. 4). The standard (κράδ) is not our works (comp. Titus iii. 5; Eph. ii. 8, 9), but solely and alone the free grace of God, the only ground of which is in Himself (αὐτοκίνητος), and is excited, merited, or called forth through nothing in the creature. Consequently, the emphasis here must be placed upon ἵδιος; and the grace which was given us in Christ Jesus before the world began, is to be regarded as the actualization of God's idea of that which He had purposed in Himself (comp. Eph. i. 10). "What God determines in eternity, is as good as already made actual in Time;" De Wette. Here, as always with Paul, Christ is represented as the centre of Divine grace (χάρις). That this grace is already bestowed be-

fore the world began, πρὸ χρόνων αἰώνων, is a proof, moreover, that it is entirely independent of the works of men. "Ab ordine temporis, argumentatur, nobis salutem gratis esse datam, quam minime eramus promeriti. Nam si ante mundi creationem elegit nos Deus, non potuit operum habere rationem, quæ nulla erant, quæ nondum essemus ipsi. Nam quod sophistæ cavillantur, Deum operibus, quæ prævidebat, fuisse adductum, non longa solutione indiget. Qualia enim futura erant opera, si essemus a Deo præteriti, quæ omnium bonorum fons et initium sit ipsa electio?" Calvin. "From the order of time he adduces argument that salvation is given to us freely, we being in no degree deserving of it. For if God chose us before the creation of the world, he could not have the ground (rationem) of works, which were null when we were not yet in existence. For the cavil of the sophists, that God was governed by the works He foresaw, does not need a lengthened discussion. For what were future works, had we been passed by by God, since election itself is the fountain and beginning of all good works?"

Ver. 10. But is now made manifest, &c. Over against what God had purposed from eternity, the Apostle sets forth now what He had done in the fullness of time to realize His determination. He means a φανερωσις, not only through the word of the gospel, but through the highest deed of Divine love, visible in the manifestation of Christ. The Apostle states a sort of antithesis to this in Rom. xvi. 25. The manifestation of the Lord, ἐμφάνωσις, is not only His coming into the world *per se*, but His earthly manifestation in its complete circumference; and the fullness of blessing from it is expressed, negatively and positively, in these words: Who abolished death, and brought life and incorruption to light. The antithesis of life and death is thoroughly Pauline. Both words here must be understood also in their full force. By death, we must not think simply of the moment of separation between body and soul, but of that death which, as the wages of sin, forms a decided opposition to spiritual and eternal life, ζωὴ. We must think of death as the power which has seized the entire man, body and soul, in consequence of sin, and which makes physical the precursor of moral death (Wiesinger). Life, on the other hand, is that true, spiritual life, which is perfectly identical with the highest happiness, is enjoyed, indeed, this side the grave, is not destroyed by death, and is perfected beyond. The exegetical clause, καὶ ἀθανάτοισιν, denotes it as eternal, imperishable; so that the idea coincides nearly with the ζωὴ αἰώνιος of John. Christ now has destroyed this death. Καταργεῖν signifies here also, as in 1 Cor. xv. 26; Heb. ii. 14, such a destruction that death is despoiled of its whole power. "In Græciæ scriptoribus hoc sensus legere non memini;" Winer. Already now, for believers, death is nothing; the time will come when it shall cease to be. On the other hand, Christ has brought to light life and immortality. Φωτίζω, an expression which is chosen all the more appropriately here, since also the power of death is a power of darkness. Not only because Christ has imparted this life and immortality to His own (Huther), but chiefly because He has revealed this, and placed it before our eyes, can it be said of Him that He has brought both forth from darkness into light. Never would the world have experienced what eternal life and immortality, in the full mean-

ing of the words, are, had it not beheld them in Christ. We are not accustomed to think here exclusively of the death and resurrection of Christ, although these are in no way excluded. Through His entire manifestation and activity He has bestowed upon us the blessings here mentioned. For the rest, it is obvious that the revelation of life which is given in Christ is likewise, for believers in Him, a communication of life.—**Through the gospel**; here brought forward as the instrument through which the revelation of life, which was given objectively in Christ, comes subjectively to the knowledge of believing Christians. The gospel is not considered here simply as doctrine, but also as the power of God to save all who believe in it (Rom. i. 16; 1 Thess. ii. 13).

Ver. 11. **Whereunto . . . a teacher of the Gentiles** (comp. 1 Tim. ii. 7). This also is an addition, which does not spring from apologetical considerations, but from the personal heart-necessities of the Apostle. It is as if he felt with twofold force the need of setting forth to himself, in his deep humiliation, his high rank. The accumulation of the words here is in no way a tautology. *Κήρυξ* is the general signification of the Christian office of teaching, which embraces also evangelists and prophets. Of this genus, *ἀπόστολος* is a species, while *διδάσκαλος ἐθνῶν* is the designation of the sphere in which the apostolate of Paul moves. There is no sufficient ground for removing *ἐθνῶν** from the text, as critically suspicious.

Ver. 12. **For which cause, &c.** Here also, as in ver. 6, *δὲ ἦν αἰτίαν* belongs to what immediately precedes. Because, indeed, I am appointed a preacher, &c., *καὶ ταῦτα πάσχω*. The Apostle thinks of his present imprisonment, with all the calamities connected with it, which for Timothy require no more explicit description.—*Ἄλλ' οὐκ ἰταυχόμηναι*; namely, of the suffering which I must bear for the Lord's cause. The Apostle wishes, evidently, to encourage Timothy, through his own example, to carry out his prescript (ver. 8). And upon the question whether it be possible for him to reach such a height, he refers to the source of his own joyfulness.—**For I know, &c.** *Ὁ πεπιστευκας*; *πυδωρεν πελλίτ fiducia futuri*; Bengel. Christ might be the implied subject of discourse (comp. ver. 10); but it is more evident that God is (comp. Acts xxvii. 25; Titus iii. 8), although it is obvious that not God in Himself, but specially God in Christ, is the object of the believing confidence of the Apostle. That which immediately follows, shows upon what ground this trust can be so firm and unwavering.—**And am persuaded that he is able, &c.** The certitude here expressed is that of living faith, the object of which is the almightiness of God.—**To keep that which I have committed, &c., τὴν παραθήκην μου** (comp. 1 Tim. vi. 20). As the same word is used in ver. 14 in this chapter, the presumption is, that in all these places the same thing is denoted; which certainly is possible, though by no means necessary. If we understand the word in the sense in which it is used in 1 Tim. vi. 20, then we must think necessarily of the apostolic function (De Wette, Otto, and others), and find this thought: I am persuaded that the Lord, according to His might, will ever guard that, the administration of which He has entrusted to me, &c. But how could the Lord guard, in the strict sense of

the word, *the office* of Paul, when Paul himself should no longer be upon the earth, while, in fact, he was expecting to fall asleep before the Parousia? Hence it is more simple, by *τὴν παραθήκην μου*, to think of something which Paul, on his part, had confided to the Lord, and had given in trust as a costly treasure, so that now he would not be solicitous about it even for a moment. And on the question what this could be, it is altogether the simplest, we hold, to think here of the eternal salvation of his soul, and also to understand the word in the sense in which Calvin wrote upon this place: "*Observe etiam nomen depositi pro vita aeterna; nam inde colligimus, non aliter in manu Dei salutem nostram esse, ac sicut in manu depositarii, quia ipsius fidei custodiendi tradimus. Si penes nos esset salus nostra, quot assidue periculis exposita fore? Nunc vero bene est, quod apud talem custodem reposita omni discrimine est superior.*"—"Observe also the name deposit for life eternal: for we collect thence that our salvation is not otherwise in the hand of God than those things are in the hands of a trustee, which we yield under the guardianship of faith itself. If salvation were in our keeping, how constantly would it be exposed to dangers. Now indeed it is well that it is in the keeping of such a custodian, and above all risk.") Other views can be found collected and examined by De Wette and Huther on this place. By the indefiniteness of the expression, and the absence of any clearer indication in the context, it is difficult to hit upon a view which leaves no single difficulty remaining.—**Against that day**; the day of the coming of Christ, when that which is hidden shall be brought to light, and the crown of life shall be given to all who love His appearing (comp. chap. iv. 8).

Ver. 13. **Hold fast the form, &c.** "*Repetit præceptum de conservanda puritate doctrinae, quod sapissime in divinis concionibus recitatur. Et summa comprehensa est in hoc dicto: si quis aliud Evangelium docuerit, anathema sit. Usus est Paulus hic singulari verbo: retineas formam sanctorum verborum, i. e., quae tibi antea declinata est. Vult et res ipsas retineri et modos loquendi perspicuos et utiliter prophetis et apostolis. Quamquam enim non superstitiosè postulat ubique eadem verba recitari, tamen vult vitari ambiguitates et logomachias;*" Melancthon. ("He repeats the precept concerning the preservation of the purity of doctrine, which is most frequently uttered in Divine addresses. And the sum is comprised in this saying: If any one shall have taught another gospel, let him be anathema. Paul uses here the verb singular: hold fast: the form of sound words—i. e., which has been set forth to thee before. He desires that both things be held fast, and also the clear modes of speaking, and: such as were customary with apostles and prophets. For although he does not superstitiously demand that the same words be everywhere recited, he wishes nevertheless that ambiguities and logomachias be avoided.") By *ὁποῦτως* is to be understood a brief sketch of Christian doctrine over against an extended treatise. Some commentators (e. g., Herder) have thought here of a written draft, which Paul had left behind as a guide to Timothy. But in this case Paul would not have said, *which thou hast heard of me*, but, *which I have sketched for thee*. He has certainly written the form here indicated, but in such a style as is meant, e. g., in 2 Cor. iii. 3. Upon the mind of Timothy the *ὁποῦτως* was impressed in indelible colors, and therefore he

* [Omitted in A.—E. H.]

could do nothing better than to keep himself up to it as closely as possible. "Ἐχειν also here is equivalent to *κατέχειν*, as well as *φυλάσσειν*, ver. 14.—In faith, &c. (not, of faith and of love; Luther). No indication, this, of what were the *contents* of sound words, but an exhibition of the *style and way* in which Timothy should hold fast the words of the Apostle. Not in an outward, mechanical way, but also that faith and love might be like a vase in which the model referred to would be preserved; so that for that reason likewise also, it was the personal and spiritual characteristic of Timothy. If this last existed, then would he reproduce independently, without the slightest injury to the truth, the sound words of the Apostle, and repeat them, in no degree only as an echo, in a lifeless way. By the addition, **love which is in Christ Jesus**, is signified that this love must be kept up and preserved in personal life-fellowship with the Lord Jesus Christ. This love of the heart sharpens the memory of the understanding in the preservation of the sound words, as this is seen, *e. g.*, in the Evangelist John, who in his advanced age was still in condition to repeat the extended dialogues and discourses of the Lord.

Ver. 14. **That good thing which was committed unto thee, keep, &c.** A concluding exhortation, in which all that is said in vers. 6-13 is yet once briefly summed up. (Upon *παραθήκη*, see on 1 Tim. vi. 20). There is no adequate ground for understanding this word here wholly in the same sense as in ver. 12. There the Apostle spoke of a deposit (*depositum*) with which he had entrusted his God; here, on the other hand, he speaks of a cause which God had confided to Timothy. Many interpreters think exclusively of the sound words spoken of in ver. 13; but in this case there would be a flat tautology. This exhortation is referred more appropriately, perhaps, to ver. 6, and by *παραθήκη* is understood the *χάρισμα τοῦ Θεοῦ* which Timothy had received for the work of his ministry. This trust committed to him is named *good*, in the same sense in which the Apostle earlier (1 Tim. vi. 12) had spoken of the good fight of faith. Timothy ought to *keep* this free from all harm, not through his own strength, but through the strength of the Holy Ghost who *dwells* in us, the believing, without distinction, and along with Whom the power to remain true and steadfast is imparted. "Timothy should not apply any human instrument to the keeping of the *παραθήκη*; the only instrument must be the Holy Ghost; that is, he must permit Him to rule and work without trammels and freely in him, and do only that to which He directs him" (Huther).

Ver. 15. **This thou knowest, that all, &c.** As a warning for Timothy, who ought to see, in the examples alleged, the consequences of a want of watchfulness, Paul reminds him of what he had suffered at the hands of the unfaithful Asiatics. *This thou knowest, οἶδας τοῦτο*; the thing itself is known indeed to Timothy, but it is here most appropriately recalled to his memory. "It is indeed very natural, that while he exhorts one to courage, he sets before him examples of cowardice and inconstancy" (Schleiermacher). Perhaps, moreover, the place admits of translation in the form of a question, thus: "Knowest thou indeed this?" *Οἶδας τοῦτο = ἀγνώσκεις με* (John xxi. 15). The matter itself to which Paul here alludes is somewhat obscure. By *Asia*, *Asia proconsularis* is to be understood here—Mysia, Phrygia, Lydia, and Caria (*Asia cis Taurum*,

or, according to Ptolemy, ἡ ἰδίας καλουμένη Ἀσία). There is no occasion, in the meanwhile, to think, by those who are in *Asia*, (*ἐν τῇ Ἀσίᾳ*), exclusively of the teachers of false doctrines, since through their errors they had already become separated from Paul in principle. There were also believers in general, who, after they had first followed the Apostle to a certain point, had, in a way not known to us, turned from him. *Ἀποστρέφειν = aversari*, to turn the face from any one, to turn the back upon; also, inwardly to renounce any one. A wide field for conjecture has here opened itself to exegetes. The most prevalent view (Chrysostom, Theodoret, *et al.*) is, that persons from Asia Minor, who, upon some occasion, had come to Rome during this imprisonment of the Apostle, were ashamed of him in his bonds, and had not taken any notice of him. The view also has some probability, that certain persons had come to Rome from Asia Minor with the design, originally, to serve Paul as witnesses upon his trial, but, when they observed that his cause would terminate unfavorably, had prudently withdrawn. The only difficulty, then, were that we should expect to read, *οὐ ἐκ Ἀσίας*, while *ἐκ Ἀσίας* is written. If we bear in mind, however, that they had their dwelling in Asia, and that, when this Epistle was written, they had returned thither, this difficulty disappears. Others think otherwise. Of *Phygellus* and *Hermogenes*, whom Paul mentions here by name, either because their conduct had affected him most unpleasantly, or also because they were specially known to Timothy, we discover no farther trace. Over against these, was the bearing of him of whom honorable mention is made in part in vers. 16-18, doubly praiseworthy.

Ver. 16. **The Lord give mercy . . . Onesiphorus.** The Onesiphorus here mentioned was probably, too, an "Asiatic," dwelling at Ephesus (see chap. iv. 19). It is not impossible that he was a merchant, and had come to Rome upon business, and felt himself impelled, by this opportunity, to manifest his sympathy in the fate of the Apostle. The express mention of his *house*, and the pious wish of the Apostle for Onesiphorus himself (ver. 18), gave occasion to the supposition that this disciple dwelt no longer among the living when this Epistle was written. Be this as it may, **he oft refreshed me**, writes the Apostle; through practical proofs of love, and not, indeed, merely through meat and drink (De Wette), but through everything he had done, to give joy to the heart of the Apostle. *Ἀνέβυσεν ἂν ἀπαξ λεγόμεν*, which signifies, in general, to cool off, to refresh. Indeed, this one circumstance, which Paul here expressly mentions, was not without some influence upon his exhortation (ver. 8).—**And was not ashamed of my chain**; had also contributed richly to his comfort. Onesiphorus had acted, in fact, in a way entirely in contrast with the others who were "of Asia."

Ver. 17. **But when he was . . . and found me.** In a city so populous, in which there could be no scarcity of prisoners held under the most diversified accusations, it was not easy, indeed, to find the imprisoned Apostle, especially since whosoever put too definite inquiries, thereby perilled his own safety. Onesiphorus, meanwhile, as he himself probably afterwards informed the Apostle, shrank from no inquiries, allowed himself no rest, until he had found his forsaken friend. Here also is a proof that the relations of the second imprisonment were far unpleasant than those of his first (comp. *Acta*

xviii. 30-31). According to the evidence of A. C. D. F. G., and other MSS., *σπουδαίως* seems to deserve preference to the usual reading, *σπουδαίοντες*.

Ver. 18. **The Lord grant unto him . . . in that day.** What the Apostle himself cannot repay, that, he hopes, the Most High Judge will. Were Onesiphorus already asleep, then also it follows from this place that the Apostle thought of the supreme decision as not occurring immediately after death, but first in the day of the *παρουσία* of the Lord, whose appearing he, in the meanwhile, represented as wholly near at hand, so that the interval between death and that great event, for his way of thinking, was fused into an insignificant moment.—**The Lord grant unto him that he may find mercy of the Lord;** a form of speech without art, in which we may take the second *κύριος* for the pronoun *reflexivum*, *παρ' αὐτοῦ*. But in case it is believed necessary to distinguish the subjects, then by the second *κύριος* Christ must be certainly understood; by the first, either God the Father, or God in the entire fulness and incommunicability of His essence.—**And in how many things he ministered, &c.** The Apostle does not speak here exclusively of the services done *unto him* (so Luther: "How much he has served me," &c.), but wholly in a general way of the services which Onesiphorus, at Ephesus, had rendered to the cause of God's kingdom. This, Timothy, as dwelling there, knows *very well*—*better, e. g.*, than the Apostle could tell him (comp. upon this Comparative, WINER, p. 217).

DOCTRINAL AND ETHICAL.

1. As every true Christian has received his *χρίσμα*, so the most sacred obligation rests upon him to employ this gift without ceasing. The fire which is not blown upon, goes out; and the spiritual capital which we possess is ours only as long as we care unceasingly for its preservation and increase. Here, also, the word of the Lord applies: "He that hath, to him shall be given," &c. (Matt. xiii. 12). The means through which the awakening of this entrusted gift is brought about, are chiefly threefold: Prayer, whose breath makes the glimmering fire burn brighter; reading of the Word, through which the Spirit speaks to us, and is awakened in us; and the fellowship of the saints, through which the individual life is preserved from sickly conditions and death. Rightly says Melancthon on this place: "*Homo renatus non est, ut statua, sed ideo datur Spiritus Sanctus, ut inchoetur in nobis libertas, et possumus jam inchoare obedientiam, nec Spiritus Sanctus est olivum, sed est flamma et agitatio divina, repugnans diabolo et infirmitati carnis et accendens motus tales, qualis ipse Spiritus Sanctus est. Huc pertinet tota parabola de negotiantibus, Luc. xix.*" Divine and human agency move here inseparably together.

2. What *exercitia pietatis* in particular are to be recommended to the minister of the gospel, is a difficult question (comp. Observ. on 1 Tim. iv. 7). The Catholic (Roman) Church has surely done too much of a good thing, and laid upon the clergy a daily burden of private exercises (*ἀσκήσεις*), whereby the spirit is deadened, and valuable time is passed in a mechanical routine. On the other side, it is certainly to be deplored that so frequently the freedom of the evangelical clergyman, in this respect, is mispent for want of discipline, and that, in the due care

for others, his own spiritual well-being is often entirely forgotten. Labor would doubtless be more successful, if the study were also more of a closet for prayer. Without precisely binding himself formally to a strict private rule (*privat agende*), as this, in the last age, was more than once recommended, it is not to be overlooked that the freest development of the spiritual life needs continuously training and guidance. To the helps which can be recommended freely without qualification, belongs, amongst the rest, the reading of biographies of those of the clergy within whom Christ has gained, above many others, a fulness of stature, as, *e. g.*, Louis Harms, Chalmers, Oberlin, Hofacker, Spleiss, and others.

3. Although Paul had laid his hands upon Timothy with desirable effect, still it in do degree follows that the ordinary communication of the Holy Ghost is bound up sacramentally with the laying on of hands, and that a character *indelibilis* must be ascribed to ecclesiastical ordination, as this is insisted upon by Rome, while appeal is made, amongst others, to ver. 6. There is here absolutely no mention of ordination in the later, hierarchical sense. The exhortation to stir up the Spirit, presupposes much more, that in spite of the *ἐπίσεως τῶν χειρῶν*, He would otherwise become extinct, and in so far proves against rather than for the character *indelibilis*. Upon the treatment of Ordination in the spirit of Christ and of the evangelical Church, one can find striking words in NIRSCH, *Prakt. Theol.*, Bd. 2, p. 441 *et seq.*

4. To be ashamed of the cause of the Lord is possible enough, especially in gentler Melancthon-natures, such also as Timothy seems to have been—natures which are better fitted for patient suffering than for courageous conflict for the truth. Here also the power of sin is manifest, that men are so often ashamed of the very thing which they should esteem their highest honor; and inversely, they find their highest honor in that which must produce their deepest shame. Fundamentally, sin has destroyed all, but grace restores again, all.

5. The doctrine of the free grace of God in the calling and election of the sinner, is one of the chief foundations in the structure of Pauline soteriology, and likewise one of the greatest treasures of the Church, reformed according to the word of God. He only who exaggerates and presses in an unspiritual way this doctrine, the supreme consolation of believers, can make it resemble a heathen fatalism. (Comp. P. Lange's treatise on the question, "What authority is due still to the peculiarity of the Reformed Church in the scheme of faith (*Glaubenslehre*) of our own time?" in the *Miscellanies*, New Series, ii., pp. 1-52. Bielefeld, 1860.)

6. Paul is to us (ver. 12) a speaking exemplar of the blessed certitude of faith, whereby the claim of many, that such certitude is the fruit of spiritual pride and idle conceit only, is strikingly contradicted. The Roman Catholic Church denies that the Christian, this side the grave, can be assured of his salvation; and upon this point many Protestants are almost cryptocatholic. Nevertheless, it is palpably clear that the believer does not build his certitude upon anything he finds or is competent to within himself, but upon the eternal grace and fidelity of God, which certainly will complete the good work (Phil. i. 6). Perhaps the misunderstanding of many would be removed, if less were said of the *perseverantia*, and more of the *conservatio sanctorum*.

[This is well expressed. I think, however, we

should distinguish between the *certitudo gratiæ* and the *certitudo beatitudinis æternæ*. Certitude is only one form of the *fiducia* which is the essence of justifying faith. Of this we may be, ought to be assured; but of the certitude of everlasting salvation we cannot speak as an essential or factor in the consciousness of the believer. It is very desirable that we revise our habits of teaching upon this article. The reader is referred to the following observations by the late Sir W. HAMILTON ("Discussion on Philosophy," &c., London, 1852, on pp. 493, 494.) These are important in themselves, and tend to justify in an original style the remark so frequently made, that Protestants and Roman Catholics do not differ as much now as formerly in the article of Justification:

"Assurance, personal assurance (the feeling that God is propitious to me, that my sins are forgiven, *fiducia, plerophoria fidei*), was long universally held in the Protestant communities to be the criterion and condition of a true or saving faith. Luther declares that he who hath not assurance, spews faith out; and Melancthon makes assurance the discriminating line of Christianity from heathenism. It was maintained by Calvin—nay, even by Arminius—and is part and parcel of all the Confessions of all the churches of the Reformation down to the Westminster Assembly. In that synod, assurance was in Protestantism, for the first time, declared *not to be of the essence of faith*; and, accordingly, the Scottish General Assembly has, subsequently, once and again condemned and deposed the holders of this, the doctrine of Luther, of Calvin, and of the older Scottish Church itself. In the English, and more articulately in the Irish Establishment, it still stands a necessary tenet of belief. Assurance is now, however, disavowed when apprehended by churchmen, high and low; but of these, many, like Mr. Hare, are blissfully incognizant of the opinion, its import, its history, and even its name. This dogma, with its fortune past and present, affords, indeed, a series of the most curious contrasts. It is curious that this cardinal point of Luther's doctrine should, without exception, have been constituted into the fundamental principle of all the churches of the Reformation, and, as their common and un catholic doctrine, have been explicitly condemned at Trent. It is curious that this common doctrine of the churches of the Reformation should now be abandoned virtually in, or formally by, all these churches themselves. It is curious that Protestants should now generally profess the counter doctrine asserted at Trent in the condemnation of their own principle. It is curious that this, the most important *variation* in the faith of Protestants, as, in fact, a gravitation of Protestantism back towards Catholicity, should have been overlooked as indeed in his days undeveloped, by the keen-eyed author of "The History of the Variations of the Protestant Churches." Finally, it is curious that, though now fully developed, this central approximation of Protestantism to Catholicity should not, as far as I know, have been signalized by any theologian, Protestant or Catholic; whilst the Protestant symbol (*Fides sola justificat*—Faith alone justifies), though now eviscerated of its real import, and now only manifesting a difference of expression, is still supposed to discriminate the two religious denominations. For both agree that the three heavenly virtues must all concur to salvation; and they only differ, whether Faith, as a word, does or does not involve Hope and Charity. This mis-

prison would have been avoided had Luther and Calvin only said, "*Fiducia sola justificat*," "Assurance alone justifies;" for, on their doctrine, assurance was convertible with true faith, and true faith implied the other Christian graces. But this primary and peculiar doctrine of the Reformation, is now harmoniously condemned by Roman Catholics and Protestants together."—E. H.]

7. The evangelical doctrine here alluded to (ver. 10), that the Lord has overcome death, is illustrated yet farther, chiefly from apostolical expressions, as 1 Cor. xv. 55-57; Heb. ii. 14. Upon the question, how and whereby Christ has achieved this victory, one can refer: 1. To his whole manifestation, by which the true life in its full glory is revealed; 2. To His death, through which sin, the sting of death, is atoned for, and the law, the strength of sin, is fulfilled; 3. To His resurrection on the third day, through which He has burst asunder the bands of death, and triumphed over the power of hell; 4. To His intercession in heaven, whence also He sends down His spirit unceasingly, who imparts the true life, and delivers from the spirit of death; 5. To His final *παρωσία*, with which He will banish death from the creation (1 Cor. xv. 26; comp. Rev. xxi. 4).

8. What Paul says of the Holy Ghost as *in-dwelling* within the believer, refers us to the highest blessing of the New Covenant, in which the Holy Ghost is the immanent vital principle of all the redeemed. During the Old Covenant, He overshadowed momentarily individual holy men of God; in the New, He abides perpetually in the heart of each Christian.

9. What the Apostle says in praise and recognition of the proofs of love shown to him by Onesiphorus, is also a practical explanation of the words of Jesus (Matt. xxv. 34-40).

10. In case, even, that Onesiphorus were really dead at the time of the writing of this Epistle, still the Roman Catholic interpreters are in error when they find, in ver. 18, a proof of the lawfulness and obligation for intercessory prayers for the dead. The case here was altogether special, and cannot, without great wilfulness, be applied as the foundation of a general rule for all the dead. On the other side, it is often forgotten that the gospel nowhere lays down a positive prohibition to follow with our wishes and prayers, if our heart impel us thereto, our departed while in the condition of separation; and hence, in any case, it is well to distinguish between the Christian idea which lies at the foundation of such inward needs, and the form of later church rite, and practice.

HOMILETICAL AND PRACTICAL.

Fire is a striking image of the Holy Ghost in this, that it must be kept up and fanned without ceasing.—It is not enough to be in Christ; one must be rooted in Him, grow, and bring forth fruit.—Do ye not know of whose Spirit ye are children?—The Spirit of power, of love, and of a sound mind—a threefold chord, where no tone can be wanting or transposed without sharp dissonance.—False shame about the gospel of Christ: (1.) How general; (2.) how unfounded; (3.) how destructive it is.—The Christian (1.) need not be ashamed of the gospel; (2.) dare in no case; and (3.) also will not be ashamed of it, if he will in truth be a Christian.—It

is not enough to contend for the truth; one must know also how to suffer for it.—There is no better protection against false shame than firm faith in free grace.—The deficiency of merit, and the necessity of good works in the Christian's life of faith.—“*Nisi opera videam extra, non credam fidem esse intra*,” J. HUSS.—Jesus the death-conqueror: (1.) The enemy which He, as such, overcomes; (2.) the peace which He, as such, restores; (3.) the crown which He, as such, merits.—In how far is death already conquered for the Christian, and in how far not yet? Comp. “Heidelberg Catechism,” Ans. 42.—The gospel a revelation of life.—“I know in whom I believe,” the sublimest science of faith.—A science has so much more a higher value, the more (1.) it moves in loftier spheres; (2.) is built upon firmer foundations; and (3.) presents a greater wealth in practical results. All this is true of this, as of no other science.—The way, degree, ground, and fruit of the Christian assurance of faith.—There is no firm hold in sound doctrine which could signify anything in Paul's judgment, as long as it is not coupled with personal faith and love in life; ver. 14. (1.) No servant of Christ is without a committed trust; (2.) there is no trust which does not require careful watching; (3.) no careful watching is conceivable without the power of the Holy Ghost dwelling within us.—Paul, as the Lord, was also forsaken in distress by unfaithful friends.—True Christian brotherly love (vers. 16-18) (1.) tested; (2.) confirmed; (3.) requited.—No labor of love which is positive, goes wholly unrewarded (Heb. vi. 9, 10).—Think of those in bonds, as bound with them (Heb. xiii. 3).

STARKE: *Bibl. Würt.*: As sparks go out in the ashes when one does not rekindle them, so also the gifts of God are lost when they are not made use of for the glory of God, for the Church, for the public, and for the benefit of one's neighbor, as that for which they are bestowed (Matt. xxv. 30).—LANGII *Opus B.*: The prisoner of Christ, nevertheless God's child, redeemed of Christ, and His ransomed possession, and yet His prisoner; this belongs to the mystery of the Cross.—The power of God, which is mighty in them that believe, one never sees more gloriously than in sorrow.—He who allows hands to be laid upon him for the office of preacher, allows them also to be laid upon him for imprisonment, if God so order (ver. 6).—Believers are already saved in the kingdom of grace.—HEDINGER: Christ has obtained for us twofold blessings, *privativa* and *positiva*; He has taken away the noxious, and brought for us the salutary.—Wilt thou doubt thy salvation? As truly as thou believest, and art assured of thy faith, canst thou be assured of thy salvation.—Conflagration, plunder, and war take

away all! What is there more?—The best is secured. It is on high, in heaven, well secured.—He who will have the assistance of the Holy Ghost, especially in the office of teaching, must have Him also as an indweller.—STARKE: We think often, with Elijah, as if we were alone and forsaken; but God preserves for Himself always a Church amongst much erring, godless, and abandoned men (1 Kings xix. 14-18).—Faith is not high-minded; it associates affectionately with the most insignificant and miserable.—Canst thou not requite thy benefactors, then wish and pray heartily that God will (2 Sam. xix. 32-39).

HEUBNER: Inspiration must not be fanatical ecstasy.—To desert a friend and benefactor who is fallen into misery and disgrace, is baseness to the last degree.—Where apostolic earnestness is, can ignominy not long stay away.—The deliverance of the human race is the supremest wonder of Divine love; precisely therefore, also, there is no nobler office than the office of reconciliation.—The hope of immortality first through Christianity is firmly established.—If all Christians should possess the Holy Ghost, how much more the teachers.—Where there is no agreement with Jesus and the Apostles, there is no Holy Ghost.—The persecution of the shepherds shows what genuine sheep are.—Next to suffering for the sake of the gospel, the grandest thing is to support the persecuted against the world, to incur danger for them; as Jerome for Huss, Frederic the Wise for Luther.—Jesus recognizes that as done unto Himself (Matt. x. 40-41).

LISCO (vers. 8-14): The power of faith.—(Vers. 1-14): What ought to move Timothy to fidelity in faith and in the preaching of the gospel: (1.) The example of his ancestors; (2.) the gift of the Holy Ghost; (3.) the example of Paul.—(Vers. 7-14, Whitsun Sermon): The Spirit given to us.—Not fear, but love, is the mark of the Christian.—(Vers. 15-18): The conduct of the Christian towards true and false friends—that, amid prevailing unfaithfulness, love nevertheless should not grow cold.—To the merciful, the Lord gives grace here and there.

LEIPOLDT (ver. 12), in the collection, “*Manifold Gifts and One Spirit*,” ii., p. 279: The blessed certitude of faith.—PALMER, sketch of a sermon for the close of the year, on the same text, *Evangelische Homiletik*, 4. Aufl., S. 340.

VAN DER PALM (ver. 3), Reformation-Sermon: (1.) Through the Reformation we are once more in the possession of sound doctrine; (2.) This possession must make itself known through faith and love which are in Christ Jesus.—On ver. 8, comp. a sermon by VAN OOSTERZEE on the cognate text, Rom. i. 16, in the *Langenberg* “Collection,” 1852, pp. 225-250.

IV.

Instruction how and why Timothy should suffer for the cause of the Lord.

CH. II. 1-13.

- 1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.
- 2 And the things that thou hast heard of me among many witnesses [in the presence of many witnesses], the same commit thou to faithful men, who shall

3 be able [also] to teach others also. Thou therefore endure hardness* [suffer
4 thou affliction with me], as a good soldier of Jesus Christ.* No man that
warreth entangleth himself with the affairs of *this* life; that he may please
5 him who hath chosen him to be a soldier* [may please the commander]. And
if a man also strive for masteries, *yet* is he not crowned, except he strive law-
6 fully. The husbandman that laboreth must be first* partaker of the fruits.
7 Consider what I say;* and the Lord give* thee understanding in all things
8 [for the Lord will give thee, &c]. Remember that Christ Jesus, of the seed
9 of David, was raised from the dead according to my gospel: Wherein I suffer
trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.
10 Therefore I endure all things for the elect's sake [on account of the elect], that
they may also obtain the salvation which is in Christ Jesus with eternal glory.
11 *It is* a faithful saying [Faithful is the saying]: for if we be dead with him, we
12 shall also live with him: If we suffer, we shall also reign with him: if we deny*
13 him, he also will deny us: If we believe not, *yet* he abideth faithful: [for]* he
cannot deny himself.

* Ver. 2.—[διὰ πολλῶν μαρτύρων = *amid*, i. e., in the presence of, yet not = *έναντίον*; so Huther. These witnesses assisted by their presence.—E. H.]

* Ver. 3.—συγκαταθήσων. The ordinary text, *Leide dich*. The reading *συγκαταθήσων* must, on the authority of A. C. D. E. F. G., Sin., and others, be preferred to the usual *σὺ οὖν κακοπάθεισων*. [Lachmann also reads *συγκαταθήσων*.—E. H.]

* Ver. 3.—[Χριστοῦ Ἰησοῦ is preferable to Ἰησοῦ Χριστοῦ; is supported by the weightiest authorities.—E. H.]

* Ver. 4.—[τῇ στρατολογίᾳ; badly translated in the English Version; though it would seem to have some support in the Vulgate—*cui se probavit*.—E. H.]

* Ver. 6.—[πρώτον; so all the authorities and modern critical editions; but the Sin. reads *πρότερον*.—E. H.]

* Ver. 7.—[ἀ λέγει; Lachmann and Tischendorf, on the authority of the evidence, read *ἀ*. The Sin. also has *ἀ*.—E. H.]

* Ver. 7.—*δύσει*, not *δῶν*; see Tischendorf. [The English Version misses the sense, and leaves out the illative particle *here*, which has some emphasis.—E. H.]

* Ver. 13.—[The *Recepta* has *ἀποστέμνα*. Lachmann, and, after him, Tischendorf, reads *ἀποστέμνα*. The authorities are in its favor.—E. H.]

* Ver. 13.—[The particle *γάρ* was not in the text our translators used.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **Thou therefore, &c.** After the statement (chap. i. 15-18) of the unfaithfulness of many, and the fidelity of one, he addresses himself to Timothy with new exhortations. If he have excited him (chap. i. 6-18) to stir up the gift within him as much as possible, without allowing himself to be held back through false shame, he now gives him express direction *how* and *why* he should suffer for the Lord's cause. "The glorious paragraph (vera. 1-13) contains, in compressed brevity, all that could animate and encourage not only the beloved pupil of the Apostle to fidelity in Christianity, but what also can strengthen the teachers and Christians of all ages to the firmest and most heroic resolution in faith and conflict;" Heydenreich.—It will appear, from the comment itself, how beautifully everything is connected together. The exhortation (vera. 1, 2) can be regarded as a kind of introduction to that which follows immediately; while the Apostle explains farther (vera. 3-7) *how* and (vera. 8-13) *why* he should suffer for the name of Christ.—**Thou therefore, my son.** The contrast to the foregoing is not to be overlooked here. Be the conduct of others as it may, do not allow thyself to be turned from the way thou art upon, but be strong according to the inward man.—**Be strong in the grace;** about equivalent to, *be strong in the Lord and in the power of his might* (Eph. vi. 10). *Ἐνδυναμώσθαι*, to encourage one's self, to strengthen one's self inwardly.—*In the grace*, not only *through the grace*; so that *ἐν* must be explained as *διὰ*; besides, also, that the grace of Christ makes up, as it were, the element of life in which Timothy moves, and from which his strength is born.—**In Christ Jesus;** the

grace which dwells in complete fulness in Christ, and in His fellowship becomes the personal possession of believers in Him. If this power first were received and preserved, Timothy would be in a condition to fulfil the demand now following. The more deeply Paul feels that the moment is drawing near when he shall quit the scene of his activity, so much the more, naturally, must it be in his mind to leave behind, in his friend and pupil, a courageous and bold witness of Jesus Christ. To this end he gives him now, before all things, a command (ver. 2) how he must act with the treasure of doctrine which he has received from the Apostle.

Ver. 2. **And the things that thou hast heard of me, &c.** We find no sufficient grounds to think here (Huther, De Wette, and others) of a definite transaction—of which mention is made also in 1 Tim. iv. 14; 2 Tim. i. 6—viz., the ordination of Timothy. We believe much rather (*Matthies*) that the Apostle is thinking here of his public statements of doctrine, of his own preaching of evangelical doctrine and history, which Timothy must have heard, naturally, often, and which had been made before many witnesses. The correctness of this view appears clear from the fact that Timothy must commit what he has heard to such men as, in their turn, might be in condition to teach others also; from which conclusion of the verse we may well infer that the Apostle, in its beginning also, has referred to his doctrine, and not to special official prescripts, which could find application only in the case of individuals. If a connection be sought between this exhortation and the context, whether preceding or following, then it may be said that Timothy must not only himself fight (ver. 3), but must also gird others, and in this way, as a good soldier of

Jesus Christ care for his covenant-comrades (Huther). Perhaps it is still yet simpler, if we consider this exhortation, standing entirely alone, as coming from the Apostle's pen rather without design, and then say: the Apostle does not bind himself to express through the context what is exercising his mind. In ver. 3 he continues the series of reflections already begun, uninterruptedly. "But thus writes no forger—so after a plan, yet so spontaneously," (Wiesinger). Obviously, after what has here been said, the design of the Apostle is now clear. It is not enough for him that Timothy himself preach the truth purely and plainly; he must also have a care that it be transmitted and preserved in its purity and plainness. To this end, all the admonitions occurring here, serve. Timothy has heard the Apostle's word among many witnesses, διὰ πολλῶν μαρτύρων; properly, *interventibus multis testibus*—under the interposition; i. e., here, in presence of many witnesses (Winer, *Gramm.*, p. 338). That which he also must transmit is, in a certain respect, no longer a private possession, but has become already common property. This shall he entrust to faithful men; and now so much the more, since it is his intention (chap. iv. 19) to quit Ephesus, and to go to Paul. "*Antequam isthinc ad me proficiscere*;" Bengel. By πιστοὺς ἀδελφούς, we do not understand faithful in general (although it is self-evident that this is presupposed), but true, reliable men, who can guard well, and wisely administer the committed trust (comp. 1 Cor. iv. 2, 7, 25).—Who shall be able. Not a new quality added to the foregoing, but, as often, *offices* in the sense of *quippe qui apti erunt*—to teach others also; in other words, to set forth again to others, for their instruction and edification, the gospel which they themselves have first heard. We cannot possibly see here anything else, than that by *ἐρέους* we must think of the members of the congregation, and not of teachers. The idea that Timothy—as Paul had done—should gather pupils around him, and that these again should train pupils, so that in the community an order (*status*) of apostolic men might continue which could devote itself to the unimpaired transmission of apostolical doctrine (Huther), appears to us to be thrust into the text, and, when clearly and consistently developed, to lead either to the notion of a sort of esoteric doctrine, or to point to the Roman Catholic theory of tradition.—[The things agreed on, and consented to by all the other Apostles, do thou commit to able men, and appoint them as bishops to the several churches under thee;" so Dr. Hammond. "I think there is no foundation for all this in the text;" Whitby, *in loco*.—E. H.]—We avoid this difficulty when we simply so interpret the exhortation, that Timothy should care for the transmission and confirmation of the gospel in the congregation, through other qualified teachers (*Lehrorgane*).

Ver. 3. *Thou therefore endure . . . of Jesus Christ.* After what has just been said, the Apostle proceeds farther to the express exhortation to suffer for the cause of the Lord. Συγκακοῦνδύσου, *suffer with*; the true reading, instead of the *Recepta*, οὐδὲν κακοῦνδύσου; which, through the superfluous repetition of the οὐδὲν (ver. 1), gives a flat, cumbersome sense. The word κακοῦνδύειν (comp. ver. 9, and chap. iv. 5) is also often used, by the classical writers, of the fatigues, burdens, and deprivations which are connected with military service. Under three distinct figures the Apostle now places before

Timothy his Christian calling. The first is that of a soldier. Serving, as such, under the banner of Jesus, he must feel bound partly to endurance and partly to abstinence. TERTULL., *Ad Martires*, cap. 3, p. 138, Edit. Rigalt: "*Nemo miles ad bellum cum deliciis venit, sed de papilionibus expeditis et substrictis, ubi omnis duritia, imbonitas et inenavitatis consistit.*" Also elsewhere, 1 Tim. i. 18; vi. 12; 1 Cor. ix. 7; 2 Cor. x. 4, 5; and especially in Eph. vi. 12-18, is the same figure employed by the Apostle.

Ver. 4. *No man . . . that he may please him that, &c.* As the soldier, especially when in active service—ὁ στρατεύμενος—must bear more than others, so, still farther, has he less freedom than others to do everything he may wish. Ἐμπλέκεται signifies, especially, entanglement in something hindering and obstructing (comp. 2 Peter ii. 20). By πραγματείας (comp. Luke xix. 13), we must not think exclusively of lawsuits, but especially of business affairs, and generally of all those occupations which the support of daily life renders necessary, but which also are wholly irreconcilable with a faithful fulfilment of the duties of a soldier. Amongst the ancients, the unnatural combination of one line of activity with another was forbidden by positive laws. AMBROS. *De Offic.*, libr. 1, says: "*Qui imperatori militat, a susceptionibus litium, actu negotiorum forensium, venditione mercium prohibetur humanis legibus.*"—"He who fights for the Emperor, is prohibited by human laws from litigation, the pursuit of forensic affairs, the sale of merchandise." [*Militares viros civiles curas arripere prohibemus.* Quoted by Whitby.—E. H.]—The sole calling of the στρατιώτης is that, through the faithful performance of his duties, he please the commander, τῷ στρατολόγῳ; i. e., the commander-in-chief. The Catholic Church (Roman) has interpreted this prescript literally, in that it has forbidden the clergy, peremptorily, a certain number of unclerical occupations (see WALTER's *Kirchenrecht*, 5th ed., Bonn, 1831, p. 398). On the other hand, upon the Protestant side, the following application was characteristically given to this passage by Melancthon: "*Ita vult ministerium Evangelii totum servire propriae vocationi et non ingerere se in alieno, in gubernationem politicam. Non habet minister Evangelii alterum pedem in templo, alterum in curia.*" ("So he wishes the minister of the gospel to serve in his own vocation unreservedly, and not to engage in outside affairs, in political management. Let not the minister of the gospel have one foot in the temple and the other in the curia.") If we ask in what way the Apostle himself has, in his own example, explained this his prescript, then it becomes plain that it must be understood not absolutely, but *cum grano salis*. Paul also, while working with his hands, has eaten his own bread (Acts xx. 34; 1 Cor. iv. 12; *Ib.*, ix. 6); and certainly he will not have given this counsel to Timothy unconditionally. But, assuredly, special tact and wisdom are necessary so to manage the inevitable cares and occupations which daily life brings with it, that the cause of the kingdom of God shall be thereby in no wise injured, but rather can gain advantage from their results; as was the case actually with Paul himself, who found occasion, in his own activity, to set forth his example to the community for imitation (see 2 Thess. iii. 6-9).

Ver. 5. *And if a man also strive for masteries, yet is he not crowned except he strive lawfully.* The Apostle develops now, yet farther,

the same thought in the form of a *second* figure. *To strive*, is not synonymous here with *σπαρταρεύειν*, but is an expression borrowed from the Greeks (*ἀδελφείν*), to which he alludes also in 1 Cor. ix. 24 and 2 Tim. iv. 7, 8 (comp. Heb. xii. 1). It is not enough, he wishes to say, that a man shall himself only take part in the contest, indifferent how, in other respects, he carries himself; but, chiefly and before all that he conduct himself according to the laws of battle, since without this he can lay no claim to the honor of being crowned. He who fights against the laws of the contest, forfeits his crown; *νομίμως ἀδελφείν* = conformably to the laws. The specific, not tropical sense, is as follows: The minister of the gospel dare not arbitrarily exempt himself from this or that portion of his task, or even direct his activity according to his own discretion; not the bias of his own heart, but the will of the Lord alone must be his standard; so that, without this, it is impossible for him to hope for His approval and recognition.

Ver. 6. **The husbandman that laboreth must be first partaker of the fruits.** The *third* figure, borrowed from the husbandman, develops once more the same idea, though in a measure, indeed, upon another side. Here, too, there is no promise (De Wette), but an exhortation, grounded upon a comparison with the *γεωργός*. *Κοιτώντα* is put forward with emphasis, for a proof that the Apostle is speaking of a privilege which is accorded exclusively to the laboring, but in no wise to the *not-laboring* husbandman. There must be work especially with persistent exertion, if one will—what every husbandman naturally wishes—actually gather the fruits of his field. The question only is, in what sense *πρώτον* is to be taken, and with what this adverb is to be combined. Not in the sense of *ita demum* (Heinrichs; also the Dutch translation); as little as an hyperbaton = *τὸν γεωργὸν κοιτώντα πρῶτον*, κ.τ.λ.; but that also it be connected with *μεταλαμβάνειν*, and considered equivalent to *first, before all others*. The Apostle will say, finally, not every husbandman, but he only who labors with assiduity, must first, before all others, enjoy the fruits of his labor. If, consequently, Timothy will claim this privilege for himself, there must be unremitting toil upon his part; just as above, in ver. 5, his coronation was made dependent upon lawfully-conducted contests. That, for the teacher, the right of a suitable support upon the part of the community exists, is without doubt a Pauline thought (see 1 Cor. ix. 7, *et seq.*); this, nevertheless, is not taught here.

Ver. 7. **Consider what I say, &c.** According to De Wette, this exhortation is apparently superfluous, since the foregoing comparisons were easy for Timothy to understand. "But the sense of the verse is not meant to enlighten the understanding of Timotheus as to the meaning of the metaphors, but as to the personal application of them;" Conybeare and Howson. Hence, also, it is not necessary to adopt the notion (Mosheim, Michaelis), that some secret sense lies hidden under the foregoing comparisons.—**And the Lord give thee understanding in all things.** This reminder is here all the more appropriate, since an unspiritual understanding of the prescripts of the Apostle, *κατὰ ἡγρόν*, not *κατὰ διδόναι*, was certainly possible, but not desirable for the community. For the rest, these words, although they refer exclusively to the foregoing, make nevertheless an appropriate transi-

tion to what follows (vers. 8–13); in which verse the Apostle names various motives which should determine Timothy to the true fulfilment of the duty, which hitherto had been pressed upon his heart.

Ver. 8. **Remember that Jesus Christ, of the seed of David, raised from the dead, &c.** First motive: remembrance of the resurrection of Jesus Christ. Paul directs the view of his friend and pupil *back* to that great event which is the foundation of all faith and of all hope of Christians (comp. 1 Cor. xv. 12–20). He should hold Jesus Christ in remembrance (here, where there is occasion to speak of the Lord as an *historical* person, not the name of office—Christ—but the individual name—Jesus—stands first), not in general, but here especially the risen from the dead (*ἐγερμένον*, not *ἐπεφθάρτα*). Through the addition, *of the seed of David* (comp. Rom. i. 3), not the *lordliness* of the person of the Lord, also not His *Messianic dignity* (Huther), but simply His *human* descent, His origin is denoted, and truly, indeed, with indirect "polemic" against the docetic error of false teachers; and upon this circumstance special stress is laid, because Timothy could perceive from it that Jesus Christ, although man of flesh and blood as he himself, nevertheless was raised from the dead; and this could contribute, amid the feeling of his own weakness, to his consolation and encouragement. "*Hanc unam genealogiam a Timotheo vult attendi, quæ argumento est Jesum esse Christum*;" Bengel.—**According to my gospel** (comp. Rom. ii. 16; xvi. 25; 1 Tim. i. 11). That Paul is thinking here of the gospel of Luke (Jerome, Baur), is wholly unproven. Not without indirect polemic against the preaching of those who do not place the resurrection of the Lord in the forefront, or who reject it decidedly, Paul speaks here so expressly of it, since his train of thought occasions him now, in what follows immediately, to speak of his own person.

Ver. 9. **Wherein I suffer trouble . . . unto bonds.** A *second* motive for Timothy. He should direct his look not only *backwards*, but also *around* him, to the example of his own teacher and fellow-soldier.—**Wherein**; for the sake of which—the gospel—*ἐν ᾧ*, "*cujus annuntiandi munere defungens*;" Beza.—**I suffer, κακοπαθῶ** (comp. ver. 3).—**Even unto bonds, μέχρι δεσμῶν**. His present bonds are the *ultimus terminus ad quem*, whither his suffering has gone on until now (comp. Phil. ii. 8), *μέχρι θανάτου*.—**As an evil-doer.** "*Malum passionis, ac si præcessisset malum actionis*;" Bengel. The word *κακοῦργος*, which occurs besides only in the gospel of Luke (chap. xxiii. 39), sounds very well in the mouth of the Apostle, who had so fine a feeling for honor and shame, just to express the nature of his own position; and this so much the more, since, at the latest, his case had taken an unfavorable turn (comp. chap. iv. 16, 17).—**But the word of God is not bound.** Parenthesis, in which the Apostle gives account of what serves especially for his encouragement amid his heavy sorrows.—**The word of God**; designation of the gospel, specially upon the side of its Divine origin (comp. 1 Thess. ii. 13); not of the Holy Scriptures in general, nor of the Divine promises in particular.—**Is not bound, οὐ δέσμεται**. Antithesis to his own imprisoned estate, *τρεχέει* (2 Thess. iii. 1). The gospel is preached in spite of the imprisonment of Paul, not through himself (as De Wette explains, while he appeals for his interpretation to Acts xxviii. 31, for we have to do here with the *second* imprisonment), but through others.

Ver. 10. **Therefore . . . glory.** *Διὰ τοῦτο*; therefore, because the word of God is not bound. The unimpeded course of the gospel is to the Apostle a new proof of its all-embracing power; and the thought inspires him to suffer willingly for a cause which otherwise might seem lost. The additional clause, for the elect's sake, must thence be understood not as a new ground, but as a more definite statement. By the *ἐκλεκτοί*, we must think here exclusively just as little of those to whom the gospel is not yet preached, as of those who have already received it (comp. Titus i. 1). The conception is rather to be taken generally. For their sakes he endures all. *Ἐκμένω* denotes not only passive endurance, but steadfastness, as of a soldier on the attack of the enemy (Wiesinger). It is not so evident what the Apostle means thereby, when he adds yet, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *They also, καὶ αὐτοί*; as now already the Apostle himself, upon his part, was conscious of the *σωτηρία* in Christ. It is nevertheless a question, in what way the sorrow of the Apostle could serve to the furtherance of the same end with the *ἐκλεκτοί*. That he regarded his own suffering as in no way sin-extinguishing, requires indeed no special mention. The view, further also, that he wishes only to express the salutary influence which the consideration of his *ὑπομονή* would exert upon the *ἐκλεκτοί* (De Wette, Huther), will not fairly satisfy us. Certainly it is better, if we paraphrase his thoughts thus: that he, amid all the burdens of his calling, endured, without yielding up the high task of his life, that thereby the elect of God might be partakers of the *σωτηρία* in Christ, through his persevering, continued preaching (comp. Acts xiii. 48). This *σωτηρία* is here united with its highest reach—*μερὰ δόξης αἰώνιου*. "*Cum gloriâ æternâ. Hoc finis est salutis, quam in Christo consequimur, salus enim nostra est, Deo vivere, quæ incipit a regeneratione nostra, absolvitur autem plena nostra liberatione, quum nos Deus ex mortaliâ vitâ ærumnis eductos in regnum suum colligit. Ad hanc salutem accedit participatio celestis atque divina gloriæ. Ergo ut Christi gratiam amplificaret, nomen æternæ gloriæ salutis apposuit*;" Calvin.—["With eternal glory. This is the reach of the salvation which we obtain in Christ. For our salvation is to live to God, which begins from our regeneration, but is completed in our full deliverance when God gathers us from the calamities of our mortal life into His kingdom. Participation of heavenly and so of divine glory happens to this salvation. Therefore, that he may magnify the grace of Christ, he adds the name of eternal glory to salvation."]

Ver. 11. **It is a faithful saying, &c.** Finally, the Apostle adduces a *third* motive. He directs the look of Timothy forward to the results which are connected in the future as well with the faithfulness as with the unfaithfulness of the servant of Christ. *Faithful is the word*, must not, as 1 Tim. iv. 9, be referred to the preceding, but, as 1 Tim. i. 15, to the immediately following. The Apostle strengthens a general thought, and γὰρ is equivalent to *indeed*. "The recent interpreters consider the following sentences, corresponding to each other, as strophes from a church hymn, respecting which, again as before, nothing more can be said than that the passage answers thoroughly well for a hymn, but it cannot be proved to have been taken from one;" (Mathies). But if, now, the words do not constitute a

portion of an old Christian church song, surely they deserve to be employed as the text of a Christian hymn.—**For if we be dead with (him), we shall also live with (him).** A genuine Pauline thought. It is known how (amongst other places, Rom. vi.) the whole Christian life is comprehended under the category of a dying and rising again with Christ. Not only the outward resemblance, but also the personal fellowship of the Christian with the Lord, is here meant; and, indeed, he speaks of a death and life in a spiritual sense, not in a pure natural sense. Yet the spiritual dying must certainly attain to such height, that we must be prepared, if necessary, to renounce our natural life for the sake of the Redeemer; while, on the other hand, the true spiritual life which is enjoyed here in consequence of that spiritual dying with Him (*mitsterbens*) issues in a personal participation of the blessed life in eternity.

Ver. 12. **If we suffer, we shall also reign with (him).** (Comp. Rom. viii. 17; Eph. ii. 6.) Not suffering wholly in general, but with Him, *ὁὐ αὐτῷ*, is here meant. Reigning with Him is somewhat the same with the phrase, "to reign in life" (Rom. v. 17), when, indeed, the Messial's kingdom shall be revealed in its full glory.—On the other hand, **if we deny (him), he also will deny us.** Perhaps an allusion to the Lord's own words, Matt. x. 33; Mark viii. 38; to which also 2 Peter ii. 1; Jude 4, seem to hint. To deny Christ, is, in general, to be ashamed of Him by word or deed. Here, with special reference to the work of the minister of the gospel, to be ashamed, through fear of men, to confess Him freely. He who is guilty of this, finds his sentence already recorded (Matt. vii. 23).

Ver. 13. **If we believe not, &c.** not in general, but are unfaithful to our holy calling, and to the vows made before the Lord. That condition is meant, indeed, which constitutes the ground of the denial of the Lord just referred to. "*Si abnegamus; ore, si non credimus: corde*;" Bengel.—**Yet he abideth faithful** (comp. Rom. iii. 3, 4). He will not, as we in like case, become untrue to Himself. **For he cannot deny himself** (see Critical remarks). It is a gross misunderstanding to interpret this last reminder as a *word of consolation* in any such sense as this:—if we, from weakness, are unfaithful, we may calm ourselves with the thought that He will not break His word; and that, notwithstanding it, His faithfulness to us will be forever confirmed. In a certain sound sense this thought is certainly true; but the connection of the discourse here plainly shows that the Apostle will warn with emphasis, and, in other words, will say: Fancy not, if thou art unfaithful, that the Lord's punishment will fail. He is just as faithful in His threatenings as in His promises. He remains ever like Himself, and can also just as little endure the unfaithful, as He can allow the faithful to go unrewarded (comp. Heb. ii. 3; John iii. 20).

DOCTRINAL AND ETHICAL.

1. The prescript of the Apostle in ver. 2 is specially weighty on this account, because a very significant hint is given for the true relation between Scripture and tradition. Certainly it is true that an apostolic tradition existed *before* and also apart from the New Testament; so that, in a certain respect, it

can be said that the Church has not to thank Scripture for its origin, but was established independently of it. It was this truth which orthodox Protestant theologians have only too often forgotten, but which has been handled, amongst others, by Leasing, with power and good success. On the other side, it is also equally certain that we would not know and authenticate purely the apostolic tradition, if, early, a *Scripture* had not been at hand, in which it was deposited, and unless this *Scripture* were the necessary *corrective*, by which all that presents itself to us as tradition must be proved, and also according to which it must become ever modified.* In the gospel of John (chap. xxi. 23), we have the earliest proof in point—how impure tradition already in the earliest age would become, were it not *fastened* in *Scripture*, and even explained thereby. The publicity which the Apostle here palpably claims for the pure transmission of his original doctrine, stands, moreover, in noticeable contrast over against the veil of the mysterious, in which false teachers frequently envelop their doctrines.

2. As the threefold figure of the soldier, the athlete, and the husbandman, presents to view the calling and the burdens in the life of the minister of the gospel, so also the calling of each individual Christian, at all times and in all places, admits easily its reapplication.

3. The high value which the Apostle attributes to the bodily resurrection of the Lord, here and in other passages, is, in a remarkable way, in contrast with the spiritualistic and indifferentistic evaporation of this chief article of the gospel, on the side of the modern speculative rationalism of our days.

4. "The word of God is not bound." Through this thought, which is applicable in the widest sense, the *peculiarity* of the gospel in opposition to every human institution, even to the law of Moses, is devoted, as well also as its rapid and unhindered *spread* is explained; while its future conquest over every, even the greatest obstacle, is guaranteed.

5. The suffering of the witnesses for Christ was, and is at all times, one of the most powerful agencies for the furtherance of the gospel (comp. Phil. i. 12-14; Col. i. 24; 2 Cor. i. 5-7). "The sorrow as well as the consolation of a minister of the gospel, as of a leader in Christ's contest, extends to other Christians for consolation and welfare. His sorrow, in this, that each suffering for Christ, in and with Christ, is a victory; while persistent strength of faith in fierce battle overcomes sin and the world in them, the spectacle is the consolation of all who behold their conflict, and who fight after them. And while the witnesses for Christ again are consoled, now also, according to the deeper experience of life, a rich source of comfort and power streams forth from them into the hearts of others;" Gerlach.—Compare VINET's beautiful essay upon Col. i. 24: "*Le fidèle achevant les souffrances de Jésus Christ*," in his *Études Évangéliques*, pp. 112-146.

HOMILETICAL AND PRACTICAL.

What and how the Christian shall suffer for Christ.—The holy calling of the minister of the Lord: (1.) The extent of this calling (vers. 1-7). Presented under figures (a) of the soldier, (b) the

athlete, (c) the husbandman; (2.) motives for the exercise of this calling (vers. 8-13): (a) a look backwards (ver. 8), (b) a look around about one (vers. 9, 10), (c) a look forwards (vers. 11-13).—The grace of the Lord Jesus Christ the true strength of His own.—Even the best Christian needs, like Timothy, constant strengthening.—*Scripture* and tradition.—The worth and the want of worth of tradition.—The Christian teacher a soldier of Christ: (a) The enemy against whom, (b) the Leader under whom, (c) the weapons with which, (d) the crown for which he strives.—The inevitable, necessary self-denial which is bound up with the service of the Lord.—What the Christian teacher can learn from the husbandman: (1.) No fruit without labor; (2.) no labor without reward.—Hold in remembrance, that Jesus Christ is risen from the dead: (1.) Why shall this be thought of? This recollection gives power to work, to endurance, to conflict, to dying; (2.) how shall this be thought of? Continually, faithfully (in a believing spirit), in joyful hope.—The word of God is not bound, (1.) to any person who preaches it, (2.) to any form in which it is preached, (3.) to any time, place, or other circumstance.—The suffering of the ministers, the gain of the congregations.—Through dying to life, through enduring to reigning, through denial to being denied.—The thought of the faithfulness of the Lord an inestimable consolation for His own, but likewise a most earnest warning.—The great antithesis and the inner connection between the this-side and the beyond-side in Christian life.—The higher the calling, so much the heavier the responsibility.—He who will win the highest, must also venture the highest.—The faithfulness of the Lord not bound to our unfaithfulness.

STARKE: *Bibl. Würt.*: Christians must not only stand by Divine truth, but they must do their utmost that it be transmitted to posterity, upon which account they should support churches and schools, and should help care for their preservation (2 Thes. iii. 1).—CRAMER: Beautiful evidence of three main articles of the Christian faith: that Christ is true man, born of the seed of David, was really dead, and is really risen from the dead (Luke xxiv. 6, 7).—HEDINGER: The suffering and glory of Christ in common with His members.—It belongs to the mystery of the cross of Christ, that, the more purely any one preaches it, the more persecution, or at least evil report of the doctrine, he experiences on account of it.—QUESNEL: Happy, and eternally glorious, are different.—That God gives eternal life to them who, for the sake of Christ, die the martyr's death, no one doubts; but that every Christian is under obligation to die with Christ through the mortifying of his own pleasures and desires, and to put to death his former sins through the martyrdom of penitence, is not believed, and yet it must be believed just as much as the other.

HEUBNER: God has formed for Himself, out of weak and despised ones, the strongest instruments.—No human power can suppress the word of God, or hinder its course.—No rejected person will be able to complain to the Lord, and say He has not kept His word.

LISCO: What adorns the minister of Christ?—Be faithful even unto death.—The picture of a good soldier of Christ: (1.) His *quality* (vers. 1-7); (2.) His encouragements and strengthenings (vers. 8-13).—Wholly to Christ do we belong in life, suffering, and dying.—Of the conflict and of the crown of the

* [An important principle, well stated.—E. H.]

Christian.—PALMER: The entire pericope, as an admonition to Christians, confirmed.—SCHRÖDER: The confirmation solemnity a farewell solemnity: (1.) What is the *home* we thereby leave? (2.) what is the *strange land* into which we are introduced? (3.) what *staff* is thereby given into our hands?—Ver. 8, appropriate especially to the Festival of Easter, or the Sunday following.

V.

Directions to Timothy how he may become further efficient in the preservation of the truth, and in his conflict with error.

CH. II. 14-26.

14 Of these things put *them* in remembrance, charging *them* before the Lord¹ that they strive not about words² to no³ profit, *but* to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun [the] profane and vain babblings: for they will increase unto more ungodliness [for they will fall into a greater measure of ungodliness]. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless, the foundation of God⁴ standeth sure [the firm foundation of God standeth], having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ [the Lord]⁵ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified,⁶ and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with [all?]⁷ them that call on the Lord out of a pure heart. But [the] foolish and unlearned questions avoid, knowing that they do gender strifes. And the [a] servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient [of evil], In meekness⁸ instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging [in reference to the knowledge] of the truth; And *that* they may recover themselves [awake to soberness] out of the snare of the devil, who are taken captive by him at his will.

¹ Ver. 14.—[τοῦ κυρίου; so *Recepta*, Lachmann, Tischendorf. The Sin. has Θεοῦ.—E. H.]

² Ver. 14.—μὴ λογομαχεῖν, instead of λογομάχει. It is difficult to decide upon the proper reading here. The reader is referred to the critical comment upon the verse. [Lachmann puts a full period after κυρίου, and thus connects the first clause of the sentence with the preceding section. The new section would thus begin with μὴ λογομαχεῖ. I confess to a preference for this latter arrangement, εἰς οὗδ., κ.τ.λ.—E. H.]

³ Ver. 14.—[The critical editions, and the Sin., read ἐν.—E. H.]

⁴ Ver. 19.—[r. Θεοῦ. Sin., r. κυρίου.—E. H.]

⁵ Ver. 19.—[A. C. A. G., Tischendorf, Lachmann, Cod. Sin., κυρίου instead of Χριστοῦ.—E. H.]

⁶ Ver. 21.—The *Recepta* has a connecting καὶ after ἡγιασμένον, which is omitted properly by the critical editors; omitted also in the Sin.

⁷ Ver. 22.—[Lachmann, on the strength of A. C. G., has πάντων after μετὰ.—E. H.]

⁸ Ver. 25.—[*Recepta*, ἐπαύρητι. Παύρητι, Lachmann, Tischendorf, Sin.; in fact, the *Recepta* is entirely exceptional here.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 14. Of these things put them in remembrance, ταῦτα ἐπομιμνήσκε. With these words a new part of the Epistle begins, which runs through to the end of this chapter. If the Apostle, in the first half of the second chapter, exhort Timothy to patient suffering, now he rouses him to vigorous action, and communicates directions to him on the manner and way in which especially he shall act against false teachers. The beginning of the admo-

nition refers back to vers. 11-13, since the recollection of the great judgment in the glorious appearing of the Lord is preëminently fitted to hold any one back from every insignificant strife of words. The question whether the immediately following words, διαμαρτυρούμενος ἐνάντιον τοῦ κυρίου, belong to the preceding, or to the following μὴ λογομαχεῖν, depends upon another, viz., whether the reading here of the *Recepta* be genuine, or whether, with A. C., Vulgat., Ital., Æth., and the Latin church-fathers, we must read λογομάχει; which last reading Lach

mann also has adopted, and Matthies and Huther *dep.* In this event, the words διαμαρτ. ἐνώπ. τοῦ κυρ. must be referred to *ὁπομιμήσκει*. We believe, nevertheless, that the usual reading, *μη λογομαχεῖν*, as well on account of the *number* as of the *weight* of the witnesses, deserves the preference, and that this latter was what Timothy should testify to his hearers, ἐνώπιον τοῦ κυρίου. The admonition, not to *strive about words*, was more appropriate and necessary for the surroundings of Timothy, than for Timothy himself. The *λογομαχίαι* (1 Tim. vi. 4) were much sought after and liked by the heresiarchs of those days, since, through their dexterity in disputation, they endeavored to win for themselves the reputation of deep thinkers and forcible rhetoricians; against which folly, and the obscurity connected with it, the Apostle has already, earlier, declared himself (1 Cor. i. 17). The desire to engage in such controversies could easily enough transfer itself from the false teachers to the congregation, in which event it must feel itself impelled naturally to enter the lists in behalf of some party, and it is in so far forth not necessary to consider this exhortation as directed *exclusive*ly to a teacher. The reason why Paul opposes this perversion with so great emphasis, appears from what immediately follows: *to no profit, but to the subverting of the hearers*. This is also an oppositional addition of an entire proposition, in which the foregoing exhortation is enforced through a more definite statement of the nature and result of the said *λογομαχεῖν*. It does not breed the slightest advantage (*χρήσιμος* only here; comp. the *ζητήσεις ἀνωφελεῖς κ. μάταιαι*, Titus iii. 9), but, on the contrary, direct harm, since it calls forth just the reverse of the desired *οικοδομή*. *Καταστροφή* = *καταρσις* (2 Cor. xiii. 10), subversion, perversion, corruption, since in this way only vanity and caprice are awakened, and schism is nourished, which indeed is not the conscious aim, but is, nevertheless, the inevitable result (*ἐπὶ*) of the deplorable *λογομαχεῖν*.

Ver. 15. *Study to . . . which needeth not to be ashamed*. After the Apostle has now pointed out to Timothy the evils he has to contend with in his sphere of action, he tells him what he must, in his own person, seek to accomplish.—*Study, σπουδασον*; be zealously affected thereto. "*Verbum conveniens characteri totius epistolæ*;" Bengel.—*To show thyself approved unto God*. *Δόκιμος* = *spectatus, probatus*; to be taken here *absolute*ly, not to be connected with the following *ἐργάτην*. *Παραστήσαι τῷ Θεῷ* (comp. Rom. vi. 13, 16), not only = *εὐδρεστον εἶναι τῷ Θεῷ*, but so that he become *manifest* to God as *δόκιμος*. In what character he must address himself to the service of God, appears from the words which immediately follow: a *workman*, &c. *Ἐργάτης*, also Phil. iii. 2; 2 Cor. xi. 13, is used of labor in the field of the kingdom of God. *Ἀνεπίσχυρος*, he who is not ashamed of His cause (comp. Phil. i. 20; 1 John ii. 28); strictly, *barefaced, impudent*; hence, one who does not expect confusion. "*Cui sua ipseus conscientia nullum pudorem incutiat*." Others explain: one who, without being ashamed of himself, comes forward freely for the cause of the Lord, as in chap. i. 8, which explanation is less supported by the context than the foregoing.—*Rightly dividing the word of truth*. A more precise designation of the laborer "approved unto God," which has made much trouble for the interpreters of every age. The word of truth can be, naturally, nothing else than

the gospel which Timothy preached. *Ὁποδομεῖν, rec'e secare*; strictly, to cut in the true direction. In respect, now, of the question in how far this conception can be applied to the *λόγος τῆς ἀληθείας*, we must certainly agree with De Wette, when he says that, without proof from usage, men have had in their minds the dissection of an animal offered in sacrifice, or of the cutting up of bread upon the part of the *οἰκόνομος*. His own view, however, that the metaphor is borrowed originally from ploughing, admits just as little of satisfactory proof as the other supposition, that the figure is taken from the work of the carpenter (Conybeare and Howson). It was likewise entirely arbitrary when certain church-fathers (Chrysostom, Ecumenius, Theophylact) were pleased to have thought of the cutting off of what was foreign, or of false teachers; and, least of all, is there any ground here (Calovius, Olshausen) for supposing that the correct distinction between the law and the gospel is enjoined. If we weigh all maturely, De Wette's interpretation will, in the end, have the most in its behalf (comp. *καινοτομεῖν, nova via incedere*). As the farmer, when he cuts crooked furrows, injures his field, so also the minister of the word, who does not rightly deal with it. That also which Paul here desires of Timothy, is just the reverse of the *καπηλεύειν τὸν λόγον τοῦ Θεοῦ* (Gal. ii. 14; 2 Cor. ii. 17); and the old church-fathers were in so far forth right when they used, now and then, *ὁδοτομία* in the sense of *ὁδοδοξία*. In any event, there is here an opposition to *heterodidaskalia*, no prescript for the practical conduct of Timothy, which must be wholly adjusted to the word of God.

Ver. 16. *But shun . . . unto more ungodliness*. Of profane, empty chattering (see *Observ.* on 1 Tim. vi. 20).—*Shun, κεπιτορασθαι, avoid*; strictly, *go out of the way of* (comp. Titus iii. 9). Why we must go out of the way of this, the immediately following phrase shows: *for they will increase unto more [fall into a greater measure of] ungodliness*. *Ἀρεβείας* is to be understood here as genitive, dependent upon *ἐπὶ πλεον*; and the entire expression is to be considered not merely a warning, but also a prophecy, as chap. iii. 13. The Apostle speaks of error itself, not of loose babbling (Luther), and especially shows how apparently pure theoretic error has nevertheless a pernicious practical tendency.

Ver. 17. *And their word will eat as doth a canker*. "The blessed Luther has translated *γάγγραινα* by cancer (*Krebs*), but it signifies a still more miserable evil; because he who is afflicted with cancer can still nevertheless preserve his life from ten to twenty years; but he who is smitten with gangrene dies in a few hours, if the limb wherein the disease is be forthwith not cut off; for it deprives one limb after another of life and sensation, through the entire body. The Greeks call this disease, usually, *σφάκελος*, and amongst us it is named gangrene" (*kalle Brand*); Starke. The *tertium comparationis* is the extensive and intensive spread of the disease in the body of the entire congregation. Jerome, in the Commentary upon the Epistle to the Galatians: "*Doctrina perversa ab uno incipiens, viz duos aut tres primum in exordio auditores invenit, sed paulatim cancer serpsit in corpore*."—Hymeneus and Philetus. ["That these two were Gnostic teachers, none of the ancients do insinuate; nor did the Gnostics teach that the 'resurrection was past already,' but that the flesh was not fit to rise," &c.; Whithy. We should be

cautious in making assertions about Gnosticism in the apostolic age. The Gnostic temper was in being then, but how much of it had come to the surface under a distinctly *Christian form* is still an obscure matter. Cf. GIBBON, vol. i, chap. 15; BAUR, *Christliche Gnosis*, p. 36 sqq.—E. H.] Hymeneus, mentioned also in 1 Tim. i. 20, remained in his error; the other (an ordinary *nomen proprium*, see Wetstein on the place) is not known farther.

Ver. 18. **Who concerning the truth have erred**, *οἱ τὴν ἀλήθειαν ἡσυχῶσαν*; literally, who, in respect of the truth, have missed the way (De Wette); comp. 1 Tim. vi. 21 (*ἀποτοχεῖν*; strictly, to lose or miss the good). Wherein the core of their error consisted, the Apostle states in the words: **saying that the resurrection is past already**. The resurrection can only be the resurrection of the dead bodies, which Paul, upon the ground of our Lord's own words (John v. 28, 29), teaches us to expect at the end of the present dispensation, simultaneously with the personal *parousia* of the Lord (see 1 Cor. xv. 53, 54; 1 Thess. iv. 13-18). It is also in the meanwhile evident, from 1 Cor. xv. 12, that already, very early, in the congregation, there were persons to whom this apostolic doctrine was offensive, and who either denied it, or, through a false spiritualism, avoided it. The view (Baur) is consequently wholly superfluous,* that there is here a pointed reference to Marcion, which, in that case, still further, would be a proof against the genuineness of the Epistle. In so far as we can learn the very earliest Gnosticism from the genuine Epistles of Paul, the view contains nothing improbable that already in the Apostle's time, at Ephesus and other places, false teachers appeared, who understood, what the gospel teaches of a resurrection in the specific sense, of a spiritual resurrection to some higher gnosis, or also to a new life in fellowship with Christ, and misapplied perhaps even expressions of the Apostle, as Rom. vi. 8; Eph. ii. 6, and other passages, for the purpose. They found, indeed, amongst the Essenes and Therapeutæ, and still more amongst the Sadducees, manifold points of contact, and they stood, through their morbid idealism, in principal opposition to the healthy and vigorous realism of the apostolic preaching [*Predigt* = *κήρυγμα*, the thing preached.—E. H.], while they also overthrow the faith of some. The hope of the future resurrection was indeed an essential factor of the Christian faith, and Paul always laid the greatest stress upon it (comp., e. g., Acts xxiv. 15). The denial of the future resurrection must also lead to a perversion of the fact of the resurrection of Christ, which had already taken place, and shake to its foundations the whole fabric of the Christian faith (*ἀνατρέψαι*, Vulg., *labefactare*), especially amongst the *ἀμαθεῖς* and *ἀσθητικοί*, of whom there is mention in 2 Peter iii. 16.†

Ver. 19. **Nevertheless, the foundation of God, &c.** "*Paulus ingressus in hanc tristem commemorationem de dissipationibus Ecclesie, opponit consolationes duos, alteram publicam, alteram pertinentem ad singulos*;" Melancthon. It is as if the Apostle were feeling the need of encouraging him-

self, together with Timothy, with a *nevertheless*, like that of Asaph (Ps. lxxiii. 1). *The firm foundation of God, however* (*δὲ μέντοι στερεὰς θεμέλιος τοῦ Θεοῦ*), the hard foundation-stone, the firm foundation laid by God Himself. It is incorrect to maintain that *θεμέλιος* here = *οἰκία*; rather, the foundation of the building must be understood, although with the firmness of the foundation, the firmness like wise of the building itself is secured. Apparently the Apostle here refers to the latter, and one can in so far forth say that the *θεμέλιος τοῦ Θεοῦ* denotes nothing else than the congregation founded by God Himself. "But Paul designates this as *θεμέλιος*, not because this expression means in itself a building, but in so far as the congregation, as it has been established originally by God, forms only the substructure of the edifice, which is to be gradually completed;" Huther. So all becomes intelligible enough; and it is just as useless as it is arbitrary to think here, by *θεμέλιος*, of believers in general (Chrysostom), or of the entire evangelical truth (Theodoret), or of the doctrine of the resurrection (Michaelis, Ernesti), or of the decree of election (Calvin), or of the Divine promises (Ambrose), or, in a word, of anything for which the connection, as well as the literal meaning of the words, gives a support equally feeble.—**Standeth sure**. *Ἐστηκεν*, notwithstanding, and in spite of all human efforts to shake or to destroy the building of God.—**Having this seal**, *ἔχων τὴν σφραγίδα ταύτην*. From the remote ages, it was the custom to place inscriptions upon door-posts, as well also as upon corner-stones (comp. Deut. vi. 9; xi. 20; Rev. xxi. 14). In other passages, also, the Apostle uses the word *σφραγίς* in a metaphorical sense; e. g., Rom. iv. 11; 1 Cor. ix. 2; Eph. i. 10. Here, by the same word, a superscription is signified which stands legible on the *λ.δ. θεμέλ.*, whereby the peculiarity of the house of God built thereupon is expressed, and also security for its imperishable continuance is given. The superscription is twofold (*symbolum*)—perhaps with reference to the two sides of the seal, each of which is furnished with a special motto. The first, **The Lord knoweth them that are his**, by the judgment of most interpreters, an allusion to Num. xvi. 5, LXX: *Ἔγνων κύριος τοὺς υἱὰς αὐτοῦ*. More probably, however, it is a reminiscence of the word of the good Shepherd (John x. 14).—**And, Let every one that nameth the name of Christ [the Lord] depart from iniquity**. The second side; according to some, an allusion to Num. xvi. 26, or to Isa. lii. 11. A thought so simple and clear requires no searching, however, after an Old Testament sympathetic chord. *To name* the name of the Lord is not precisely the same as *to call* upon this name for salvation (*Seligkeit* = blessedness) (Acts ii. 21), but it means, to *confess* this name as that of Christ, the Lord (comp. 1 Cor. xii. 3). The invocation of this name is completely inseparable from a renunciation of unrighteousness, which, of itself, banishes the sinner from the kingdom of God (Mark vii. 23). *Ἀδικία* includes also here the doctrine of the false teachers, in so far as this of itself leads to *ἀσέβεια* (see ver. 18). The obverse side of the inscription refers also to the highest consolation of the faithful (Bengel: "*Novi amantem, nec nosse desinit, sed perpetuo servat suos*"), the reverse side to their holy calling; while the union of the two pithy sentences shows that in this way the immovable firmness of the building of God, both upon the part of God and also of men, is secured perfectly

* (Baur liked to find support for his theory of a later date for the composition of some of the Epistles (this amongst the rest) in such allusions and hints, often entirely without reason.—E. H.)

† (Probably the two errors which our expositor here names as separate explanations of this passage should be united.—W.)

Since the Lord knows indeed them that are His, so also, in point of fact, He distinguishes them from those who do not belong to Him, and will never permit Himself to make any mistake through the mere outside of these latter. If every one who names His holy name must depart from all unrighteousness, then sin can never succeed, even when it has already crept into the temple of the Lord, in destroying it wholly. A building which demands holiness, carries within itself no ground of dissolution and overthrow.

Ver. 20. **But in a great house, &c.** To the question whether, by the *great house*, we are to think here of the whole world, or in particular of the Christian Church, Calvin returns the proper answer: "*Non convenit inter interpretes, an domus magna Ecclesiam solum, an totum mundum significet. Ac contextus quidem huc potius nos ducit, ut de Ecclesia intelligamus; neque enim de extraneis disputat Paulus, sed de ipsa Dei familia. Quod tamen pronuntiat, generaliter verum est, adeoque aliter ab eodem Apostolo ad totum mundum extenditur.*"—"It is not settled amongst interpreters whether 'great house' signifies the Church only, or the entire world. And the context indeed leads us rather to understand it of the Church. For Paul is not discoursing of outside matters, but of the family of God itself. Nevertheless, what he declares is true generally, and so elsewhere by the same Apostle is applied to the whole world" (Rom. ix. 21). He expected, apparently, from Timothy, the not unnatural objection as to why evil, if only here in time, is permitted generally within the temple of God, and is not rather at once wholly cast forth from it. In the way of answer, Paul refers to the fact, that with the comparatively large extension of this building, it cannot well be otherwise than in other great houses; in other words, that in a community so numerous in membership, significant moral diversity amongst its individual members must necessarily exist. There is no reason for thinking here exclusively of the ministers of the congregation, since, rather, what is here said can be equally well applied to its members. By **vessels of gold and of silver**, we may understand the true, the faithful, the eminent teachers and members of the congregation; by **vessels of wood and of earth**, not the less distinguished, yet who, at the same time, are ever upright believers (it is not necessary to purify the house of such, ver. 21), but mere Christians in name, and false teachers; in other words, those who are represented, in the well-known parable of the Lord (Matt. xiii.), as the tares among the wheat, as the worthless fish in the net. The first-named vessels are to honor, the last to dishonor; not of the house nor of the proprietor, but only in respect of themselves, in so far as they subserve an honorable or an ignominious use. The Apostle says besides, moreover, in Rom. ix. 21, that they have been *ἡτοιμασμένα* thereto. In both these classes, as is manifest from the diverse materials here named, there are *gradations*, whereby before all it must not be overlooked that the first are made of imperishable, noble metal, the latter, on the other hand, of fragile wood or earthen ware, and are not designed for enduring, but only for *temporary* use, after which they are cast aside. How often the visible Church is compared by Paul to a building, is shown (comp. upon 1 Tim. iii. 15).

Ver. 21. **If a man therefore purge himself, &c.** "*Hæc mundatio non est desertio congregationis, sed conversio ad Deum;*" Melancthon. The in-

ward separation from the evil is here denoted, with out which there can be no moral purification (comp. 1 Cor. v. 7).—**From these**, can only refer to those *persons* in the congregation whom the Apostle, in the preceding verse, has described under the figurative expression, "vessels of wood and earth." The breaking away of all fellowship with these was the first requisite, if one would reach the high ideal of Christian life set forth in the words that follow.—**He shall be a vessel unto honor**; consequently, an ornament of the house of God, a living member of the congregation, like the good wheat in the field and the good fish in the net. The hint here given applies, first of all, to Timothy, but then also, in a wider sense, to all the members of the congregation.—**Sanctified**—as belonging to the Lord—(and) **meet for the Master's use** [without the intervening *and* (*καί*); see the critical remark]. *Ἐξῆτος*, here, as in chap. iv. 11 and Phil. ii, good to use, fitted *directly* for the service of the Master, for whose use, indeed, the others also—the vessels of wood and earth—serve, but are nevertheless prepared only indirectly and temporarily for the purpose.—**Prepared unto every good work** (comp. Eph. ii. 10). Prepared for every kind of useful service, and also not worthless and unfruitful on the day of the coming of Christ (2 Peter i. 8, 10).

Ver. 22. **Flee also youthful lusts.** Would Timothy be a vessel unto honor, then he must not only purify himself from the corruption *without* (*i. e.*, outside of) him, but must do battle also *inwardly* with that which was impure within him. In this way this exhortation hangs together with the foregoing context, without any violence. The *youthful lusts* (Vulg., *juvenilia desideria*) do not consist, as some are pleased to fancy, in a search after novelty, or in a propensity to think out new doctrines, or to secure approbation for them (*νεοεπιφεύ, νεοκτας μοίρει*)—an explanation which is just as little called for, through the context, as through the needs of Timothy—but, as this appears also from the antithesis which immediately follows, we must think here of those lusts which usually make themselves felt especially in youth; not merely of *propria*, but more, in a general way (Ambrose), of the *voluptates mundanae*, by which, for the most part, we are seduced in the first half of our lifetime, to which, also, inordinate enjoyment of the senses and an idle honor belong.—**But follow** (comp. 1 Tim. vi. 11) **righteousness, faith, charity, peace** ("inward fellowship and concord;" De Wette) **with them that call on the Lord out of a pure heart.** The words *with them* do not refer to the earlier *time*, but to the immediately preceding *ἐλεγχον*. Timothy ought to keep this peace with all who call upon the name of the Lord—a qualification of believers, like that given in 1 Cor. i. 2. The calling upon the name of the Lord is also mentioned in Acts ii. 21; Ib. ix. 14; Rom. x. 12, as the peculiarity of the confession of Christ.—**Out of a pure heart**; contrast with the heretical teachers, to whom this was wanting (comp. 1 Tim. i. 5). A genuine Christian catholicity, which is also enjoined upon Timothy, over against all separatistic exclusiveness (*sonderwesen*). The more decidedly he must take his stand against certain persons, for the sake of the Lord, so much the more shall he attach himself towards others, with whom he feels united in the great cause.

Ver. 23. **But the foolish and unlearned questions avoid** (comp. 1 Tim. i. 14; vi. 4). Here also the *ὑπόθεσις* are the peculiar mark of the heretical

teachers. They are foolish, *μῆψαλ* (comp. Titus iii. 9), since they are in themselves groundless and weak, and are useless (comp. 2 Tim. iii. 16, where the reverse is maintained of the Holy Scriptures); properly, *uneducated, uninstructed*; hence, *inapt, insipidus*, and, in consequence of this, unfit also to accomplish any good; yea, as appears from what follows, endangering not little evil.—**Knowing that they do gender strifes.** Forth from the egoistic impulse which lies at the bottom of such *ζητήσεις*, necessarily spring, sooner or later, *μῆψαλ*. Calvin: "*Ne ergo nos placendi ambitio ad captandum ex tali ostentatione gratiam sollicitet, semper nobis occurrat hoc Pauli elogium, quæ in maximo pretio hebentur questiones, esse tam insulas eo, quod sint infructuosæ. Deinde malum etiam, quod parere solent, exprimit, nec aliud dicit, quam quod experimur quotidianæ, eas scilicet jurgandi et digladiandi præbere materiam.*"—"Lest the ambition, therefore, of pleasing seduce us to the winning of grace by such ostentation, this saying of Paul often occurs to us, that questions which are held in the highest estimation are senseless because they are unfruitful. Thus he expresses also the evil which they are accustomed to bring to light, nor does he say anything else than what we daily experience, viz., that they furnish material for jangling and quarrelling."]

Ver. 24. **And the servant of the Lord must not strive.** Everything which causes strife and contention is, precisely upon that account, in contradiction with the calling of a minister of Christ, who strives not nor cries—whose crying must not be heard in the streets (Matt. xii. 19, 20). We scarcely need a reminder that the Apostle does not forbid all, but only useless and ignoble strife, all actual *wrangling*, upon the part of the minister of the gospel (Luther, short of the mark: Shall not be quarrelsome).—**But be gentle unto all (men);** *ἡνίας*, mild, gentle, benevolent, and affectionate, emphatically, towards all; not alone towards his associates in the faith, but towards those with whom he comes in contact.—**Apt to teach,** *διδακτικός*. Not only apt, but always ready to teach all who are willing to receive instruction from him.—**Patient [of evil],** *ὑπομεικτός; tolerans malorum* (comp. Book of Wisdom, chap. ii. 19). It is not used here in respect of troubles generally, but for the designation of patience under every opposition, upon the part of men, as is clear from what follows immediately.

Ver. 25. **In meekness.** A farther exposition of the manner and way in which Timothy should exhibit the temper just enjoined. *In meekness,* *ἐν πραΰτητι*; incorrectly joined by Luther to the preceding verse.—**Instructing those that oppose themselves.** The *ἀντιδιαστέλλοντες* here designated are, naturally, no personal opponents of Timothy; not, farther, unbelievers in general, but the false teachers who, principally and diametrically, resisted the pure doctrine of the Apostle, together, perhaps, with such members of the congregation as were led away through them. These must he teach, and, by this teaching, ascertain if **God peradventure will give them repentance.** The conversion of those in the opposition (*Widersacher*) should be also the supreme object of his teaching; an object the attainment of which is in the highest degree difficult, but not in any way hopeless. God must effect this conversion (*non est enim opis humana: motum patientia;* Bengel), and it first leads to the **acknowledging [knowledge] of the truth,** *ἐν γνῶσει*; here also, as in Titus i. 1, *plena et accurata*

cognitio. As *ἀδικία* is the deepest ground of their error, so also is *μετάνοια* the indispensably necessary requisite in order to the attainment of a genuine *ἐν γνῶσει*. How desirable it is that such a *μετάνοια* fail not, the Apostle states in the concluding verse.

Ver. 26. **And (that) they may recover themselves, &c.** Immediate result of the conversion wrought by God. *Ἀναρῶμεν*, to become cool again, to awaken out of a drunken fit, to come to one's senses again.—**Out of the snare of the devil,** *ἐκ τῆς πωλίδος*; *constructio prægnans, καὶ ὑποδῶσιν* might be supplied. Here also, as in Eph. iv. 27; vi. 11, the devil is represented as an author of evil: in his snares (*πωλίδες*), i. e., by his enticements, are the false teachers not only led captive, but also delivered over into slumber. They have also a twofold need—to be awakened, and to be delivered.—**Taken captive by him,** *ἐσχημαμένοι ὅντι αὐτοῦ*; made prisoners alive by him; i. e., the devil. Designation of their actual moral condition.—**At his will,** *ἐκ τῆς ἐκείνου θέλησας*. In the judgment of some, this is spoken of the will of God; according to others, of that of *Satan*. The latter, indeed, is the most probable, judging according to the entire connection; and *ἐκείνου* can very well refer to the same subject as *αὐτοῦ* (see De Wette). The captives here referred to are also ensnared through *Satan to do his will*; *ad illius, sc. seductoris tyranni voluntatem peragendum*. Just this thought of the unhappy fate of those "that oppose themselves" should dispose one to the gentleness enjoined in vers. 24, 25, which otherwise is difficult enough.

DOCTRINAL AND ETHICAL.

1. To the duty rightly to divide the word of truth, belongs, in the broader sense of the word, not only the representation of the truth in the form most appropriate thereto, but likewise a representation and development of its contents, which is directed and sustained by the Spirit of Truth in all particulars. "*Nihil prædeterminare, quod dicendum sit, nil adijcere de suo, nil mutilare, discernere, torquere, deinde diligenter speculare, quid ferat auditorum captus, quidquid denique ad ædificationem conducat;*" Beza.

2. The rapid growth of evil, and the slow progress of good, as the experience of all centuries in the history of the kingdom of God shows, is a convincing proof of the inner untruth of Pelagianism.

3. The denial of the resurrection can be made under manifold forms, and its apparent force is partly founded in the fact, that the proper distinction is not made between *resurrectio carnis et corporis*. [This is a pregnant suggestion for American preachers.—E. H.] The declaration of Paul (1 Cor. xv. 50) should just as little be thrown into the shade as the promise (in vers. 53, 54). This denial, however, is always conjoined with a misconception of the great truth which is the key to the entire biblical eschatology.—Bodily form (*Leiblichkeit* = bodiliness = that of which body can be predicated) is the scope of God's ways. [A saying of Oetinger.—P. 8.]

4. Paul is just as far removed from a narrow-hearted separation as from an unchristian syncretism. No outward separation, but an inward purification from everything which is perverted in the visible

congregation of the Lord, is here also his motto. As strongly as he declares himself against all false and violent union with those of whom we are convinced that they do not build on the same foundation with ourselves, he is equally decided against the donatistic effort to erect a perfected separatistic church, and so to cut off all the tares, as if the field were already the granary. [It is surprising how this patent teaching of the Bible is still obscured.—E. H.]

5. It is a proof of the profound wisdom of the Apostle, in teaching, that he enjoins upon Timothy no high, rare virtues, for the exercise of which opportunity presents itself only extremely rarely, but precisely such as can be required also of the least important disciples of the Lord, and which can come anew daily into exercise. "Never should a minister of the Lord allow himself to be betrayed to neglect or to despise these simple attributes of an ordinary Christian, for the sake of other pretended excellences."

6. The often diversely answered question, in how far the carrying on of controversy is permissible in the minister of the gospel, is here set forth in its true light by the Apostle (vers. 2, 3 *et seq.*). If our love be true, i. e., a *holy* love, it is impossible for it to preserve an indifferent bearing over against error and sin; and Augustine is right in his saying: "*Melius est cum servitate diligere quam cum lenitate despicere.*" On the other side, we must distinguish clearly between persons and things, and our sympathy become aroused, just through reflection upon the unhappy condition of the erring. Hence, he who cannot bear calmly and reply with dignity to contradiction, is just as little fitted for the ministry of the gospel, as the physician would be for his profession who would allow himself to become moved by the abusive speech of a patient in fever-delirium, either to forsake the sick-bed, or to hurl back the abuse.

7. The minister of the gospel must not be afraid of the conflict with the wisdom of the world. That is a great expression of Gregory the Great, viz.: "*Deus primo collegit indoctor, postmodum philosophos, nec per oratores docuit piscatores, sed per piscatores subegit oratores.*"—"God first gathered the unlearned, afterwards philosophers; nor has He taught fishermen by orators, but has subdued orators by fishermen."—E. H.]

HOMILETICAL AND PRACTICAL.

Not a strife about words, but a strife about principles, is the true strife in the sphere of God's kingdom.—The Christian principle of utility as the measure of everything which shall or shall not be defended.—As much as a man is before God, so much is he really and truly.—Preach also that thou mayest please God (a very noble homiletical principle of Theremin).—Not only the wheat, but tares also must grow.—The denial of the resurrection an unchristian error.—Error is manifold, truth but one.

—The rule of Frederic the Great: Let every one get to heaven *à sa façon*.—Before the tribunal of Paul the Great.—The divine structure of the Church: (1.) The architect; (2.) the foundation; (3.) the inscription.—Grounds of tranquillity amid the attacks with which the divine structure of the Church is threatened: (1.) It is a building of God; (2.) the Lord knoweth them that are His; (3.) let every one that nameth the name of Christ depart from iniquity.—The temporary union of true believers and of nominal Christians in the same community: (1.) An original fact; (2.) an invaluable benefit; (3.) an earnest alarm-voice for both.—Every separatistic impulse a precipitate anticipation of the final separation in the future.—The Christian should be just as little indifferent as impatient of the tares in the field.—The value of the fellowship of the saints in the days of increasing strife.—Avoiding and seeking united in the same life.—Our Christianity cannot be simple and practical enough.—In how far the minister of the gospel may strive, and in how far he may not.—He who will be anything to many, must wish to be all things to all.—Conversion of the heart, the way to a purer illumination of the understanding.—God bestows conversion, yet not without instruments (means); without our merit, but not without our co-operation.—The demonic background of much apparently very profound error.—Sight of the unhappiness of many opposers of the truth must move us to so much the deeper sympathy with their perversities.

STARKE: CRAMER: A preacher must often repeat an exhortation, because we dwell in a land of forgetfulness.—HEDINGER: We should distinguish well between doctrine and people. All kinds of food are not suited to every one. What is best, can become poison through a hurtful misuse upon the part of the hearer. Alas! that through much confusion upon this point, the ministry of the word must become to many a savor of death.—Skill in disputation is useful in the preservation of the truth; but it becomes misapplied in the palliation of lies (Prov. xxii. 24, 25; 2 Kings xxi. 9, 11).—CRAMER: The doctrine against the resurrection is the way to more errors, yea, to the greatest evils.—Every age has, usually, its special defects, to which before all others it is inclined.—Towards erring opponents of the truth, we must use patience and gentleness, just as towards the drunken and the insane (chap. ii. 24).

HEUBNER: Strife and contention must be hated by the Christian.—The opinion of Hymeneus and Philetus is pernicious: (1.) If the body in itself be the source of evil, then evil is not the guilt of free will: (2.) if the dead do not rise, the resurrection of Christ, and (3.) all resurrection, and all immortality are uncertain.—The virtues which Timothy should desire are just those which are over against youthful failings.—LISCO: In the Church of Christ there is a mixture.—The right preaching of the gospel: (1.) That from which it keeps itself free (vers. 16-18); (2.) that upon which it lays emphasis (vers. 19-21); (3.) that by which it is sustained (vers. 22-26).—In what does the glory of the temple of God consist?

VI.

Prophecy of grievous times, and warning against dangerous, false teachers.

CH. III. 1-9.

1, 2 This know¹ also, that in the last days perilous times shall come. For men² shall [will] be lovers of their own selves, covetous, boasters, proud, 3 blasphemous, disobedient to parents, unthankful, unholy. Without natural affection,³ truce-breakers, false accusers, incontinent, fierce, despisers of those that are 4 good, Traitors, heady, high-minded [puffed up?] lovers of pleasures more than 5 lovers of God; [,] Having a form of godliness, but denying the power thereof: 6 from such turn away. For of this sort are they which creep into houses, and 7 lead captive⁴ silly women⁵ laden with sins, led away with divers lusts; Ever 8 learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres⁶ withstood Moses, so do these also resist the truth: men 9 of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

¹ Ver. 1.—[γινώσκετε. γινώσκετε is the reading adopted by Lachmann, after A. G. Huther inclines to this. The usual reading is retained by Tischendorf, is in the Sin., and is defended by our author.—E. H.]

² Ver. 2.—[Cod. Sin. omits the article before ἀνθρώποι.—E. H.]

³ Ver. 3.—[ἀγάπης; omitted in Cod. Sin.—E. H.]

⁴ Ver. 6.—[αἰχμαλωτίζουσας. The weight of authority is in favor of αἰχμαλωτίζουσας, adopted by Griesbach, Lachmann, Tischendorf, Huther, Wordsworth, &c.—E. H.]

⁵ Ver. 6.—The article τὰ of the *Recepta* is not genuine.

⁶ Ver. 8.—[Vulg., *Mambres*.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **This know also** (comp. 1 Tim. iv. 1). The Apostle passes on now to a new part of his Epistle, which proceeds regularly on to chap. iv. 5. Just as, in the first chapter, he directed a glance over Timothy's past life, and, in the second chapter, communicated to him weighty hints and doctrines for the present, so now he turns towards the future, while at the same time he once yet again enjoins upon him, for his consideration, the admonitions already given, through reference to the speedy approach of troublous times. As in 1 Tim. iv. 1, he had foretold in what style the falling away from the *faith* would reveal itself, so now he announces the outward *immorality* which would be coupled with this falling away, notwithstanding the preservation of the Christian name and of Christian forms. What the Apostle here communicates is not a mere subjective supposition, but wholly, as in 1 Tim. iv. 1, the fruit of a revelation of the Spirit.—**In the last days**, ἐν ταῖς ἡμέραις. Not a statement, in a general way, of the Christian era, as, e. g., Acts ii. 17; Heb. i. 1, but in particular of the last days of this era, which precede immediately the last, personal Parousia of the Lord (1 Peter i. 5; 2 Peter iii. 8). The Apostle also directs the attention of Timothy expressly to a world-period still future, the germs of which, nevertheless, were then visible (see vers. 6, 9), though it must not be forgotten that he expected the return of the Lord as nigh at hand.—**Perilous times shall come**, ἐποχίσματα; not = *imminent*, but = *advent*, days of which the word (Eph. v. 16), "*Ubi viz reperias, quid agas*," shall be applicable in full force.

Ver. 2. **For men shall be**, &c. Such men as

the Apostle here describes, there have been at all times, and the Apostle does not say that they will be then such for the first time, nor that all men without exception shall be such, but he describes (*exceptis excipiendis*) the moral-spiritual physiognomy of the times which he beholds approaching, in which the beneficent influence of the gospel upon the heart, the household, and the daily life will be less seen than in the apostolic age.—**Lovers of their own selves**, φιλανται (ἀπ' αὐτῶν). Original cause of all wickedness, so that they make their own I the centre of their thinking, feeling, willing, and doing.—**Covetous**, φιλάργυροι; wholly like the Pharisees (Luke xvi. 14; comp. 1 Tim. iii. 3).—**Boasters**, ἀλάζονες; noisy self-assertors, like criers in the markets, who rove about everywhere. Ambrose, *insolentes*.—**Proud**, ἐπερήφανοι; who not only plume themselves at all times upon their own advantages, but also look down contemptuously upon others.—**Blasphemers**, βλάσφημοι (1 Tim. i. 13); used specially in reference to God, employed here more generally.—**Disobedient to parents** (comp. Rom. i. 30), where, in like manner, several of the corruptions here named are stated. The rejection of lawful authority is also, in Jude 8, a distinguishing trait of the antichristian way of doing, and is here, moreover, adduced as the source of the sins now to be mentioned.—**Unthankful**, ἀχάριστοι; men who will know nothing of thanks for heavenly or for earthly benefits (comp. 1 Tim. i. 9; Luke vi. 35).—**Unholy**, ἄδουοι; profane, irreligious, to whom nothing holy is holy.

Ver. 3. **Without natural affection**, ἑστραγγέλι; not only *sine affectione* (Vulg.), but *sine affectione naturali* (comp. Rom. i. 31).—**Truce-breakers**, ἑσπονδοί; "as well those who will make no com

fact, as those also who do not hold to a compact they have made—breakers of agreements;” Huther. —**False accusers**, *διδασκοί* (1 Tim. iii. 11; Titus ii. 8).—**Incontinent**, *ἀκρατεῖς*; who cannot control themselves (comp. 1 Cor. vii. 5).—**Fierce**, *ἀνήμεροι*; untamed, wild.—**Despisers of those that are good**, *ἀφιλάγαδοι*; for the opposite, see Titus i. 8. *Ἐχθροὶ πάντες ἀγαθοῦ*; Theophylact.

Ver. 4. **Traitors**, *προδοταί*; not openly (which would conflict with ver. 5), but men with whom neither truthfulness nor faith is found.—**Heady**, *προτετεῖς*; rash, fickle (Acts xix. 36), men under the influence of their prejudices, who do not act according to high principles, but by the pressure of circumstances.—**High-minded**, *τετυφωμένοι* (comp. 1 Tim. iii. 6; vi. 4), beclouded wholly through vain self-delusion.—**Lovers of pleasures more than lovers of God**, *φιλήδονοι μᾶλλον ἢ φιλόθεοι*; who pursue pleasure more than they ask after God (comp. 1 John ii. 15; Rom. xvi. 18; Phil. iii. 18).

Ver. 5. **Having a form of godliness**, *ἐχούσας μὴρῶσιν εὐσεβείας*. *Μὴρῶσις* stands here as antithesis to substance (Wiesinger); and also, observing, in thorough pharisaic style, the forms of the service of God with the neglect of the essence of the thing.—**But denying the power thereof** (viz., *τ. εὐσεβείας*), *τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι*; so that they not only miss the power of godliness, but wilfully reject it (comp. the delineation of false prophets, Matt. vii. 15–20). With these last traits, in a measure the summary of all the preceding, into which they resolve themselves as into a higher unity, the Apostle ends this large register of sins.—**From such turn away**, *καὶ τούτους ἀποτρέπου*. He says, therefore, without any qualification, *Ἀποτρέσθαι*; occurring here only = *ἐκτρέσθαι*, *aversari* (1 Tim. vi. 20). When we compare this unqualified admonition with the requisition to gentleness which is given in chap. ii. 24–26, in respect of the erring, it becomes clear that the Apostle had in his mind there entirely different men from those *here*. But if one ask how he could warn against such men with so great assurance, it becomes obvious, from ver. 6, that he already recognized their *προδρόμοι* and spiritual kith in the immediate neighborhood of Timothy.

Ver. 6. **For of this sort, &c.** Such will these persons be, *for* that can be seen from their forerunners already at hand.—**Which creep into houses**, *ἐνδύοντες εἰς τὰς οἰκίας*. It is known within what narrow limits, in the East, mutual intercourse between the sexes was confined. The evil-minded persons here designated would venture, so much the less, to carry on their designs publicly, since they not only had an evil conscience, but would, besides, endeavor to preserve the appearance of godliness most carefully (ver. 5).—**And lead captive silly women**, *γυναικάρια*; designation of a measurably contemptible class of females; the slighting expression denotes their weakness, and the ease with which they are led astray *Ἀλχηλωτίζειν*, strictly to make captive in war; here, to bind to one with body and soul. Calvin: “*Dicit, eas captivas duci, propterea quod variis artificibus ejusmodi pseudo prophetæ eas sibi obnoxtias reddunt, partim curiosæ omnia rimando, partim blandiendo.*”—**Laden with sins**, *σεσευπημένα ἀμαρτίαις* (comp. Rom. xii. 20); *cumulatæ peccatis*, and are thereby so inconstant that they lend an ear readily to false teachers, who promise them rest through the enticing discourse of a wisdom concealed yet from others.—**Led away with divers lusts**, *ἀνδύεσθαι ἐπιθυμίαις ποικίλαις*. Over against

the awakened conscience stands ever the governing sinful passion, which seeks satisfaction in a system set forth and lauded by unprincipled teachers (vera. 1–5). As the Lord already accused, in His day, the Pharisees, and those learned in the Scripture, of a like thinking and acting (Matt. xiii. 14), especially in respect of widows, so also was it the business of the false teachers, in the days of Paul, to operate, before all, upon women. They were most easily led; at the same time, also, they were instruments for the gratification of the sensual desires of their corrupters; and when once they became bound, body and soul, to their cause, they could soon, in their turn, win new adherents. From different testimonies of the church-fathers, made with allusion more or less explicit to this word of the Apostle, it appears that the ancient heretics availed themselves especially of this instrumentality in the furtherance of their designs. In this respect, the passage of Jerome, in his letter to Ctesiphon, is classical: “*Simon Magus hæres in condidit adjutus auxilio Helcna meretricis; Nicolaus Antiochenus, conditor omnium immunditiarum, choros duxit famineos; Marcion quoque Romano præmisit mulierem ad majorem lacrimam, Apelles Philemonem comitem habuit; Montanus Priscam et Maximillam primum auro corrupti, deinde hæresi polluit; Arius, ut orbem deciperet, errorem principio ante decepit. Donatus Lucilla opibus adjutus est, Elpidium cæcum Agape cæca duxit, Prisciliano juncta fuit Galla.*”—“Simon Magus founded his heresy by the help of Helena, a prostitute; Nicolaus of Antioch, the founder of all impurities, led about troops of women; Marcion also sent in advance a woman to Rome for his greater pleasure; Apelles had Philumena for a companion; Montanus first corrupted Prisca and Maximilla with gold, and then polluted them with heresy; Arius, that he might deceive the world, deceived first the sister of his prince; Donatus was aided by the fortune of Lucilla; the blind Agape led the blind Elpidius; Galla was allied to Priscillian.”—[But Jerome himself sought and enjoyed especially the association of women. If it be true that heresiarchs have been aided by them, it is equally true that they have rendered, in all ages of the Church, valuable assistance in all good work.—E. H.]—**Silly women** (*γυναικάρια* = little women [perhaps, according to the modern phrase, small specimens of the sex.—E. H.]).

Ver. 7. **Ever learning, and never able to come, &c.** A fine irony, which renders the Apostle's inward hatred of this sham-holy life all the more conspicuous. Because *learning* is not the actual design in the intercourse of these women with the false teachers named here, but only the means and excuse for the gratification of their sinful, bad desire, they never come to an end with it.—**And never able to come to the knowledge of the truth**, because moral receptivity, the disposition of the heart, which, according to John vii. 17, is granted, fails them wholly. Calvin: “*Discunt, ut aut curiosæ, deinde animo inquieto, sed ita, ut nihil unquam certi nec veri assequantur. Hoc enim præposterum est studium, cui non respondet scientia. Quamquam videntur sibi tales egregie sapere, sed nihil est, quod sciunt, dum veritatem non tenent, quæ fundamentum est omnis scientiæ.*”

Ver. 8. **Now as Jannes and Jambres**. Paul shows, by an example, still more particularly the relation in which known misguided minds had placed themselves towards Christian truth. *Jannes* and

Jambres, according to the Jewish tradition, were the chiefs of the Egyptian magicians, who tried their arts over against the wonders of Moses, and thereby held Pharaoh back from faith in the word, and from obedience of the command of God. According to the legend, they were brothers (the names were written variously; e. g., *Ἰαδρῆς* instead of *Ἰαβρῆς*, and *Μαυβρῆς* instead of *Ἰαυβρῆς*), sons of Balaam, *ἄνδρες* the teachers, afterwards the opponents of Moses, and who perished also in the Red Sea during the pursuit of the Israelites (see Wetstein on the place). As to the question how the Apostle could have come into possession of the statements here given, Origen answered that he had derived it from a *liber secretus*. Theodoret, on the other hand, that he had become acquainted with it from Jewish tradition, and from revelation of the Holy Ghost. It is worthy of remark, that not only Jewish, but also heathen writers (Pliny and Numenius), mention both names; whence we may properly conclude that this tradition must have been pretty generally diffused, and from these grounds may also assume that Paul, as he elsewhere quotes Greek authors and cites proverbial expressions, so also he derived something for once out of the not always muddy source of Jewish tradition; which, moreover, he does not use, while he appeals to it, to prove anything doubtful, but only to represent his meaning more distinctly through reference to traditional names and actions, the correctness of which may, in other respects, remain uncertain. When he says, *Now as Jannes and Jambres withstood Moses, ὁν τρόπον*, it is not indispensably necessary thence to conclude that the false teachers, who were opposing themselves, made use of the same means as Jannes and Jambres; but it can just as well signify that they did the same with like furiousness. We cannot, however, pronounce the former view utterly incredible, when we think of Simon Magus, of Elymas the sorcerer, of the vagabond devils-conjurers amongst the Jews, and of the deceiving magical art practised from of old at Ephesus (comp. Acts xix. 19). Amid the wide extension of Chaldean wisdom and art in those days, and taking into account the immoral character of the false teachers here branded, it is probable *a priori* that they would not have been ashamed of such instrumentalities, which were eminently fitted to work upon the senses and the fantasy, and also found a powerful support in the superstition of the multitude.—**Men of corrupt minds, κατεφθαρμένοι τὸν νοῦν** (comp. 1 Tim. vi. 5). The Apostle has in his mind not the darkening of the understanding, but the moral baseness of their disposition.—**Reprobate concerning the faith, ἀδόκιμοι περὶ τὴν πίστιν**; who are not, in respect of the faith, in condition to stand the tests (1 Tim. i. 16)—the natural result of the moral disorder which was delineated in the immediately preceding words. Over against this temporary supremacy of error and of sin, the Apostle has occasion to remind both himself and Timothy that this power will not last forever.

Ver. 9. But they shall proceed no further. This positive assurance does not at all contradict the opposite warning (chap. ii. 16), and the prophecy that follows (ver. 13). Here the Apostle speaks of the outward result; there, on the other hand, of the intrusive advance from bad to worse. Not without reason did Luther often apply these words to the priests of Rome. Bengel: "*Non proficiunt amplius, quamquam ipsi et eorum similes proficiant in pejus.*" The history of most heresies actually

teaches that error constantly spreads, but that the eyes of many are thereby opened so much the quicker. Comp. Conybeare and Howson on this place. We must expect this here, no less than with the Egyptian magicians, just because absurdity and unrighteousness so often overstep all bounds.—**For their folly shall be manifest unto all men, as theirs also was** (comp. Ex. viii. 18, 19; ix. 11).

DOCTRINAL AND ETHICAL.

1. As Peter and John, so also the Apostle Paul, towards the close of his life, becomes prophet, and announces the remote destinies and the future of the Church. The apostolical Charisma completes itself in the prophetic. The general delineation of the crimes in the last days, which the Saviour Himself (Matt. xxiv.) has given, is not mechanically repeated, but is enriched with a number of new traits. It is here also revealed that the optimistic view of the World, which expects but a continuous triumph of humanism, an advance steadily to a higher freedom, culture, and dignity in the future, cannot stand before the tribunal of Scripture.

2. It is a remarkable revelation of the divine Nemesis, that they who, with the denial of the faith, begin not seldom with the beautiful phrase, that they are zealous for morality, and wish to maintain the morals of the gospel, while they reject dogma, just upon this road advance gradually to the most decided immorality. He who digs out the tree, cannot also enjoy the fruit. Emancipation from all authority theoretically, leads practically to the promulgation of the rights of the flesh.

3. It is a remark as demonstrable as it is humiliating, that as the truth, so also error and sin have found ever a powerful support in the weaker sex (comp. 1 Tim. ii. 14). There lies in the womanly character the foundation, as for the highest development of the power of faith, so also for the highest revelation of the power of sin (comp. Rev. xvii.). Josephus also states that the Pharisees especially had found much support amongst the women ("Antiq.," 17, 2). Compare the account, moreover, of the rich Fulvia of Rome, who was induced, by two Jewish impostors, to furnish a considerable sum of gold, under the supposition that it was for the temple at Jerusalem (18, 3).

4. The opposition of the Egyptian magicians against Moses was in no wise the fruit merely of human cunning and deception, but was the work of dæmonic powers out of the kingdom of darkness, which, as a new period for the kingdom of God began with Israel's redemption, revealed its force in increased measure, and employed the magicians as its instruments.

5. "The battle of wickedness against the truth is from the beginning; the whole world-history is a struggle between the kingdoms of light and of darkness. Jannes and Jambres are a type of all seducers and deceivers, as Moses is a type of all faithful witnesses of the truth. How does hostility to the truth manifest itself? At first, the truth and its witnesses are rendered suspicious, and there is complaint of falsehood and error. Then, a counterpart of the truth is set up—a phantom, which is decked out with all deceiving attire. At last, the witnesses for the truth are attacked with persecution;" Heubner.

6. Just because error becomes more scandalous the longer it lasts, do its defenders find it impossible

to carry it on permanently. Its triumph becomes its overthrow. Error is a palace of ice, which at last must melt and tumble down necessarily, when but one ray of the sunlight of truth penetrates it.

7. If the sins here designated be, in and of themselves, so abominable, they are still worse when they are revealed in a preacher of the gospel. The word of Baxter to his brethren is of force here: "When Satan has led you to destruction, then surely he employs you to lead others to destruction. Oh, what a victory does he think he has won, when he has made a preacher corrupt and faithless, when he has entangled him in the snares of covetousness, or of some offence. He will boast against the whole Church, and say: 'These are your holy preachers! You see how it ends with their strictness, and whither they come with it!' He will boast against Christ Himself, and say: 'These are your heroes! I can make Thy best servants false to Thee—Thine own stewards deceive Thee,'" &c.

HOMILETICAL AND PRACTICAL.

True love does not conceal danger, but warns against it.—In how far can the doctrine (Eccl. vii. 10), even in the sphere of Christianity, avail in respect of the ever-increasing sin and misery of the future?—The higher the sun rises, so much the more does it lift vapors from the earth.—Egoism the source of all evil.—The relation in which children are accustomed to place themselves towards their parents, is also a sign of the time, and a measure for judgment of their inner sentiment towards God.—The difference and the agreement of false prophets in the differing centuries of Christianity.—The show and the power of godliness: (1.) How often does the one take on outwardly the form of the other; (2.) how it is possible to distinguish each from the other.—Whence comes it that the errors of a false Gnosis have, at all times, found so much sympathy in many women's hearts?—The blending of religiosity with refined sensuousness.—Resistance of the truth: (1.) Its weapons; (2.) its sworn comrades; (3.) its stubbornness; (4.) its final fate.—Also even in the sphere of error, nothing new under the sun (Eccl. i. 9, 10).—The truth triumphs often late, but never-

theless surely at last.—The power and the impotence of error.

STARKE: SPENKER: Self-love is twofold: (1.) A proper and divinely commanded (Matt. xxii. 39); (2.) an unrighteous and sinful.—False accusers are hateful in name and deed; they are *diabolical*, devils, and have the devil's trick.—To be rash, and to rush on, to the injury of another, belongs to the corrupted being of the world.—Show, pomp, and ostentation of Christianity enough, but there is dearth of what is best.—What is shell, without kernel?—One cannot get rid utterly of bad people, otherwise one must leave the world; enough that one knows their wickedness, and abstains from their scandalous ways, and avoids as much as possible their society (1 Cor. v. 10).—HEDINGER: The more dangerous it is for women in the world, so much the more must they keep watch over themselves, and implore God for assistance amid temptations (Ps. cxliii. 10).—[Comp. MONOD's famous Sermons, "*La femme*," Sermons, *troisième Série*, Paris, 1859.—E. H.]—Let no one think, when he has carried on his rascality for a long while, that he will go forever without hindrance and punishment.—Errors and false doctrines have indeed the show of truth, but the mask is easily torn off them (1 Tim. iv. 1-6).—CRAMER: If the magicians of Pharaoh could not hinder the purpose of Moses, God will carry on His work indeed, notwithstanding the devil still blocks its way so often.

HEUBNER: How does the Christian judge of his own time?—The Christian understands his own age best.—Never can one vice remain alone.—The corrupt heart makes itself averse to the good.—When the most powerful agencies for improvement are at work, then, by the rejection of them, must the result be a correspondingly scandalous deterioration.—On the part of many, employment with religion is a sort of pastime and amusement; dispositions so formed always rove, and never come home.—To a true faith belongs a true upright heart.—The fate of the old enemies of the truth gives consolation to the friends of truth.

LISCO: Of the false teachers of the last days: (1.) Of their moral corruption; (2.) of their frightful end.—Of the tares in the Lord's Church.—(Fast-day Sermon): Of the shadow-side of life, which we recognize in the light of the gospel.

VII.

Warm praise of Timothy on account of his better disposition, and incitement to continue therein.

CH. III. 10-17.

10 But thou hast fully known' [followed] my doctrine, manner of life, purpose,
11 faith, long-suffering, charity, patience, Persecutions, afflictions, which came upon
me at Antioch, at Iconium,^a at Lystra; what persecutions I endured: but out
12 of them all the Lord delivered me. Yea, and all that will [desire to] live
13 godly^a [piously] in Christ Jesus shall [will] suffer persecution. But evil men
14 and seducers shall wax worse and worse, deceiving and being deceived. But
continue thou in the things which thou hast learned and hast been assured of,

15 knowing of whom thou hast learned *them*; [.] And that from a child thou hast
 16 known the holy Scriptures, which are able to make thee wise unto salvation
 of God,* and *is* profitable for doctrine, for reproof,* for correction, for instruc-
 17 tion in righteousness: [.] That the man of God may be perfect [complete],
 thoroughly furnished unto [for] all good works [every good work].

* Ver. 10.—[See the exposition. Lachmann reads, *παρηκολούθησας*; so likewise the Cod. Sin. Wordsworth agrees with Tischendorf; and reads *παρηκολούθησας*, perf.—E. H.]

* Ver. 11.—[The spelling here in the Cod. Sin. is peculiar: *ἀντιχρίστῃ*, *ἐκείνῃ*.—E. H.]

* Ver. 12.—[Cod. Sin., *ἐν* *ἐνδοξῇ*, instead of the usual order; so also A., Orig.—E. H.]

* Ver. 14.—[With A. C. F. G., and others, *τίνον*, instead of *τίως*, must be read. Also Lachmann, Tischendorf, Cod. Sin.]

* Ver. 16.—[Vulg., "*Omnis Scriptura divinitus inspirata utilis est*," &c. Murdock's Syriac-English Version: "*All scripture that was written by the Spirit is profitable*," &c. Origen once (quoted by Huther), *θεόπνευστος οὐσα, ἀφ' ἑαυτοῦ ἰσχυρὰ*. Bishop Pearson: "*All scripture was given*," &c. ("Creed," Am. ed., p. 490). Wordsworth's critical note upon this passage is simply amazing. See the place, vol. ii., p. 477. He renders: "Every portion of Scripture being inspired (*i. e.*, because it is inspired), is also profitable," and makes it apply not only to the Old Testament, but also to all the books of the New Testament, which were written before A. D. 67.—The following, by the late Henry Nelson Coleridge, who edited Samuel Taylor Coleridge's "Confessions of an Inquiring Spirit," may interest the reader (pp. 98, 97): "The English version is: 'All scripture is given by inspiration of God, and is profitable,' &c. And in this rendering of the original, the English is countenanced by the established version of the Dutch Reformed Church: '*Alle de Schrift is van Godt ingegeven, en de is nuttig*,' &c. And by Diodati: '*Tutta la Scrittura è divinamente ispirata, ed utilis*,' &c. And by Beza: '*Tota Scriptura divinitus est inspirata, et utilis*,' &c.—The other rendering is supported by the Vulgate: '*Omnis Scriptura, divinitus inspirata, utilis est ad*,' &c. By Luther: '*Denn alle Schrift, von Gott eingegeben, ist nützlich*,' &c. And by Calmet: '*Toute l'Écriture, qui est inspirée de Dieu, est utile*,' &c. And by the common Spanish translation: '*Toda Escritura, divinamente inspirada, es útil para enseñar*,' &c. This is also the rendering of the Syriac (Pesch.), and the Arabic version, and is followed by Clement of Alexandria, Origen, and most of the Fathers. See the note in Griesbach. Tertullian represents the sense thus: '*Legimus, Omnes Scripturas, edificatione habitem, divinitus inspirari*,' De Habit. Mal., c. iii. Origen has it several times, *θεόπνευστος οὐσα, ἀφ' ἑαυτοῦ ἰσχυρὰ*, and once as in the received text.—E. H.]

* Ver. 16.—[Lachmann reads *ἐλεγμών*, after A. C. G., instead of *ἐλεγχον*; so, too, Sin. The meaning is the same.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 10. **But thou, &c.,** *Σὺ δέ.* But *thou*; with these words the Apostle returns to Timothy, not to praise him unnecessarily, but to appeal to Timothy himself, as to a witness, that his teacher and friend had walked an entirely different path from that of those false teachers. The recurrence to the example furnished him by the Apostle (vers. 10-13) serves to introduce also the exhortation to enduring fidelity (vers. 14-17).—**Thou hast fully known my doctrine,** *παρηκολούθησας* (after A. C. F. G.; Tischendorf has, after D. E. I. K., and others, *παρηκολούθηκας*, as in 1 Tim. iv. 6); either, thou hast attended to my doctrine, &c., as an eye-witness (or in thoughts), or, Thou hast followed my doctrine, &c., as if *it were a pattern*. The latter most probably. "The Apostle's *διδασκαλία*, &c., are regarded as the leaders by which Timothy allowed himself to be directed in the course of his life—guiding stars, as it were, which he followed;" (Huther).—**Manner of life,** *τῇ ἀγωγῇ* (comp. Esther ii. 20); general designation of the rule of conduct pursued by Paul, the *ratio vivendi et agendi* (Luther: "My way").—**Purpose,** *τῇ προσέσει* (comp. Acts xi. 23); the decided resolution of the heart to remain true to the high calling of his life.—**Faith, long-suffering, charity, patience.** There is nothing incongruous in the thought that Timothy also had suffered for the cause of Christ, but under this suffering, true to the example of Paul, had been as little discouraged as to allow himself to be allured into resistance. The mention of the *στομωή* gives the Apostle occasion for a still more definite communication respecting the circumstances in which this Christian virtue had particularly served his turn.

Ver. 11. **Persecutions, afflictions, &c.** (comp. 2 Cor. xi. 24-28; Col. i. 24, and other places).—**Which came unto me at Antioch, at Iconium, at Lystra** (comp. Acts xiii. 50.; xiv. 19). The question has been asked, why the Apostle selected

just these pages from the journal of the history of his sufferings. The reason is obvious. In those regions Timothy was known from childhood; there had he first met the Apostle; there had he received the first impression of his word and work; and perhaps the lofty spirit of Paul's faith, which he evinced under these persecutions, had co-operated in the conversion of Timothy. Besides this also, before all, towards the end of his course, the recollection of the first deeds and sufferings of the servant of Christ came forcibly into the foreground.—**What persecutions I endured,** *οὓς διαγυμνὸς ὄντην*; no exclamation (Erasmus, Platt, Mack, Heydenreich), but a simple relative proposition in proof of his *στομωή*, but at the same time a transition to the humble glorifying of God.—**But out of (them) all the Lord delivered me** (comp. chap. iv. 17, 18). Calvin: "*Consolatio, quæ temperat afflictionum acerbilitatem, quod acil. prosperum finem habent. Ergo perinde hoc valet, ac si dixisset: expertus es, deum mihi nunquam defuisse, ita non est, quod dubites, meo exemplo ipsam sequi.*"

Ver. 12. **Yea, and all . . . suffer persecution.** Just as the Apostle desires to avoid the appearance even of regarding his persecutions for the cause of the Lord as anything entirely exceptional, on account of which he might be not a little proud, he adds the observation, to what has already been said, that in the kingdom of God, on the contrary, the rule is of force for all, to enter into glory through suffering, and that therefore Timothy also, if he desired it even, would not be able to avoid this suffering, unless he wished wholly to deny his calling. Although it is not improbable that he utters this prophecy of distress especially in view of the approaching *καυροὶ χαλεποὶ* (comp. ver. 13), his word need not be at all restricted thereto. He proclaims persecution for **all that will live godly in Christ Jesus.** *Θείωντες* used here, with emphasis, of the governing determination to follow after godliness in spite of all hindrances. The words have the

sense, *all who resolve*, who are discreet therein, *to live piously*, &c. (see WINKER, *Gramm.*, p. 541). The Christian life is represented here designedly as a life of godliness, with a side glance at the immoral life and endeavor of the false teachers. But that no other godliness than that which springs forth from the roots of a living faith is here under consideration, is sufficiently clear from the additional clause, *in Christ Jesus*.

Ver. 13. **But evil men and seducers, &c.** Once again the Apostle comes back to what has been said, vers. 1-9, as well to refer to one of the immediate causes of the predicted persecutions, ver. 12, as also to remove from Timothy the possible misconception that he would be able to disarm wholly the enemies of the truth by a godly walk and endurance. — *Evil men and seducers, γόητες*; here no species of the general genus *πονηροὶ ἀνδράνες*, but a more specific designation of these latter, in proof that he speaks expressly of those bad men whom he had described before, and, ver. 8, had compared with Egyptian magicians. (Upon these *Goëtes* generally, see LECHLER, "Acta," p. 103.) It is a very flat explanation to translate the word, without farther signification, only in the sense of deceivers. — **Shall wax worse and worse** (see upon chap. ii. 16; iii. 9). — **Deceiving and being deceived, πλανῶντες καὶ πλανώμενοι**; occupied continually in deceiving, and in error. He who leads others in the way of error, remains himself, by no possibility, in the right way.

Ver. 14. **But continue thou, &c.** Here also, as in ver. 10, is Timothy placed, in a complimentary way, over against the false teachers, but at the same time is warned emphatically to continue to walk in the way already struck upon. — **But continue thou in the things, ἐν οἷς = ἐν τοῖτοις, ἃ ἔμαδες** (comp. John viii. 31; Matt. xxiv. 13). — **Which thou hast learned and hast been assured of.** The last word is added, because, without this subjective conviction of the heart, it would not have been possible for Timothy to hold out in the things he had learned, amid so many persecutions. *Πιστέω = confirmo, πιστοῦν τινα*; to convince any one of anything, to furnish him with authentic knowledge (the Vulgate incorrectly: *quas tibi credita sunt*; and Luther: "And to thee is entrusted"). The Apostle will simply state that the thing learned was the possession of Timothy not objectively only, but subjectively also. Still one, but one touching (*intime*) recollection, he now adds: **Knowing of whom thou hast learned them**; in other words, Thou knowest that thou hast not learned the truth from an unknown and suspicious quarter, but from a quarter which deserves thy highest confidence. If the *Recepta*, *παρὰ τίνος*, be the genuine reading, then we must not, with some interpreters, think of Christ, but of Paul exclusively, as the teacher of Timothy (comp. ver. 10). If, on the other hand, with Tischendorf and others, we adopt the reading in the plural, *παρὰ τίνων*, according to the rule, *lectio difficilior præferenda*, then this reminder is related to chap. i. 5, and recalls to the memory of Timothy the religious instruction of Lois and Eunice, the benefit of which he had received so early, and the power and value of which it was impossible for him now to mistake. In no event, in the meanwhile, are we to think here of the πολλοὶ μάρτυρες (chap. ii. 2).

Ver. 15. **And that from a child, &c.** A second motive, which runs parallel with the first, and concludes with an encomium upon Holy Scrip-

ture itself (vers. 16, 17). *That, ἐνι*; not to be understood in the sense of *because* (Vulg., Luther), but to be conjoined with *εἰδός*; "which particle is used to denote not merely knowledge, but also reflection;" (De Wette). — *From a child up, ἀπὸ βρέφους* (comp. chap. i. 5). — **Thou hast known the holy Scriptures.** ["The word *lept*, *sacred*, is to be distinguished from *ἁγία*, *holy*, *sancta*. The former word, *lept*, expresses the reverence with which these writings were regarded. It bespeaks the sacredness of the Scriptures in the general esteem and veneration of the Jewish and Christian churches; and as separated from all common writings. Cf. HORAT., A. P. 397: "*Secernere sacra profania*;" Wordsworth, *in loco*.—E. H.] The Holy Scriptures here are exclusively those of the Old Testament, not at all those of the New Testament (upon an alleged citation of Luke i. Tim. v. 18, see upon this place). As memoranda of the especial revelation of God to His chosen people, they are called elsewhere, *ἡ γραφή, γραφαὶ ἡγίας*, &c. Upon their divinity at that time, amongst the Jews, see upon Luke xxiv. 44. — **Which are able to make thee wise unto salvation.** *Σοφίαι*, used in a somewhat different sense in 2 Peter i. 16 also, is here not to be understood of elementary, mere foundation-laying instruction, but of practical knowledge, penetrating ever deeper and deeper. *Δυνάμει* must not be construed as *Præteritum* (Bengel: *quæ poterant*), but as *Præsens*. It signifies not only what the Holy Scriptures did in the youth of Timothy, but also what they are able to accomplish continuously. To make wise *unto salvation, eis σωτηρίαν*, is to make so wise that one becomes actually, for one's self, a partaker of the Messianic *σωτηρία*. The Holy Scriptures of the Old Covenant do this indeed, not in a magical-mechanical, but in an ethical-psychological way; and therefore Paul adds, **through faith which is in Christ Jesus**; i. e., by means of faith, if indeed the faith in Christ Jesus be in thee. The Apostle names an indispensably necessary subjective condition for the right use of the Old Testament, through the absence of which, it is much to be feared that the use of it will not leave behind the wished-for fruit. Not every one can be made wise unto salvation by the writings of the Old Covenant, but only every one who believes in Christ. Faith in Christ is, as it were, a torch, by the light of which we can first read aright and understand the dim colonnades and mysterious inscriptions in the ancient venerable temple of the Old Covenant. ["Observe that the Apostle doth not say that these Scriptures were of themselves sufficient to make Timothy wise to salvation, but only that with 'faith in Christ Jesus' they were sufficient for that end;" Whitby, *in loco*. "Or may not the due appreciation of the Scriptures collectively be more safely relied on as the result and consequence of the belief in Christ . . .?" S. T. Coleridge. — "*Das Ansehen der heiligen Schrift kann nicht den Glauben an Christum begründen, vielmehr muss dieser schon vorausgesetzt werden um der heiligen Schrift ein besonderes Ansehen einzuräumen*;" SCHLEIERMACHER, *Glaubenslehre*, § 128.—The two foregoing extracts refer to Canonical Scripture as we recognize it. "Do we receive the Holy Scripture first, as *authority* in matters to be believed, and *therefore* Christ? Or do we receive Christ first, and *therefore* the Scriptures? The question is not, whether we must know anything of Scripture, whether we must receive any of its

statements, whether we must accept its witness for Christ prior or subsequent to faith in Him; but it is, whether we shall receive it as coming, in some special sense, from God, as bearing His mark, as vested with some authority, prior or subsequent to faith in our Lord. Commonly, the order now insisted upon by preachers and apologists for the gospel is, the Holy Scriptures first, and therefore Christ. I believe in the reversal of this order, and maintain, Christ first, and therefore the Scriptures;" Sermon on this "Order in Things to be Believed."—E. II.]

Ver. 16. **All Scripture is given by inspiration of God.** ["Every portion of Scripture, being inspired (i. e., because it is inspired), is also profitable;" Wordsworth on the place.] Although the article is wanting here, nevertheless, by virtue of the connection, it is not to be doubted a moment that the Apostle is speaking decidedly and exclusively of the *γραφή* of the Old Covenant, as of a well-completed whole. *All Scripture* is to be taken in the same sense as *πᾶσα οἰκοδομή* (Eph. ii. 21), the whole building; *πᾶσα πατρία* (Eph. iii. 15), the whole race; *πᾶσα ἀναστροφή* (1 Peter i. 15), the whole conversation. In no case can the absence of the article in a word so frequently used as *γραφή* surprise us, since it is employed, in fact, almost as a proper name. The Apostle speaks also of the collection of the Old Testament Scriptures, without excepting any portion either directly or indirectly, although he will not have attributed, naturally, to all the books of this collection an equal value. Had he wished to say only: *Each Scripture* which is given by God is useful also (De Wette), he would not only have written something very vague and of little importance, but also he would have lost sight of the whole distinction between sacred and profane Scripture, which in this place, least of all, could have been his purpose. —Given by inspiration of God, *θεόπνευστος*; first attribute of Scripture, whereupon further, in a breath, the other praise follows, *καὶ ἀφέλιμος*, κ.τ.λ. Luther incorrectly: All Scripture, given by God, is useful, &c.; Bengel, better: "*Θεόν. est pars, non subjecti, sed prædicati quam enim scripturam dicit Paulus, per se patet.*" It is just as arbitrary to leave out *καὶ*, as it is to translate it here by also (Heinrichs). That an inspired composition was also useful, was intelligible of itself indeed; but it is evidently here the design of the Apostle to give his witness to Scripture by a general commendation, and to direct the attention of Timothy to it for (in view of) the time when Paul would no longer be here. "*Etiā post Pauli obitum Timotheus eo magis ad Scripturam alligatur. Non ad sese unum Paulus adstringit Timotheum, sed eum quamlibet adultum in fide filium Scripturas jubet adhibere. Hoc perpendere, debent, qui doctoribus suis, quorum disciplina semel innutriti erant, ita se adducunt, ut extra eorum circulum nihil e scriptura deinceps obtinere admittant;*" Bengel.—Given by inspiration of God, *θεόπνευστος*; to be taken, like *ἐμπνευστος*, and others, in a passive sense (see Winer, p. 88) = *diviniter inspirata*, breathed through and inspired by God; so that the Divine Spirit makes up its principle (comp. 2 Peter i. 21). For the behoof, further, of the right conception of the matter, the passages of the classical writers, where they make mention of the divine afflatus, are to be compared; e. g., the known word of Cicero, "*Nemo vir magnus sine aliquo afflatus divino unquam fuit.*" *De Nat. Deo*, ii. 68, &c., quoted by De Wette upon this place.—And is profitable for doctrine, *πρὸς διδασκαλίαν*; for

theoretical instruction in everything in the sphere of religion, which without it would remain unknown to us.—For reproof, *πρὸς ἐλεγχόν* (or *ἐλεγμὸν*) (comp. Titus ii. 15; 1 Tim. v. 20); for the reproofing conviction of all that is unholy and ungodly in man.—For correction, *πρὸς ἐπανόρθωσιν* (*ἀπαξ λεγόμεν*) = *emendatio*; strictly, the placing right again.—For instruction, *πρὸς παιδείαν*, ad *institutionem* (comp. Titus ii. 12). The Holy Scripture of the Old Testament remains the instruction-book for the new man in Christ Jesus.—In righteousness, *τὴν* (sc. *παιδείαν*) *ἐν δικαιοσύνῃ*; a more precise exhibition of the sphere of life in which the just-named *παιδεία* moves, namely, that of unfeigned godliness.

Ver. 17. **That the man of God, &c.;** statement not of the aim of Scripture in general, but of the design of the just-named instruction, which indeed is secured only through the Scripture. *The man of God* (1 Tim. vi. 11); a special description of Timothy (see the place) here, of the Christian generally, as of a man who is born of God through the Holy Ghost, and is affiliated with God. For every Christian who makes the prescribed use of the Scripture, aims at the instruction it imparts, there is the same high goal.—Perfect, *ἁρτιος* (*ἀπαξ λεγόμεν*) = *τέλειος* (Col. i. 28); strictly, fitting.—**Thoroughly furnished unto all good works** (comp. Eph. ii. 10); in other words: *Apertus ad omne bonum opus peragendum*. Usually the word *ἔργον ἀγαθόν* is construed here in an official relation (Bengel: "*Genera talium operum enumerantur,*" ver. 16); but there is nevertheless no reason for confining the meaning of the Apostle in such narrow limits. He wishes to say, in a wholly general manner, what instruction by the Scripture will secure for every believer, continuous, growing, inward capacity and readiness for the accomplishment of everything pleasing to the Lord.

DOCTRINAL AND ETHICAL.

1. Paul, also in this portion of his communication to Timothy, himself an example of a true and conscientious pastor. "*Ars artium est regimen animarum.*" Saying of Gregory the Great in his *cura pastoralis*.

2. It is an inestimable privilege, when one feels free, as Paul, to refer not only to his word, but also to his example. This can he only, who, with the same fidelity as the great Apostle, knows how to surrender himself to the principle, that with the preacher even everything must preach.

3. The history of the sufferings and of the deliverance of Paul, is in many respects typical for subsequent ministers of the word.

4. The education of Timothy is a convincing proof of the blessing of family devotion to God. Church and school must be inwardly united, if they will work upon the heart for faith and conversion. There is no more effectual agency for the unchristianizing of a State, than the banishment of the Holy Scriptures from the schools, in consideration of indifferentists, deists, and Jews, as is the case now, e. g., in Holland [and likely to become the case in the United States. A very serious matter for the Christian people of this country. We are organized under a Constitution which guarantees *liberty of conscience*. There are some millions of our citizens who are conscientiously opposed to the use of the Bible in the public schools. The Constitution was framed

by Protestants; but the unforeseen character of the immigration has demanded, and demands now, an utterly unforeseen application of our organic laws. Positive Christianity cannot therefore be taught in the public schools of the country, under the sanction of the Constitution.—E. H.]

5. There was a time when the Old Testament was placed unhesitatingly side by side with the New, and the theologian confirmed religious truths promiscuously by a number of citations from both, as the jurist appealed to the *Corpus Juris*. Through the influence of the Schleiermacher-theology, on the other hand, an undervaluation of the Old Testament has come up, which likewise has brought no blessing upon the Church. For the development of modern theology, much will depend upon the relation in which it will place itself to the Scriptures of the Old Covenant. The Apostle gives us here (ver. 15) a valuable hint for the right decision, which is as far removed from an undervaluation, as from an overestimate of it.

6. Upon this statement of the Apostle (vers. 15-17) is founded the churchly doctrine of the *perspicuitas et sufficientia sacra Scriptura*. What is said here actually of the Old Testament, can be affirmed with far higher propriety of the New; and the Roman Catholic prohibition of the Bible has difficulty in maintaining itself against such convincing testimonies (comp. John v. 39; Luke xvi. 31, and other places). It is worthy of remark, that Paul, in view of death, has likewise given such a testimony concerning Scripture. Certainly it is proof that he, the Apostle of liberty, bowed unqualifiedly and humbly before the well-understood authority of the word of God. It is as if he foresaw the whole calamity which departure from the words of Scripture would one day bring upon the Church of the Lord. A faithful and honest adherence to Scripture is the best Palladium for the Church against rationalism, mysticism, and Romanism.

7. The dogma of the inspiration of Scripture belongs also to those which urgently demand a new treatment and development. [John Sterling, according to the late Archdeacon Hare, "grew to regard an intelligent theory of inspiration, and of the relation of the Bible to the faith which it conveys, as the most pressing want of our Church. That it is a most pressing one, is indeed certain; and such it has long been acknowledged to be by those who meditate on theology." (HARE, "Mem.," p. cxxx.). This is only one voice; but the echoes of it are audible in every quarter. It may be doubted if the subject admit of reduction to *dogmatic form*. What the *authority* of the sacred Scripture is, may be readily stated; what its *inspiration* is, will inevitably be stated under a variety of forms—certainly until men will, by common consent, observe the difference between *inspiration* and an *infallible intelligence* in the person inspired. I look, therefore, to an "intelligent theory" rather than to a satisfactory setting forth, under new forms, of the *dogma* of inspiration.—E. H.] While the notion of a purely mechanical inspiration, according to which the sacred writers were nothing more than *scribes et actuarii Spiritus Sancti*, simply without volition, has been properly relinquished as untenable, very little has as yet been done, comparatively, for the development of the conception of Scripture as an organic whole, by which as well the divine as the human side must be distinctly set forth. An article by RICHARD ROTHE, *Zur Dogmatik*, in the

Theologische Studien und Kritiken, 1859 [and published in book form, *Zur Dogmatik*, 1863], contains valuable hints. Our passage has always been regarded correctly, in this respect, as classical, since what the Apostle here says of the Old Testament is still more emphatically true of the New. We must nevertheless acknowledge that this passage alone is not sufficient to found a theory of inspiration upon, since the *relation* of human activity to the disposing power of the Spirit of God in the composition of Holy Scripture is not stated in words, and the question, whether we must consider here an inspiration of words, or of things, remains wholly unanswered. A correct theory of inspiration will not rest upon this or the other passage of Scripture, but can truly and vitally result only from a consideration of the object which is the product of Divine inspiration. The Baconian observation—method (induction) carries us farther here, than the atomistic procedure of those who, in their critical zeal, cut up Scripture into a number of pieces, but who, amid this, have no eye for the complete unity of Scripture, and who do not observe the forest, in their preference for particular trees. One can consult farther, upon this disputed point, the dogmatic writings of Twetten, Martensen, Nitzsch, Lange, and others, and also particularly what always remains a significant work, even when one cannot follow in all respects the views of the author: GATTSSEN, *Theopneustie ou inspiration plénière des saintes Ecritures*, as well as also the weighty letters of FRED. DE ROUGE-MONT, *Chris: et ses Témoins*, Paris, 1856, 2 vols. Furthermore, the sterling French productions of P. JALAGUYER, Merle d'Aubigné, not to mention others of late years. Among the ablest advocates for the authority and inspiration of Holy Writ against modern unbelief in the Dutch Reformed Church, the name of ISAAC DA COSTA (1860) deserves always to be held in honor. We need also here the "*non nova, sed nove*" of Vincentius of Lirina.

8. The *quadruplex usus* of the Sacred Scripture of the Old Covenant, is confirmed by the Apostle's own example, who, in his writings, often employs the Old Testament for all these different ends. For *doctrine*, he makes use, e. g., of the history of Abraham (Gen xv. 6), in the discussion of the doctrine of justification, Rom. iv. For *reproof*, as often as he puts to shame his opponents by citations from the Old Testament, e. g., Rom. ix.-xi. For *correction*, e. g., 1 Cor. x. 1-10. For *instruction* (comp. Heb. xii. 7), Rom. xv. 4. Amongst all the Apostles, no one deserves in a higher degree than Paul the honorable title of a *doctor biblicus*. The manner and way in which he has considered, employed, and quoted the Old Testament, alone would deserve to constitute the subject-matter of a special inquiry.

9. "Holy Scripture is the treasury and armory of the Christian Church. It meets every need of the children of God. Each irresolute, struggling Christian, powerless in doubt, must lay the blame upon himself if he do not employ this source of strength and of life;" Heubner.

HOMEILETICAL AND PRACTICAL.

Timothy a pattern of true devotion: (1.) To the example of Paul; (2.) to the words of Holy Scripture.—Well for the teacher who has a disciple like Timothy, but well also for the scholar who has a leader like Paul.—The path of suffering of the

Apostle Paul a revelation : (1.) Of the power of sin which pursued him ; (2.) of the greater power of faith which sustained him ; (3.) of the omnipotence of the Lord who delivered him out of all.—The way of suffering the way of glory for every disciple of Christ : (1.) An old way ; (2.) a difficult way ; (3.) a safe way ; (4.) a blessed way.—Fanaticism and intentional deception are usually most closely connected in false teachers.—“Hold fast that which thou hast learned” (text for confirmation address).—The overestimation and the undervaluation of the Old Testament are both condemned by Paul.—The blessings of a God-fearing education.—The value, the authority, and the right use of Holy Scripture.—The bread of life, by means of which the new man shall grow up.—The effect of the word of truth a convincing proof of its heavenly origin.—The entire pericope (vers. 14-17) pre-eminently adapted for discourses at Bible-celebrations or Reformation-sermons.—The value of the Sacred Scripture especially for the evangelical Church.

STARKE : CRAMER : If there be many corrupting and evil babblers, there are notwithstanding, here and there, also truthful and good teachers.—Let the former go, follow the latter.—Wilt thou be pious, and have good days only ? Thou errest. Consider ! So it has been good for no saint ; here do battle, there rest.—HEDINGER : If one be persecuted, he must not therefore conclude at once that he is a hypocrite or godless.—To have been led away, does not exculpate, yet has the seducer the greater sin, although both are ruined.—OSIANDER : He who will teach others rightly, and will himself live rightly, must beforehand learn rightly.—LANGH *Op.* : Let

each Christian consider that, by virtue of his baptismal covenant, he must be a man of God, who does not live unto himself, nor unto the world, but with denial of self and of the world, unto God.—The perfection of a Christian shows itself amid the imperfection therein, that he apply sincerely and continually the received divine power of grace not only for one and for another, but for all good works (Heb. xiii. 21).

HEUBNER : Are we able to bear witness before God, that we, for Christ's sake, would suffer persecution ? then have we in so far forth abundant consolation (Matt. v. 11).—There is no standing still in evil.—Is there a more melancholy spectacle than a man who ever sinks deeper and deeper ?—An actual conviction, not a mere outwardly received opinion, alone gives courage in preaching.—It is especially the mother's duty to make the children acquainted with the Bible.—The Bible should be the proper storehouse for the clergy.—LISCO : As the walk, so the reward.—Search the Scripture.—Of the power of the Divine word.—The word of God an indispensable teacher, a severe ruler, and a genuine helper to salvation.—THOLUCK : Seven remarkable sermons upon Holy Scripture, as means of grace, according to the leading of this text, in the fourth volume of his “Sermons,” 1843, pp. 48-139.—VAN OOSTERZEE, Sermon on vers. 14-17. Upon the value and right use of Holy Writ : (1.) Its value (vers. 16, 17) ; (a) Its origin ; (b) its uses ; (c) its power ; (2.) its use (vers. 14, 15) ; (a) Search the Scriptures early ; (b) use them believingly ; (c) remain true to them always.

THOLUCK : “A Book that has had such a past as the Bible, will have also a future.”

VIII.

Solemn concluding exhortation to Timothy to fidelity in his work, strengthened by the prophetic announcement of the approaching decease of the Apostle.

CH. IV. 1-8.

1 I charge thee therefore¹ before God, and the Lord² Jesus Christ, who shall judge the quick and the dead at³ [and I charge thee by] his appearing and his kingdom : [.] Preach the word ; [.] be instant in season, out of season ; [.]
2 reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine ; [.] but after their own lusts
3 shall they heap to themselves teachers, having itching ears ; [.] And they shall
4 turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full
5 proof of thy ministry. For I am now ready to be offered, and the time of my
6 departure is at hand. I have fought a [the] good fight, I have finished *my* [the]
7 course, I have kept the faith : Henceforth there is laid up for me a [the] crown
8 of righteousness, which the Lord, the righteous judge, shall [will] give me at that day : [.] and not to me only, but unto all them also that love his appearing.

¹ Ver. 1.—The *εἰς* of the *Recepta* to be omitted. See Tischendorf on the place. [So, too, with *ἐν*.—E. H.]

² Ver. 1.—*τοῦ κυρίου* of the *Recepta*. A. C. D.¹ F. G., Cod. Sin. 31, 37, and others, are against it.

³ Ver. 1.—With Tischendorf, we read *καὶ*, instead of the *κατὰ* of the *Recepta*.

⁴ Ver. 2.—[Vulg. : *Insta oportune importune*.—E. H.]

⁵ Ver. 2.—[Cod. Sin., *κατὰ ἐπιθυμίαν* ; so G., Orig.—E. H.]

⁶ Ver. 3.—[The reading of the *Recepta*, *τὰς ἐπιθυμίας τὰς ἰδίας*, is relinquished universally now. The true reading

loubtless is, *κατὰ τὰς ἰδίαις ἐπιθυμίαις*; A. C. D.,¹ and others; Griesbach, Tischendorf, Lachmann, Wordsworth, Cod. Sin.—E. H.]

¹ Ver. 6.—[Lachmann reads *τῆς ἀναλύσεως μου*, and so the Cod. Sin., instead of the *τ. τῆς ἀναλ.* of the *Recepta*, which is followed by Tischendorf.—E. H.]

² Ver. 7.—[*τὸν ἀγῶνα τὸν καλόν*, *Recepta*. Lachmann, Cod. S.n., *τ. καλὸν ἀγῶνα*. Tischendorf and Wordsworth adhere to the *Recepta*.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 1. **I charge (thee), &c.** The Apostle evidently is hastening to the end, and recapitulates once more, in few words, all his previous admonitions. *Διαμαρτύρομαι*; the same solemn injunction occurs in 1 Tim. v. 21; vi. 13.—**Before God and the Lord Jesus Christ, ἐνώπιον**; so that both, as invisible witnesses, were considered personally present.—**Who shall judge the quick and the dead**, refers directly to Jesus Christ, who stands already prepared to appear as Judge. Nothing is more fitted to fill the mind with lofty fervor, than the thought of the accounting which shall be made once before His judgment-seat. The *quick*, are they who shall be alive at the Parousia; but then, suddenly, in the twinkling of an eye, shall be changed (1 Cor. xv. 51, 52). The *dead*, on the other hand, are they who have fallen asleep before the return of the Lord, and then shall be awakened (comp. John v. 27–29).—**And (declare) his appearing and his kingdom**. Were the reading of the *Recepta*, *κατὰ τὴν ἐπιφάνειαν*, correct, we should be compelled to consider these words as the fixing of the time for the *κρίνειν*; but external and internal grounds combine here to give the preference to the *καί*. ["This restoration of *καί* is a happy one. It indicates that the Apostle has a clear view of Christ's coming and of His kingdom, and by a noble *prosopopeia* appeals to them as witnesses: 'I conjure thee in the sight of God, and the future Judge of all, by His coming and His kingdom.' This mode of speech had been suggested by the Hebrew Scriptures, especially in the LXX Version (Deut. iv. 26), where Moses calls heaven and earth to witness: *Διαμαρτύρομαι ὑμῖν σήμερον τὸν τὸ οὐρανὸν καὶ τὴν γῆν*. See also Deut. xxx. 19; xxxi. 28, where this phrase introduces solemn appeals to the elements as God's witnesses of His dealings with His people, and as remembrances of their duties to Him;"] Wordsworth, *in loco*.—E. H.] (See Tischendorf on the place.) *Διαμαρτύρ.* must also be repeated once more, and the following accusative, *τὴν ἐπιφάνειαν*, not be regarded as the witness before whom the solemn "charging" takes place (De Wette), but as the object which is "charged" solemnly. ["I adjure thee before God, and Jesus Christ, who is about to judge the living and the dead; I adjure thee by His appearing and His kingdom," &c.; Conybeare and Howson.—E. H.] Whilst the Apostle declares by it that he has also in view the return and the kingdom of Christ expressly, he imparts a lofty emphasis to his succeeding admonition. The appearing (*ἐπιφάνεια*) of Christ (comp. 1 Tim. vi. 14) is His last coming in glory, in contrast with His first appearance on earth in the form of a servant, the kingdom, *βασιλεία*, which He will consequently reveal and set up.

Ver. 2. **Preach the word, &c.** *Κηρύσσειν* signifies a loud and open proclaiming, like that of the *κήρυξ* who announces the approach of his king (for the contrast, see Isa. lvi. 10). *The word*; viz., of the gospel, in its whole compass, without taking away or thrusting into the background any part of it.—**Be instant [therewith]** (Vulg.: *instans*), **in season, out of season, εὐκαιρως, ἀκαιρως**. Pro-

verbial mode of expression, which means that Timothy should always declare the word of God where it was not made impossible for him, naturally or morally. For various examples of like juxtaposition, in Greek and Roman writers, see Bengel on this place. For the rest, what concerns the exhortation itself, it is obvious that it must be interpreted *cum grano salis*, and find its natural limitation in the Lord's own command (Matt. vii. 6). Timothy should fulfil his calling, not indeed when the time was so inopportune that they could receive no benefit, but when *to himself* it might be inconvenient. "For the truth, it is ever the fitting time; who waits until circumstances completely favor his undertaking, will never accomplish anything, but will remain in inactivity;" Huther. In the verbs here following, the separate parts of the public ministry thus enjoined are set forth: **Reprove, ἐλεγξον**; convince, set right, blame, not only what manifests an heretical character, but, in general, whatsoever is not according to the word and will of the Lord.—**Rebuke, ἐπιτιμήσον**; somewhat stronger than the foregoing—blame, with expression of repugnance (comp. Jude 9).—**Exhort, παρακάλεισον**; speak to, so, however, that it be neither impatiently vehement, nor without proper insight, but rather *ἐν πύσση μακροθυμίας, καὶ διδασχῆς*, no hendiadys, but a reference to the frame of mind and form in which the admonition should be given. It must be imparted with the greatest gentleness, and at the same time so directed that it shall actually communicate instruction. For the rest, in the *εὐκαιρως, ἀκαιρως*, the statement of Beza in particular deserves mention: "*Nempe quod ad carnis prudentiam pertinet, nam aliqui rursus sanctae prudentia spiritus, captans occasiones ad edificationem opportunas.*"

Ver. 3. **For the time will come.** The exhortation is strengthened here also by reference to a disturbed future, the more definite relations of which are fully designated in 1 Tim. iv. 1; 2 Tim. iii. 1, and of which the germs are already existing. Bengel, in so far correctly: "*Aderit et jam est.*"—**When they will not endure sound doctrine.** To an idle and wicked minister, this would serve as an excuse for silence; to Timothy it would serve so much more as a reason for speaking in order to proclaim the truth. By this *ὁ γυναικὸς διδασκαλίας* is to be understood, moreover, as in Titus ii. 1, and elsewhere, the original apostolic doctrine which is founded upon the facts of redemption and tends to godliness, over against the abstract and unfruitful controversies of the false teachers. All who cannot endure this (*οὐκ ἀνέχονται*), manifest thereby an inward disinclination, which results from the secret collision of their own sentiment with the substance and claims of sound doctrine. The natural sequence of this antipathy is stated immediately after: **But after . . . shall they heap.** *ἐπισπένδουσιν, ἐπὶ λεγόμεν.* To heap up, abundantly provide (Luther: "To load themselves with"). Although the idea of a *load*, which they thus burden themselves with, is not expressed precisely, yet the contemptible and objectionable trait of their whole striving and working is here plainly enough signified. Their *own* lusts (*ἰδίας* emphatic), which direct them in this,

stand in direct opposition to the demands of the word of God to which they were bound to submit. It is *less*, in itself considered, the large number of teachers chosen in this way, than the ceaseless change which pleases these men, and for which they crave. The innermost motive is expressed in the words: **Having itching ears**, *κνησόμενοι τὴν ἀκοήν*; strictly, while they are tickled in hearing (*κνηθ. passive*); i. e., while they wish to hear what pleasantly tickles the ear. We find a striking parallel to the description of these men in the portraiture of the contemporaries of Ezekiel (Ezek. xxxiii. 30-33). Paul brings to the notice of Timothy as well the *reason* why they heap up their own teachers, as also the *standard* which they apply in the choice of them.

Ver. 4. **And they shall turn away, &c.** It is the eternal punishment of him who departs from the apostolic witnesses, that he loses himself in the whirlpool of manifold errors. Whosoever will not listen to what is true, but only to what is pleasant, will, at last, wholly abandon himself to silly fantastic chimeras.—**Shall be turned unto fables.** The familiar *μύθοι* of the false teachers (see upon 1 Tim. iv. 7). In general opposition to the *ἀλήθεια*, we are to understand not only fables in the peculiar sense of the term, but all those expressions of their own wisdom, without the light of heavenly truth, which we have learned to recognize as without ground historically, untenable doctrinally, and without aim or uses practically.

Ver. 5. **But watch thou, &c.**, *ῥῆψ*; i. e., not only *watchful*, in opposition to those who are sunken in spiritual death-sleep, but *sober*, in opposition to the condition of spiritual drunkenness in which they find themselves who are described in vers. 3, 4. They can be overcome only when one, over against their exaggeration and self-will, keeps and well looks to the greatest possible caution and clearness of spirit, that one be not one's self entrapped.—**Endure afflictions**, *κακοπάθειαν* (comp. chap. i. 8; ii. 3, 9).—**Do the work of an evangelist.** Here also *ἔργον*, to signify that Timothy had not merely to maintain a dignity, but to fulfil likewise a weighty task. Of *evangelists* generally, see Acts xxi. 8; Eph. iv. 11. When Paul exhorts Timothy to pursue zealously the work of an evangelist, we understand that to be fully against the thing in his apprehension (2 Tim. iv. 4—*ἐπὶ δὲ τοῖς μύθοις ἐκτραπήσονται*). Against myths, nothing is more effectual than the clear testimonies of history.—**Make full proof of thy ministry**, *ἡληθοφόρησον*; i. e., so exercise it that thou duly give attention to all its parts. The full measure of an efficiency is signified to which not the least thing should be wanting. The Dutch translation less correct: Work that one may be *fully assured* of thy ministry. So also Beza: "*Veris argumentis comproba, is germanum esse Dei ministerium.*" Not upon the *proof*, but upon the *perfectness* of the ministry, does the Apostle here decidedly insist. In a certain respect, we can say that this one sentence is the summing up of all his exhortations in this and in the previous Epistle. In vers. 6-8, this exhortation is farther strengthened by the announcement of his own approaching end.

Ver. 6. **For I am now ready to be offered**, *ἐντίθειμαι* (comp. Phil. ii. 17). I am about to be poured out as a drink-offering; i. e., not (Heydenreich), I am about to be consecrated to a victim's death, or (Wahl) *sensus medio*: I bring my blood for sacrifice; and much less still does it signify the

ceasing of the apostolic work of Paul (Otto), but with unmistakable allusion to his death. I am about to be offered as a libation; my blood is to be shed as a drink-offering. So certainly is he convinced of the near approach of his death, that he beholds it in spirit as actually present, and in his affliction recognizes its beginning. In a most significant way he compares his own martyr-death not with a sacrifice proper or a burnt-offering, but with a drink-offering (Num. xv. 1-10), of a little wine and oil which is added like a supplement, and thus connects his dying for the truth with the sacrificial death of the one only *μάρτυς* (comp. 1 Tim. vi. 13; Col. i. 24). Like the Lord (John xii. 24), so also he represents his violent death under a gentle, lovely figure; and the repose with which he speaks, shows sufficiently how little he feared the approach of the fatal hour.—**And the time of my departure is at hand** (not, "is present;" Luther); in other words, the time of my death, now long foreseen, is to be expected. *Ἀνάστασις* = *discessus* (comp. Phil. i. 25). Not derived from banquets, where those who went away were called *ἀναλίσσες* (as some will, in order to bring this figure into connection with the preceding), which would be extremely forced, but rather from the loosing of anchor and rope, by which the ship is impeded in steering to the place of destination ["*καὶ τοῖς ἀναλύσεως* is the season of *loosing* the cable from this earthly shore, on a voyage to the eternal harbor of heavenly peace;" Wordsworth, *in loco*.—E. H.] Now, after the Apostle has reached this point, he looks *back* yet once more (ver. 7), and then (ver. 8) hopefully forward.

Ver. 7. **I have fought the good fight.** The one figure supplants the other. Yet once more the especially favorite comparison of his life with a battle comes into the foreground; a comparison which we have met before (1 Cor. ix. 24-27), and which occurs oftener in the Epistles to Timothy (1 Tim. vi. 12; 2 Tim. ii. 4). Now, in his own feeling, he stands at the end of the conflict (*ἡγώνισμαι*, perfect), and expresses his meaning in the following words, still more explicitly: **I have finished my course**, *τὸν δρόμον τετέλεκα*. He compares his agitated apostolic life with a race, which is completed only now, when, having arrived at the goal of his ministry, he sees death before his eyes (comp. Acts xx. 24; Phil. iii. 12-14).—**I have kept the faith**, *τὴν πίστιν τετήρηκα*; namely, the faith in Christ, in spite of all temptation to unfaithfulness. Of course, it is possible (Heydenreich) that even here the figurative mode of address is still continued, and that *πίστις* also signifies literally the *fidelity* in the fulfilment of the vow which, in the undertaking of a combat and race, was wont to be made to the judge, viz., that one would submit one's self entirely to the rules of the strife. In the following verses, also, the figurative mode of address still continues. On the other hand, however, it is simpler and safer to preserve here also the unvarying signification of *πίστις*, and to consider the faith as a trust for which Paul had cared honestly, so that he had lost nothing out of his hands (comp. 2 Tim. i. 12). Bengel: "*Res bis per metaphoram expressa nunc tertio loco exprimitur proprie.*"

Ver. 8. **Henceforth there is laid up, &c.** The Apostle had begun with a steadfast gaze upon his death; he now concludes, looking beyond death and the grave. *Ἀποκείται μοι*; the prize is laid up for me; it is there already for me, and cannot possibly escape me (comp. Col. i. 5; 1 Peter i. 4).—

The crown of righteousness; the crown of victory, as for the winner in the race. The crown of righteousness is not the crown deservedly *merited*, but entirely like that of *life* or of *glory*, which consists therein that one become actually full *partaker* of the δικαιοσύνη; i. e., of the righteousness which is by faith.—**Which the Lord**—Jesus Christ, the rewarder—the **righteous judge**—clearly a contrast with the unrighteous, worldly judge, by whose sentence he was about now to be put to death—**shall give me**—ἀποδοσει, shall present to me publicly—at that day. The Apostle refers to the day of the last personal Parousia of the Lord, whom now he no longer hoped to live to see on earth, while the interval between his death and that moment is rolled up into a minimum.—**And not to me only** (sc. will He give it), **but unto all them also that love his appearing**. Ἐπιφάνεια, here, as in Titus ii. 13; 1 Tim. vi. 14, of his second appearing, which is represented as the object of the longing desire of all the faithful (comp. Rom. viii. 23). A pregnant hint for Timothy, at the same time, that he too might obtain the crown, yet only when if, like Paul, he would persevere faithfully in his course; and likewise also an indirect encouragement to a strict following of all the admonitions which had been previously given to him. (Upon the perfect ἥραx. as a continuing condition, see WINEB, p. 244.)

DOCTRINAL AND ETHICAL.

1. "*Tametsi nunc regnat Christus in cælo et in terra, nondum tamen constat clara regni ejus manifestatio, quia potius et sub cruce latet obscurum et violenter ab hostibus oppugnatur. Ergo tum vere stabilietur ejus regnum, quum, prostratis inimicis et omni adversaria potestate vel sublata vel in nihilum redacta, suam majestatem proferet;*" Calvin.

2. Noticeable also in a psychological view is the stress which Paul, just towards the end of his life, lays upon the promoting of Christian gentleness. He himself, in these two Epistles, gives many examples of it, and stands before us here as a John the Baptist, who, gradually, is glorified entirely into a John the Evangelist. In the more recent history of the Church, also, men are not wanting who, without sacrificing any one essential principle, any one sacred conviction, have gradually become gentler and more tender-hearted; e. g., Adolphe Monod.

3. The obligation to fulfil, in all particulars, the office of an evangelist, in widely extended and large congregations especially, is so vast, that assuredly the question arises with many among us, in 2 Cor. ii. 16. Hence, the correctness generally of the *non omnia possumus omnes* must be recognized also in this sphere; and it is to be much deplored, that it be demanded of so many a clergyman to be at the same time preacher, pastor, and catechist, not to mention once the continued study of theology as science, or ecclesiastical administration. By a more equal distribution of the work, especially in a field where many colleagues co-operate, we might be able to remedy many evils, if attention only were directed especially to each particular character. But as matters now stand, that of every one strictly everything is required, it is best to ascertain, by conscientious self-examination, which is our strong and which our weak side, and then, while we neglect entirely no department of the ministry, to devote ourselves 'or the most part to that branch to which we feel

ourselves, outwardly and inwardly, most strongly called.

4. The cry of victory with which Paul greets his approaching end, has always justly been considered one of the noblest proofs of his true apostolic greatness. It is marvellous criticism, to which the feeling effusion of his heart, in vers. 6-8, appears contradictory, either with the representation of his doctrine of grace elsewhere (De Wette), or with the humility which he displays in other places; e. g., 1 Cor. iv. 3; Phil. iii. 12-14 (Baur). Whosoever is sufficiently unpartisan to *wish* to see, will readily perceive that Paul expects no other reward than that which is accorded to him of grace; and that the glory of his hope, far from ending in himself, presupposes and requires the deepest humility; which, e. g., 1 Tim. i. 16 has expressed. In a comparison of this language with his earlier statements, we must not forget, moreover, that we have here his latest account of his hope for eternity, wherein all other tones of the symphony are blended in the loftiest and most beautiful, viz., in that of the assurance of hope. Here also the word, so often forgotten, applies: *Distingue tempora, et concordabit scriptura*.

5. The expectation which faith of and for the Parousia of the Lord must cherish, is, in so far as the chief subject-matter is concerned, unalterably the same as in the days of Paul, although the general expectation, in the apostolic age, of a *speedy* return, has not been realized in *that* form.

6. The affectionate longing for the appearing of the Lord in glory, presupposes a high degree of spiritual life; and, on the other side, is admirably fitted to nourish, to perfect, to purify that life.

HOMILETICAL AND PRACTICAL.

The Christian fidelity of Timothy in his sacred calling strengthened by a glance: (1.) At the advent of the Lord; (2.) at the increasing corruption of the times; (3.) at the approaching end of Paul.—The Saviour of the world is at the same time ordained to be its Judge.—The connection of the individual judgment, directly at and after death, with the universal world-judgment at the end of the ages.—The coming again of Jesus the complete manifestation of His kingly glory.—The union of earnestness and love in the right-minded servant of Christ.—To contend is sometimes, to be gentle is always necessary.—Ebb and flow in public sympathy for sound doctrine.—Church-going from idle curiosity over against that for true desire of good.—The opposition to evangelical truth (vers. 3, 4): (1.) Its signs; (2.) its sources; (3.) its consequences.—The unworthy strife for human applause upon the part of the preacher of the gospel.—"Preach so that thou mayest please God."—The true Christian sobriety in the minister of the gospel.—Suffering and striving heroism intimately united together.—The true Christian fidelity in office: (1.) True, in the greatest matters as in the smallest; (2.) true, in the consciousness of a holy calling.—Paul at the close of his life.—The retrospect glance and the look into the future of the great Apostle, at the end of his life.—The *τελευταία* of Paul a fruit of the *τελευταία* of Jesus.—The dying strains of the departing ambassador of the cross.—The similarity and the diversity between the departure of Paul and the departure of Moses.—The greatness of Paul in his farewell to life. He stands here before us: (1.) As a prisoner, who expects his

release; (2.) as a combatant, who surveys the strife; (3.) as a victor, who awaits his crowning; (4.) as an ally, who encourages his comrades.—The Christian according to the chief particulars: (1.) Placed on the same battle-ground; (2.) assured of the same victory; (3.) called to the same crown; (4.) filled with the same peace, as the great Apostle of the heathen.—The farewell of Paul a manifestation of the power of his faith, his hope, his love.—The death of the Christian a gentle release.—How much one can lose in case of necessity if one only keep the faith.—The connection between the doctrine of free grace and of just reward.—The crowning festival of eternity: (1.) The judge; (2.) those crowned; (3.) the feast of joy.—The Christian longing after the advent of the Lord: (1.) How high it rises; (2.) how suitable it is; (3.) how richly it pays.—Each true disciple of Christ has in his nature somewhat apocalyptic.—Even in heaven loneliness will be no blessedness.

STARKE: The office of correction must be guided by discretion.—OSIANDER: a preacher must transform himself in sundry ways, as it were, now to rebuke earnestly, again to admonish kindly and gently.—CRAMER: The naughtiness of human nature is so great, that it will only hearken to what is new; therefore the old truth is crushed out, and falsehood established.—STARKE: Preachers are placed by God as watchmen, therefore must they hold faithful watch of the congregations over which they are placed.—LANGH Op.: Every upright preacher must be an evangelist.—God still yet grants to many souls the especial grace to see beforehand certainly and to speak of the time of their death, which contributes so much the more to a better preparation for it; yet no one must depend upon that, nor expect it, but hold himself in readiness at all times for a blessed departure.—CRAMER: A Christian knight

must (as the ancients have remarked) have three hearts: a Job's heart, for patience in affliction (1 Peter iv. 1); a Jacob's heart, for perseverance in prayer (Gen. xxxii. 37); a David's heart, for joyfulness and trust in God (Ps. xviii. 80).—It is no sin to say, in simplicity, what is best of one's self (2 Cor. xi. 18).—LANGH Op.: Patience, pious cross-bearer! in a little while thou becomest a crown-bearer.—Here, comfort and joy!—God will crown and glorify not only the great saints, but all likewise, provided they do but continue in faith.

HEUBNER: The spirit of the time, the prevailing taste, should not be at all the rule for the preacher; he should rather resist the spirit of the time, which for the most part is perverse.—Preachers should take for themselves an example in the prophets of the Old Covenant, who spake the truth freely to high and low.—The choice of teachers, according to what is it to be regulated?—*Gloria sequentem fugit, fugientem sequitur*.—Rash and incautious ways bring about sore mortifications.—Preaching only can avail for a complete fulfilling of the evangelical ministry.—The life of a true minister of God is a perpetual sacrifice, a giving up of himself.—The joyful looking forth upon death is the effect of a godly life.—The worth of a life rich in deeds.—For the true champion, death is a victory.—The expectation at death should strengthen for the battle and the race.

RIZON (vers. 7, 8): How the end of Christianity is better than its beginning: (1.) The beginning is good; (2.) the continuation is better; (3.) constancy to the last best of all.—LISCO: The retrospect of a faithful pastor over his course.—The prospect of the believer in eternity.—The true minister, and his reward.

N. B.—Vers. 6-8 appropriate especially for funerals, as also for funeral addresses, but not indeed for every one.

IX.

Last Wishes, Directions, and Salutations.

CH. IV. 9-22.

- 9, 10 Do thy diligence to come shortly after me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; [,]
 11 Crescens to Galatia,¹ Titus unto Dalmatia. Only Luke is with me. Take Mark,
 12 and bring² him with thee: for he is profitable to me for the ministry. And
 13 Tychicus I have sent to Ephesus. The cloke that I left at Troas with Carpus,
 14 when thou comest, bring *with thee* and the books, *but* especially the parchments.
 15 Alexander the coppersmith did me much evil [laid many evil charges against
 16 me]; the Lord reward³ [will reward?] him according to his⁴ works: Of whom
 17 be thou ware also; for he hath greatly withstood⁵ our words. At my first
 18 answer no man stood with me,⁶ but all *men* forsook me: *I pray God* that it
 19 may not be laid to their charge. Notwithstanding the Lord stood with me,
 20 and strengthened me; that by me the preaching might be fully known, and
 21 that all the Gentiles might hear⁷: and I was delivered out of the mouth of the
 22 lion. And⁸ the Lord shall deliver me from every evil work, and will preserve
 me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.
- 19, 20 Salute Prisca and Aquila, and the household of Onesiphorus. Erastus

21 abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and 22 Claudia, and all the brethren. The Lord Jesus* Christ *be* with thy spirit. Grace *be* with you. Amen."

¹ Ver. 10.—[Cod. Sin. is peculiar here—*γαλλίαν*; so, too, C.—E. H.]

² Ver. 11.—[Tischendorf reads *ἀγρυπνέω*, after A. Lachmann, *ἀγρυπνέω*; so Cod. Sin.—E. H.]

³ Ver. 14.—[See our Author's exposition. He adheres, with Tischendorf, to the *Recepta*, *ἀποστόλων*. Lachmann, after weighty authorities and Greek Fathers, reads *ἀποστόλων*; so the Cod. Sin. and Wordsworth.—E. H.]

⁴ Ver. 14.—[*αὐτοῦ*; left out of the Cod. Sin.—E. H.]

⁵ Ver. 15.—[*ἀποστόλων*. Lachmann, after A. C., and others, *ἀποστόλων*; so Cod. Sin., Wordsworth, and is adopted by Huther.—E. H.]

⁶ Ver. 16.—[*συμπαραγένητο*. The weight of testimony is in favor of *παρεγένητο*; so Lachmann and Cod. Sin.—E. H.]

⁷ Ver. 17.—[Modern critical editors have adopted the plural form, *ἀκούσωσιν*, instead of the singular, as in the *Recepta*.—E. H.]

⁸ Ver. 18.—[*καὶ* in this place to be omitted.]

⁹ Ver. 22.—[Instead of the reading of the *Recepta*, *ὁ κύριος*. 'Ιησ. Χριστός, Lachmann has, *ὁ κύριος*. 'Ιησοῦς, which Huther defends. Tischendorf, *ὁ κύριος* simply; so, too, the Cod. Sin. Wordsworth retains the reading of the *Recepta*.—E. H.]

¹⁰ Ver. 22.—[*ἀμὴν* not genuine.—E. H.]

EXEGETICAL AND CRITICAL.

Ver. 9. **Do thy diligence to come shortly unto me.** After the glance into future glory, the eye of the Apostle reverts once more to the present, with its comparatively petty cares and concerns. He has yet a great number of little commissions and wishes as a last testament, which meanwhile open to us a deep insight into the heart of the testator. First, he desires to see Timothy with him (comp. chap. i. 4; iv. 21). Perhaps Tychicus had already (ver. 12) conveyed to him the same wish. The occasion of this was in the absence of so many who had been at Rome, but who had now gone away (ver. 10). It is a genuine human feeling in the Apostle which awakens his desire to have near him, at the approach of the last conflict, his best-beloved friends. The Lord himself had likewise expressed the same need (Matt. xxvi. 38).

Ver. 10. **For Demas hath forsaken me.** Literally, left in the lurch (comp. ver. 16 and 2 Cor. iv. 9). The aorist participle *ἀφώρησας* gives the reason of the apparently strange conduct, but contains also, at the same time, an indirect warning to Timothy.—**Having loved this present world, τὸν νῦν αἰῶνα; i. e., the earthly, visible world, with its good things, in opposition to the invisible, still future kingdom of Christ, which was the object of the highest love of Paul, and for the sake of which he endured willingly the heaviest affliction.—And is departed unto Thessalonica.** According to some, to carry on trade there; according to others, because it was his native town. According to Col. iv. 14; Phil. 24, he was with the Apostle as co-laborer at the time of his first imprisonment, and seems also to have accompanied him again just after his release. But now the prospect of the approaching death of Paul appears to have awakened in him again the desire of earthly comfort. According to the tradition (DOROTHÆUS, *Synopt.*), he became an idol's-priest in Thessalonica; which, however, is not very probable. The text, at least, gives no sort of occasion for supposing an immediate falling away from Christianity. It could not have been difficult, moreover, for men like Demas to hold on to their easy Christianity in such way that they ran no risk either of being troubled by persecution, or of being compelled to offer too great sacrifice.—**Crescens—otherwise wholly unknown—to Galatia, Titus to Dalmatia** (comp. Rom. xv. 19), a province of Roman Illyricum, on the Adriatic, southerly of Liburnia (see WINER, *Real Wört.*, on this place).

It may be that these last journeys were made in consequence of an apostolic order, at least with Paul's knowledge and approval. From the brevity of the expression, it is not possible to determine anything here with certainty.

Ver. 11. **Only Luke is with me.** Assuredly no other than the author of the gospel, and of the Acts of the Apostles (comp. Col. iv. 14; Phil. 24). The question (De Wette) where Aristarchus was then, disappears when we distinguish correctly between the Apostle's companions during his first and his second imprisonment. "The Apostle's helpers did not come to him at Rome to remain with him, but to depart again from him, and execute his orders;" Otto.—**Take Mark, and bring him with thee.** He also, according to Col. iv. 10, had been with Paul at Rome during the first imprisonment: where he was then, is unknown; probably near Timothy. According to the almost generally received view, we have here John Mark, who formerly (Acts xiii. 13) had not shown enough constancy, and upon this account was thought by Paul to be unfit to accompany him upon his second journey, but afterwards, not only in the estimation of Barnabas, but of Paul also, had shown himself far more trustworthy, so that now his presence has become properly more desirable to the Apostle than that of others.—**For he is profitable to me for the ministry, εἰς διακονίαν.** The absence of the article must not be disregarded. The ministering of the gospel in general is not meant here, but service to be done personally to Paul (*προσβόλης*, Phil. 9); certainly in his high calling, in so far as he could carry this on in prison.

Ver. 12. **And Tychicus have I sent to Ephesus.** Tychicus, co-worker with Paul (comp. Acts xx. 5; Titus iii. 12). According to Col. iv. 7; Eph. vi. 21, during Paul's first imprisonment at Rome, a commission to Ephesus was entrusted to him, which must have been distinct from this. That Tychicus was the bearer of the Epistle before us (Wieseler), we consider not probable; rather, we might conjecture that he was sent by Paul to Ephesus in advance of the latter, to take the place of Timothy during his absence, so that the latter could leave his post for an indefinite time, all the more easily, according to the wish of the Apostle, and betake himself as soon as possible to Rome. Other conjectures see in De Wette.

Ver. 13. **The cloak that I left . . . bring (with thee).** Τὸν φερόντην (according to other MSS., φαλόνην, φαλόντην, φελόνην), *paenulam*. Δο

cording to some interpreters, a travelling cloak in the strict sense of the term; according to others, a portmanteau, portfolio, bookcase. The grammatical grounds for both views are about equal. Against the first, it is urged that it is not probable Paul would have left behind a travelling cloak at the outset, or during the progress of a missionary journey; against the second, that he means especially the *βύβλος*. Besides (Calvin): "*Quæret hic quispiam, quid sibi velit Paulus vestem petendo, si mortem sibi instare sentiebat. Hæc quoque difficultas me movet, ut de arcana accipiam,*" although he adds, by way of precaution: "*Potuit tamen aliquis esse tunc unus vestis, qui hodie nos latet.*" If Paul hoped to live through the winter (ver. 21), it could well be that such an article of clothing might be wished for. [Is it not true in fact, and psychologically worth noting, that even when men know they must die soon, and are entirely resigned to death, nevertheless they frequently speak of things, and of their affairs, as if they expected life to move on as usual? And is not this the true solution of St. Paul's words in this passage, which have moved not only the great Calvin, but many lesser lights and plain people?—E. H.] Of more moment is the account that he had left the *φελόνν* with Carpus (beyond this not known), at Troas. It is very improbable that the same sojourn at Troas is here meant of which there is mention in Acts xx. 6, since this happened years before, and the effects here named could readily have been conveyed upon the ship in which they were then carried from Troas to Assos (ver. 13). Paul, consequently, must have been once again at Troas, later; and here, consequently, we have a new proof of the probability of a second imprisonment.—**And the books;** uncertain whether sacred or secular writings, which were written upon papyrus (but) especially the parchments, *μάλιστα τὰς μεμβράνας*; naturally, written parchments, the content of which was dear to him; since unwritten parchment was readily enough to be obtained in Rome.

Ver. 14. **Alexander the coppersmith did me much evil.** [*ἠνέσχετό = fecit publicè;*] Wordsworth. The same writer thinks the Apostle is speaking here not of the first law-suit at Rome, "but of some more recent peril in Asia."—E. H.] Wherefore, we cannot believe this to have been the same Alexander mentioned in 1 Tim. i. 20 (see upon this place). Were he the same mentioned in Acts xix. 33, we might conjecture that he had been summoned to Rome in the matter of Paul's law-suit, that in his first apology (ver. 16) had appeared against him, and now had returned again to Ephesus, in the immediate neighborhood of Timothy (Wieseler). Other opinions see in De Wette upon this place. In any event, the bitter mortification experienced by Paul at his hands must have been of formidable, serious sort, and consisted in a withstanding (contradiction) of his words (ver. 15).—**The Lord reward him according to his works, ἀνταπόδοι.** The effort to free the Apostle here from the appearance of excessive harshness, has given occasion to an alteration of the reading. A. C. D.¹ E. F. G., as well as many translators and church-fathers, read *ἀνταδίδει*, the Lord will requite him according to his works. How weighty soever this number of witnesses be, observation has justly called forth some complaint nevertheless that there has been here designedly a softening of the sense of the word, so that the *Recepta*, in the end, has

more inner probability. The Apostle utters here no vindictive judgment, but an imprecation which springs from his Christian feeling for right and righteousness, where, under no circumstances, must it be forgotten that he has to deal, not with a personal enemy, but with an opponent of his word (ver. 15), and of the cause of the gospel, as in Acts xiii. 9, 10.

Ver. 15. **Of whom be thou ware also; for he hath greatly withstood our words.** The soberness of this advice and the resoluteness of this accusation is the best evidence that Paul, in the foregoing words, had been in no degree blinded by personal revenge. The connection with the statements in vers. 15 and 16 strengthens the conjecture that Alexander withstood (*ἀντέστηκε*) the words of the Apostle, not during any previous ministerial activity, but on the occasion of his recently delivered defence, when Paul was defending not only his personal cause, but assuredly, for the most part, the cause of the gospel.

Ver. 16. **At my first answer no man stood with me, Οὐδείς μοι συμπαραγένετο.** Wolf: "*Συμπαραγενέσθαι indicat patronos et amicos, qui alios, ad causam dicendam, vocatos, nunc præsentia sua, nunc etiam oratione adjuvare solebant*" (comp. SCHÖMANN, *Att. Recht*, p. 708). According to Roman law, such assistance was perfectly legal, and allowed the accused. Even Roman emperors were accustomed not to shun their friends when arraigned. LUCIAN (*De Morte Peregrini*, § 13) derided the zeal of the early Christians who availed themselves of this right. If any one, surely Paul might have expected that, upon the bench of the advocate, friends would not have been wanting who would freely have raised their voices in his behalf. To be sure, some had gone away (ver. 11); but he was at Rome then for the second time, and he had various, and, amongst them, distinguished friends (see Phil. i. 13; iv. 22), consequently others could not have been wanting to him. But here, likewise, human weakness, and fear of becoming involved in the probably unfavorable issue of his suit, had prevailed in full force. It is hence likewise clear that his condition now was entirely different from that during his former imprisonment.—**(I pray God) that it may not be laid to their charge, adds the Apostle, in the consciousness, on the one hand, that an actual sin had been committed, which certainly needed forgiveness; and, on the other side, that here no deliberate wickedness, like that of Alexander (vers. 14, 15), had been at work, but only weakness of the flesh. In this his gentle judgment, moreover, he exhibits likeness of the Master (Matt. xxvi. 41), whom he resembles in this, that, upon his entrance at the path of death, he found himself forsaken of his dearest friends, and yet was not alone (comp. John xvi. 32).**

Ver. 17. **Notwithstanding the Lord stood with me and strengthened me.** After the mention of the dark side, the Apostle exhibits the bright side of his situation in that critical moment. *The Lord*—viz., Christ—stood by me (*παρέστη*)—with the help of the Holy Ghost (comp. Matt. x. 19, 20)—and (this the result of the assistance) strengthened me (*ἐνεδυνάμωσε με*, comp. Phil. iv. 13; 1 Tim. i. 12), in that he endued me with courage and *τῆς ἀντιστασίας*. The Lord has not only done what the Apostle might have expected from his friends, but more yet.—The immediately following states the object of this benefit: **That by me the preaching**

might be fully known (sc. of the gospel), πληροφωρηθῇ, comp. ver. 5 (without adequate grounds, some Cod. read πληροθῇ), not only, that the preaching of the gospel through me should gain fuller confirmation and recognition, but that it should thereby reach, as it were, its *culmination*, since upon this occasion it was rung forth impressively in the capital of the world, in the ears of the *corona populi*, and (that) all the *Gentiles* might hear. The Apostle regards the witness delivered upon this occasion as the keystone of his apostolic message, and all within its reach as the core and representation of all heathen peoples (comp. Rom. x. 18; Col. i. 6).—**And I was delivered out of the mouth of the lion.** "*Multi sub nomine Leonis Nervorum intelligunt. Ego hac locutione potius generaliter periculum designari existimo, ac si diceret: ex præsentis incendio, vel ex faucibus mortis;*" Calvin. The explanation, that there is reference here to the punishment of being thrown to raging lions, is insipid (Mosheim). Whether, again, Alexander the copper-smith, or a certain *Ælius Casareanus*, a deputy of the Emperor, or also the chief accuser in the lawsuit, is here designated, is a matter wholly undecided. It must not be overlooked that here the statement is not of the *lion* himself, but of the *mouth* of the lion, and that hereby, in a figurative manner, the sum total of the dangers which, at the moment, surrounded the Apostle, can be expressed (comp. Pa. xxii. 22).

Ver. 18. **And the Lord shall deliver me, &c.** The Apostle foresees that the issue of the decisive final hearing, now imminent, might not be comparatively as favorable as that of the first hearing, from which he had gone forth unharmed; but he does not lose courage upon that account. He who has delivered him thus far out of all dangers, will do it yet again. "*Ὁ κύριος ῥύσεται με ἐκ πάντων ἐργῶν σου.*" In and by itself, it were possible that he here refers to *ἐργα σου* which he himself might perhaps do, in reference to which he now, nevertheless, hopes in the Lord to be graciously delivered from (Grotius: "*Liberabit me, ne quid agam, Christiano, ne quid Apostolo indignum*"). At this high level of his spiritual development, and with death immediately before him, it is not probable that the Apostle could have felt and expressed fear in this respect, and hence the view is far more acceptable that Paul was thinking here of the *ἐργα σου* of his *enemies* (so to say, further openings of the lion's mouth). That he nevertheless, as would appear from the tone of the words, expected no deliverance from the real danger of death, or a restoration of his former freedom, is evident from what follows immediately: **and will preserve (me) unto his heavenly kingdom;** in that kingdom which, although it be founded upon earth, and will, at the Parousia, be revealed in all its glory, is, nevertheless, here considered decidedly as in the beyond: *σώσει εἰς = σώσει ἔχει με εἰς* (Heydenreich). The heavenly kingdom is the receptaculum in which Paul will find complete deliverance, after, through death naturally, he shall have been transported thither. We have here consequently no other idea than in Phil. i. 23.—**To whom be glory for ever and ever. Amen.** Here, too, as in Rom. ix. 5, the doxology is dedicated to Christ, through whom he enjoys this deliverance. A worthy conclusion of this entire passus of the whole Epistle, to which, moreover, only a few more particulars of less importance will be further

added. "*Doxologiam parit spes, quanto majorem res;*" Bengel.

Ver. 19. **Salute Prisca and Aquila** (see Acts xviii. 2; Rom. xvi. 3; 1 Cor. xvi. 19). Here also, as it often occurs, Prisca is named before her husband. It may perhaps be considered a proof that she was his superior, either as regards character or in respect of the development of her spiritual life.—**And the household of Onesiphorus** (see chap. i. 18-18).

Ver. 20. **Erastus abode at Corinth, &c.** Besides here, Erastus is also mentioned in Acts xix. 22 and in Rom. xvi. 23, as chamberlain of the city of Corinth (*arcarius civitatis*, or financial administrator). Yet it is a question whether the person here alluded to is the same as the one last mentioned. The very saying that he *abode* at Corinth speaks against it, since from *οἰκονόμος* this would surely have been self-evident, unless, indeed, he had already resigned his office, or, perhaps, had been deposed for his avowal of Christianity.—**But Trophimus have I left at Miletum sick.** From Acts ix. 4; xxi. 29, we are acquainted with Trophimus as a Christian from among the heathen, also an occasional travelling companion of Paul, and the innocent cause of that storm which then arose against the Apostle. This time, also, he had wished to accompany Paul on his journey, but had been left by him sick at Miletum, a city on the seacoast of Caria (not the Miletus in Crete). A statement again, which remains inexplicable if we assume that this Epistle was written during the Apostle's first imprisonment at Rome, since it is surely impossible to place this incident in that last journey to Jerusalem mentioned in Acts xx. and xxi. (see Acts xxi. 29). Well says De Wette: "The idea of *leaving* refers to a prior companionship."

Ver. 21. **Do thy diligence to come before winter** (see ver. 9). "*Ipsa hieme navigatio olim fere nulla, et imminabat martyrium Pauli;*" Bengel.—**Eubulus greeteth thee . . . and all thy brethren.** Names of certain Christians of Rome, of whom we know nothing.—**Linus**, according to some writers, is the same person whom Eusebius and Irenæus name the first Bishop of Rome. [The tradition was generally received.—E. H.]

Ver. 22. **The Lord . . . be with thy spirit.** A blessing differing somewhat in form from the conclusion usual to the Apostle. In the knowledge that it is his last Epistle, he has purposely so divided the blessing that the former part concerns Timothy alone (*μετὰ τοῦ πνεύματός σου*), but the latter, all the believers with whom he would read it (*μεσ' ὑμῶν*). See 1 Tim. vi. 21.

DOCTRINAL AND ETHICAL.

1. We are now at the end of the last Epistle which the Apostle Paul wrote, and are therefore of necessity urged to cast a glance upon his end. It is uncertain whether his last wish was fulfilled, and whether Timothy did come to him before the winter. Nero died in the June of 68 A. D.; so that, if we assume, with the tradition, that Paul suffered martyrdom under his reign, we have then in this date the extremest *terminus ad quem*. His rank as Roman citizen saved him from crucifixion, which, according to the prophecy (John xxi. 18), fell to Peter's lot. By the testimony of Clem. Rom., Tertullian, Eusebius, and others, Paul was beheaded

with the sword. JEROME (*Catal. Script.*) relates: "*Hic ergo decimo quarto Neronis anno, eodem die, quo Petrus, Romæ pro Christo capite truncatus expulsiuſque est in via Ostiensis.*" [Comp. Conybeare and Howson on St. Paul's death, vol. ii. pp. 486-490.—E. H.] The sentence last added is by no means improbable, if we reflect that death-warrants were often executed without the city when extensive popular tumults arising from them were feared, although, otherwise, execution without the city was thought especially shameful. Those legends need in this place no criticism, which report that milk instead of blood flowed from the neck of the Apostle; nor those others, that from the spot where the head, in falling, touched three times the ground, there leaped up springs of water.

2. The last wishes, regulations, and blessings of the Apostle before his death are of double importance. In the first place, they show that we do not stand here upon the soil of abstract ideas, but of the soberest historical reality; and, secondly, they contain, just in the seeming unimportance of many of the notices, one indirect proof more of the genuineness of the Epistle. How could a forger have devised an order like the one concerning, for instance, the cloak, the books, and the parchments? But he who wishes in any case to find straightway, in the innocent name "Linus"—only mentioned here by the way—a sign of the second century, and makes this salutation a basis for groundless hypotheses and hypercritical combinations (Baur), must certainly cling very closely to his once-assumed *fixed idea*. It is to be hoped, too, that the opinion (WIESLER, *Chron. Syn.*, p. 428) will find no general support, that in deciding upon the composition and arrangement of the apostolic Epistles, the personal references are of no importance.

3. Just that genuinely human trait which appears in Paul's longing for his friends before death, and is expressed in his sorrow for the faithlessness of certain ones, shows us that the state of his mind (vers. 6-8) can in no way be called a fruit of enthusiasm and exaggeration.

4. The little we know of Demas gives us no right to use him, as he already has been, as evidence against the evangelical precept of the *perseverantia sanctorum*. The word of the Apostle, 1 John ii. 19, is rather of weight in this case. The use Bunyan has made of this character in his "Christian Pilgrim," is ingenious. We may say, in fine, that when in us, or in others, only feeble germs even of spiritual activity are found, the consideration of Demas stimulates our vigilance; while a glance at Mark (ver. 11; compare with this his earlier history) quickens our courage. The former reminds us of the saying: "Many who are first shall be last;" and the latter: "and the last shall be first."

5. Upon the difficulty which has been found in ver. 13, against the Theopneusty of the Apostle, compare what has been said on 1 Tim. v. 23, in "Doctrinal and Ethical."

6. The account that Paul left Trophimus sick at Miletus, is, in the first place, an internal proof of the genuineness of the Epistle; for no wondering forger would ever have written thus, in the Apostle's name; but secondly, also, it is a remarkable aid to a true judgment of the Apostle's power to perform miracles, which was just as little unlimited on the one hand as wholly arbitrary on the other. "We may herein also notice the wonder-working power of the Apostles, namely, that its use

lay not in their own will, but in that of God; and that when miracles were to occur, they were especially urged thereto by God; and that they were used, too, only as introductory to the preaching of the gospel, and as confirmatory of it, but, for the rest, not in rivalry with the mystery of the Cross and its passion, so that this might be dispensed with at will, by means of miracles wrought upon our enemies;" Starke.

HOMILETICAL AND PRACTICAL.

Demas, in the New Testament, is like Lot's wife in the Old.—Even when beginning to give ourselves up to Christ, return to the present world is (1.) possible; (2.) criminal; (3.) disastrous.—The faithlessness of earthly friends compared with the fidelity of the heavenly friend.—Moreover, timely regulations at the approach of death are by no means unworthy of the Christian, of whom the greatest things are demanded.—Paul was as far removed from a spiritless materialism as from a sickly spiritualism.—The spirit of order should animate the Christian even in little things.—The thought of an approaching end should not weaken, but, on the contrary, strengthen our zeal to "work while it is yet day."—"The zeal of thine house hath eaten me up" (John ii. 17).—How a Christian can be angry, and yet not sin (Eph. iv. 26).—The consolation arising from belief in God's justice notwithstanding every wrong man does us.—Alone, and yet not alone. At our last account also, no one will stand by us except the Lord.—The Lord can redeem His children *through* death, if he does not redeem them *from* death.—The last closing note of the Christian life a doxology always.—The association of the saints should be more intimate the shorter the lifetime becomes.—Aquila and Priscilla the model of Christian wedlock: (1.) Closely bound together; (2.) zealous in labor; (8.) richly blessed (*Traured*).—The grace of our Lord Jesus Christ in its all-surpassing value.

"How joyous am I here below!
My treasure is the A and O,
Beginning and conclusion."

STARKE: HEDINGER: How many brothers Demas has, who love the world better than God (Luke viii. 13)!—CRAMER: Not he who has begun well, but he that shall endure to the end, shall be saved (Matt. xxiv. 13).—OSLANDER: Many a one is at first weak in his charge, but afterwards zealous in the work of the Lord. Hence we should not straightway despise the weak, but hope for improvement (Rom. xiv. 1).—Preachers must have books and paper; reading and writing is their labor. Without these they can hardly exist (1 Tim. iv. 13).—HEDINGER: A coppersmith withstands Paul, God, Christ's kingdom and word. Thus the enemy can work by means of insignificant people. One fly defiles much ointment, one mangy sheep many others (Eccl. ix. 18; x. 1). One bad man, when subject to the devil, can prevent much good by word and deed. May God reprove Satan, that he hold his peace!—Imperfections and faults occur even among saints; wherefore we should edify and improve each other in common (Gal. vi. 1; Matt. xxvi. 56).—When all our friends, when father and mother forsake us, our God will not forsake us (Ps. xxvii. 10).—Experience brings hope with it; he who has been so often in peril, and has been saved—who feels, too, every day

the saving help, can surely be of good hope that the Lord will always save him.—A blessed death shuts the door on every suffering.—Remember your benefactor, and, if you can do no more, wish him a thousand different benefits forever and ever.—To be blessed by the holy, is honor and benefit.—Jesus Christ all in all. Where He is not, we can accomplish no good.

HEUBNER: If even a Paul experienced bad faith from his friends, how much easier for us to find consolation!—Hints on the value and use of books, on lectures, and scientific occupations.—There is a holy longing to see evil punished for the sake of good.—

It is often wise to turn aside from your path.—Let us be considerate and gentle with human weakness.—The aid of God is assured to the witnesses of truth.—The godly need not fear even the cruellest violence.—The final redemption of the godly is not here, but will be there.—Even with the dignity of an apostle, intimate friendship is compatible.—“Not to strange means, but to yield to God's law” (see 20 b).

LISCO: Paul's trust in God in his last extremity.—The Lord our guard and aid: (1.) He stays when men leave us; (2.) He protects us; (3.) He redeems us in the end.—Want of love, and love in its origin and action.

THE END OF II. TIMOTHY.

THE
EPISTLE OF PAUL
TO
TITUS.

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NEW YORK:
CHARLES SCRIBNER & CO., 654 BROADWAY.
1870.

ENTERED, according to Act of Congress, in the year 1868, by
CHARLES SCRIBNER & CO.,
In the Clerk's Office of the District Court of the United States for the Southern District
of New York.

Stereotyped by
JAS. B. RODGERS,
PHILADELPHIA.

PREFACE.

THE Editor needs say but little by way of introduction to the present Commentary. Having made the profoundly interesting and difficult Epistle of which it treats a subject of considerable and special study, he feels no slight pleasure in introducing the Commentary of Dr. Moll to the English-speaking public, believing that it will be found inferior to none that have preceded it in soundness of interpretation, clear conception of the scope and purpose, and hearty sympathy with the spirit and doctrines of the Epistle. Its Exegetical, Doctrinal, and Homiletical parts will be found alike rich and valuable. The Exegetical portions, indeed, sometimes very full, might in other instances be advantageously expanded, especially where turning on points of view which are more familiar to the German than the American student. On many of these, as of other points, the Translator has ventured to add annotations, sometimes selected, but chiefly original, sometimes by way of illustrating the view of Moll, sometimes giving his own dissenting opinion. To the Doctrinal and Homiletical portions he has made no additions whatever, except to enrich the Homiletical parts with a few of the rich treasures of spiritual thought accumulated on the pages of Owen.

In the textual notes the Editor has pursued a slightly different plan from that adopted in the other volumes of this work. He has given first in a body the critical notes of the author, with such occasional additions as he deemed necessary, and then followed these with his own brief, chiefly philological notes, intended mainly, though not exclusively, to point out the variations from the common English version which would be demanded, or suggested by the original. Of course, the suggestions thus made are not to be judged from the point of view of their fitness for a popular translation, but simply as aids to the study of the original text. These notes in many cases the Editor would have been glad to amplify: the necessity of the case has made them brief. It is scarcely necessary to add that *all* the Editor's notes are in brackets, and where they extend beyond two or three words, are marked with his initial K., except those which are given as quoted, and accredited to their author. The majority of the Exegetical notes are incorporated into the body of the text, the translator deeming that thus they would be more likely to be read in their place, than if transferred, in a smaller type, to the foot of the page.

The translator unhesitatingly concurs with Dr. Moll in the view now acquiesced in by nearly all scholars, which looks elsewhere than to the Apostle Paul for the authorship, at least as to its form, of this Epistle. Without derogating in the slightest degree from the canonical authority and the intrinsic excellency of the Epistle, he regards the evidence, partly external and partly internal, of its non-Pauline origin, as overwhelming and decisive. He believes, too, that the suffrage of the Christian world will concentrate itself more and more upon Apollos.

The Editor, finally, commits the work to the Christian public with the assurance that (whatever may be the value of his own additions) the Commentary of Dr. Moll will be found, in its Exegetical, Doctrinal, and practical features, eminently worthy of the valuable work of which it forms a part, and an important addition to the resources of the English student of the Scriptures. May the Spirit of Truth bless it to the spiritual interests of the Church.

ROCHESTER, March 1, 1868.

THE EPISTLE TO THE HEBREWS.

INTRODUCTION.

§ 1.—CANONICAL POSITION AND AUTHORITY.

Marvellous and enigmatical phenomenon—this production at once so obscure in its origin, and so clear and full in its knowledge and recognition of Jesus Christ; already, on the very threshold of the history of the Church, engaged in a conflict with tendencies to apostasy from the Christian faith! Uttering its teachings from an Apostolical fulness of spirit, yet directly traceable to no Apostle; with prophetic lips threatening, alarming, prophesying, yet this neither in apocalyptic vision, nor in ecstatic trance! In its loftiest rhetorical flight still mindful of the goal; though receiving at second hand, yet independent in its conception of the Gospel of Jesus, the Christ: peculiar in expression, intermediate in its mode of apprehending the Gospel between Paul and John: known to the earliest fathers, and yet of unsettled canonical position and authority: with the force of deepest conviction declaring the merging and swallowing up of the Old Covenant in the New, and that under forms of argumentation drawn entirely from the institutions and utterances of the Old Testament itself: directed to Hebrew Christians in the purest Greek of the New Testament: prompting the inquiry whether treatise or epistle; giving no certain clue to its immediate origin or destination:—thus stands, Melchisedec-like, before our eyes, with the seal of a spiritual anointing on its brow, this wondrous portraiture of the all-illuminating glory of the New Covenant, and of its Theanthropic Founder!

From what cause now should such a production be involved in doubt regarding its canonical validity? In most MSS. it stands at the close of the Pauline Epistles. In the Peshito-Syriac version, indeed, which originated probably (EWALD, *Hist. of the Israel. Nation*, vii., 449) soon after the middle of the Second Century, it stands *without* the name of any author; then *with the name of Paul*, in the Greek MSS., and in the translations made under the influence of the Greek Church. In the *Cod. Sinaiticus* discovered by Tischendorf, and published 1863, and in some other MSS., it has its place even immediately *before the Pastoral Epistles*, in accordance with the Canon 60 of the Council of Laodicea between 343 and 381; as early as in the Sahidic or Upper Egyptian version it stands exceptionally after the Second Epistle to the Corinthians; in the Codex B. after that to the Galatians.

Luther, on the contrary, places it after the Epistles of Peter and John, and distinguishes it, along with the Epistles of James and Jude and the Revelation, from “the certain, clearly authenticated leading books of the New Testament,” (*Works* by WALCH, xiv. 146 f.). This proceeding of Luther springs from his false interpretation of the passages—ch. vi. 4 f.; x. 26 f.; xii. 17, in which he found a “hard knot that seems, in its obvious import, to run counter to all the Gos-

pels and Epistles of St. Paul." Apart from this he regards it as "an Epistle of exquisite beauty; discussing from Scripture, with masterly skill and thoroughness, the priesthood of Christ, and interpreting on this point with great richness and acuteness the Old Testament." Moreover, he employs the Epistle variously in argumentation in the same way as the acknowledged writings of the Apostles. For "he who wrote it is unknown, and wished, doubtless, for a while, to remain unknown; but this is a matter of no importance. We should rest satisfied with the doctrine which he so constantly bases upon the Scripture, showing, at the same time, a subtle tact and moderation in reading and dealing with Scripture." In the same way Melancthon employs our Epistle, although he rejects its Pauline authorship; in like manner, also, the Symbolical books of the Lutheran Church, which, in using it, adduce the name of no author, but, instead of this, simply the "writing" or "Epistle to the Hebrews," and only in the *Formula Concordiæ*, and not even here in the German original, employ the term *Apostle*. This proceeding stands connected with a change of views, in other respects also noticeable, regarding the conditions of canonicity in any alleged Scriptural production. In ecclesiastical antiquity, the question turned on the *authority of the author*; and precisely in regard to the author was there a diversity of judgment in the case of our Epistle (see § 2). For this reason not only did the later Arians, on account of its non-Pauline origin, deny its authority in matters of doctrine, but the teachers in the Latin Church also, even Novatian and Cyprian, refrained from its use until the middle of the fourth century, because up to this time the Western Church did not regard Paul as its author. AUGUSTINE adduces it, indeed, (*de doct. Christ.* II. 8) among the canonical writings, and occasionally makes use of it; but he apologizes for it on account of the then existing opposition of some in the Western Church to the already widely-spreading conviction of its Pauline origin. Even IRENEUS, of whom Eusebius relates as something remarkable (*Hist. Eccles.* v. 26), that in his βιβλίον διαλέξεων διαφορῶν he has a citation from the Epistle to the Hebrews, and one from the book of Wisdom, and who (*adv. hæres.* II. 30, 9), by alluding to the "word of his power," clearly indicates his knowledge of our Epistle, makes no use of it, whatever, in his refutation of the heretics. In the second Monkish Fragment (IEN. *ed. Stieren* 1, 854) Heb. xiii. 15 is, indeed, cited as an exhortation of Paul; but the genuineness of this fragment is very doubtful. And Origen, in cases where its Pauline composition is controverted, does not insist upon a recognition of its canonical authority, but either resorts for his proof passages to acknowledged canonical productions, or deems it necessary to make a special argument in favor of its composition by Paul (on Matth. ch. xxiii.; *Ep. ad African.* ch. 9). Tertullian, too, employs it in but a single instance (*de pudic.* ch. xx.), and that merely in confirmation of a point already established. *Volo tamen ex redundantia alicujus etiam comitis Apostolorum testimonium superducere.* In entire accordance with this, also more recent Scholars, e. g., MICHAELIS (*Einleit. ins neue Test.* 4 ed. 2 Part, § 234) and ZIEGLER (*Complete Introd. to the Epistle to the Hebrews*, Göttingen, 1791, § 17), reject alike the hypothesis of its composition by Paul, and its canonical authority.

As early, however, as JEROME, who says, *ep. 125 ad Evagrium: Epistola ad Hebraeos quam omnes Græci recipiunt et nonnulli Latinorum*, we find presenting itself (*Ep. 129 ad Dardanum*) the view, *nihil interesse cujus sit, quum ecclesiastici viri sit, et quotidie ecclesiarum lectione celebretur.* According to this now, the decision turns no longer on the name and person of the author, but on a *reception* into the canon, *ecclesiastically determined* by a Synodical decision; since, according to Can. 59 of the *Conc. Laodic.* in the 4 century, no βιβλία ἀκανόνιστα were to be read in the church. ERASMUS goes yet a step further with the declaration: *Imo non opinor periclitari fidem si tota ecclesia fallatur in titulo hujus epistolæ, modo constat Spiritum Sanctum fuisse principalem auctorem, id quod interim convenit* (Opp. ix. 595). CALVIN, who does not regard Paul as its author, still ascribes even to the cunning of Satan the denial, on the part of some, of its canonical validity, and BEZA holds decidedly to the inspiration of the author, and declares, therefore, the precise person and name to be a matter of comparative indifference. The attempt of CARLSTADT (*de canonic. Scripturis libellus*, Viteb. 1520) to distribute the books of the Old and the New Testament, according to their rank, into three classes, assigning to the first class of the New Testament books the four Gospels and the Acts of the Apostles, to the second the thirteen Epistles of Paul, and John and Peter, and to the third the remainder, including the Epistle to the Hebrews, has failed to make converts. But since MARTIN CHEMNITZ (*Examen Conc. Trident.*)

it has been customary to speak of Apocrypha of the New Testament in the sense in which Rufinus had spoken of *libris ecclesiasticis*, and Jerome of uncanonical writings, which, like the Apocrypha of the Old Testament, *might serve for popular edification, though not for establishing the doctrines of the Church*. Among writings of this class, the Wittenberg theologians in particular, toward the end of the 16th and the beginning of the 17th centuries, reckoned the Epistle to the Hebrews, the 2d Epistle of Peter, and the 2d and 3d of John, and James, Jude and the Revelation. A revolution, however, was produced by JOHN GERHARD, who (*Loci Theolog. ed. Colla Vol. II.*) found fault with the term 'Apocrypha,' specially on the ground that in the early church doubts regarding these portions of the New Testament were in part confined to individual teachers or churches, and in part had reference only to the *auctor secundarius*. Gerhard introduced the distinction between canonical books *primi ordinis* and *secundi ordinis*, the distinction, meantime, having a purely historical, not a doctrinal significance, and referring not to the canonical consideration, or to the inspired character of the work, but simply to the greater or less degree of confidence to be reposed in opinions regarding its author.

§ 2. HYPOTHESES REGARDING THE AUTHOR.

We encounter at first view the remarkable phenomenon that the Eastern Church, from the time of Pantænus, by testimonies almost unanimous, and apparently resting on tradition, ascribes the Epistle to Paul; while it was only after the Arian controversies that the Western Church came gradually to adopt the oriental view. And this is all the more remarkable as the Epistle sent by the Roman Church to the Corinthian, and ascribed by tradition to Clement, as the first to the Corinthians, an Epistle belonging at latest to the time of the Emperor Domitian, 87-96 (HILGENFELD, the *Apostol. Fathers*, p. 84), but by others held to have been written before the destruction of Jerusalem, makes a decided and peculiar use of our Epistle (*Euseb. H. E. III. 28*), viz., without expressly citing it, or naming an author, and by interweaving its clauses, phrases and turns of expression. Since, however, this Roman Epistle does not bear a pure Pauline impress, but is merely stamped with a character *kindred* to the Pauline, its use of the Epistle to the Hebrews does not argue an assumption of the Pauline authorship of this Epistle, but would point only to some man who stood allied to Paul in Apostolic dignity. On the other hand also JUSTIN MARTYR (I. 166) twice cites our Epistle (KIRCHHOFFER, *Quellensammlung*, p. 239) without designating the author; and the treatment of this question in the Alexandrian Church by PANTÆNUS, CLEMENT of Alexandria and ORIGEN (see BLEEK I. 95 ff.), shows clearly 1. that it was in that church strictly speaking only the *ideas* which were attributed to Paul; 2. that there existed, at least at the time of Origen, already various, and, in like manner, traditional opinions, regarding the disciple of Paul to whom should be ascribed the *actual composition*; and 3. that critical doubts existed to which regard had to be paid, such as appear in Irenæus and his pupil Hippolytus (*Photii Biblioth. Cod. 121 ed. Becker*, p. 94, and the testimony of STEPHEN GOBATUS of the 6th century, *L. C. Cod. 232*, p. 291). Critical doubts like these did not prevail in the Latin Church, and scarcely even dogmatical ones. There are, indeed, distinguished scholars who, with SPANHEIM (*de auctore ep. ad. Hebr.*, Heidelberg, 1659) and Wetstein, suppose that the Western Church was actuated by hostility toward the Montanists, who appealed to ch. vi. 4, against the re-admission of the *lapsi* into the church; but even Tertullian mentions, indeed, this Epistle during his Montanistic period, but knows nothing apparently of its authorship by Paul. Cyprian makes no mention whatever of the Epistle. We might be inclined to find an explanation of this silence in his assumption of the number seven of the Pauline Churches, which should correspond to the seven churches mentioned by John, an opinion also held by VICTORINUS PETABIONENSIS (*Fragm. de fabrica mundi bei KLEE*, p. 9; *septem quoque celi sunt—septem spiritus—septem cornua agni—septem ecclesie apud Paulum*.) But these writers would have ventured neither to distort nor to leave unregarded an existing tradition. J. CHRIS. VON HOFMANN thinks (*deutero canonical?* in *Zeitschrift für Prot. und Kirche*, Ell. 1857) that the Gentile Church of the West regarded the three Epistles to the Jewish Christians (Peter, James and Hebrews), which, in the *fragm. de canone*, published by MURATORI, do not appear among those, which the church has stamped with her approval, as in no way concerning them. But, on the one hand, the Epistle of James was even in the East an *antilegomenon*; and, on the other, 1 Peter is cited by Irenæus, Tertullian, and

Cyprian as an Apostolical composition. The Western Church has evidently no tradition ascribing the authorship of our Epistle to Paul; for even the Roman presbyter Caius, in his controversy with the Montanists, at the time of the Roman Bishop Zephyrinus in the beginning of the 3d century (JEROME *de viris ill.* ch. lix.), knows of but thirteen Epistles of Paul (EUSEBIUS, *Hist. Eccles.* IV. 20), and in the above-mentioned *fragm. de canone*, probably belonging to the close of the second century, there are, indeed, mentioned two spurious Epistles under the name of Paul *ad hæreses Marcionis, viz.*, to the Laodiceans and to the Alexandrians; and some interpreters regard the latter, others the former, as identical with the Epistle to the Hebrews, but both equally without reason; for while the Pauline composition of the Hebrews has been assailed, its doctrinal soundness has never been called in question. The change of views is shown clearly in the circumstance that the Synod of Hippo 393, Can. 36, and the third Synod of Carthage, (397) Can. 47 ordain; *Pauli Apostoli epistolæ tredecim; ejusdem ad Hebræos una* ("one, by the same, to the Hebrews"), while Can. 29 of the Fifth Synod of Carthage (419), simply reckons fourteen Epistles of Paul. In this case we see clearly the influence of the East in the declaration of AUGUSTINE *de peccat. mer. et remiss.* I. 27: *magis me movet auctoritas ecclesiarum orientalium, quæ hanc quoque in canonicis habent*, and through all subsequent time, we still hear the tones of occasional individual dissent from this decision. Hence, is explained also the inconsistent proceeding of EUSEBIUS (in the first half of the fourth century). In his Commentary on the Psalms, he frequently cites our Epistle as Pauline, and reckons it (*H. E.*, II. 17) among the Epistles of Paul, as also (*H. E.* III. 3) he gives the number of the acknowledged and unquestioned Epistles of Paul as fourteen, and places the Epistle to the Hebrews (*H. E.*, III. 25) among the *homologoumena*. On the contrary, (at *H. E.*, vii. 3) he places it among the *antilegomena*, and mentions it between the Wisdom of Solomon and Jesus Sirach on the one hand, and Barnabas, Clement of Rome, and Jude on the other, and says (*H. E.*, VI. 20), in confirmation of the view of Caius, that the Epistle to the Hebrews is not to be reckoned as Pauline; "since we know that up to this time it is by some of the Romans regarded as not the work of the Apostle." According to WIESELER, (*Inquiry regarding the Epistle to the Hebrews, particularly its author and its readers*, 1861) the testimony of TERTULLIAN in favor of Barnabas as its author (*de pudicitia*, c. 20; *Estat enim et Barnabæ titulus ad Hebræos, a Deo satis auctorati viri*) stands not so entirely solitary in the Latin Church, as is commonly supposed. And, however questionable may be the interpretation of the passages (PHILASTRIUS, *hæc.* 89, JEROME, *Ep.* 129 *ad Dardanum*, ISIDORUS, *Etymol.* 6, 2) in respect to the local extent and the continuance in time of the view which ascribes the Epistle to Barnabas, still it is undeniable that the statement of TERTULLIAN must rest upon a fact existing within a certain circle. The hypothesis which SCHMIDT, TWESTEN, ULLMANN, WIESELER (*Chronologie des Apost. Zeitalter*), THIERSCH, have built on this fact, and to which recently CREDNER (*Hist. of the N. Test. Canon*, p. 180 ff.) has given his adhesion, is thus destitute neither of historical, nor in part of traditional support. This would be considerably strengthened if in the stichometrical list of the sacred writings of the N. Test. in the *Cod. Claromontanus*, the Epistle to the Hebrews were actually and simply designated as *Epistola Barnabæ*. But in the list this "Epistle of Barnabas" is separated from the Epistles of Paul by the Catholic Epistles, while in the codex itself the Epistle to the Hebrews is separated only by this list from those of Paul, and a separate 'Epistle of Barnabas' is found also in the *Cod. Sinaiticus*. In favor of Barnabas, the *ὁδὸς παρακλήσεως*, may be urged (without referring to the *λόγος τῆς παρακλήσεως*, Heb. xiii. 22), first, that his position as a disciple of the Apostles (defended by TERTULLIAN *de pudic.* 20, against the assumption that he belonged to the 70 disciples, in CLEM., *Alex. Strom.*, II. 20, comp. EUSEB. *H. E.*, I. 12) accords well with Heb. ii. 3; and that he might be brought into relation with Timothy both by his accompanying Paul on his missionary journey mentioned Acts xiii. 14, and by his later interviews with the Apostle, Gal. ii. 9 ff.; secondly, that Barnabas along with Paul is called, Acts xiv. 14, *ἀποστόλος*, and that the Syrian Church was founded by them both (ch. xi. 22 ff.); and finally that the peculiar character of our Epistle, especially its doctrinal independence while yet resting on a Pauline basis, and the position assumed by the author alike toward the members and the officers of the church to which he writes, harmonize entirely with what we know of Barnabas. As a Levite, too, and frequently in Jerusalem, the priestly element in our Lord's character would come naturally under discussion (Acts iv. 36); and alike the purer Greek and the Alexandrian tinge

of the Epistle would be in his case both explicable from the fact that he sprang from Cyprus, which stood in intimate relations of commerce and intercourse with Alexandria. Nor need we attach importance to the fact that, according to Acts xiv. 12, Barnabas appears inferior to Paul in eloquence, since we have here not an oral address, but a carefully composed written composition; nor can we reason legitimately from the Epistle ascribed to Barnabas among the works of the Apostolic Fathers, as its genuineness is more than doubtful. Yet, on the other hand, a person brought up a Levite would scarcely express himself in the manner of our Epistle regarding the arrangements of the Levitical service and the utensils and objects belonging to the temple at Jerusalem, even granting that no positive errors in those points have crept into ch. 9; and again Gal. ii. 9, the sphere of missionary labor assigned to Barnabas seems to have lain among the Gentiles; for which reason also WIESELER, though in connection also with other grounds, is inclined to look at least beyond the limits of Palestine for the recipients of the Epistle. [It seems to me a sufficient reply to the first of these objections of the author, to say that the writer of the Epistle is not in ch. 9 speaking at all of the regulations of the ritual service of the Temple at Jerusalem, much less of the utensils, vessels, *etc.*, found in it; but simply of the arrangements and contents of the *Mosaic tabernacle*. There does not seem to be the slightest evidence that he had especially in mind the furniture of the temple of his time, as, on the contrary, in regard to most of the articles, it is certain that he could not.—K.]

The Syrian Church, on the contrary, although the Epistle stands in the Peshito without the name of an author, from the middle of the third century regarded the Epistle as from Paul. For the Council at Antioch (264) in its letter directed to Paul of Samosata, refers to Heb. ii. 14; iv. 14, 15; xi. 26, and connects the last named passage with citations from the Epistle to the Cor. as utterances of the same Apostle. In like manner, at a later period, EPHRAËM SYRUS (* 378), connects Heb. x. 31 with Rom. ii. 16, and Eph. v. 15, by the introductory words, "In respect to this day, exclaims also the Apostle Paul," while he elsewhere, like his teacher Jacob, Bishop of Nisibis, adduces passages of our Epistle merely in *general* terms, as words of an *Apostle*. On this point the Egyptian Church seems to have had a controlling influence.

Unquestionably remarkable is not merely the testimony of the Oriental Church for the Pauline composition of the Epistle, and the marked use of it by Clement of Rome, but especially the circumstance that the testimony of the Alexandrians may not (with EICHORN, SCHMIDT, DAV. SCHULTZ) be referred back to purely hypothetical assumptions; comp. STENGLEIN *Historical Testimonies* of the first four centuries regarding the Author of the Epistle to the Hebrews, Bamberg, 1835. True, indeed, as we have already intimated, the tradition in favor of Paul upon which PANTÆNUS, about the middle of the second century, seems to rely, is not so sure and decisive as STORR, HUG, *etc.*, imagine. And entirely justifiable is the cautious language of BLEEK, who regards it as probable, on scientific grounds, that PANTÆNUS already found different views existing in his church regarding the Author of our Epistle, and that he had reference to an objection urged against his own view in the words preserved by EUSEB. *H. E.*, VI., 14, that "Paul from modesty and a spirit of reverence toward the Lord, did not designate himself as Apostle of the Hebrews, because to the Hebrews the Lord had been sent as the Apostle of the Almighty, but he, Paul, as Apostle and Preacher to the Gentiles, had written to them gratuitously and outside of his appointed sphere of labor."

This sagacious position is needlessly surrendered in the otherwise valuable "History of the N. Test. Canon, by C. A. CREDNER, Edited by G. VOLKMAR, Berlin, 1860, p. 182," according to which Pantænus might merely have spoken the sentiments of those who, like him, wished to connect the Epistle, that had originated, perhaps, but without clearly settled authorship in the Alexandrian Church, with the name of Paul as opposed to the Catholic Church, which was disposed to contest with him its claim to canonical authority. How decided, on the contrary, was with others the consciousness and influence of a tradition *in favor* of its Pauline composition, is conspicuously evinced by the fact that the Alexandrians themselves, while observing its diversity of style from that of Paul, for this reason framed the hypothesis that the Epistle had sprung from an Aramæan original, of which Paul was the author (Clem. Alex.), or that Paul did not dictate its language, but only gave the ideas (ORIG.); while, meantime, ORIGEN concedes (*Evs. H. E.*, VI. 25) that "if any church deems this Epistle a production of Paul, it is liable to no

blame, οὐ γὰρ εἰκὴ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασιν, ("for not without cause—not at mere hap-hazard—have ancient or the primitive men handed it down as Paul's"). This language points to a real tradition, going back to men well-known, and already to be reckoned as *ancestors*, even granting it to have been held only here and there by an individual church. And the circumstance that Origen regards this procedure as not groundless and irrational, is all the more weighty as he gives in immediate connection his own dissenting view, resting on critical grounds; viz., "that should he declare his own opinion, it is this, that the thoughts belong to the Apostle, the style and composition to another, who has written down the ideas of the Apostle, and carried out in his own explanatory language the statements of his teacher." Then follow the words cited above, after which: "But who actually committed it to writing, is known to God." He adds that tradition ascribes it partly to Clement of Rome, partly to Luke.

The weight of these facts has led to successively renewed endeavors to defend the Pauline authorship of the Epistle. To this effect—after the assaults of an independent criticism commencing with SEMLER—MEYER, in the *Journal of Ammon and Bartholdi* II., 3; CRAMER, in his *Commentary*; and particularly STORR: while KLEUKER (*Extended Inquiries, etc.*, RIGA, 1793, II.) sought to show that the assumption of a Pauline authorship was at least not unreasonable. Against the assaults of Dav. Schultz appeared specially Steudel in BENIGL'S *Archiv.*, IV., 1; Hofstede de Groot (*disput. qua ep. ad Heb. cum Paulinis epp. comparatur*, Traj. ad Rhen., 1826); Stuart of Andover, U. S., 1827, and Hug in the Second Ed. of his *Introd. to the N. Test.*, 1821. Even after the investigations of Bleek, the Pauline authorship was still defended by GELPKE (*vindicæ originis Paulinæ Ep. ad Heb.*, Lugd. Bat., 1833); by Paulus in Heidelberg, 1833; by the Catholic Klee, 1833; and by STEIN in the Appendix to his *Commentary on Luke*, 1830. More recently again L. GAUSSEN (*Le canon des saintes écritures*, translated into German by PASTOR GROB, 1864) who, after WORDSWORTH (*on the Canon*, London, 1847, p. 234), finds a direct and authentic testimony in favor of Paul as its author, in the closing salutation (v. 25), in connection with a false explanation of 2 Thes. iii. 17.

Yet even the passage chap. ii. 3, taken in its connection, makes strongly against the Pauline authorship, as, since Cajetan and Erasmus, is commonly conceded. It is, indeed, true that the writer here in terms distinguishes himself properly only as a *non-eye-witness* from the actual eye-witnesses of the life of Jesus (HOFM. *Schriftbeweis*, II., 2, p. 352). The contrast of *Apostle* and *non-Apostle* is here not in question; and thus we might find in this passage, perhaps, no *formal* contradiction to Paul's uniform and studious assertion of his Apostolical authority, Gal. i., and 2 Cor. xi. xii. But no less certainly does the author class himself with his readers as belonging to a generation to which the salvation—originally uttered by the Lord—has been confirmed by the testimony of intermediate ear-witnesses. And in such a manner Paul could not have expressed himself, however much, for purposes of instruction, he might have chosen for once to hold his Apostolical claims in abeyance; for thus he would not merely have *concealed*—he would have *denied* them.

Again the *personal references* of ch. 13 contain nothing which decidedly points to Paul. True, we may not specially determine to what considerable Christian man Timothy could, during the life of Paul, have stood in any such relation of fraternal coöperation as ch. xiii. 23 indicates; and just as little can we establish the fact that he, after the death of Paul, although bishop of the Church at Ephesus, again made journeys as a missionary. But undeniably men like Luke, Barnabas, Apollos, might thus express themselves in regard to Timothy, well-known doubtless in his fortunes to the readers; and as Paul, 2 Tim. iv. 9, summons Timothy to himself from Ephesus we are not required to regard him as fixed irremovably at Ephesus. Further, against the Pauline hypothesis are the facts that the expression οἱ ἀπὸ τῆς Ἰταλίας *they from Italy* (13, 24) philologically, to be sure, can be understood of Italians, but hardly of them *including* Romans: that the request to the readers (v. 19) to pray to God for his restoration to them, points to such a connection with the Church addressed as Paul could not have had with the Churches of Palestine; that Paul could not expect so peaceful a return after his experiences in Jerusalem; that vv. 18, 19 hardly point to an imprisonment of the author (since also at ch. x. 34, we are to read τοῖς δεσμοῖς μου, but τοῖς δεσμοῖς); and finally that we can scarcely conceive how Paul should have written to Hebrew Christians, if we remember the agreement made at Jerusalem among the

Apostles, in regard to their spheres of labor, and the declarations of Paul himself in regard to his position and the immediate duty assigned him, Rom. xv. 20; 1 Cor. x. 13. And besides, how could Paul, who elsewhere always prefixes to his letters his name and opening salutation, have written without affixing his name, and *in such terms* as at ii, 3, precisely to those churches that had sought to spread their doubts of his Apostolical authority even by their deputations to the Gentile Churches?

To these grounds of doubt we may add the important fact that, alike in its train of thought and the closely related character of its style, this Epistle stands clearly distinguished from the undoubted compositions of Paul. We may not, indeed, emphasize the doctrinal diversity so strongly as does Dav. Schultz, and in part Ed. Reuss, who even maintains that the Christology of our Epistle has a "decidedly spiritualistic tendency whereby (*ἀμύτωρ*) obscurity is thrown upon Christ's connection with humanity." Heb. ii. 14, 17, stands in decided hostility to this view. In general the undeniable diversities in the *doctrinal* statements can be converted into *discrepancies* only by misconception, and they are easily explicable from the character of the readers, and the special object of the Epistle. Paul, starting from the *condition and needs of humanity*, points usually to the *subjective* influences of the work of salvation, deducing thence the contrasted nature of law and Gospel, and thus leading on his readers from these phenomena, to the profounder truths of Christology. Our author proceeds by a reverse process. He deduces the infinite superiority of the New Covenant to the Old, from the *infinite elevation* of Jesus Christ above all the mediators of salvation, and all the servants and organs of Divine revelation. Paul again links the death of Christ with that of the *sacrificial victim*; here it is linked with the fact of *priestly intercession*. Paul lays the stress on that which was accomplished *on the cross*; here it is laid on that which is accomplished *in the heavenly sanctuary* by the perfected Royal Priest, who is exhibited before us in his entire personality as a sacrifice which, "through an eternal Spirit," has in a perfect manner been offered to God. Yet the words of Paul regarding the exaltation of Christ above the heavens (Eph. iv. 10), and regarding his intercession for the saints at the right hand of the Father (Rom. viii. 34), contain the germ of the doctrine here unfolded of Christ's high priesthood in the heavenly holy of holies. And in Paul's designation of the Old Test. ceremonial law as the "rudiments of the world" (*στοιχεῖα τοῦ κόσμου*, Gal. iv. 3) lies enfolded all that is here taught regarding the inability of the law to bring anything to perfection, as, on the other hand, our Epistle is but an expansion and carrying through, in its own peculiar way, of the Pauline doctrine that Christ is the *τέλος τοῦ νόμου*, Rom. x. 4; and that the Law has partly a disciplinary and "pedagogical" (Gal. iii. 24), partly a typical (1 Cor. x. 11; Col. ii. 17) significance. So also at once independent, and yet standing in close relationship with Phil. ii. 7 f., is the treatment of the doctrine of the humiliation and exaltation of Jesus Christ (ch. i. 4; ii. 9), who here, as with Paul, is not merely the mediator of the New Covenant on the ground of the redemption wrought through His blood (ch. vii. 22; ix. 15; xii. 24; Gal. iii. 19; 1 Tim. ii. 5), but, as the Image of God, is also the Mediator in the creation, preservation and government of the world (ch. i. 1-3; 1 Cor. viii. 6; 2 Cor. iv. 4; Col. i. 15-17; Eph. i. 10). And in the same reciprocal relation stand the declarations (ch. vi. 1; ix. 14; comp. ix. 9) regarding dead works and their distinction from *good works*, to which Christians are mutually to incite each other (x. 24), as the Pauline distinction of works of law and good works; and faith is brought into direct relation not barely with the righteousness of man (ch. xi. 7; comp. x. 38), but also with the expiatory death of Jesus (x. 22). Any *essential* difference, therefore, must not be assumed. But here the prevailing contrast is not that between faith and law, or works of law. The conception of faith is here preponderantly the *more general* one of abiding and obedient trust in the promises of God, so that on the one hand it forms a contrast to the *vision* of the period of fulfilment (as 1 Cor. v. 7), and on the other, particularly in ch. 11, is regarded as that which from the outset has been through all ages the condition of salvation, thus simply carrying out Paul's representation (Rom. iv.) of the faith of Abraham. Precisely so the *ethical* element of faith, particularly in the life of Jesus himself, is still more expressly exhibited (ch. ii. 17; iv. 15; xii. 2). It does not lie within the scope of the Epistle to dwell on the *universality* of the plan of grace, and on the calling of the Gentiles. So also the resurrection of Jesus is but once mentioned, ch. xiii. 20; and Paul's doctrine of *sin* and *grace* is but lightly touched by the mention of the "deceitfulness of sin," iii. 13, comp. xi. 25; xii. 4; in like manner

his doctrine of χάρις, ch. iv. 16; and of deliverance" (ἀπαλλαγῇ), in contrast with bondage (δουλεία).

But it is not merely individual terms, expressions, and references, which exhibit a deviation from those familiar to Paul, and regarding which it might be possible to say that under like conditions, or for a like purpose, Paul would very probably have thus expressed himself. The state of the case is rather this, that along with an essential accordance with the fundamental ideas of Paul; along with the occasional recurrence of modes of thought specifically Pauline, and with a frequent use of substantially equivalent doctrinal expressions, there yet, on the one hand, runs through our Epistle a thorough independence in the modes of conception, in the style of argumentation and the diction, which precisely in minute and familiar matters, gives spontaneous expression to a writer's individuality; and, on the other, it displays here and there a decidedly non-Pauline terminology, as, *e. g.*, in the use of ἀγάζειν and τελειοῦσαι. A resort to the opinion of Origen, (as by Guericke, Thiersch, Bisping, Stier, Ebrard, and partly Delitzsch), which refers the *substance* of the Epistle to Paul, its *form* to one of his companions, does not explain the phenomenon, and in fact involves a superficial view that will bear no close inspection. Even OLSHAUSEN has felt (*Opusc. Theol., Königsberg, 1834, p. 118 f.*) that in assuming such an indirect authorship on the part of Paul, nothing is gained, and that the *immediate composer*, standing forth in undeniable individuality, must be regarded as the proper author of the Epistle. In the endeavor, however, to maintain its outward connection with Paul, he advances the hypothesis, destitute of the slightest historical support, that the Epistle is properly a *hortatory discourse*, composed by Presbyters of a church in Asia Minor, to which Paul has lent his approval, regarding which then the writer apprises us in appending some personal notices.

We shall find it, then, advisable, in inquiring after the author of our Epistle, to leave Paul, *directly*, entirely out of the question. For the view of BAUMGARTEN-CRUSIUS (*On the Origin and Internal Character of the Epistle to the Hebrews*, Jena, 1828), that it belongs to the class of interpolated writings, and that the Alexandrian author has designed to produce a re-moulding of the contents of the Epistles to the Ephesians and Colossians, for the Jewish Christians, finds no shadow of support in the character of the Epistle. Equally untenable is the view of SCHWEGLER (*Post-*Ap. Age*, II. p. 312*) and ZELLER (*Theol. Jahr. 1842, 1*), that this is a treatise of the Pseudo-Johannean school of the second century, to which the form of an epistle is incidentally given, together with such personal references as should allow of its being referred to Paul. It is necessary, on the other hand, that our conjectures should remain within the sphere of the action and influence of Paul. The view of KÖSTLIN (*Theol. Jahrb., 1854, Heft 4*) and of ALB. RITSCHL, (*Origin of the Early Catholic Church*, 2 ed., Bonn, 1857), that the Epistle to the Hebrews presents an advanced stage of the primitive Apostolical Judaism, and displays but here and there traces of the Pauline spirit, can scarcely be carried through, although in the turn given to it by WEISS (*Stud. und Crit., 1859, I. 142 ff.*, and RIEHM, *Lehrbegriff, II. 861 ff.*), it assumes a more plausible form. The author appears as an independent missionary laborer among those connected with Paul, and pre-eminent in talent and influence. Hence, it does not meet the case to refer it, as a mere matter of conjecture, to Mark or Aquila; or, with BÖHME in his *Commentary*, or with MYNSTER (*Kleine theol. Schriften, Copenhag., 1825*), in part also RIEHM II., 893, to Silas; or with Erasmus, and hesitatingly Calvin, and more recently Bisping, following some ancient authorities (EUSEBIUS, *H. E. III. 38*), to Clemens Romanus. To trace the authorship of the Epistle with EICHHOFF, SCHOTT, BAUMGARTEN-CRUSIUS, SEYFFARTH (*de epistolæ quæ dicitur ad Hebr. indole maxime peculiari Leipz., 1821*) to an Alexandrian in general, is going too far, and is mixing with the question some irrelevant considerations (see sec. 5). We might, however, if we do not decide in favor of Barnabas, be easily tempted, with Hugo Grotius, HUG, since the third edition of his *Introduction*, KÖHLER (*Essay on the Date of the Composition of the Epistles*, 1830), Ebrard and Delitzsch, to fix upon Luke. Luke alone was with Paul (2 Tim. iv. 11) when he summoned Timothy to come to him with all speed (iv. 9), and he was also with him in his last visit to Jerusalem, Acts xxi. 17. Besides this, he was, according to EUSEBIUS, *H. E., III. 4, 3*, from Antioch, and was, hence, a sort of fellow-countryman to the Christians of Palestine. Delitzsch lays much stress on the similarity of the style to that of Luke (a similarity previously perceived by Grotius), particularly from Acts xvi. 10, which also WEITZSÄCKER (*Jahrb. für deutsche Theol.*

1862, II. 399) deems deserving a close investigation, and of which he adduces a multitude of new examples. Nay, he even finds modes of expression such as belong specially to a *physician*, (to which calling, according to Col. iv. 14, Luke belonged), particularly Heb. iv. 12 f.; v. 11 ff.; vi. 12; xii. 12 f. But LÜNEMANN (*Comm.* 2 ed.) shows that these points of relationship are comparatively slight, while one cannot fail to discover a prevailing *diversity* in style and manner. He also maintains as decisive the evidence from Col. iv. 16, that Luke was a *Gentile Christian*, against TIELE (*Stud. und Krit.*, 1858, IV. 753) and HOFMANN (*Schriftbeweis* 2 Aufl. II. 2, 99), who regard him as a Jewish Christian. All this makes against Luke as author of the Epistle. True, the partial errors of the author of our Epistle regarding the arrangements of the Levitical worship, assumed by most interpreters, would be easily explained under this hypothesis. But they are equally so on the theory which, since the time of Luther, has been maintained by most expositors, of its authorship by *Apollos* (Doric abbreviation of 'Απολλωνιος). On behalf of this may be urged, first of all, that union of *independence* in his ministry with harmony with the Apostle, to which the Epistles to the Corinthians bear testimony; then the description of him given in the Acts (xviii. 24) as a born Jew and earlier disciple of John, learned and profoundly versed in Scripture, who overpowered the Jews by reasonings drawn from Scripture; the fact that, for these reasons, although by birth an Alexandrian, he, nevertheless, still appears standing in relation with Palestine, and holding himself free from the idealism of Philo, and the influences of Greek philosophy, (as indeed it was also by Aquila, one of Paul's converts, that he was introduced at Ephesus into a deeper understanding of the Gospel (Acts xviii. 2 f.); the fact that he had either been in Crete, or must have intended to come thither (Tit. iii. 13), and that he devoted his labors especially to the Jews (Acts xviii. 28); and finally, that that exclusive use of the Septuagint, which attracted notice as early as JEROME (*ad Ia. vi. 9*), would, in his case, be entirely explicable. There remain, however, two grounds of hesitation. The first is, that in Christian antiquity his name is unmentioned in connection with this question. The second, that in the historical accounts regarding him, we find no proper points of support for the personal relations touched upon at the close of the Epistle. The question regarding its authorship must, therefore, still be considered as standing open.

[The question regarding the authorship of this noble Epistle, must indeed be regarded as undecided, and may very possibly ever remain unsusceptible of positive solution. The only point which may be regarded as established beyond all controversy, is, that at least in its *present form*, it did not proceed from the pen of the Apostle Paul. The diversities—discrepancies, it seems to me, are out of the question—between this Epistle and the acknowledged writings of Paul, are too numerous and too great, both in the subject-matter and the style, to render it conceivable that they should have come from the same pen. And I deem scarcely less improbable the hypothesis, that the Epistle was dictated in substance by Paul, and committed to writing in his own independent diction by another. The Epistle bears the stamp of unity; thought and diction appear in it closely and inseparably allied; and the difficulties are equally great, either of assuming that the supposed amanuensis speaks in the name of his principal, or that he speaks in his own name. Still, English and American commentators have by no means uniformly abandoned the Pauline hypothesis. In this country Prof. Stuart defended it with great zeal, if not with very great acumen, and Sampson, Turner, Dr. Barnes, and Dr. Lindsay, all maintain this view. In England Alford follows the lead of the Continental scholars, and makes an elaborate and able appeal in behalf of the claims of Apollos; Conybeare and Howson also yield entirely the Pauline authorship. Wordsworth, however, representing the conservative tendencies of the English Church, still adheres to the view that Paul was its author; but defends the position on no new or decisive grounds.—In relation to the question who *was* the author, there doubtless will continue to be, among those who conceive that it could not have been written by Paul, various opinions. The claims of Barnabas, Luke, Silas, Clemens Romanus, have been canvassed, and those of each, especially the two former, admit of many plausible and not entirely unweighty considerations in their favor. Still, they also admit of much being said against them. In regard to Barnabas, it certainly seems a mysterious dispensation of Providence—granting that the Epistle to the Hebrews is really *his* production—that he should be known to posterity as an author, by productions so nearly intrinsically worthless as the spurious Epistles that bear his

name, while with that genuine production which is one of the noblest and most precious legacies to us of the age of inspiration, his name should have but the most uncertain and shadowy connection. But in regard to all these persons, except Luke, the case is too purely hypothetical to warrant any thing more than the merest conjecture; while, in regard to Luke, noble as are the two undoubted productions of his pen, they furnish no indications of that depth of thought, and that profound knowledge of the Old Testament, which would have enabled him to write the Epistle to the Hebrews. The only name on which we can, as it seems to me, faster and make a vigorous and solid argument, is that of *Apollos*. The author of the Epistle to the Hebrews was certainly a *Jew*. He was no less certainly a person of elegant culture, and trained in the arts of rhetoric; for this Epistle is full of delicate rhetorical points. He was a person of fine Greek culture, as shown by the elegance of his Greek style. He was, it seems almost certain, acquainted with the writings of the Alexandrian Philo (for the verbal coincidences are too numerous and striking to be the offspring of mere accident), though untinged by his philosophizing and mystical tendencies; he therefore, in all probability, must have been from Alexandria. He stood as a teacher on high and independent ground, and yet did not belong to those who had received the Gospel from the Lord at first hand. He differed widely from Paul in his mode of presenting the Gospel, and was yet, in every fundamental point, in perfect harmony with him. He was profoundly versed in the Old Testament, and had precisely that power of fathoming and drawing out the deeper sense of the Old Testament, which would enable him "with great power, to convince the Jews from the Old Testament Scriptures, that Jesus was the Christ." All these requisites of the author of this Epistle are fulfilled in Apollos. If a writer should attempt to put into one or two brief sentences, all the qualifications which would be demanded for the authorship of the Epistle to the Hebrews, he would need only to write the sentences contained in Acts xviii. 2, *etc.* Nor do I conceive that there is much force in the two counter-suggestions of Moll. It seems indeed surprising that Christian antiquity should not have suggested the name of Apollos in this connection; and at first view, the consideration looks like a weighty one. But when we look at the actual treatment of the question by the Christian Fathers, and the exceeding superficiality of their discussion of the subject, the objection loses most of its force. Where the positive testimony is of so little value, the negative testimony of silence cannot be allowed any great weight. As to the other point, *viz.*, that the history of Apollos furnishes no points of support for the personal references at the close of the Epistle, this is perhaps true; but it is equally true, that it furnishes none against them; and these references are so very few and vague, that they are of very slight value in an adjustment of the question. On the whole, while conceding, of course, that "the question of authorship still stands open," I cannot forbear the opinion that the weight of argument is now very strongly in favor of the learned and eloquent Jew of Alexandria.—K.J.]

§ 3. THE ORIGINAL CIRCLE OF READERS.

Alike the contents and tone of the Epistle show that its recipients are to be regarded as *Jewish Christians*. This is expressed in the superscription (*πρὸς Ἑβραίους*), which, though we may not, with Credner, regard it as coeval with the Epistle, is yet, at all events, ancient and significant. It is found not merely in the oldest oriental MSS., but, according to Clem. Alex. and Origen, was known even in the West, as early as Tertullian. Taken strictly, the term *Ἑβραῖοι* indicates only *descent* (2 Cor. xi. 22; Phil. iii. 5), and implies nothing as to *residence* or *language*. Sometimes, however, it includes a reference also to *language* (Acts vi. 9; ix. 29), and sometimes the connection would lead us to infer that by the Israelites speaking Hebrew, *i. e.*, Aramaic, are meant those of Palestine. In the *Clementine Homilies*, XI., 35, the Church of Jerusalem is called "The Church of the Hebrews," consisting, as, according to *Eus.* IV., 5, it did, entirely of "Hebrew believers." The term, however, never implies *Jewish customs and religion*, for which *Ἰουδαϊσμός* is the customary term, 2 Macc. ii. 21; xiv. 33; 4 Macc. iv. 16. According to EUSEB. *Præp. Ev.* VII., 8, the name Hebrews (*Ἑβραῖοι*) belonged to the Israelites only previously to their receiving the law, and VIII., 12, 14, the *Jews* (*Ἰουδαῖοι*) are called descendants of the *Hebrews* (*Ἑβραῖοι*), for which reason at IX. 1, the two names are united as mutually supplementary.

The contents and tone of our Epistle do not allow us to regard it as addressed to Jewish Christians in general (Euthal.; Oecum.); nor to such Christians of Hebrew extraction as, united in one Church with Christians of different origin, were living among Gentiles (Braun, Baumg., Stenglein, Heinrichs, Schwegler, Stier, in part Wieseler). Not a syllable points to relations with Gentile Christians as such. Every thing indicates a purely Jewish community, and that, too, in which many members adhere to the Levitical temple service and sacrificial rites, as to a Divine institution (xiii. 9), and, although they have become believers in Jesus as the Messiah (v. 12), have fallen into a disturbed state of conscience, and danger of apostasy (vi. 6-10; x. 25-32; xii. 15), in that, along with threatened exclusion from participation in the Temple, and from the Commonwealth of Israel, they fear, also, to lose their claim to the salvation and kingdom of the Messiah. Nowhere is there implied in the persons addressed, any *theoretical* preference of the law, against which, as an error fraught with heretical and disturbing tendencies, was frequently directed the sharp argumentation of Paul. *But neither* does the Epistle presuppose any shaking of their faith,—occasioned by the destruction of Jerusalem,—in the fulfilment of the Divine promises given to the Covenant people of the Old Testament, and in the restoration of the nation to a glory corresponding with the character of the New Testament and of its Founder (Kluge). Just as far is it from presupposing an undeveloped Christian life, resting on a feeble faith, which needs to have the groundlessness of its fears set before it in a calm and clear presentation of the real facts of the case (Ebr.). It rather addresses Christians who have formerly had a deeper knowledge than now (v. 11; vi. 4); to whom, however, the capital points in the relation of the New to the Old Covenant have become alarmingly obscured, so that a *warning against apostasy* from Christianity has to be laid upon their consciences with terrible earnestness and severity. In this it is not the feasts and their celebration that are brought into the foreground; but *the Temple with its worship*, especially its *expiatory sacrifices*. The prevailing contrast is not that of synagogue and church, but of *Temple* and the *ἐκκλῆσια* of Christians (DEL.); *Conf. van den Ham Diss. expon. doctrinam de Vet. Novoq. Test. in epist. ad Hebr. exhibitam, Traj. ad Rhen., 1847.*

For this reason the Epistle can hardly be addressed to Jewish Churches "in the dispersion," whose members, in their journeys to the feasts, might have been thrown, by their exclusion from the temple, into doubts and anxieties, which led them well nigh to the point of a return to Judaism. Among these Christians "in the dispersion," the slightest possibility, the bare shadow of an allusion, has sufficed to find a home for the readers of the Epistle in Spain, (Nicol. de Lyra); in Rome, (Wetstein, Baur, Holtzmann, Alford); among one or more Italian Churches, yet entirely exclusive of Rome, (Ewald); in Corinth, (Mich. Weber, Mack, Tobler); in Thessalonica (Semler, Nössel); in Cyprus, (Ullmann; who, however, deems it possible to find them in Alexandria); in Laodicea, (Stein, who finds in it the lost Epistle of Paul mentioned Col. iv. 16); in Asia Minor, (Bengel, Schmid, Cramer); in Antioch, (Böhme); in Lycaonia, (CREDNER, in his *Introd. to the New Test.*, but who subsequently judges differently); in Galatia, (Storr, Mynster); in Ephesus and its adjacent territory, (Baumgarten-Crusius, Röth, the latter standing entirely alone in supposing that the Epistle was addressed to Gentile Christians. If we feel ourselves obliged to leave Palestine wholly out of account (SCHNECKENBURGER and HOLTZMANN in *Stud. u. Krit.*, 1859), our thoughts turn most naturally to *Egypt* and the Christians of *Alexandria*. Thus now also CREDNER (*Hist. of the N. Test. Canon*, pp. 161, 182), VOLKMAR (the same, p. 394 f.), HILGENFELD (*Zeitschr. für wissensch. Theol.*, 1858, I. 103 f.), ED. REUSS (*Gesch. der heil. Schriften des N. Test.* 4 Ausg., 1864), most thoroughly WIESELER (*Untersuchung, etc.*, 2 Hälfte, 1861); still earlier, SCHMIDT (*Evid.* I., p. 284), WIESELER (*Chronologie des apostol. Zeital.*, p. 479 f.), BUNSEN (*Hippolytus* I., p. 365), KÖSTLIN (*Theolog. Jahrb.*, 1854, Heft 3, p. 388). But passages like ch. viii. 3 ff.; ix. 6 ff.; xiii. 13 ff., point clearly to an actual temple of Jehovah with a worship *really present* to the readers,* not to a merely *spiritual* sanctuary, existing only in the author's symbolical interpretation; and the temple of Onias at Leontopolis in Egypt, built under Ptolemy Philometor, and

*[It is difficult to see *what* in the Epistle requires us to suppose a temple in the neighborhood of its readers. The fact that *no single mention* of, or direct allusion to, the temple is made in the Epistle, from the beginning to the end, would seem to indicate the contrary; and it is, in fact, this *utter silence* of the Epistle regarding the temple worship, and the *complete carrying back* of the discussion to the arrangements and rites of the Mosaic tabernacle, which forms the chief obstacle to believing that it was addressed to those Jews, whose Judaistic associations all stood connected with the stately ritual

established exclusively (JOSEPH., *Ant.*, 13, 3. 1), for Jews dwelling in Egypt, with reference to *Is. xix.* 18, 19, and in part obscurely described by JOSEPHUS (*B. Jud.*, 7, 10, 3), was not merely held in light esteem in Palestine, but even Philo knows but one *παρῶν ἱερὸν*, that of Jerusalem, to which also Alexandrian Jews directed their sacred gifts and their festal journeys (comp. HERZFELD, *Gesch. des Volkes Israel von der Zerstörung des ersten Tempels bis, etc.*, III. p. 557 f. JOST, *Geschichte des Judenthums*, I. 116 f.). We need not, however, for this reason, with EBBAARD (*Am. Ed. of Ols. Commen.*, Vol. VI., p. 280), confine the readers to a narrow circle of *Neophytes in Jerusalem*, for whose instruction and confirmation the Epistle was to serve as a sort of manual. Better to adhere still to the view which embraces the Jewish Christians of *Palestine*. To these best apply the few characteristic marks contained in the Epistle. They form evidently the "Second Christian Generation" (Thol.). They have received the gospel not from the Lord Himself, but from His witnesses, subsequently to His ascension, *ii.* 3. Some of their leaders (*ἡγούμενοι*) have already suffered martyrdom (*v.* 12; *xiii.* 7), and they themselves have already suffered persecutions, although as yet not bloody ones (*x.* 32; *xii.* 4), so that there is no discrepancy with *Acts viii.* 3; *xii.* i. Further, they have been, in former times, faithful, courageous, and beneficent, as were their fathers (*vi.* 10; *x.* 23 f.; *xiii.* 16); but notwithstanding their earlier attainments (*v.* 11; *vi.* 4), and although from the length of time they themselves should have become teachers (*v.* 12), they have come to need themselves renewed instruction in the very elements of Christianity (*vi.* 1 f.), and have need to be warned against sensuality and avarice (*xiii.* 4 f.; *xii.* 16). The author is obliged, however, at present, to urge mainly the capital point; for in a failure to recognize this, lies the danger of an irrecoverable lapse from Christianity to Judaism. For unless the specific dignity of Jesus is acknowledged, and in His person and history are found the fulfilment of the priestly and sacrificial economy of the Old Testament, then may His blood in the new covenant be again regarded as the impure blood of a malefactor, and His gracious Spirit as a heretical spirit of error and illusion (*vi.* 6; *x.* 29). All this is the more to be urged, as in fact, some have already begun to forsake the special Christian assemblies (*x.* 25), and various previously unknown doctrines have appeared (*xiii.* 9), on account of which obedience to their leaders (*xiii.* 17) is sharply enforced.

These passages bear strongly against the theories of the Tübingen School. They furnish the historical proof that Christianity, as it stands vouched for in the canonical writings of the New Testament, was not gradually formed from a conflict of opposing tendencies, partly freer, partly more restricted; but that defections from the primitive Apostolic faith took place at a very early period, and that partly by the relaxing, partly by the obscuring, of an already existing, but divinely instituted life of spiritual faith, doctrinal and moral corruptions found their way into it. These of course stood in connection with other existing forms and tendencies of spiritual life. In this way might arise a division among the Jewish Christians, parallel to that among the Jews themselves; one tendency developing itself into heretical Ebionitism; the other into a Nazaritic sect, whose incipient elements are assailed in this Epistle. HASE (in *Win. and Engel. Journal der theol. Liter.*, II. 3, p. 265 ff.) goes too far in characterizing the Jewish Christians of our Epistle as of the class later known as Ebionites.

§ 4. TIME AND PLACE OF COMPOSITION.

In the passages we have adduced, are found, at the same time, indications of the date of the Epistle. The withdrawal of the Christian Church from the Jewish temple and people, it is well known, took place but gradually. For the Jewish Christians still maintain the observance of the Mosaic law, although not relying on it for justification (*Acts ii.* 5-15; *Gal. ii.*); in respect to which observance Wieseler justly distinguishes between those who drew their ideas of the gospel directly from the Law and the Prophets of the Old Testament, and those who held them in their Pharisaic and Rabbinical modifications. Particularly did the Jewish Christians in Jerusalem,

of the temple. It seems difficult to explain how this complete ignoring of the temple could have taken place in connection with readers whose entire religious habits and associations clustered round it. Certainly, we must assume that either the readers or the writer had been more familiar with the Jewish ritual of the Pentateuch, than with that of Jerusalem and the temple. The latter supposition solves the problem, and leaves us at liberty to suppose the Epistle addressed by a Jew of alien birth, and more familiar with Judaism in its historical records, than in its temple worship, to the Christian residents of Jerusalem and Palestine.—K.]

as Israelites who had become believers in Jesus, the Messiah, still along with their separate Christian assemblages, after the example of the Apostles daily visit the temple. But, on the other hand, the Jews still looked upon the first Christians as a party and school within their own sphere of faith and life, in the sense in which the Pharisees, Sadducees, Essenes are, by Josephus, in philosophic language, named *αἵρεσις* (sects); by the Rabbins *בית חלק*, Acts xiii.

9, *μῆκος*. With the growing intensity of feeling, however, of which the Acts of the Apostles gives proof, a period must arrive in which the Jews would not merely (as in May, 58) assail Paul for introducing into the temple a Gentile Christian (Acts xxi. 23 f.), but in which even Jewish Christians themselves would no longer be tolerated in the temple, and that exclusion would take place from the sanctuary of Israel, which, to some, along with doubts regarding this position held by Christianity, might, at the same time, prove a temptation to its abandonment. In this stage of development the Epistle to the Hebrews exhibits the church, and aids essentially our understanding of the character of that period. We may add that KÖSTLIN, who formerly shared the view propounded by Baur and Schwegler; that our Epistle was composed in the course of the second century, has himself, in an extended discussion (*Theol. Jahrb.*, 1853, p. 411 ff., 1854, p. 418 ff.) shown the untenableness of the hypothesis.

Approximatively, then, we may fix the date of its composition between the death of James (who was stoned in the year 62 or 63, upon the inauguration of the high-priest Annas, the younger, after the departure of the Procurator Portius Festus, and before the coming of his successor, Albinus, *Jos. Ant. Jud.* XX. 9, 1) and the commencement of the Jewish war in the year 67. For on the one hand, we cannot suppose that the author would have written to the church in such a tone, had a man of the Apostolic dignity and energy of James still stood at its head: and, on the other, we cannot overlook the fact that the calamities of the Jewish war are not mentioned, and that the whole argument produces the impression that the temple at Jerusalem was still standing. Even though we disregard the *present tense* of the verbs in ch. viii. 4; viii. 6-9; xiii. 10, we still cannot otherwise understand ch. ix. 9 than that still, at the present time, sacrifices were offered which could not satisfy the conscience; and ch. viii. 13 speaks not of an economy that has already past away, but only of one on the eve of dissolution. With no sufficient reason SCHMID (*Bibl. Theol.*, II. 61) has revived the theory of the composition of our Epistle after the destruction of Jerusalem, with the design of showing that the law has now been actually merged and done away in Christianity; and KLUGE (*Ep. to the Heb.* p. 204) even maintains that this Epistle is the "Apocalyptic (deriving its theme from Rom. xi. 32) transplanted to the Christian soil, and finding its *outward occasion* in the destruction of the Jewish nation," but in its carrying out blending, it should seem, historical foreshadowings in the spirit of Essenism, with a skillful use of the Sybilline prophecies, of the Book of Enoch and the Apocalypse of Ezra. The mention of Timothy (xiii. 23) determines the time still more exactly, It is, to be sure, uncertain whether the deliverance here *recounted* is identical with that *anticipated* in Phil. ii. 19. It is possible that Timothy was either involved in the trial of Paul, or, in the persecutions under Nero in Italy, was thrown into prison, and subsequently again liberated. For Timothy had been very urgently summoned (2 Tim. iv. 21) to come again to his spiritual father, whose trial had assumed a most serious aspect. But the choice can even then only waver between the end of the year 62, immediately after the death of James, and 64. For we can have no possible ground for assuming, with Bertholdt, an otherwise unknown man, be the name of Timothy. Those who regard the Epistle as written in the name of Paul, perhaps by Luke, must assume that the closing words of this semi-amanuensis are subjoined in his own name, as otherwise we should have contradictory statements standing in close juxtaposition.

The *place* of the composition is unknown. The conjectures regarding it turn on the various interpretations of the expression *οἱ ἀπὸ τῆς Ἰταλίας* (see the exposition at ch. xiii. 24).

[It may be added, I think, that the *most natural* inference from this phrase, is that the writer of the Epistle is *not in Italy*, and that he is writing to persons or Churches that *are*, so that the phrase would indicate both *in what country* the Epistle was *not* written, and *to what country* it *was* written. The obvious import of the language, therefore, favors Alford's view, that it was written outside of Italy (possibly at Ephesus), and sent to Jewish Christians in Rome.

To this view there are certainly some, though, perhaps, not insuperable objections. If we suppose with Moll and the majority, that the Epistle was directed to the Churches of Palestine, then though the *οἱ ἀπὸ Ἰταλίας* might, on account of the preposition *ἀπὸ*, apart from the connection, indicate a composition outside of Italy, yet they might also be used of one who was writing from Italy itself, although, in this case, the preposition *ἐξ* would seem more natural. On the whole this supposition seems more probable, inasmuch as we can hardly see, if the writer was writing from any other country than Italy, to the Christians of Palestine, why he should send the greetings of Italians rather than those of the country from which he wrote. I think then we may infer almost with certainty from these words, that the Epistle was either sent *from*, or sent *to* Italy.—K.]

§ 5. LANGUAGE AND STYLE.

The conjecture which, since Clem. Alex. (Eus. *H. E.*, VI., 14), has occasionally reappeared and been specially defended by Michaelis, that our Epistle is a *translation* from an *Aramaic* original, has not the slightest support in the fact that its original readers lived in Palestine. The proofs collected by THOL. (*Comm.* p. 109 f.) of the wide diffusion of the Greek language in Palestine, as well as of the high estimate placed upon it as the language of intercourse and letters, so that Greek literature was not only studied, but even expressly taught by the Rabbins, are in the highest degree instructive and decisive. The conjecture referred to, however, finds ample refutation in the character of the Epistle itself. The citations from the Old Testament are made so closely from the Septuagint as even to include its errors. On this point, too, Bleek has discovered the important fact that these citations follow the special recension of the *Cod. Alex.*, while Paul, where he quotes from the LXX., follows chiefly the *Cod. Vat.* Only once (ch. x. 30) do we find a citation which accords neither with the Hebrew nor with the Alexandrian Text, but agrees precisely with Rom. xii. 19. Again we find no inconsiderable number of *paronomasia* such as belong exclusively to the Greek; and finally, the comparative purity of the language, the flowing character of the diction, the rhetorical beauty and smoothness of the style, the delicate arrangement of the words and the skillful construction of the entire period, forbid our regarding it as a translation. We have, at the same time, in this a marked contrast to Paul's habitual mode of expression. In him the Semitic forms of conception prevail, while here the whole form of thought is Greek, and the few so-called Hebraisms which we meet, are explained from a close adherence to the expressions of the Old Testament, and even in part probably already naturalized in the religious phraseology of the Christians. Again we miss entirely the Rabbinical forms of disputation so frequent with Paul; his familiar, "*I would not have you ignorant*" (*οὐ θέλω ὑμᾶς ἄγνοεῖν*), as well as his customary formulæ of citation, in which the only instance of correspondence is the *τὸ πνεῦμα λέγει* ("*the Spirit saith*"), Gal. iii. 16, and 1 Tim. i. 4. Again, Paul employs the word "*Jesus*" (*Ἰησοῦς*) by itself only at Rom. iii. 26; viii. 11; 1 Cor. xii. 3, and is fond of the combination "*the Lord Jesus*," as also of "*the Lord*" (*ὁ κύριος*) alone. Here the case is precisely the reverse. So also the unclassical *πάντοτε*, frequent with Paul, occurs here only at vii. 25, while the *εἰς τὸ διπνέες*, *εἰς τὸ παντρέες* of this Epistle occur nowhere else in the New Testament, and *διαπαντός* only at Rom. xi. 10. So *καθίζεν*, here employed intransitively, Paul always makes transitive, except at 2 Thess. ii. 4, and for the *ὑπομονή* of Paul, we here have habitually *μακροθυμία*. In ch. xii. 18 we have the Attic masc. *σκότος*, while elsewhere in the New Testament the word is constantly neuter. So the classical use of *ὅθεν*, *wherefore*, prevails here, which occurs with Luke but once, and never with Paul, who also never employs *παρά* with the Acc. in comparison, a usage familiar to our author. Finally, *κοινωνεῖν* is here correctly united with the *Gen.* of the thing, while the later and, in this construction, unclassical *Dative*, prevails elsewhere in the New Testament.

The absence of the usual Epistolary greeting and salutations with their explanatory designations of the author, does not justify the assumption, specially advanced by IM. BERGER (*Moral. Einleit.* in's *N. T.* III., p. 442 f.) and defended by Valckenaer, Steudel, and de Groot, that the work is not a proper Epistle, but a somewhat modified homily. Nor, carefully distributed as is the subject-matter, and didactic as is its treatment in a form of composition planned with artistic skill, and wrought out with rhetorical elegance, does this still force us to the theory of ED. REUSS (*Hist. de la theologie Chrétienne*, Paris, 1852, II., 536) that we have before us *the first syste-*

matic treatise on Christian theology; nor to the before-mentioned modification of this view by Ebrard, which makes it a sort of *manual of instruction* specially for a company of recent converts in a definite church. The character of our *Epistle* appears decidedly not merely in the closing words (xiii. 22-25) which some have attempted to separate from the rest, but within the body of the production itself, especially v. 11 f.; vi. 9 f.; x. 32 f.; xii. 4; xiii. 7, 18 f. These passages indicate the *actual concrete needs* of a definite class of readers, and the *practical reasons* for an *Epistle* to them; and show, at the same time, that the form of exhortation preponderates greatly over that of *consolation*, and that it even takes the character of *warning*. The view of THIERSCH (*Comment. hist. de ep. ad Hebr.*, Marb., 1848), which was refuted specially by DELITZSCH (*Zeitschrift für die luth. Kirche und Theologie*, 1849) that it is a *consolatory Epistle* designed to *strengthen the faith* of Jewish Christians, overborne by the enmity of their countrymen, and excluded from participation in the temple-worship, written about the year 64, and a sort of counterpart to the First Epistle of Peter, which was, in like manner, addressed to persecuted Christians of the dispersion, stands in palpable contradiction to the character of the *Epistle* itself; and to its tone now of warning, now of threatening, now of earnest summons to a complete shaking off of the ritual of Judaism. Nor is it satisfactory to regard our *Epistle* as intended to *blend exhortation with consolation*, as THIERSCH has subsequently done ("*The Church in the Age of the Apostles*," 1852, in which he regards the year 63 as the latest assignable date of its composition). The warning character impressed upon the exhortations, exhibits itself not merely in the continuous hortatory strain that follows x. 9, but, like the emotional utterances of Paul, ever and anon breaks the continuity of the previous didactic portions; while it is precisely this *didactic element* which stamps its impress upon the *Epistle* as a whole. And in this the author displays an admirable power of uniting with the decided rhetorical tendencies of his diction, and with the artistic and skilful rounding of its swelling periods, that complete mastery of his material which enables him, in the unfolding of his subject, to advance with conscious and steady step, and with a clear supremacy of the thought, toward his destined goal.

The conduct of the argument is not, however, mainly *dialectical*; but turns upon the *declarations and institutions of the Old Testament*, which are regarded by the author as *prophecies and types* of the facts and relations of the New. Both the declarations and institutions, however, alike of the Old Covenant and the New, are but *copies* of heavenly originals, and hence cannot dispense with symbolical expression. We may, therefore, with DE WETTE (*Theol. Zeitschr. von SCHLEIERM., DE W. and LÜCKE, Berl.*, 1818, III.; comp. SEYFFARTH *de ep. quæ dicitur ad Heb. in-dole maz. peculiari*, Lips, 1821) designate the doctrinal character of our *Epistle* as the *symbolico-typical*, but must distinguish it entirely from the *allegorical* (see my *diss. Christ. in ep. ad Heb.*, p. I., Halle, 1854). For the Old Covenant economy and the Old Testament declarations have, in the profoundest conviction of our author, the full weight respectively of a Divine institution and of a genuine Divine revelation; and yet they have been purposely so constructed and arranged, and so incorporated into human history, that they appear as but an evanescent and shadowy outline of God's perfect economy, which, by the positive fulfilment of the Old Testament types, the perfect Mediator, Jesus Christ, has established in the world. The author can thus, while unfolding this state of the case to his readers, and giving special proofs and illustrations of it, with entire propriety draw his proofs from the Old Testament itself. The facts and statements of the Old Testament thus preserve their full historical value. Planting himself on the ground of *historical fulfilment*, the author but draws forth to the consciousness of his readers from these facts and declarations, the germs *actually contained* within them, and as it were bursting into fulfilment, of that which they are constituted typically and symbolically to express; and thus inspires the conviction that an abandonment of Christianity, and a retrogression to the Old Testament level, is an unpardoned denial of the true revelation of the living God Himself. This stands in marked and fundamental contrast with that allegorical treatment of the language and economy of the Old Testament, which was specially employed at that time by the Alexandrian Jew Philo. Allegory is there resorted to as a means of effecting an outward connection between *rational* truths and the *letter* of the Holy Scriptures, and of introducing entirely foreign ideas into the Old Testament by means of accidental resemblances, and, by an arbitrary and forced explanation of its institutions, relations, statements and historical accounts, divesting them

of their true historical character and value, and transforming them essentially into the mere veils and husks of ideas, and mere allusions to some fancied truths. Granting, now, certain resemblances between our Epistle and the writings of PHILO (comp. CARPZ., *Sacra exercit. in ep. ad Hebr. ex Philone Alex.*, Helms., 1750) not merely in many individual expressions, turns and modes of speech, but also in the mode of employing Scripture, *e g.*, the account of Melchisedek, yet this assuredly involves no dependence of our author upon Philo (KUINOEL in his *Commentary*, and KÖSTLIN in *Theol. Jahrb.* of BAUR und ZELLER, 1854, p. 409) but at most implies only the influence of similar elements of culture (THOLUCK, *Einl.*, p. 84 ff.; RIEHM, *Lehrbegriff*, I., p. 259) which were by no means confined to Alexandria (LIGHTFOOT, *Hor. Heb.*, II., 706; DÄHNE, *Gesch. der jüdisch-Alexandr. Religions-Philosophie*, II. p. 177 and 185; HERZFELD, *Gesch. des Volkes Israel*, II., p. 271 ff., 501 ff.), and which are commonly rated altogether too highly. The special difficulties, now, which this mode of teaching creates to the interpreter, arise from the fact that the typical and symbolical modes of its conception and explanation, are applied to the setting forth of those heavenly and spiritual relations into which Christ has entered, and into which He introduces His believing followers. For we are in danger of either confounding the *idea* with the *image*, or, in the explanation and resolution of the type, of losing the reality and concrete nature of the idea itself. On the former side lies the false realism of the explanations of Bengel, Oetinger, Menken, Stier; on the latter the false spiritualism of Semler and his followers, who sought in vain to justify, and in part to aid themselves, by their *theory of accommodation*; while more recent rationalistic expositors, particularly Böhme, again adhere strictly to the letter as such, and would hence ascribe to the author thoroughly material conceptions of the heavenly realities.

§ 6. HISTORY OF INTERPRETATION; OR THE THEOLOGICAL AND HOMILETICAL TREATMENT OF THE EPISTLE.

In the Greek Church the *catenæ* of Œcumenius (10th Cent.) and Theophylact (11th Cent.) are specially important as preserving many otherwise lost fragments and individual remarks of Origen, Theod. Mops. and others, and gather up all that had been hitherto furnished. The thirty-four homilies of Chrysostom, published after his death by the Antioch Presbyter, Constantine, from the reports of stenographers (from which source come all the homilies of this eminent father), extend themselves over the entire Epistle, and abound in acute remarks and independent ideas, yet labor under the disadvantages of a corrupt text, of obscurities and even of contradictions. The fragments of explanations, of Cyril, Alex. (published by ANGELO MAI, at Rome, in the *Nova Patrum Bibliotheca T.*, III., and in the *Collectio Nova T.*, VIII) are purely doctrinal and directed against the Arian heresy. Theodoret, while exegetically simple and clear, is brief and dry. In the Latin Church, Primasius, Bishop of Adrumet, in the 6th century, while nearly similar in matter, has the advantage of deeper penetration into the doctrinal substance of the Epistle, and of a richer and more pregnant style of expression. From the scholastic age the *enarrationes* ascribed to Anselm of Canterbury, and the *Expositio* of THOMAS AQUINAS are eminently worthy of regard. Whatever else is transmitted from that epoch is scanty and antiquated. Philologically more important is the *Commentary* of J. FABER STAPULENSIS (1512). But the *Adnotationes* of ERASMUS (1516) surpass them in critical acumen, while, at the same time, in their introduction of a method marked by greater exactness of grammatical and historical interpretation, they surpass the *Scholia* of ZEGER (1553), which are also more marked by doctrinal prejudices. His *paraphrases* (1522) also surpass all similar labors in elegance of diction and clearness of style, while, on the other hand, they abound in misconceptions of the fundamental ideas of the Epistle. In the use of the Christian Fathers the Genoese Jesuit, BENED. JUSTINIANI (1612) surpasses, in his *Explanationes*, all commentators, while the celebrated *Commentary* of CORNEL. a LAPIDE (1614) is of very slight importance; and the Benedictine Calmet, held as authority in the Catholic Church (1707), while he accumulates much learned material, yet falls quite below Wilh. Este (1614) in exegetical accuracy, doctrinal clearness, and logical acumen. More recent interpreters in the Roman Catholic Church are Klee, 1833; Lomb, 1843; Stengel, 1849; Bisping, 1854.

Luther and Melancthon have given us no expositions of this Epistle. From Zwingle we have brief *Remarks*, which CASPAR MEGALANDER copied and LEO JUDÄ appended to his edition of ZWINGLE, *Annotationes in plerosque N. T. libros*, 1561. Calvin's exegesis is distinguished by a profounder penetration into the subject-matter; that of Beza is more thorough in the sphere of criticism and philology. Much that is original and valuable has been contributed by the older members of the Reformed Church, Pellicanus, 1539, and Piscator, 1613; somewhat also by Bullinger, Œcolampadius, Aretius, Andr. Hyperius, Grynæus, and Dav. Pareus (1628). Among the older Lutherans the same may be said of Bugenhagen (1525), Joh. Brentz (1571), Major (1571), Vict. Strigel (1565), Lukas Osiander (1585), Ægidius Hunnius (1589), Balduin (1608). Seb. Schmidt of Strassburg (1680), is to be specially distinguished, and Dorscheus (1717) is worthy of attention. Less important are the *Commentaries* of JOH. GERHARD (published after his death without having received his final revision, by JOH. ERNST GERHARD, 1641), and of the Danish Bishop Erasmus Brochman (1706), distinguished as a doctrinal theologian. The philological remarks of J. Camerarius (1556) have lost their value, while the *notæ et animadversiones* of Erasmus Schmidt, appended to the translation of the New Testament (1658), are still quite deserving of regard. A comprehensive gathering up of the results of previous researches is made by ABR. CALOV in the *Biblia Illustrata* (1672–1676), German (1681–1682), in special antagonism to Hugo Grotius. Among the labors of the French and Dutch Theologians of the 17th century, collected in the *Critica Sacra*, and enlarged by further selections in the *Synopsis Criticorum* of MATTH. POLUS, the most valuable for our Epistle are the *Annot.* of JOH. CAMERO and of the brothers CAPPELLUS. The labors of the Arminians, Hugo Grotius, Clericus and Wetstein, are well known in their decided philological, historical and archæological character. Eminently entitled to regard is the *Commentary* of JONAS SCHLICHTING and JOH. CRELL (1634) for its learning, acuteness, subtlety of conception, sound method and—where not interfered with by Socinian prejudices—close adherence to the text, while the exposition of the *Arminian Limborch* (1711) is without special value, as also is the essentially Socinian paraphrase of Arthur Ashley Sykes (1755). More important are the *Remarks* of J. J. SEMLER (1779), appended to his translation. Since Cocceius, who kept tolerably free from the *typological* extravagances of his school, our Epistle has been frequently treated in Holland, and interpreted with special reference to its *typology*, under the form of sermons. Thus Grönwegen, 1693; Caspar Streso, 1661; Clem. Streso, 1714; Hulsius, 1725. The most important, although very discursive, are Akersloot (1697), translated into German 1714, and d'Outrein (1711, German, 1713–1718). In England, John Owen (1668 ff.), in 4 folio volumes; *Exercitationes on the Epistle of the Hebrews*, specially combats the Socinians. [A convenient edition of OWEN'S *Comm. on the Hebrews*, 6 vols. 8vo. (Ed. with critical notes by W. H. Goold) was published by ROB. CARTER, New York.—K.] In antagonism to the Socinians and Remonstrants, the interpretation of Joh. Braun (Amst., 1705), treats thoroughly the archæology of the Epistle, while JOH. AND. KIESLING (*True Connection of the Mosaic Antiquities with the Exposition of the Epistle of the Holy Apostle Paul to the Hebrews*, Erlangen, 1765) is thoroughly superficial. Of some value is the *Investigatio* of the Leyden PROF. WITTICH, published after his death by DAVID HASSEL, 1692, and the *Comment. Analyt.* of PET. VAN HÖKE, 1693; of still higher merit the *Exposition* of SAM. SZATTMAR NEMETH, published at Franecker, 1695, but originating in Lectures delivered at Clausenburg, in Siebenbürgen.

Another form of interpretation then arose in translations and paraphrases accompanied with remarks, in which class appeared in England, Hammond, 1653; Peirce, 1737; Doddridge, 1738; Pyle (1725), translated by Küster, 1778; Whitby, 1779; in Germany, Michaelis, 1762; Zachariä, 1771; Morus, 1776; Carpzov, 1795. Of little importance are HORNEIUS, *Expositio literalis*, 1655; SCHOMER, *Exegesis*, 1701; OLEARIUS, *Analysis logica cum Observ. Philol.*, 1706. More important are the learned and pithy *Notæ Selectæ* of H. B. STARK, 1710; the *Cura Philolog. et crit.* of the learned CHR. WOLF, Ed. 2, 1738; the *Remarques hist. et critiq. sur le N. T.*, of the historically learned BEAUSOBRE, 1742; the *Gnomon* of the equally sagacious and profound BENGEL, 1742; the *Exercitatt. ex Philone* of the accurate JOH. BENED. CARPZOV, 1756; the *Observationes* of the grammatically exact CHRIST. SCHMID, 1760; the 4 *Specimina paraphr. et annot.* of the philologically thorough ABRESCH, 1786–1816; and the *Selecta e Scholiis Valckenarii*, published

1817, by WASSENBERGH. Of little importance on the other hand are the *Lectiones Academ.* of ERNESTI, published by Dindorf, 1795, and accompanied by extensive Excursuses. So also the *Scholia* of ROSENMÜLLER (1779, 6 Ed., 1815-1831), and the systematic *Comm.* of BLASCHKE, 1782-1786. The transition from the orthodox and dogmatic to the neological school of interpretation, and partly in conflict with this latter, is made by J. J. Rambach, 1742; Cramer, 1757; Struensee, 1763; Sigm. Jac. Baumgarten, 1763; Storr, 1789, 1809. Thoroughly rationalistic are Heinrichs in KOPPE's *Nov. Test.*, 1792, 2 Ed. 1823 (exceedingly superficial); Dav. Schultz, 1818, who, while completely misconceiving the fundamental idea of the Epistle, yet gives a carefully-wrought translation, and some useful remarks; Böhme, marked by philological painstaking, logical exactness, and a stimulating perspicacity; Kuinoel, 1831, a learned collector of different views; and H. E. G. Paulus, 1833, a translation, with interspersed explanations from the standpoint, and in the spirit of the so-called *Aufklärung*.

Opening, as pioneer, a new path by its thorough, comprehensive, and almost wholly unprejudiced treatment of all the matters falling naturally under discussion, appeared, 1828-1840, the great work of BLEEK, embracing *Introduction, Translation and Commentary*. On the basis of this arose the *Commentary* of THOLUCK, penetrating deeper into the Theological elements of the Epistle, and rich in independent investigations (1836, 3 Ed., 1850, with two Append., one on the *Applications of the Old Testament in the New*, and another on the idea of *Sacrifice and of priesthood in the Old and New Test.*); the exact, yet all too brief *Exposition* of DE WETTE (1844), 1847; that of Ebrard, 1850 (in continuation of the *Comm.* of OLSHAUSEN on the *N. Test.*); original, stimulating, and often strikingly happy; but frequently failing of the mark, and pronouncing in a tone of dogmatic self-confidence on matters that are not yet ripe for decision; the Critical and Exegetical *Commentary* of LÜNEMANN (1855), forming a part of MEYER's *Commentary*, distinguished by philological exactness and painstaking; finally the *Commentary* of DELITZSCH, 1857 (with archæological and doctrinal excursuses on sacrifice and atonement), particularly important by its exegetical refutation of many explanations of individual passages in our Epistle in HOFMANN's *Schriftbeweis* (1852-1855), 2 Ed., 1859 ff., and by the extracts given from BIESERTHAL *Ep. P. ad Hebr. Cum rabbinico Comm.*, 1857.

Extended almost to a *Commentary* is the "*Lehrbegriff des Hebräerbriefes*," by RIEHM, 1858 and 1859, in which a comparison with the related doctrinal ideas is carried out, and an accurate list of special treatises is appended to the several sections, while KÖSTLIN in his "*Darstellung des Lehrbegriffs des Evangeliums und der Briefe Johannis*" (1843, p. 387-472), develops in an independent manner the doctrinal contents of our Epistle. KLUGE (*Auslegung und Lehrbegriff des Hebräerbriefes*, 1862) merely touches the leading points in brief, and sometimes striking remarks, aphoristical in their nature, but assuming several rather bold positions, of which he fails to give the proof.

In the practical treatment of the Epistle we may particularly mention MICH. WALTHER, "*The golden key of the Old, and the sweet kernel of the New Testament*," i. e., a thorough, methodical and extended exposition of the immeasurably profound Epistle of St. Paul to the Hebrews, Nuremberg, 1646 (a hundred weekly sermons delivered at Aurich, in Eastfriesland); G. M. LAURENTIUS, *Brief Explanation of the Epistle of Paul to the Hebrews*, drawn up in tables, wherein its contents, order and connection are exhibited, its words are explained, and some doctrines naturally derived from them are set forth, 1741; CARL HEINR. VON BOGATZKY, *Devout Considerations and Prayers on the New Testament*, 7 vols., 1758; FRIEDR. CHRIST. STEINHOFFER, *Daily nourishment of faith from the knowledge of Jesus, after the weighty testimonies drawn from the Epistle to the Hebrews*, delivered previously in brief discourses, 2 Parts, 1761 (newly edited by LIC. RIEHM, 1859); CARL HEINR. RIEGER, *Reflections on the New Testament*, 4 vols., 3 Ed., 1847; GOTTFR. MENKEN, *Homilies on the 9th and 10th Chapters of the Epistle to the Hebrews*, with appended homilies on some passages of the 12th chapter, 1831; by the same, *Explanation of Ch. xi.*, 1821; K. W. STEIN, *The Epistle to the Hebrews theoretically and practically explained, and presented in its general connection*, 1838; RUD. STIER, *The Epistle to the Hebrews interpreted in 36 Meditations*, 2 Parts, 1862; HEINR. LEONH. HEUBNER, *Practical Explanation of the New Testament*, 4 vols., 1859; PHIL. MATTH. HAHN, *Exposition, etc.*, in a brief comprehensive selection from Flattich, jun., newly edited by EHMANN, 1859; J. R. HEDINGER, *Expositions of the*

most difficult passages of the *New Testament* (with Luther's marginal comments) and leading practical applications, newly revised by C. F. Ledderhose, Bd. 2, 1863; FRICKE, *The Epistle to the Hebrews briefly and simply interpreted*, 1864.

Among the more recent expositions in the *English* language we may specially notice the *Commentary* of MOSES STUART, published in 1827, and repeatedly reprinted, [a new abridged and revised Edition, with Notes in one Vol., by R. D. C. Robbins, Andover, 4 Ed., 1860]; the *Re-censio Synoptica Annotationis Sacrae* of BLOOMFIELD, 1827; the *Horæ Hebraicæ* of VISCOUNT GEORGE MANDEVILLE, 1835; the *Meditationes Hebraicæ* of WM. TAIT, Bishop of London, 1855; The *Commentary* of HENRY ALFORD, in his edition of the *New Testament*, Vol. IV., Part 1, 1859.

[We may here further mention in the *English* language, the *Commentary* on *Hebrews* in DR. S. T. BLOOMFIELD'S *Greek Testament with English Notes*, 9 Ed., London, 1855, 2 vols., candid, cautious and sensible, not profound, and following pretty closely in the steps of Prof. Stuart. The *Commentary* on *Hebrews* in CHR. WORDSWORTH'S *Edition of the Greek Testament*, with Introductions and Notes, New Edition, London, 1864; reverent, considerably learned, conservative, and valuable for its numerous citations from the Fathers; much more valuable as a *Commentary* than the work of Dr. BLOOMFIELD. Wordsworth advocates the Pauline authorship of the *Epistle to the Hebrews*. (See LANGE on *Math.*, SCHAFF'S *Introd.*, p. 18). CONYBEARE and HOWSON'S *Life and Epistles of St. Paul*, 2 vols., contains, at the close of the second volume, a translation of the *Epistle to the Hebrews*, with brief annotations. They ascribe the *Epistle* to Barnabas. Among other *English* works may be mentioned MACKNIGHT on the *Epistles*, with revised version and notes, and the *Commentaries* in Gill, Scott, Henry, Adam Clarke, Burkitt, etc.

Of works on *Hebrews* published in *America*, we may mention, besides the elaborate work of Prof. Stuart, *The Epistle to the Hebrews in Greek and English*, with an analysis and Exegetical *Commentary*, by SAMUEL H. TURNER, D.D., 1855. Dr. Turner favors the view that Paul was the author of the substance of the *Epistle*, but not strictly of the language.—“A *Critical Commentary on the Epistle to the Hebrews*, by FRANCIS S. SAMPSON, Prof. of Oriental Literature, etc., in the Union Theol. Sem., Va., 1856; a posthumous publication, but nearly finished by the author. Both these two latter works are candid and sensible, but scarcely grapple with the difficult points of the *Epistle*. Dr. Sampson regards Paul as the author of the *Epistle*.—Dr. Albert Barnes' volume of notes on the *Hebrews*, forming a part of his notes for Sabbath Schools, does not, of course, profess to be critical. *Lectures on the Epistle to the Hebrews*, by WM. LINDSAY, D.D., Prof. of Exeg. Theol. in the United Pres. Church, 2 vols., 1867.—K.]

In the *French* language C. CH. MEYER, *Essai sur la doctrine de l'épître aux Hébr.*, 1845; and the *Essai* of a Translation, accompanied with a *Commentary* by ED. REUSS, which appeared first in the *Nouvelle Revue de Théologie*, Vol. V., 1860, and was afterwards separately published in 1862. An independent value belongs to the remarks in the “*Berlenburger Bibel*,” 1739, and to those in O. v. GERLACH'S *New Testament*, 3 vols. We can use, however, only with caution, the “*New system of all the types of Jesus Christ, through the entire Old Testament*, by PHIL. FRIEDR. HILLER, 1758;” a work not free from arbitrary and capricious interpretations (New Ed. by Alb. Knapp, 1858), as well as HILLER'S “*Types of the New Test. in the Old Test.*,” 1776;—a New Ed. by Alb. Knapp, 1859.

§ 7. THE FUNDAMENTAL IDEA, AND THE ORGANIC CONSTRUCTION OF THE EPISTLE TO THE HEBREWS.

The entire *Epistle* turns upon the idea that true constancy in the Christian faith is absolutely indispensable to an entrance into that rest of God which He has promised to His people. For Jesus Christ has not only gone personally into this rest, but He is the only actual Mediator of this entrance for all who believe in Him; because He, as Son, is the perfect Mediator, infinitely exalted above all the Mediators of the Divine revelation, and in Him the divinely instituted types and symbols of the Old Testament economy have their actual and complete fulfilment. The economy of salvation unfolded in the Old Testament, then, having its historical central point in that priestly and sacrificial ritual which was inseparable from the foundation of the Mosaic law, stands in no relation of antagonism to the institution of the New Covenant, whose historical, and, at the same time, whose everlasting central point is Jesus, the Messiah. Rather must we

say that the revelation of God in the Old Testament itself, predicts this merging of the Old Covenant in the New by such a fulfilment of it. For this reason a repudiation of the New Covenant is an irrecoverable falling away from salvation, and an inexcusable opposition to the manifest will of God Himself.

The ordinary division into a doctrinal and a hortatory part obscures the character of the Epistle as determined throughout by the *actual necessities* of its readers, and is incompatible with its constantly reappearing tone of admonition and warning; while it gives, at the same time, to the first part, a false independence of the rest. The doctrinal teachings not merely pave the way for and introduce the exhortations; they *generate* them, as a living product and proof of the moral and religious character of the truth which is unfolded to their view, as will appear in the following tabular resumé.*

FIRST PART.

THE ELEVATION OF THE NEW TESTAMENT MEDIATOR, AS SON, ABOVE ALL OTHER MEDIATORS OF REVELATION AND REDEMPTION.

1st Section.—Elevation of Jesus Christ above the *prophets*, and above the *angels*, the mediators of the Old Covenant.

1. The final revelation of God has been made in the Son, the perfected Mediator, elevated above all, and exalted over all, whose preëminence above the angels is indicated even in their respective names. Ch. i. 1-4.
2. Proof from Scripture of the elevation of Jesus Christ as Son of God and King above the angels. Vv. 5-14.
3. A warning exhortation to give heed to a revelation mediated in so extraordinary a manner. Ch. ii. 1-4.
4. The elevation of Jesus above the angels is not disparaged by His earthly life, which, rather, opens the way for the exaltation of humanity. Vv. 5-13.
5. The incarnation renders the Son of God susceptible of suffering and death, and thus fits Him to be a high-priest with God, for the redemption of mankind. Vv. 14-18.

2d Section.—*Preëminence of Jesus Christ above the divinely-commissioned servants and leaders of Israel, Moses and Joshua.*

1. The exhortation to fidelity toward God's faithful messenger, Christ, rests on Christ's superiority as the Son ruling over the house, to Moses the faithful servant in the house. Ch. iii. 1-6.
2. The Old Test. threat that unbelievers shall not enter into the rest of God, is to be all the more earnestly laid to heart by the people of God of the New Covenant. Vv. 7-19.
3. The promise of an entrance into the rest of God, has not merely perpetual validity, but comes to us Christians with special force. Ch. iv. 1-10.
4. Let us, therefore, by so much the more, refrain from disobeying God, as His word is of extraordinary power and efficacy. Vv. 11-13.

3d Section.—Elevation of Jesus Christ above Aaron and his high-priestly successors.

1. The elevation of Jesus Christ as a high-priest who has past through the heavens, furnishes a ground for the exhortation to hold fast our Christian profession. Vv. 14-16.

[* That Moll's view regarding the division of the Epistle is in part substantially correct, I readily admit. It is very easy to draw in the Epistle a stronger and broader line of distinction than ever lay in the mind of the writer. The Epistle is organically one, and practical considerations determine its entire character and contents. Yet, after all, there is an actual and clearly marked *line of distinction*, which I think it is important to recognize. Up to ch. x. 18 the Epistle is *preëminently didactic*, and the hortatory parts are but incidental and subordinate; from x. 19 to the end, it is almost exclusively hortatory. This distinction, of course, has not reference to the *purpose* of the writer,—that is throughout equally practical—but only to the *manner* in which he *accomplishes* his purpose. To that accomplishment both the didactic and the hortatory portions are equally tributary. But as the Epistle opens *didactically*, and continues *preëminently* so (with, indeed, considerable interruptions) until ch. x. 18, and then becomes exclusively hortatory, I think no confusion arises in recognizing the fact. On the other hand, I think Moll has vitiated and darkened his analysis by uniting under his "Third general division" the latter part of the didactic portion from ix. to x. 18, with the entire remaining hortatory part. He has, I think, arbitrarily and violently separated a discussion which from ch. viii. 1, to x. 18, preserves a close and unbroken unity.—K.]

2. Christ is qualified to be a high-priest, primarily, by His ability to sympathize with human weakness. Ch. v. 1-3.
3. He is so qualified by His call to this office from God, and that as antitype of Melchisedek. Vv. 4-10.

SECOND PART.

ELEVATION OF CHRIST AS ETERNAL PRIESTLY KING, THE COUNTERPART OF MELCHISEDEK.

1st Section.—*Transition* to this discussion by a passage of censure, warning, consolation and exhortation.

1. The readers are still deficient in a right understanding of this typical relation. Vv. 11-14.
2. Hence an urgent summons to them to strive after Christian maturity and perfection. Ch. vi. 1-3.
3. For it is impossible that they who have once experienced the gracious influences of Christianity, and fallen away from them, should be again restored to their former gracious state. Vv. 4-8.
4. The readers, however, are still in that condition which renders possible, by the grace of God, their attainment of the goal, after which they are earnestly to strive. Vv. 9-12.
5. The example of Abraham shows that endurance in faith leads to the attainment of the promise—a promise ratified by the oath of God. Vv. 13-15.
6. Encouragement to Christians to hold fast to the promise thus assured to them. Vv. 16-20.

2d Section.—*The eternal and perfect high-priesthood of Jesus Christ.*

1. The person of Melchisedek has, as type, a threefold superiority to the Levitical priests. Ch. vii. 1-10.
2. The O. T. predicts the abrogation of the Levitical priesthood, resting, as it does, on the Mosaic law, by the priesthood of the Messiah, as that which is eternal. Vv. 11-19.
3. Preëminence of the New Covenant in that Jesus personally stands as its guaranty and pledge. Vv. 20-22.
4. Christ lives forever, and can hence, in His unchangeable priesthood, forever intercede with God on behalf of the redeemed. Vv. 23-25.
5. As the Sinless Son of God, Jesus Christ has once for all offered Himself as a sacrifice for the sins of the world. Vv. 26-28.

3d Section.—This priesthood Christ fulfils as heavenly king and mediator of the New Covenant, predicted in the Old Testament.

1. As high-priest of the true sanctuary which God reared and not a man, Christ has taken His seat at the right hand of Majesty in the heavens. Ch. viii. 1-5.
2. Christ's priestly service is by so much the more excellent, as the covenant of which He is Mediator rests on better promises than that old covenant, which, according to the testimony of the Old Testament itself, is destined to destruction. Vv. 6-13.

THIRD PART.

PRE-EMINENCE OF THE NEW COVENANT MEDIATED THROUGH JESUS CHRIST.

1st Section.—The New Covenant *accomplishes that approach and nearness to God* which the old but symbolically represents and promises.

1. The typico-symbolical character of the Mosaic sanctuary, points, in itself, to an imperfect fellowship with God. Ch. ix. 1-10.
2. Perfect communion with God is rendered possible by the perfect Mediatorship of Jesus Christ, on the ground of a true expiation. Vv. 11-15.
3. For concluding this New Covenant the blood of Jesus Christ was indispensable. Vv. 16-22.

4. The necessary, yet unrepeatd sacrificial death of Christ has wrought an all-sufficient expiation. Vv. 23-28.
5. The perpetually repeated expiatory offerings of the Old Covenant attest their impotence for a real taking away of sin. Ch. x. 1-4.
6. Scripture proof of the complete validity and finality of the sanctification obtained on the foundation of the obedience of Jesus Christ. Vv. 5-18.

2d Section.—*Exhortations, warnings, and promises* suggested by the preceding.

1. Decided and unwavering adherence to the Christian faith, livingly attesting itself in Christian communion, is pressingly enforced by reference to the *Parousia*. Vv. 19-25.
2. The severest and inevitable judgment of God is visited upon apostasy from once known and acknowledged Christian truth. Vv. 26-31.
3. A speedy entrance into bliss awaits those who are steadfast to the end, for which the readers have ground of hope in their former fidelity. Vv. 32-39.

3d Section.—A survey by way of encouragement, of the history of their believing forefathers.

1. Edifying patterns of faith down to Abraham. Ch. xi. 1-7.
2. The example of Abraham and Sarah. Vv. 8-12.
3. Glance at the patriarchs, with a special prominence given to the faith manifested by Abraham in offering up his son. Vv. 13-19.
4. Examples of Isaac, Jacob and Joseph. Vv. 20-22.
5. Example of Moses. Vv. 23-29.
6. Examples from the conquest of Canaan to the time of the Maccabees. Vv. 30-40.

4th Section.—An appeal summing up the results of the preceding historical survey.

1. In possession of such patterns and examples, and looking to Jesus Himself, the readers should maintain with steadfastness the struggle that lies before them. Ch. xii. 1-3.
2. Their sufferings are salutary chastisements of God's paternal love. Vv. 4-13.
3. They are to resist incipient apostasy, by striving after union and sanctification. Vv. 14-17.
4. To this they are held under obligation by the character of the New Covenant. Vv. 18-24.
5. The guilt and punishment of apostasy stands in proportion to the blessings and obligations of the New Covenant. Vv. 25-29.

CONCLUSION OF THE EPISTLE.

1. Practical exhortations of a more general character. Ch. xiii. 1-6.
2. *Special* exhortations in reference to their tendencies to apostasy. Vv. 7-17.
3. Personal communications. Vv. 18-25.

THE EPISTLE TO THE HEBREWS.

PART FIRST.

THE elevation of the New Testament Mediator as Son above all other mediators of Revelation and Redemption.

FIRST SECTION.

ELEVATION OF JESUS CHRIST ABOVE THE PROPHETS AND ABOVE THE ANGELS,
THE MEDIATORS OF THE OLD TESTAMENT.

I.

The final Revelation of God has been made in the Son, the perfect Mediator, elevated above all, and exalted over all, whose preëminence above the Angels is indicated even in their respective names.

CHAPTER I. 1-4.

God who at sundry times [in many parts] and in divers manners [many ways] spake
2 in time past [of old, *πάλαι*] unto the fathers by [in, *ἐν*] the prophets, hath in these last
days¹ spoken [spake in the closing period of these days] unto us by [in] his Son, whom
3 he² hath [*om.* hath] appointed heir of all things, by whom also he [he also]³ made the
worlds; who, being the brightness of his glory, and the express image [impression]
of his person [substance], and upholding all things by the word of his power, when
he had by himself³ purged our [after making a cleansing of] sins, sat down on the
4 right hand of the Majesty on high; being made [becoming] so much better than
[*χρεῖτερον*, mightier than, superior to] the angels, as he hath by inheritance obtained
[hath inherited] a more excellent name than they.

¹ Ver. 1.—*ἐν* *ἰσχύειν* instead of *ἰσχύειν* after Cod. Sin. A. B. D. E. K. L. M.

² [Ver. 1.—*πολυμερῶς* in many parts, or portions (*μεῖραι*, divide, *μῆρος*, a part), not, at sundry times, (which may follow as a fact) but as it were fragmentarily, by piece-meal. *Πολυμερῶς* καὶ *πολυτρόπως* emphatically and sonorously open the majestic sentence.—*λάλῳ* after speaking, or having spoken. Though the Eng. Perfect is not strictly the proper rendering of the Aor. participle, it is not unfrequently, though by no means uniformly, and, I think, not commonly, the best English equivalent for it.—*ἐν*, in, with Owen, Alf., de Wette, Moll, &c., is taken in its proper signification of *in*. Unless perhaps sometimes by a Hebraistic use, it should so be always taken, although the Eng. idiom sometimes requires a different rendering. But not so here. Owen: "The certainty of the revelation and the presence of God with His word are intimated in the expression,"—*ἐν* *ἰσχύειν* better taken as neuter—in the closing period of these days,—*ἐλάλησεν*, spake, (not, hath spoken)

viz., historically when Christ appeared as Messiah,—*ἐν υἱῷ*, in one who was Son: the absence of the article turning the attention from the individual to the character.

² Ver. 2.—The position of *ἐποίησεν* immediately after *καί*, was recommended by Griesb., after A. B. D*. D***. E. M., is approved by Lechmann and Tischendorf, and confirmed by Cod. Sin. [This reading emphasizes the *ἐποίησεν*.]

Ver. 2.—*ἐν ᾧ*, whom he appointed, Aor. pointing, as *ἐλάλησεν* above, to the historical act.—*καὶ ἐποίησεν*, he also made, implying the naturalness of making Him heir of the universe who had been the agent of His power in making it.

³ Ver. 3.—*δὲ* *αὐτοῦ* before *καθαρισμὸν* is cancelled by Bleek, de Wette, Lachm., Tischendorf, Alford, but readmitted by Tisch. VII., and Reiche (Com. Crit. 6) after D***. and nearly all the mss.; but is wanting in Sin., as in A. B. D*. The Uffenbach Uncial fragment (Tisch. *Anecdota Sacra et Profana*, p. 177) reads *τῷ ἵματι τῆς δυνάμεως, δὲ αὐτοῦ καθαρισμὸν τὸν ἀμαρτιῶν ποιήσμενος*.

Ver. 3.—*ἀεικόνισμα*, rudiment image—*ὑπόστασις*, not person, but *substantia*, substance.—*φέρων*, bearing, *τῷ ἵματι*, by the utterance, mandate—*Ποιήσμενος*, after making for himself, Aor. Med. implying the completion of the act in His own person.

⁴ Ver. 3.—Sin. omitting *ἡμῶν* has *τὸν ἀμαρτιῶν ποιῶν*, the order which after A. B. D. E. M. has been prevalent since Bengel. A later hand has added *ἡμῶν* in the Sin.

Ver. 4.—*εἰπερὶν*, mightier than, superior to.—*γενόμενος*, becoming, not being made, by which *γενόμεναι*, *ἐγενόμεναι* should rarely be rendered when applied to persons, though they may be when applied to things.—*κεκληρονόμησεν*, *hath inherited*.—K.]

EXEGETICAL AND CRITICAL.

VER. 1. In many parts, and in many ways.—Although the rich and full-sounding words [*πολυμερῶς καὶ πολυτρόπως*] which open the Epistle, form an evidently intended and favorite assonance, they are by no means to be regarded (as by Chrys. and Thol.) as a mere rhetorical expansion of one and the same thought. We must rather recognize in them the characteristic peculiarities of the Old Testament revelations. For *πολυμερῶς* (in many parts) points not merely to the external, manifold diversity of the revelation at different times and in different persons (Bl.), or to its quantitative succession (Del.), but to the fact that by none of the many prophets, whether appearing in succession or contemporaneously, was the counsel of God revealed perfectly and in undivided fulness, but only fragmentarily and in a manifold diversity of parts. The entire prophetic function of humanity bears the characteristic “in part” (*ἐκ μέρους*, 1 Cor. xiii. 9). From this is to be distinguished a multiplicity of modes (*τρόποι*), the diversity in the forms and methods of the revelation made to the fathers. In view of this connection, we are not to refer the term to the different forms of divine communication made to the prophets themselves, as “by dreams, visions from mouth to mouth” (Num. xii. 6 ff.); but partly to the distinction of law and prophecy, doctrine and exhortation, warning and consolation, threatening and promise in the prophetic discourses; partly to the diversity—conditioned by personal individuality—in the modes of teaching of an Isaiah and an Ezekiel, a Moses and a David. Both adverbs awaken at once in the reader the thought that a Revelation of such character cannot be final and perfect, but needs supplementing and completion. Kluge finds also in the words, the painstaking solicitude of the Divine instructions.

In time past.—*Πάλαι* points to the fact that the Old Testament revelation has long since past, having come with Malachi to its canonical conclusion; so that nothing was henceforth to be expected but the coming of him who was predicted by that prophet, the “messenger of the covenant” who immediately preceded the coming of the Lord Himself. The ‘Fathers’ to whom the prophetic words were addressed, are the forefathers of the Jews. Sir. xlv.; Acts iii. 22; Rom. ix. 5.

In the Prophets.—The contrasted *ἐν υἱῷ* forbids our referring this to the prophetic

writings (Fr. Schmidt, Stein). Further, we are neither to supply *ἐν*, being, nor to take *ἐν* instrumentally (Chrys., Luth., Calv., Grot.; Thol., Ebr., Del.). This construction is commonly taken as an Hebraism: so Del. compares 1 Sam. xxviii. 6, 2 Sam. xxiii. 2: *בְּיָדְךָ*. Others, as Thol.,

point to a similar use of *ἐν* in the classics (BEN-HARDY'S Syn. 210). But *ἐν*, according to Kühner, § 600, 3, admits instrumentality only in connection with things,* and neither our author's style nor the sense form here a deviation from the customary import of *ἐν*. For He who speaks is God. The prophets are the organs of His revelation, completely controlled by Him, and in whom His own utterances are heard. This presupposes a transient indeed and indirect, but still real union of God with the prophets. But this union is not an essential, and as it were, metaphysical entrance into human nature, nor a settled, peaceful indwelling of God in the prophets wrought through the Spirit; but a divine activity in the prophets, coinciding and blending itself with the prophetic utterance. Precisely for this reason the prophets could never become to the fathers a proper manifestation of God, could never become a Theophany. They were, as shown by the *λαλήσας* (*spoke*), the tongues of God, and even the form of the prophetic utterances is the result of God's purpose and agency, and must not be regarded as something barely human and separable from its divine subject-matter. Precisely for this reason could Paul argue (Gal. iii. 16,) from the form as such. Finally, the word prophet is here used in the broader sense, which extends the name to Abraham (Gen. xx. 7), and the patriarchs generally (Ps. cv. 15); as also to Moses (Deut. xxxiv. 10).

At the end of these days.—The expression *ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων*, at the end of these days is rightly to be understood only as a *terminus technicus* in connection with the Hebrew *בְּאַחֲרִית הַיָּמִים* (at the end of the days). These

words, which originally pointed only to the future, became, on account of their frequent connection with Messianic prophecies, a standing designa-

* [True indeed, JELF, (*Gr. Gram.* 3 Ed. 1861) gives Vol. II. § 622, examples of *ἐν* “applied to persons viewed as instrumental agents.” Herod. ix. 48 *ψευδομένη ἐν ὕμνῳ*, to be deceived by (lit. in) you: Thucyd. vii. 8: *Ἐν ὁρῇ*, Test. Math. ix. 34, *ἐν τῷ ἀρχόντι τῶν δαιμόνων*, to cast out, etc. by the ruler of the devils: Acts xvii. 31, *ἐν ἀνδρὶ κρίνεις*, to judge by the man, etc. Still it may be doubted if in these cases the departure from the proper force of *ἐν* is not more apparent than real, and here to suppose such departure is by no means necessary; and I incline with Moll to regard the author's conception, not as that of God's speaking by the prophets and His Son, but in them.—K.]

tion for the Messianic time, which brings to an end the **עולם הזה** *αἰὼν οὗτος* and introduces the coming age **עולם הבא** *αἰὼν μέλλων* as the period, commencing with the resurrection, of the glorious manifestation of the kingdom of God. In the Jewish conception this period coincided with the appearance of the Messiah.

Since this was looked for in the "time of the end," Dan. viii. 17-19, or "at the end of time," Dan. xii. 13, to the Christian conception this divides itself into two sections of which the first commences with the appearance of Jesus Christ in the flesh, the second with the reappearance of Him who has been exalted at the right hand of God. The two divisions stood in the contemplation and hope of the early church, in close proximity, and were essentially identical: for the latter contains only the complete manifestation of what was essentially and substantively commenced in the former: Col. iii. 3-4. The expression 'last days' (*ἐσχάται ἡμέραι*) James v. 8, comprehends therefore the whole time from the birth of Jesus Christ to His second coming, which takes place in the *καιρὸς ἐσχάτος* 1 Pet. i. 5 after the accomplishment, 'in the last times,' *ἐν ἑστέροις καιροῖς* (1 Tim. iv. 1), of the signs preceding His second coming. Then all promises receive their final fulfilment, Heb. xi. 40, xii. 28; and for believers their entrance into *rest* (*κατάπαυσις* ch. iv. 4, 11), and into the *Sabbatism* (*σαββατισμός* iv. 10) is accomplished at the same time with their emancipation into the glorious freedom of the children of God, Rom. viii. 21. Thus the first coming of Jesus Christ falls "at the end of the times" (*ἐπ' ἐσχάτου τῶν χρόνων*), 1 Pet. i. 20, when the "fulness of time" (*πλήρωμα τῶν χρόνων*) had come, Gal. iv. 4. Precisely for this reason does Peter recognize in the miracle of the Pentecost (Acts ii. 17), the fulfilment of a prophecy in regard to that which was to happen "in the last days" (*ἐν ταῖς ἐσχάταις ἡμέραις*); as elsewhere the appearance of certain heretical teachers recalls prophecies in regard to the 'end of time' (Jude 18), or 'of the days' (2 Pet. iii. 8). The *οικουμένη μέλλουσα* (coming world) which is subjected not to angels, but to the Lord, (Heb. ii. 5) or the new order of things, (*the season of rectification, καιρὸς διορθώσεως*), ix. 10, commences, therefore, with the founding of the Christian church; and believers have since their conversion tasted along with the word of God, the "powers of the world to come," vi. 5. For Christ appeared for the doing away of sins by the sacrifice of Himself, "at the consummation of the ages" (*ἐπὶ συντελείᾳ αἰώνων*, ix. 26.) There is, thus, now nothing to be looked for but the second coming, 1 Thess. iv. 15. Already has the "last time" (*ἐσχάτη ὥρα*) begun, 1 John ii. 18. The expression has not a chronological, but a doctrinal and moral import. When, therefore, it is said that God has spoken in the Son, *ἐπ' ἐσχάτου ἡμερῶν τούτων*, the expression cannot, viewed with reference either to the language or to the fact, mean "at last in these days" (Vulg., Luth., Dav. Schulz). The *ἡμέραι αὗται, these days*, are not the days in which the readers and the author live, but they correspond to the *αἰὼν οὗτος this age or time*, and *ἐπ' ἐσχάτου* is to be taken as neuter,

indicating the close of the ante-Messianic time. The demonstrative points not to a *chronological*, but to a *doctrinal* conception. So also *ἡμῖν* denotes, in contrast with the 'fathers,' the author with his readers as belonging to the Christian period.

In the Son.—The absence of the article before *υἱὸς* has its ground not in the fact that *υἱὸς* can be used of Christ after the manner of a *proper name*, and thus be determined in itself (Böhme, Bloomf., Del., Riehm), which none can doubt, but in the fact that it is here not the *individual*, whom the author would signalize, but the *character*, or *relation*. In distinction from the well-known prophets, the organ of God's utterances at the close of the ages is one who stands to God in the relation of *Son*. Thus we have no longer to do with a continuance of God's *prophetic* oracles; but with a form of divine revelation specifically different from all that preceded it, yet maintaining its organic connection with them by the fact of its proceeding from the same God who spoke to the Fathers.

Vzn. 2. Appointed.—It were possible (with Bengel, Bleek, Lünemann) to understand this of an appointment in the divine purpose and counsel. But the connection of the clauses is not such as to indicate an enumeration of the several stages from the *ante-temporal* act of destining the pre-existing Son to be the inheritor of all things, to the actual fulfilment of this purpose in the redemption wrought by the Incarnated Word. The question evidently is rather of the *historical Mediator* of the Divine Revelation, who stands in the relation of Son. The import of this term it is now the special purpose of the writer to unfold, and this the more, in that, on the one hand, the term 'Son of God' has in the Old Testament itself a different signification; and, on the other, that he has hitherto spoken of that *prophetic* revelation of God which expresses itself in the *word*. For this reason he adds two clauses by way of specially defining the term Son, each of which expresses in its own peculiar manner *this* Son's uniqueness of nature and infinite elevation. He is the Ruler who being *worshipped* as Lord (*κύριος*), has been by right of inheritance, and thus legitimately and by virtue of His divine Sonship, exalted to this dignity. And this exaltation is no *apotheosis*: no elevation of a *man* (as Socinianism would have it) to a divine position and dignity; it corresponds to the relation which this personage sustained to God before the ages. The Mediator of God's final revelation in His word, is also the Mediator of the exercise of His power in creation. Thus through the relative (*ὅς, who*) the discourse passes over from *God*, the subject of the preceding clauses, to this *mediator* as subject of the following. In these the term *ἐκάθισεν* points to the *joint agency* of Christ in the act of His exaltation: while the participial clauses proceeding bring out the indispensable and vital points of the Son's having taken His place at the right hand of God only after accomplishing the work of redemption, and under what essential attributes of His person and agency (*what being and what doing*) all this has been accomplished. The participial clause *ποιῶν* (*after making, etc.*) gives the *work* which in perfect freedom the Son has accomplished before His exaltation; the

participial clause *γενόμενος* (*becoming so much greater, etc.*) describes the position and recognition awarded to Him in consequence of that work; while the two participial clauses *ὢν* and *φέρων* (*being, etc., and 'bearing' or 'upholding,' etc.*) indicated by the closely connecting particle *τε* as standing in intimate relationship, and designedly placed before the others, express the unoriginated and unchangeable, and thus eternal and identical being and agency of the Mediator of Redemption and Creation. We must not deny (with Lün.) that also these latter clauses have to do with the *manifested Messiah*. But from this it follows neither that, as descriptive of the personal qualities of Christ, they assign the internal ground of His exaltation (de Wette), nor that they characterize the Son in the inmost and essential ground of His absolute personality (Del.), nor that referring to Him presumably *merely* as the exalted one, they point to merely economical relations in the accomplishment of redemption (V. Hofmann, *Schriftbeweis*, 2d ed. 1. p. 140 ff.). They point us rather to the unchangeable essence, the ever uniform and invariable activity of the Mediator of the New Covenant. They contain "a characteristic of the Son, as designating that nature which belongs peculiarly to Christ in each and all of His various modes of existence." (RIEHM, I. 278). For the Pres. Part. marks not in itself any independent time but simply co-ordinates the action with that of the principal verb. But if, as here, the principal verb is past, the contemporaneous action in the subordinate clause is expressed not by the Pres. but by the Imperf. The *Present* characterizes by pointing to permanent features and essential attributes.

The worlds.—As no trace of controversy with Gnostic notions of *Æons* and *Angels*, held by Jews, is found elsewhere in our epistle, we must, were it even for this reason, decline to refer the *αἰῶνες* here to angels (as earlier expositors with Wolf). The passage ch. xi. 8 proves also that *αἰῶνες* cannot signify *secular periods* (Chrys.), still less the two cardinal epochs of the world's history, the Mosaic and the Christian (Bolten, Paulus, Stolz, Stein), but only the *world* as existing and moving in time. Its parallel is found in the Old Testa-

ment *העולמים* which (from *עלם*, to veil, *hide*), signifies originally only successive periods of time lying beyond the vision, but in the writings of the Rabbins, the *worlds* as the hidden, unfathomable, concrete product and expression of the hidden, unfathomable ages of time. The transition in signification is found Eccles. iii. 11. As, however, *αἰών* never signifies time or eternity in the abstract, but both only under the category of progress and movement in which spiritual forces are active, so with the relation of this word to the idea of the *world*. It denotes the world not as the mere aggregate of all things, the universe, (*τὰ πάντα*), not as the manifold variety of things wrought into an organic unity and harmony (*κόσμος*); nor again the world in its materiality, perishableness, and vanity; but as a system of spiritual relations and powers in whose *phenomena* we may discern the *νοούμενα*, Rom. i. 20. These invisible, spiritual and permanent potencies of the phenomenal world are no individual

Angels and *Æons*, no powers independently fashioning the world, and no world of *Ideas* after whose model God was constrained to fashion and to build the world of phenomena. Rather God has formed these through His Son, and according to ch. xi. 8, arranged and reduced them to order by His creative word. It is these *αἰῶνες* which, amidst all phenomenal vicissitudes and fluctuations, and the ceaseless passing away of individual existences, remain permanent in the world. But Jehovah is *ὁ θεὸς τῶν αἰώνων*, Sirach xxxvi. 19; *ὁ βασιλεὺς τῶν αἰώνων* (Tob. xiii. 6, 10; 1 Tim. i. 17). The emphasis in our passage lies not on the fact that God through the Son has made also (=even) the *Æons*, but that in connexion with the fact that He constituted or appointed the Son heir of the worlds, we are also to look at the fact that through Him He made (*ἐποίησεν*) the world.

VER. 8. **Beaming image.**—*Ἀπαύρατος* is by Bleek following previous interpreters (as Clarus, Schlichting, Capellus, Gerhard, Calov., Böhme), explained as *effulgence, beaming or shining forth*; but the form of the word would lead us to take it passively. We might hence (with Erasm., Calv., Bez., Grot., etc.) refer it to the *image*, the form received and reflected in a mirror. More exactly, however, it denotes the distinct, concrete result of the *beaming or shining forth* (Lob., *Paralip.* 336, Krüger, *Gr. Gram.* 191); so that according to Lün. it involves a threefold idea: 1. that of *independent existence*; 2. that of *origin or descent*; 3. that of *likeness*. *Δόξα* denotes the resplendent glory of God's majesty as the means by which He makes a revelation of Himself, and claims the adoring recognition of His creatures. In Christ this glory is received and concentrated in an individual, personal image, *rayed or beamed forth*, as it were, from the Deity, and itself, therefore, beaming forth its brightness in turn. This *beaming image* is thus no mere mirrored reflection, no fleeting phenomenon produced merely for a specific and definite purpose. It has expressed in it the essential being of God, just as the figure or image is contained in the die. The numerous significations of *ὑπόστασις* may be reduced to four fundamental ones: 1. *underplacing, underlaying, hence, foundation, basis, substruction, support, even sediment*; 2. the fact of *putting one's self under a thing, taking it upon one's self*; hence, *firmness, steadfastness, confidence of spirit, enterprise, determination*; 3. that which lies at the basis as the *proper object, or subject matter* of a discourse or narrative; 4. *real being* in contrast with fancy and illusion; hence, *essence, substance*. Since now every real being has a special mode of existence corresponding to its essence, the term *ὑπόστασις* could become a doctrinal *terminus ecclesiasticus* for the trinitarian distinction in the existence of God—*πρόσωπον, persona*, and so many interpreters explain it here, even Calvin, Beza, Gerhard, Calov., Thom. Aquinas, Bellarmine, and Corn. a Lapide. This signification of the word, however, belongs demonstrably to a later ecclesiastical usage. We must refer the term, therefore, to the essential being of God, as Philo employs it as a synonym of *οὐσία*, and the Vulgate translates *figura substantiæ ejus*, or still better Origen de Princ. iv. 2, 8, *figura expressa substantiæ*. For the etymology of *χαρακτήρ* points at all events to a *means* by which a thing is made recognisable

or even valid in exchange, and that by stamped or engraved marks. The word, however, never denotes the stamped figure or impression itself, but only the means for it. It may thus denote partly the features or marks which in general are the means of recognition, and partly may indicate the stamp itself; but this not merely as the external instrument, or tool for stamping, but as bearing in itself the form to be impressed, and having the destination and capacity by means of this of making the impression. In this sense PHILLO (*ed. Mangey* I. p. 382) calls the rational soul a genuine coin which has obtained its *οὐσία* and its *τύπος* from that seal of God whose *χαρακτήρ* is the eternal Logos.

Bearing.—The character of the discourse will not allow our transforming the idea of *φέρειν*, bearing, into that of maintaining and governing. And, moreover, not merely do the later Jews frequently make use of this language, that God bears the worlds with His power and with the arm of His strength, but also Paul expresses a kindred idea thus: "all things consist (*συνέστηκεν*) in him," Col. i. 17. On the other hand this *φέρειν* must not be conceived as a mere passive bearing (*portare*); for the Son sustains no merely external relation to the world, nor in His action upon it merely puts forth His power in a manner like that ascribed to those who bore the heavens and the structure of the universe in the old mythologies; He acts through the word of His power. The 'Word' is not here that of the Gospel (Socin.) although *his* (*αὐτοῦ*) refers not to God (Cyril, Grot., etc.) but to the Son. It is the word in which the power essential to the Son utters itself, with which power it is itself fraught. The utterance of the Son, by which the world is upheld in its unity, and carried forward to the accomplishment of its purposes, is parallel to the creative word of God in the account of creation. The idea of bearing thus passes over into the active conception of *gerere* (carrying forward), of a sustaining movement and guidance which works upon and within it by an overmastering, spiritual agency. In this sense the prophets are said (2 Pet. ii. 4) to be *φερόμενοι* *ὑπὸ πνεύματος ἁγίου*, and the Sept. thus uses *φέρειν*, Num. xi. 14; Deut. i. 9.

Purification.—The expression, "making a purification of sins," refers not to an altered condition of the world wrought through the ministry of Christ, nor to a moral renovation of the human race effected in consequence of that ministry, but to the accomplished work of redemption in removing the hinderances created by sin to our intercourse with God. The form of expression is drawn from that Levitical worship in which only pure Israelites were permitted to take part. God, that is to say, has separated His people for His service, Lev. xx. 7; Numb. xvi. 5; that they may be His sanctified ones, His *Saints*, Ps. xvi. 8; Prov. xxx. 8. But the Saints are to be not merely corporeally pure, Ex. xix. 20; Deut. xxiii. 12-14; 1 Sam. xvi. 5, but also Levitically pure, Lev. xi. 44, since it is the business of those whom God has set apart from the nations as His possession, to observe the distinctions between the "clean" and the "unclean," which He Himself has established, Lev. xx. 24-26. Even though in all these arrangements we may not be able specially to refer back

to death and corruption, as permanent tokens and memorials of sin (as SOMMER has with great acuteness attempted (*Bibl. Treatises*, Bonn, 1846, p. 183-367), still to the ceremonially defiled, equally as to the sinner, participation in the service was allowed only in consequence of priestly mediation on the ground of sacrifice, and thus alone access to God and appearance in His presence were rendered possible. To this our text refers, which, by the addition of *τῶν ἀμαρτιῶν*, of sins (gen. obj. Ex. xxx. 10; Job vii. 21; comp. Matth. viii. 8), points specially to the purification from all sins, Lev. xvi. 30, which was made on the great day of atonement, and thus brings as definitely before the reader the high-priestly work of Christ as the words immediately following exhibit His kingly office. The Mid. form, *ποιούμενος*, intimates a close and immediate relation of the action to the acting subject (KÜHNKE *Gr.* § 250, (d), HADLEY *Gr. Gr.* § 689). The act of purification is thus designated as the special and peculiar act of the Son. The reading *δι' αὐτοῦ* designates, at the same time, directly the person of Jesus Christ as the means of purification, and we must refer in our minds specially to the identity of the priest and of the expiatory sacrifice (ch. vii. 27; x. 10), as the ideas of purification and expiation stand in so close relation that כִּפְּרוֹת, Ex. xxix. 36, is

translated *ἡμέρα τοῦ καθαρισμού*, day of purification, and 2 Mac. ii. 16, the feast of atonement is called *καθαρισμός*. Moreover, GRIMM (*Stud. und Krit.*, 1839, p. 751) regards as conjectural root of the Gothic *sauns* (*ransom*, *λύτρον*), the word *sinna*, *saun*=to be pure. KÖSTLIN's assertion (*Joh. Lehrbegr.*, p. 534) that the doctrine of our passage differs essentially from that of Paul, who makes atonement vicarious, is unfounded. The *καθαρισμός* wrought by the death of Christ is mentioned, Eph. v. 26; Tit. ii. 14, while again substitution appears, Heb. ix. 14; x. 10. Purification involves as its necessary condition, cleansing; as its consequence, sanctification, in the sense of consecration, ch. ix. 14, 22 f.; x. 2.

Took his seat.—*Καθίζειν*, in older classical use, is ordinarily transitive, but Hellenistic usage makes it generally intransitive, as elsewhere also constantly in our Epistle (viii. 1; x. 12; xii. 2); while with Paul again, except 2 Thess. ii. 4, it is uniformly transitive. *Ἐν ὑψηλοῖς* (corresponding to כְּמָרוֹם, Ps. xciii. 4; as *ἐν ὑψίστοις*, Luke ii. 14; xix. 38; to כְּמָרוֹמִים

Job xvi. 19) is grammatically to be referred to *ἐκάθισεν*, inasmuch as *μεγαλωσύνη*, majesty, (comp. viii. 1), like *ἡ μεγαλοπρεπὴς δόξα*, 2 Pet. i. 17, and *δύναμις*, Matth. xxvi. 64, is a designation of God in the respect that no greatness, power and majesty can reach to Him, compare itself with Him, or of itself attain to Him. The term "Majesty" has no need to be specialized by a defining clause like *ἐν ὑψηλοῖς*, a construction which (Beza, Bleek) would require the article (*μεγαλωσύνης τῆς ἐν ὑψηλοῖς*). But the phrase *ἐν ὑψηλοῖς* is important as added to *ἐκάθισεν*, describing more definitely Christ's exaltation after and by means of His ascension. We must not, however, with EBBARD, in the Reformed interest, maintain that *ἐν ὑψ.* contains a manifest local re-

lation, while the *καθίσεν ἐν δεξιᾷ* is a figurative expression, embracing purely the idea of participation in the Divine dominion and majesty, and utterly void of any local import. Inasmuch as the local relations are concrete and real, but yet can neither be sensibly beheld, nor are developed in the form of distinct conceptions in the Scriptures, but are revealed only in a general way to Christian apprehension, the figurative mode of expression and the local conceptions are neither to be dispensed with nor limited to a single isolated point. Such erroneous localization and possible misconceptions are in Scripture in part expressly and formally corrected, as John iv. 21, 60 ff.; Jer. xlii. 22; 1 Kings viii. 27; partly set aside by counter statements, as at ch. iv. 14 Christ is said to have "passed through the heavens" (comp. Eph. i. 21; iv. 10, "who ascended above all heavens"); ch. vii. 14, to have become "higher than the heavens," and finally Acts vii. 55, Stephen sees Jesus standing at the right hand of God. Finally the original and primary conception involved in the phrase, "sitting at the right hand of God," is not that of participation in the fulness of the Divine power and honor, or in the exercise of universal dominion; but of being taken into protection under the sheltering presence of Jehovah from the assaults of enemies, Ps. cx. 1; Matth. xxii. 44; Rev. xii. 5. Only as a consequence of this follows participation in Divine honor, omnipotence and sovereignty; and this, in that the language is applied not to the theocratic kings in general, but to the Messiah, and, in its application to Jesus, presupposes, as its condition, His theanthropic exaltation. This sitting of the exalted Christ at the right hand of Majesty, which is to continue without interruption until His Second Coming, must be conceived, therefore, not as a state of repose, or of mere security, as of one rescued from his enemies, but of Messianic activity in the accomplishment of redemption. This activity may assume the most varied forms (Acts ii. 28; Rom. viii. 34; Heb. viii. 1); among them especially that of asserting the Divine dominion over all hostile assaults, and over all ungodly persons, Eph. i. 20; 1 Cor. xv. 25; Heb. ii. 8; x. 12; 1 Pet. iii. 22.

VER. 4. **Becoming.**—The participial clause, which at once forms the close of the period and introduces the capital thought of the immediately following discussion, gives, in contrast with what Christ, in His essential nature and under all circumstances, is and does, the *change* in position and dignity which He has experienced in His actual historical career. The word *γενόμενος* is neither to be taken separately nor unduly pressed. It stands in close connection with *κρείττων* (becoming mightier, superior); *ideo que non ad essentia ortum, sed ad conditionem pertinet* (MATTH. POLUS, *Synops. Crit.*). It is an error, however, to deduce from it the meaning *factus=declaratus*; and not less erroneous, on the other hand, is the rendering *existens* (Faber Stapul.), or the reference of the word, as with many older interpreters, to an *eterna generatio*. Nor does the term apply (as with Thom. Aquin., Cajet.) to the act of incarnation, or to Christ's investiture with the office of Mediator, "*quo pacto non uno modo factus dici potest*" (H. B. STARK, *Not. Sel.*,

p. 4); but it refers to the exaltation of Him who had become incarnate (Theodoret, Ecumen.). Applied to Christ, it involves the idea of a change in the mode of His being and manifestation, but by no means in His nature, Rom. i. 8; Gal. iv. 4; Phil. ii. 7. It implies no apotheosis or exaltation of a man to Deity, but an actual exaltation of the Incarnate One as such into the place of Deity in the progress of a series of historical events. *Κρείττων* (=καρτίτερος) denotes not of itself Divinity (Cyrill), although the Greeks familiarly designated supernatural beings as *οἱ κρείττους*. In its frequent use by our author it always denotes a preëminence, whose exact character is determined by the context. (See ch. ix. 19, 22; viii. 6; ix. 23; x. 34; xi. 16, 35, 40; xii. 24). Clem. Rom. (1 Cor. xxxvi.) in citing our passage, puts instead of it, *μεϊζων*. The formula *τοσοῦτον—δοξ.*, occurring in Philo and in our Epistle here, as also at ch. vii. 20–22; viii. 6; x. 25, is never used by Paul; nor is *παρὰ* after a comparative though frequent in our Epistle, as ch. iii. 8; ix. 23; xi. 4; xii. 24, and occurring Luke iii. 18; 3 Esdr. iv. 85. The comparative *διαπορέτερον*, found elsewhere in the New Testament only at viii. 6, enhances the idea of dignity which is already contained in the positive.

Name.—The term 'name' (*ὄνομα*) is referred by Bez. and Calov, etc., to the dignity and glory attained by Christ; by Akersloot to his extraordinary appellatives as *high-priest, Lord*; and by Del. to the aggregate heavenly name of the Exalted One, His *שֵׁם הַמְּפָרֵשׁ*, *nomen. explicitum*, which has entered no human mind on earth, and can be pronounced by no human tongue, *ὄνομα δ' οὐδεὶς ὀνόει ἐν μὴ αὐτός*, Rev. xix. 12. The majority, however, refer the name to *viós, Son*. This view is sustained by the immediately following citations from the Old Testament, in proof that the name *Son*, used of an individual person, as such belongs exclusively to the Messiah; by the fact that while the name of 'Angel' points to the idea of servant and messenger, the name of *Son*, on the contrary, involves that of essential equality with the Father, of dominion and of heirship; and, finally, by the choice of the word 'inherited' (*κεκληρονόμηκεν*) which clearly refers back to the clause, "whom He constituted heir of all," while the perf. *has inherited*, shows that it relates not to an act parallel to, and simultaneous with, the *ἐθῆκε*, after the resurrection, by which Christ obtained in His humanity, what in His divine nature He already possessed from eternity (Theodoret, Ecumen., Theophyl.), but to a complete and final taking possession of that which, as His befitting allotment, corresponding with His essential character, the Messiah has received once for all in permanent possession. The term refers not then to absolute Sonship, as a relation which Jesus may be supposed to have obtained on account of His merits, as His special allotment; but rather to that name of Son, challenging universal recognition (Phil. ii. 9), which Christ received, neither after His ascension nor at His conception (Sebast. Schmidt), Luke i. 35; but bears even in the Old Testament. CAMERO appropriately remarks: "He is not said to have inherited the thing which belonged to Him by nature, but the name of the thing, that, viz., by

which it was known to angels and men that He Himself was the Son of God."

Angels.—The subsequent citations show that by ἄγγελοι we are to understand not the servants of God under the old covenant (FRENZEL in *Augusti's Theol. Blätter*, No. 25. HABERFELD: *Angeli e primo et secundo cap. ep. ad Hebr. Exultantes*. Isenac. 1808), but the heavenly angels. The mention of them is not introduced casually, as if suggested by the mention of the Throne of God, and scarcely either for an independent polemical purpose, in opposition to Jewish Gnostic conceptions of the Messiah as an intermediate spirit and angel (Thol.) Ideas of this kind found, indeed, utterance among the Jews of this period, and had in part penetrated into the Christian church (HELLWAG in the *Theol. Jahrb. Tübingen*, 1848. But no trace of an allusion to them is found in our Epistle whose purpose is to portray the infinite elevation of the new covenant, and of its perfect Founder above the old covenant, and its manifold and imperfect mediators. But to these intermediate agencies of the Old Testament belong essentially *Angelophanies*, which are expressly mentioned (ii. 2), in connection with the giving of the Law. Nor can any appeal be made to the Fourth Book of Esdras, and this, whether with Lawrence, Lücke and Hilgenfeld, we carry back the date of this book as early as the first century, B. C., or with VOLKMAR and EWALD (the *Fourth Book of Esdras*, etc., 1868), bring it down to the first century after Christ, and with DILLMAN regard it as the work of a Hellenistic Jew, belonging to the last quarter of the first post-Christian century, exhibiting a Judaism which, after its rejection of Christianity, and after the Roman conquest of Palestine, is now in rapid progress toward its state of Talmudic ossification. For the Angels Uriel and Jeremiel are, indeed, in a certain sense, mediators of the revelations of God; they explain to Esra the visions which he has received, and answer the questions when and by whom God will introduce the judgment and the end of things, and others of like nature. But the Messiah is designated not as an angel, but as the Son of God (4 Esdr. vii., 28, 29) and beheld under the figure of the Lion from Judah, who annihilates the eagle, the symbol of the Roman Empire (4 Esdr. xi). In some features the apocalyptic representations assume a wild and monstrous character; while in the Book of Enoch, in the Jubilees, in the Testaments of the Twelve Patriarchs, the contents of the Twelve Patriarchs, the contents of the revelation are at least required from heavenly are given to Esra to be drunk in from a pitcher (4 Esdr. xiv. 40). Also in the *Book of Enoch*, (translated and explained by DILLMAN, Leipzig, 1853) we find, indeed, an uncertain and inconsistent enumeration of angels, who are called in brief 'the white ones' (ch. lxxxvii. 2; xc. 21, 81) or 'those who do not sleep' (ch. xxxix. 12; lxi. 12; lxxi. 7), and equally with the heroes (ch. xliii. 8; xlv. 7) are often styled 'stars,' (ch. xxi. 8, 6; lxxxvi. 8; lxxxvii. 4; lxxxviii. 1, 8; xc. 21). There are also of these, different orders and proper names. At the head of the *Satane* stands Satan (ch. xl. 7) who (ch. liv. 5, 6; lv. 4) is also called Azazel, alongside of whom in the section ch. vi. 16 and lxxix. 2 appears Semjaza. Aveng-

ing angels are mentioned ch. liii. 8; liv. 3; lvi. 1; lxii. 11; lxiii. 1; lxxix. 28. Among the good angels by the throne of God are found three principal and highest leaders, Cherubim, Seraphim and Ophanim; ch. lxi. 10; lxxi. 7, and four supreme angels, Michael, Raphael, Gabriel, Phanuel, ch. xl. 4, 10; liv. 6; lxxi. 8, 18. In the sections that treat of Noah, Zuriel,

(זוריאֵל) takes the place of Phanuel. At ch.

xxi. 5, Uriel, and ch. xxiii. 4, Raguel are named as conductors of Enoch through heaven, while elsewhere also Michael ch. xxiv. 6, and Raphael, ch. xxiii. 8, 6; xxxii. 6, perform this service; though the proper calling of Raphael and Gabriel is healing and purifying, ch. x. 4, 10; xl. 9. The Messiah nowhere appears here as an angelic being, but as Son of a woman (lxii. 5), as Son of a man (lxix. 29), and Son of Man who has righteousness (xlvi. 1), who will be a staff to the righteous and holy, and the light of the nations; (xlvi. 4), whom also the angels praise (xl. 5), and who, with the Lord of Spirits and the head of days, as the anointed one (ch. lxviii. 10; li. 4), who bears in Himself the fulness of the Divine Spirit (xlix. 2, 4), was chosen out and concealed before the world was created, ch. lxviii. 6. On the one hand the attributes which distinguish the members of the true church, are in the highest sense applied to the Messiah. He is hence called absolutely the Chosen One, ch. xl. 5; xlv. 3; lxviii. 2; li. 8, 5; lii. 6, 9; liii. 6; lv. 4; li. 5, 8, 10; lxii. 1, and the 'root' or the 'branch of righteousness,' ch. x. 16; xciii. 2, and as such, or as the righteous one, ch. xxxviii. 2; xcii. 2, 10, is distinguished from the Messianic people, who, in like manner, are conceived as plants of the eternal seed, ch. lxxxiv. 6, and is designated as the aggregate of the chosen, righteous and holy ones, ch. xxxviii. 2; xl. 2; xlv. 5; li. 5; lxi. 12, and hence also can collectively be called the righteous one, ch. xci. 10. On the other hand the Messiah is called absolutely the Word, ch. xc. 38; the Word of God, ch. xiv. 24; cii. 1, and the Son of God, ch. cv. 2, who will bear the sword of righteousness, and will appear in the eighth week of the world, ch. xci. 12. God, who is often called the "Ancient of Days," ch. xlvi. 1; xlvii. 8; lviii. 2; lxxi. 10, 18, (after Dan. vii. 13) swears before Michael, ch. lxix. 16 ff. that the salvation beheld by Enoch shall be eternal, and that the Messiah, as king of the kingdom of heaven, will establish on the earth an imperishable kingdom. Moreover, at ch. xxxix. 5; xlix. 1; lxii. 2, there is promised the outpouring of the Spirit of wisdom and righteousness. (Comp. EWALD: *Treatise on the Origin, Import and Construction of the Ethiopic Book of Enoch*, Gött., 1854, and DILLMANN, who, in *Hersog's Real-Encycl.* XII., places the composition of ch. xxxvii-lxxi, after taking out the Noachian fragment—in the first decennium of the Hasmonean princes, that of the remaining sections in the time of the rule of John Hyrcanus, and that of the books of Noah in the first Christian century. Among these latest portions, in which, however, the Romans still do not appear as a secular power, dangerous to the Jews, he reckons ch. liv. 7-lv. 2; ch. lx., lxx.-lxxix. 25; ch. cvl., and the greatest part of ch. vi.-16. The hypothesis defended by HILGENFELD (*The*

Jewish Apocalyptic in its Historical development, Jena, 1857) of a Christian origin of ch. xxxvii.—lxxi. stands connected with other opinions of this scholar, and is refuted by Dillmann. This whole subject, however, is not yet thoroughly cleared up.

DOCTRINAL AND ETHICAL.

1. The character of the *historical* revelation of God, made to the fathers through the lips of prophets, and brought to perfection in the Son, is essentially different from that general manifestation of God in respect of His eternal power and Godhead (Rom. i. 20), which is made by means of His works and the rational nature of man. By its element of human speech it is immeasurably exalted above that Symbolical language of nature which stands in need of a special interpretation. It avails itself indeed, in like manner, of imagery for the expression of ideas that lie beyond the sphere of sense. But this imagery belongs to human speech as such, and God avails Himself of it for the purpose of direct address to certain men, in setting home positive communications which He makes in the way of direct personal approach and appeal. This revelation in language presupposes the religious vitality of man, and aims at its development, purification and perfection. As containing the word of God, this revelation actually solves the problem of His relation to the world, of its creation, preservation and redemption: it unveils to us His counsels and procedure in respect to salvation; shows us the destination of the world, and the Divine arrangements for its recovery, government, and ultimate blessedness; and thus sheds light alike on the true nature of God, and on the history of our race.

2. The *fragmentary* character of this revelation produces in it no error; for God is He who speaks to us in the prophets, and all the utterances of revelation are oracles of God (*λόγια τοῦ θεοῦ*). The great *variety of its forms* best bears testimony to the goodness of God in graciously condescending to human necessities, and demonstrates at once the sincerity and earnestness with which He draws near to us, and the depth of His condescension. For God did not use the prophets as merely passive instruments, nor speak through them as through a speaking trumpet; nor did He merely "exerise His power in them, and inspire in their mind and heart what, when and how they were to speak," 2 Pet. i. (Starks). He deposited His own thoughts in the prophetic modes and forms of thought, and clothed His own word in the peculiarities of speech which belonged to the prophet and to his time. It is precisely for this reason that in the prophetic writings of the Old Testament the discourse frequently passes from the third person to the first, and conversely, and that without indication of any change in the person of the speaker.

3. The fact that the *same* God has spoken to us at an earlier period in the prophets, and, at the close of the Ante-Messianic period, in the Son, assures to us the *unity*, amidst its manifold variety, of the historical revelation; while it teaches us that the individual utterances mutually illustrate each other, and yet derive their full light

only from the actual central point of all revelation, Jesus Christ. For which reason also the Old Testament is rightly understood only from the stand-point of the New, and the entire body of Scripture is to be regarded in the light of a revelation of God for the salvation of the world, whose parts stand related to each other as preparation and fulfilment.

4. The *successive stages of Revelation* (ROSENK., *Treatise on the successive stages of Divine Rev.*, 1784) point to a divine plan of salvation, which, ordained from eternity, has in its execution in time, given birth to a completely adjusted economy of salvation, and discloses a wisdom into whose mysteries Angels desire to look, 1 Pet. i. 12, and to whom it is made known in the church of Jesus Christ, Eph. iii. 10, as also to us to whom the God of our Lord Jesus Christ, the Father of glory, has given the spirit of wisdom and revelation for the knowledge of Himself, Eph. i. 17. The answer of CYRILL (*adv. Julian*, IV. 128) to the inquiry of the emperor Julian regarding the reason of the *lateness* of Christ's appearance, *viz.*, that "Revelation advances with advancing culture, and its perfection could be reached only in connection with a corresponding culture of the race," is an answer at once erroneous and puerile. More to the purpose remarks HEBNER: "Christianity completes the circle of Revelation; it is its perfection, and stands good for the highest reach of culture which man can attain on earth."

5. The designation of God's revelation in the Son as the *final* one, while decidedly repelling the idea that any grade of human culture can transcend, and leave behind it Christianity as a thing antiquated and effete, remands to the realm of dreams every anticipation of a new revelation in behalf of some religion of the future. And the declaration—that Christ, *only after accomplishing* a purification of sin, took his seat at the right hand of the Majesty on high, reminds us that there can be no degree of human need which should require another religion. "If God has finally spoken to us by Christ and His Apostles, we must not turn away to the next doctrine that may arise, be it Mohammedanism or Popery; but abide by that which we heard from the beginning from Christ and His Apostles; and so abiding we shall abide with the Father and the Son." (Starks).

6. In the fact that *through the Son*, in whom God has spoken to us in the fulness of times, He originally *made the world*, is involved the possibility of a perfect harmony in natural and historical revelation. But the apostasy and its consequences have changed their original relation. The realization of this harmony must be brought about by a complete triumph over sin, and an accomplished elimination of evil from the world, and will be effected not by any heightened development on the part of nature, but by the special acts of God in a series of historical revelations.

7. While Jesus Christ is *placed on a level* with the prophets in that—according to the rule, Amos iii. 7: "Jehovah does nothing without revealing His counsel to His servants, the prophets,"—He is a personal organ for genuine oracles of God, He stands essentially distinguished from them

not exclusively in the fact of His being the perfect *Mediator of the final revelation*, of whom all earlier prophets have prophesied. For in this case He might possibly have been conceived merely as the most perfect teacher and the most distinguished prophet. The *specific distinction* lies in the three following points: 1. Christ is become *king* at the right hand of the Majesty in heaven, while the prophets have been and remain simply servants of Jehovah. 2. Christ is *Saviour* and *Redeemer* of the world, which presupposes His personal *purity* from every sin; the prophets, on the contrary, were at all times sinful men who stood in need of redemption. 3. The exaltation of Jesus Christ to divine Majesty after accomplishing on earth the work of redemption, corresponds to His ante-mundane condition and life, to His eternal relation as Son to the Father, and to his *supra-mundane* character and work; so that in His personal appearance on earth He is to be designated as *God-man* (θεάνθρωπος), while the prophets, as men of God, who have spoken under the impulse of the Holy Ghost, maintained and attested their created and finite character.

8. That the historical Mediator of the final revelation of God is the *ante-mundane Mediator of the creation of the world*, imparts to Him a special majesty and dignity beyond that of all created mediators. The comparison of Him with the Angels shows that He is not, in this relation, conceived as an unconscious intermediate cause, but has exercised this mediating agency in a *personal existence*. And the declaration that He is the beaming image of God's glory and the impress of His substance, shows that the Mediator who is distinguished above all beings, and even above the Angels, by the name of "Son," does not bear His filial name in a conventional and theocratic sense. "The Son is the mediating essence of the whole spiritual world, in whom the Deity presents Himself in that world, mirrored in all His perfections, in power, wisdom, holiness, love. Such is the *external* relation of the Son; for the world, for us, He is the being from whom beams forth the divine *δόξα*. The ground of this is that on Him is impressed and stamped the divine essence; that He is Himself participant of the divine nature. This language expresses the *Son's internal* character and relation." (HEUBNER). Hence, IGNATIUS (*ad Magnes*. 5) strikingly styles the renewing of the Christian into the image of God a recoining by virtue of a new stamp which God applies through Jesus Christ; and ORIGEN, (*ad Rom.* iv. 2) remarks that in this *transformation* is explained the fact that the world does not know the true disciples of Jesus. The Son appears not as a revealer *unequal* to the Father, and hence an inadequate revealer of some part or a single side of His nature; but He is here designated as the perfect co-equal revealer of the Father (v. Gerlach), in whom the 'form of God' (μορφή θεοῦ) permanently dwells, Phil. ii. 6, and whom Paul designates (Col. i. 15) the "first-born of the whole creation (πρωτότοκος πάσης κτίσεως) and the image (εἰκών) of the invisible God;" since the essential form of God is that *εἶδος θεοῦ* (John v. 37) which the Son essentially possessed in His pre-incarnate glory, John xvii. 5. The declaration then, that He, as Son, has issued from the Father, and is dependent on

Him, implies not a temporal but an eternal relation, involving no succession in time, no subordination in power or rank, no lowering of the divine attributes. As light of light He is not a mere ray of the divine Majesty, but sun from sun, because God from God, a *personal subsistence of the divine substance*.

9. In the ascription to the Son of the essential attribute that he bears (sustains, moves, and guides) all things with the word of His power, believers may find an ample consolation. The Lord of the Church is the Lord over the world; the mediator of revelation and salvation is also the mediator of the maintenance and government of the world; the Saviour of sinners is the controller of the history and the destinies of all men and things. The Roman Clement styles Him (1 Cor. xvi.) "the outstretched sceptre of the divine majesty," and Paul says Col. i. 17, that in Him all things are, as consisting and held together in Him. Without His mediating agency the world would fall asunder alike in its elements, and its moving forces. But as it is, neither nature nor the course of events can hinder the victory of the Church of Christ, the triumph of believers, the accomplishment of all things according to the divine plan.

10. In the word 'heir' lies a relation not merely to the name of *Son*, or to the fact that the Son has received, according to Matth. xxviii. 18, universal dominion, but at the same time, and chiefly to the *Messianic* fulfilment of the promises given Rom. iv. 13 to the *seed of Abraham*, on which foundation rests the promise that we are to be heirs of God, and joint heirs with Christ, Rom. viii. 17. The expression reminds us not so much that Jesus Christ is the second Adam (Calv.), as rather that He is ὁ ἐρχόμενος, *He that cometh*. "What belongs to God belongs to Christ. Only, therefore, as we have part in Christ can we claim a share in the riches of God." (FRICK.)

11. Having descended by His incarnation into a lower position than that held by the Angels, in so far as these are spirits and dwellers in heaven, (ch. ii. 7, 9) the Messiah, after accomplishing His redemptive work, has, by an actual, historical change in the circumstances of His life, passed into a position as much transcending that of Angels in majesty and power, as His characteristic name is nobler and loftier than theirs. "*Non naturam sed personam Christi hic confert cum Angelis respectu dignitatis, officii, potentis, et gloriæ.*" (MATT. POLUS, *Synops. crit.*, iv. 125. ed. Francf.). As in Christ the personal union of the divine and human natures is in the most perfect manner accomplished, while yet the two natures are in no way confounded, the two thus remain always distinguishable, yet are never to be conceived as actually separated. We must regard, therefore, as erroneous the language of so many earlier writers who limit the *exaltation* exclusively to the human nature of Christ. It applies rather, as already remarked by EUSEBIUS (II. 320), to the *person of the God-man*.

12. "Although Christ with His body has ascended above all heavens, yet in relation to His ubiquity we are to distinguish the two *kinds of His actual presence*, according as this presence belongs merely to His *bodily nature*, or to His

personality. Under the former relation He is, in His present condition, in a certain *not (where)*, not indeed circumscribed within strictly local limits, but such as, while transcending time and place, still belong to a finite essence, and subject it, therefore, to like conditions with all the glorified bodies of the blessed. In the other relation, Christ, by virtue of His personal unity, and of that divine majesty and glory which He shares, is no less present every where to all creatures than the Logos itself." (OETINGER, *Idea viæ*, § 119). "The words that speak of His *departure* and *re-appearing* do not exclude His bodily presence, of which He indeed gives express assurance, Matth. xxviii. 18, but distinguish merely the dissimilar modes of His presence—bearing one form before His passion, another at the final judgment, and still another during the intervening period." (SIM. MUSÆUS, *Sermon on the Sacrament of the body and blood of Christ*, 1561.). Whatever be the special explanations, the emphasis laid by the Lutheran church on the *personal presence, ministry, and self-communication* of Christ, and that too of the *whole and undivided* Christ in His Church, is but a thoroughly authorized and justifiable practical application of the Scripture teaching regarding the sitting of the God-man at the right hand of Majesty in the highest heavens.

HOMILETICAL AND PRACTICAL.

The unity of Revelation amidst the variety of its manifestations: 1. as unity of the author, God; 2. as unity of the means, the word of God; 3. as unity of its purpose, the salvation of the world.—Whereby does the one revelation of the true God present itself so variously that only the believer can comprehend its unity? 1. By the diversity of the *times* of which God regards the necessities; 2. by the different character of the *persons* in whom God has spoken to men; 3. by the peculiar and various *modes of intercourse and expression* which God has made use of.—Christ the sole and single, because perfect mediator, 1. of the existence of the world in respect to *a.* its creation, *b.* its preservation, *c.* its government; 2. of the revelation of God to the world in respect to *a.* His power, *b.* His will, *c.* His essence; 3. of the saving of the world in *a.* its redemption, *b.* its sanctification, *c.* its final perfection as the kingdom of God.—Wherein we Christians are at once like and unlike the Israelites? 1. In our possession of the word of true Revelation; 2. in our faith in the coming of the Messiah; 3. in our hope of salvation by purification from sin.—The *antitheses* in Jesus Christ: 1. in His person as God and man; 2. in His history, as one of humiliation and exaltation.—The threefold office of Jesus Christ: 1. as that of the perfect prophet in whom the revelation through the word has found its completion and close; 2. as that of the true high-priest who offered Himself for purification from sin; 3. as that of eternal king who, elevated above all created existence, bears and rules over all things.—The *dominion* of Jesus Christ: 1. in its character, *a.* by the word of revelation, *b.* by the word of His power, *c.* by the word of His grace; 2. in its establishment, *a.* by His nature, *b.* by His works, *c.* by His

place at the right hand of Majesty on high; 3. in its extent, *a.* in time, *b.* in space, *c.* in respect to its objects.—The Lord always governs His church, 1. by virtue of His personal life with the Father in glory, 2. by virtue of the accomplishment of the work of redemption committed to Him, 3. by means of the word in which His Spirit bears away and His power works.—The threefold relation of Jesus Christ to God: 1. as servant, 2. as Son, 3. as joint-ruler.—The peculiar and unique relation of Jesus Christ, our Saviour, 1. to men, 2. to God, 3. to the entire universe.—The completed and perfected life of our Lord Jesus Christ is 1. the pledge of our deliverance, 2. the type of our glorification, 3. the means of our union with God.—The significance of the elevation of Jesus Christ to the right hand of Majesty on high, 1. for the personal life of the Lord, 2. for the faith of His disciples, 3. for the progress of His work, 4. for the destiny of the world, 5. for the completion of the revelation of God.—What abides to us amidst the vicissitudes of times and the change of all things? 1. The word of God which *a.* in manifold ways, *b.* by virtue of divine constitution and arrangement, *c.* reveals to us eternal truth; 2. the Son of God who *a.* as image of His substance, *b.* after accomplishing His mission on earth, *c.* sits at the right hand of the Majesty on high; 3. the salvation of God, which in Christ is *a.* destined for us from eternity, *b.* obtained for us in time, *c.* and for all eternity imparted to believers.—Whither do all our Sabbaths and religious services summon us? 1. Into the church whose *a.* Founder, *b.* Saviour, and *c.* Head is the Son of God; 2. to devotional contemplation *a.* of His word, *b.* of His ways, *c.* of His works; 3. to believing appropriation *a.* of revealed truth, *b.* of the proffered cleansing from sin, *c.* of the opened access to the Majesty of God.—The homage which we owe to Christ: 1. in its origin and procurement *a.* by His divine sonship, *b.* by His mediatorial office, *c.* by His position at the right hand of God; 2. in its *expression* *a.* in acknowledgment of that which we receive from Him, *b.* in the use of that which we have through Him, *c.* in the striving after that which we hope from Him.—For what shall the name which distinguishes Christ above all other beings, serve us? 1. To remind us of that image of God for which we are created; 2. to assure us of the Sonship for which we are redeemed; 3. to aid us on our way to the glory to which we are called.—Whither does the preaching of Jesus Christ, the Son of God, direct our eyes? 1. To the eternity *a.* from which He came, *b.* of which He bore witness, *c.* to which He is gone; 2. to the ways of God, *a.* in upholding, *b.* in enlightening, *c.* in purifying the world; 3. to our personal position *a.* in respect to the word, *b.* to the people, *c.* to the Son of God.

BERLENBURGER BIBLE: We must not fancy, now that we have the Scripture, that we need not the teaching of Christ, and that He therefore may remain dumb. Rather must we reverse the position and say: precisely *because* we have the Scripture, Christ must speak and explain it to us. This is Christ's proper office and work; this the Father has assigned to Him; this He will not allow to be taken from Him, and of so rich a blessing the believing Christian must

not allow himself to be deprived.—The Holy Scripture of the Old Testament is the morning dawn and day-break, which thence advances to meridian day.—Articles of faith are not like other things, learned out, as it were, and rendered antiquated. Rather might the Hebrews now well profit by their former teachings and lessons. Among these stands conspicuous the course of God's providential dealings, up to the time of Him who was to come.—The Jews of our time close up their door, and shove to this bolt, and say: We adhere to Moses! They are not fond of reading the prophets. But the Christian religion is no falling away from the Fathers, but a fulfilment of that which God spoke to them.—People often convert into a stumbling-block that which they should have employed as a help.—We must not narrow up the time of Christ to the years of His flesh, but regard Him as being of eternity, who is styled God of the whole world, Is. liv. 5.—Redemption belongs to the kingdom of grace; but the being who was to redeem us was required of necessity to be mighty. Grace and power mutually aid and sustain each other.—**SKRINHOVER:** The Lord would fain receive honor from his inheritance, and that inheritance are we. We are the work of His hands, and are indebted to Him for life and being. We are a fruit of His painful toil, and have through Him our salvation. We are His peculiar heritage, presented to Him by the Father for an ornament and a delight. His purpose shall succeed; the work of His hand shall not be in vain; His honor shall be secured to Him by His grace in us, His own inheritance.—**DEBS:** Jesus is able to make known and execute the whole purpose of God. For this great and glorious work, for which He was destined from Eternity, He was 1. not too mean or insignificant, since He is the splendor of God's majesty and the image of His substance. Nor was He for this 2. too weak and impotent: for He it is who bears all things with the Word of His power. 3. He evinced himself to be the Son appointed to the inheritance, in that He left not the obstacles to be removed by a stranger; but became Himself the sacrifice, and made through Himself a purification of our sins.—The course of the Son of God from the bosom of the Father to His throne.—He has made by Himself the purification of our sins: 1. Without this mission and message all the attestations to His glory would be to us matter rather of terror than of joy; 2. but with the Word of His grace the recognition of His majesty becomes matter of at once weighty and delightful import: 3. The experience of the forgiveness of sins in His blood draws our hearts so that we delight to adore Him.

STARKE: God always reserves the best unto the last. Although He may not give thee speedily what thou desirest, at last *all* will turn out good, Ps. xxxvii. 37; Heb. ii. 8.—Christ obtains the inheritance for all those who adhere to Him. We are through Christ all children, and heirs of God. Are we then not sufficiently rich? I have but little in the world, and have but a small inheritance to leave behind me; yet I am not therefore sad. Though poor here I shall be abundantly rich in heaven, Rom. viii. 17.—Though the one only God has spoken formerly through the prophets to the fathers, and at last to us by His Son; yet, as there is only one God, has there been also but one religion, one faith, one worship, and one way to eternal bliss from the beginning of the world until now, Acts xv. 11.—I adhere to Christ; He has all power. He knows what is my ability; I believe that He will help me always and everywhere, John iv. 4.—Jesus exalted into heaven, and yet, as God and man, at all times present with His church on earth by virtue of inseparable, personal union. If he is there and here, then why so troubled, my heart? If thou diest, thou comest into heaven to Jesus. So long as thou livest, Jesus is with thee. Jesus, thy magnet, will finally draw thee wholly to Himself, John xvii. 24.—To dwell on the name of Christ is a blessed work, for one learns thus to know His great glory, John xvii. 8.

HUBNER: We have here a comprehensive outline of all Christology: 1. what Christ is in Himself: 2. what He is to us; Revealer of God, Ransomer of sinners; 3. into what condition He is exalted.—How important is it to have a genuine, Scriptural, adequate conception of Christ! The more value we attach to Christ, so much the more value do we attach to His Word; so much the more sacred He becomes as an example; so much the more power issues forth from Him; so much the more unlimited is the confidence which we can repose in Him.

[**OWEN:** All the glorious perfections of the nature of God do belong unto, and dwell in, the person of the Son. Were it not so, He could not gloriously represent unto us the person of the Father; nor by the contemplation of Him could we be led to an acquaintance with the person of the Father. The whole manifestation of the nature of God unto us, and all communications of grace, are immediately by and through the person of the Son. He represents Him unto us; and through Him is everything that is communicated unto us from the fulness of the Deity conveyed.]

II.

Scripture proof of the elevation of Jesus Christ as Son of God, and being above the Angels.

CHAPTER I. 5-14.

- 5 For to which of the angels said he at any time : Thou art my Son, this day have I begotten thee? And again : I will be to him a Father, and he shall be to me a
6 Son? And again : When he bringeth in [and when he shall a second time¹ have introduced *ὅταν δὲ πάλιν εἰσαγάγῃ*, 2 *Aor. Subj.=Perf. Fut.*] the First-begotten into the
7 world, he saith, And let all the angels of God worship him. And of [in respect, indeed, to] the angels he saith, who maketh his angels spirits [winds] and his ministers a flame of fire ; but unto [in respect to] the Son he saith : Thy throne, O God, is for ever and ever : a [And² : a] sceptre of righteousness [rectitude *εὐθύτητος*] is the
9 sceptre of thy kingdom. Thou hast loved [lovest *ἠγάπησας*] righteousness, and hast hated [hatedst *ἐμισήσας*] iniquity³ ; therefore God, even thy God, [O God, thy
10 God] hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid [didst lay] the foundations of the earth ; and the
11 heavens are the works of thy hands : they shall perish, but thou remainest,⁴ and they
12 all shall wax old as doth a garment, and as a vesture⁵ shalt thou fold [roll]⁶ them up, and they shall be changed. But thou art the same, and thy years shall not fail.
13 But to [and in respect to] which of the angels said he at any time [hath he ever said *εἰρηχέν ποτε*], sit on my right hand until I make thine enemies thy footstool?
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation [for ministration for the sake of those (*διὰ τοῦς*) who are to inherit salvation ?]

¹ Ver. 8.—*Kaí* introducing the second portion of the passage from the Psalm is found in Sin. A. B. D.* E.* M. xvii. Itala according to Cod. Clarom. and Vulg. according to Cod. Amiat. In the following words the lect. Rec. should be retained.

² Ver. 9.—Sin. reads with the Cod. Alex. of the LXX. *ἀδελφίαν*. The remaining MSS. except some minusc. read with the Cod. Vat. of the LXX. *ἀδελφίαν* [*ἀδελφίαν* was perhaps written in accidental conformity to the preceding *ἀδελφίαν*.—E.]

³ Ver. 11.—Instead of the pres. *διαμένεις* Bleek, following Itala, Vulg. etc., accents *διαμενεῖς* as future.

⁴ Ver. 12.—Sin. A. B. D.* E. have further the clause *ὡς ἡμῶν* after *αὐτῶν*.

⁵ Ver. 12.—The *ἀλλήλους* of the original is found also in Sin. D.* 43. The remaining Codd. read *ἀλλήλους*, perhaps with an indistinct reference to Is. xxxiv. 4.

[Ver. 6.—*And when he shall have again introduced*, etc. Both the position of *πάλιν*, and the connection of the thought, point decidedly to this construction. The reference is (de W., Lün., Ebr., Del., Alf., Moll.) to the re-introduction of Christ into the inhabited world (*ἡ οἰκουμένη*) at His second coming. It may be rendered *again*, a second time, or *back*; both ideas being in fact included.

Ver. 7.—*In respect indeed to*—while in respect to. The force of the part. *μὲν*, making v. 7 preparatory to v. 8 is lost in Eng. ver., as in many other passages in the Epistle. In v. 8 *πρὸς* with *τὸν υἱόν* should be rendered as in v. 7. *In respect to the Son*. So also I think it should be (with Moll) at v. 13, and so I think (as against Moll, and nearly all the Intpp.) at xl. 13, *πρὸς τὸν θεόν*—*πνεύματα* clearly here *winds*, not *spirits*, as demanded by the connection.

Ver. 9.—[“O God, thy God,” *ὁ θεός. ὁ θεός σου*. Even Del. is doubtful whether in v. 9 the first *ὁ θεός* should be rendered, as in ver. 8, as Voc. ‘O God,’ or, as in apposition with the following: ‘God, thy God.’ With Lün., Moll, etc., I think we are clearly to prefer the former construction.

Ver. 14.—*Eis δακρυῖαν* for service or ministration, not to men, but to God. Their ministration or service is to God; but in His service they are sent forth on account of, for the sake of (*διὰ*) men.—E.]

EXEGETICAL AND CRITICAL.

To which of the angels said he at any time.—The position of the words *τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων* shows that the emphasis is to be laid immediately upon *τίνι* and *τῶν ἀγγέλων*, and that *ποτέ* does not belong to *τίνι* as a strengthening particle, to whom I pray? *Cui tandem?* (Chr. F. Schmid, Kuinoel, etc.), but is a particle of time. The subject is God. This, however, is not so much to be drawn from ver. 1, as to be supplied from the connection of the thought according to usage in citing from the Old Testament. It cannot be urged in refutation of the author's reasoning, that in the Old Testament alike

men and angels are sometimes called Sons of God. Schlicht., Michael., and Böhme have pointed out the difference between a collective appellative, and the name applied to an individual. This, however, does not meet the case, although the *τίνι* would seem to favor it. Bleek's explanation that the LXX. cited exclusively by our author, read in the Cod. Alex. Gen. vi. 2, 4; Job i. 6; ii. 1; xxxviii. 7; Dan. iii. 25, not *Sons* (*υἱοί*) but *Angels* (*ἀγγέλους*) of God, is insufficient from the fact that in the Ps. xxix. 1; lxxxix. 7, we find the expression “Sons of God,” and we are not at liberty to suppose that the author forgot or left out of the account these passages. The remark, too, of Primasius that, as applied to other beings, the name stands only *abusively*,

only in a subordinate sense, explains not the real relations of the case (since the real connecting links of the thought remain unmentioned), and evades the objection, as does also the remark of Tholuck that the author presupposes that his readers would take the appellation given specially to an individual in a more exalted sense—*ἡρωϊκός*. More relevant to the context is the explanation of Braun that men and angels bore the name not as a rightful inheritance entailed upon them in accordance with their nature, but as received only by adoption; yet even this is partly erroneous, partly imperfect. The decisive consideration is suggested by Ebr. and Del. There is, at the outset, an essential distinction between the dwelling of heavenly, yet still created beings, with *Elohim*, and *being begotten by Jehovah*. This latter form of expression which never occurs in reference to angels, indicates the relation in question as resting not on a natural, but on a *theocratic* basis. Precisely for this reason Jehovah can say, "My Son, my first-born is Israel" (Ex. iv. 22), and: "My Father, shall ye call to me," Jer. iii. 14, 19; xxxi. 20; Is. i. 8; Deut. xiv. 1. Israel's exodus was the day of His birth (Hos. ii. 5); and the days up to the formation of the covenant on Sinai, those "days of old," and of the "years of many generations" (Deut. xxxii. 7; Is. li. 9), constitute the *youthful period* of the Church (Hos. xi. 1), in which Jehovah bore the Israelites as the father the son; in which He led them, and "taught them to go," as a mother does her child (Hos. xi. 8; Am. ii. 10); in which He delivered the people from the house of bondage, and brought them to His own house that they might be closely united with Him forever, Ex. iii. 7; xx. 2. This is the time of bridal tenderness and of youthful love, when Israel became the Lord's possession and His first-fruit, Jer. ii. 2, 8; Ezek. xvi. 8; since Jehovah has Himself brought His people to Himself, and borne them on eagles' wings (Ex. xix. 6; Deut. xxxii. 12), so that they became at once an independent nation and a church of the Lord, Ex. xix. 8; Ezek. xvi. 4; xx. 6. Granting that thus not merely pious servants of Jehovah in general (Deut. xiv. 1; Ps. lxxiii. 15; Prov. xiv. 26), but pre-eminently theocratic rulers (Ps. lxxxix. 27), and specially those springing from the seed of David (2 Sam. vii. 14) are called *Sons of God*, (nay, that even heathen Princes (Ps. lxxxii. 6), over whom God exercises judgment, are, in their official position, called "Gods" and "Sons of the Most High"), it follows, on the one hand, that, in the theocratic sense, the name in question has never been given to an angel; and it is clear, on the other, that on this theocratic basis the specific relation of Christ to God might disclose itself as a fact of revelation, and that a *Christological* interpretation of the Old Testament is possible without disturbing the *historical foundation* of the Messianic passages.

My Son—shall be to me a Son.—Through the two passages Ps. ii. and 2 Sam. vii. cited by him with like application, the author goes back to the germ of the Messianic prophecy in the narrower and stricter sense. When David designed the building of a temple on Mount Zion in fulfilment of Ex. xv. 17; Deut. xii. 5, he received, through the prophet Nathan, the divine declaration that not he,

but his son, after him, was to build a temple to Jehovah; nay, that for this seed God would, on His part, build a house, and establish His throne forever; that Jehovah would be to him a father, and he should be to Him a son, vii. 14. In a prayer of David accompanying this prophetic assurance, David expresses the conviction that the complete fulfilment of this prophecy is reserved to the remote future. The following words, however (ver. 19), mean not: "and this in a man who shall be the Lord Jehovah Himself" (Ebr. and the older interpreters), but: "And this (hast Thou spoken) after the manner of man (or as man speaks with man), Thou who art God the Lord." In this condescension of God so fully does David recognize a prerogative bestowed upon him that in the parallel passage (1 Chron. xvii. 17) he says: "Thou hast regarded me as a man of very high degree." Thus a *filial* relation is described as that which the posterity of David will sustain to God, and this posterity conceived not merely in its aggregate or collective character, but *individually*. We hence refer the language immediately to Solomon who, with express reference to this prophecy, undertakes the building of the temple (1 K. viii. 17 ff.), and regards himself as this promised Son (1 K. v. 5; 2 Chron. vi. 9), as does also David, 1 Chron. xxii. 9 ff.; xxix. 19. But through this seed the royal dominion is to be established forever to the house of David, 2 Sam. vii. 16. And Solomon immediately declares (1 K. viii. 26, 27) that this temple reared by him is not a house in which God may properly dwell. Men must of necessity, therefore, while David slept with his fathers, direct their eye farther into the future; as in fact David himself, 1 Chron. xvii. 17, beholds the promised seed in a long and blessed succession, and there is here no mention, as 2 Sam. vii. 14 of transgressions, which God will visit with a paternal chastisement. For the question is not of the *form*, as such, of the kingdom, however glorious it might be, in fulfilment of the prediction Num. xxiv. 17: "A star shall arise out of Jacob, and a sceptre shall arise out of Israel, and will dash in pieces the corners of Moab, and will destroy all the children of pride;" nor is *mere descent from David* sufficient to ensure the receiving of the everlasting kingdom, Ps. lxi. 7 ff., which God has confirmed to David with an oath, Ps. xviii. 51; lxxxix. 50 ff.; cxxxii. 11 ff. We have here rather to do with a *theocratic kingdom under a theocratic ruler*, who goes forth to battle amidst the offerings and prayers of his people (Ps. xx.), and who, with God as auxiliary, will annihilate all his enemies, but will righteously administer the princely gifts and prerogatives with which he has been entrusted, Ps. xxi. Of this ruler David stands as a type, and he himself, at the close of his life, makes the declaration, 2 Sam. xxiii. 4: "A righteous ruler in the fear of God is as the light of the sun which arises in a morning without clouds, like the tender grass which after the rain springs forth from the earth." For this reason God builds again the fallen tabernacle of David as in the ancient times, Am. ix. 1, after Israel has been sifted out as one sifts out grain, ver. 9. And the ruler through whom the dominion returns back to the "tower of the flock" of David, and to the "strong hold" of Zion,

Mic. iv. 8, will not merely have his historical descent from the house of David, Mic. v. 1, but as "the branch," the "shoot," "the stem from the root of Jesse," Is. xi. 1, 10, the righteous branch (Is. iv. 2; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12), whom God will raise up to David (Jer. xxx. 9; Ez. xxxiv. 23; xxxvii. 24), is called even by the name of David, Jer. xxx. 9; Ez. xxxvii. 24, 25; comp. Hos. iii. 5; and "the sure mercies of David," Is. lv. 3, are a designation of the Messianic salvation. As now this Majestic one, who issues from the nation itself, as a ruler from its midst, is to draw near unto Jehovah Himself, Jer. xxx. 21, nay, is to bear the name "Jehovah our Righteousness" (Jer. xxiii. 6; liii. 15), it is clear that in the view of prophecy the Messianic salvation is linked to a son of David who is an "Anointed One" not merely in the sense in which even foreign kings as Cyrus, Is. xlv. 1, and Hazael, 1 K. xix. 15, receive this name as being instruments of Jehovah, and in which the theocratic kings in general bear it, 1 Sam. ii. 10; Ps. xx. 7; cxxxii. 10, etc., but in a special sense which includes, besides the kingly, also the prophetic, Is. lxi. 1, and the priestly anointing, so that Zechariah (vi. 12, 13) may say: "Behold a man, Branch is his name, who will spring up in his place and build the temple of Jehovah,—he will bear kingly adornment, and will sit and rule upon his throne, and will be priest upon his throne, and there will be harmony between the two." When, now, this Messiah is regarded as standing to God in the relation of Son to the Father, we can see in this only the full *perfection* of the Theocratic relation. The designating of the stock of Ephraim, Jer. xxxi. 9, as the dear son and confidential child of God, shows that this language points to an intimate relation of communion and love. But that the term referred primarily not to subjective excellence, but to an objective relation, appears from Zech. xiii. 7, where the wicked Pekah is styled by God "the man that is my fellow;" and while Ex. iv. 22 shows that at the same time the origin of the nation in this, its peculiar relation to God, is, in the expression, "First-born Son," referred back to God Himself, so Ps. lxxxix. 27, 28 brings out with special clearness at once the dignity of the relation, involving the manifold prerogatives of the first-born, and also the traits of trustful devotion and hope, in the language: "He (David) will cry unto me, Thou art my Father, my strength, and the rock of my salvation. And I will make him my First-Born, supreme above the kings of the earth." In the application of these expressions to the Messiah, their *form* indeed allows the possibility of a deeper conception of His origin and of His issuing forth from God. But this deeper conception, which finds expression in the New Testament, we are not directly to transfer to the words of the Old. We find nowhere in the Old Testament a clearly developed and conscious apprehension of the eternal and *immanent* relation of the Son to the Father. Even Micah v. 1 scarcely declares definitely the preëxistence of the Messiah, or His eternal destination in the purpose of God; but from the completely humbled condition of the house of David, it simply assures us that beyond

any known and historical record of the life and lineage of the Deliverer, who is to be born in the humble Bethlehem, we must go indefinitely back for His issuing forth, or origin, which is from ancient times, from "the days of old." In a manner equally indefinite as to chronology, but significant and fraught with ominous import as to the facts, is in that passage indicated the time of His coming. For it is immediately added that Jehovah will give over the Israelites until the time when she who is with child shall bear her offspring. Among the attributes of the Messiah, too, is found, Is. ix. 5, the title, 'Father of eternity,' but not the 'Son of eternity.' The 'Son,' Is. ix. 8, stands parallel to the 'child' whose birth is to be looked for. Yet, on the other hand, the profounder New Testament conception has not merely the *formal* right of an external connection with the Old Testament form of expression, but the higher and essential right of an unfolding of those germs which the veil of the Old Testament only so conceals, that in their intrinsic nature they at the same time point beyond themselves and those present circumstances in which they had their origin. This is shown particularly in Ps. ii., here cited, which presupposes as an historical fact the prediction of Nathan, and displays its early acknowledged Messianic character in the fact that it speaks of a world-subduing power of the King whom Jehovah Himself has established upon Zion (erroneously translated by earlier scholars: 'anointed at Zion') and placed in the relation of Son to Jehovah—the King whom the author of the Psalms, ver. 12, styles "the Son"—and that this Son appeals for this relation, on which the futile endeavors of Princes and nations that rise up against Jehovah and His Anointed (ver. 2) will dash themselves to ruin, to an inviolable

decree (חֵק), ver. 7: "Thou art my Son: I have to-day begotten Thee." Whether David (Acts iv. 25), or some other prophetic bard, be the author of this anonymous Psalm, at all events the author distinguishes himself from the Anointed One of Jehovah, and makes the latter *come forward personally* and speak in the full consciousness of his relation (ver. 7-9), just as previously do the raging insurgents (ver. 3), and the Lord enthroned in heaven, who, kindling in wrath, will thunder down upon them the voice of His indignation (ver. 6). We may not, therefore (with Hupfeld), regard the Psalm, "whether originating in some definite historical event (as perhaps a triumphant military expedition), or, (as an independent product of the general spirit of the Theocracy), as a *poetical glorification* of the Israelitish kingdom in its peculiar Theocratic character, and with all the proud hopes which the national feeling associated with it,"—and appeal in support of our view to the Lyrico-dramatic character of the Psalm. In the view of the Psalmist the several speakers have the significance of real personalities. They *express* ideas, but are not personifications of ideas.

Inasmuch, now, as the prophecy of Nathan, which was given to David before Solomon was begotten (2 Sam. xii. 24), is no fabricated declaration of God, but an actual fact of His historical revelation, and as the Anointed One in Ps. ii.

appeals to an inviolable ordinance or decree of Jehovah, we are naturally led to look back to that prophecy, and to refer the 'to-day' in its historical import to that day in which that 'seed' was promised to David, who was to stand to God in the relation of Son, and who then on that day received his procreation, or, still better, his birth (γεννησθαι), rarely meaning 'beget,' but

generally, 'to be born') as the Son of Jehovah. This destined seed of David is the "Anointed One" of the Psalmist, and expresses the consciousness of having been in the actual course of events introduced by Jehovah into this relation. It would not be a whit more unnatural to suppose that we have here a mere personified Messianic ideal employed in celebrating its own Divine origin, than to regard the "to-day" as a mere poetic element of figurative speech, or an expression indicating the *certainty* and *reality* of the Messianic idea. But neither does the "to-day" point to the day of the coronation of an Israelitish Prince, either Solomon (Bl.) or the Maccabean Alexander Jannæus (Hitzig), appealing in these words to the Divine right of the Theocratic dominion claimed by him. It points originally to the day of the introduction of the Messiah as the Theocratic ruler from the seed of David into the knowledge and recognition of God's people through His word of revelation. From this historical connection we may understand how Paul, Acts xiii. 33, could apply this passage to the resurrection of Jesus Christ, especially if we compare Rom. i. 4, τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιασμένης ἐξ ἀναστάσεως τῶν νεκρῶν ("who was constituted Son of God in power," etc.); and with this remember, on the one hand, that the anointing as Theocratic king presupposes the bestowment of the Holy Spirit (1 Sam. x. 6, 10; xvi. 13), and that on the influence of the Spirit of God rests the Sonship, and, on the other, that Rev. xii. conceives the issuing forth of Christ for the conquest of the kingdoms of the world, as a birth from the church in which he has his abode. From this, now, it is clear that the author of the Epistle to the Hebrews is justified in citing this passage to prove a special Sonship of the Messiah such as has been attributed to no angel. This is here the specially important point with the author. To refer the "to-day" to an eternal and "metaphysical" generation of the Son on the part of God (Orig., Athan., Basil, Theoph., August., Primas., the older Lutheran Intpp. generally, Stein, Lün.), or to the day of the conception of Jesus with a reference to Luke i. 31 ff. (Chrys., Theod., Æc., Kuin., Böhm., Hofm.), or to the entrance of Jesus Christ into His kingly life of super-terrestrial glory, whether by His resurrection or by His ascension (Hil., Ambr., Calv., Grot., Schlicht., Calm., von Gerl., Del.), is partly an interpretative application, partly a deduction which the author himself, however, has not here made. [And yet, when we consider that in the application of the Psalm in question to our Lord, it applies to no event in His career so naturally as to His glorification after His resurrection, in fact applies, properly speaking, to no other period; and that Paul so applies it, Acts xiii. 33, as above noticed; and that the author, in the verse immediately

preceding refers definitely to Christ's taking His seat at the right hand of God after His resurrection, as in that immediately following he refers definitely to His second coming, it seems by no means improbable that he had in his mind that definite period in which the exalted and glorified Christ was proclaimed, and, as it were, constituted Son of God in power.—K.]

VER. 6. And when he shall again have introduced the first-born into the world, he saith.—The usage of our Epistle does not allow us to transpose πάλιν and make it the introduction of a citation, as even BLEEK (recently followed by REUSS, *L'épître aux Hébr.*, p. 199 ff.) maintained after CARPZ., overlooking at the same time the correspondence of the *Aor. Subj.* with ὅταν to the Lat. perf. Fut. (WINER Gr., 6 Ed., p. 275 ff. [HADLEY Gr. Gr., 747 a]). The language refers to the second introduction—yet in the future—of the First-born into the world (Lün.). The οἰκουμένη (world) is the inhabited earth on which the Son has already previously lived and labored. As the author has already spoken of this sojourn, and, at the same time, expressly testified of the preëxistence of the Son, the mode of expression is perfectly clear and unobjectionable. Even GREG. NYSS. (*Contr. Eunom. Orat. III.*, p. 541) recognized the reference of the passage to the Second Coming, while Grot., Schlicht, Wetst., &c., refer it to a public and formal presentation of Christ after the Ascension; Bleek [Stuart] and Reuss to some otherwise unrecorded and like presentation previously to the incarnation; Chrys., Primas., Calv., Calov, Beng., to one accompanying the incarnation. The term πρωτότοκος is not identical in meaning with μονογενής (Primas., Æcum.). The latter epithet represents this as an *exclusive* relation which no being sustains to God, except the Messiah. The former specially signalizes His *preëminence* in the relations belonging essentially to the Messiah, whether to the creation (Col. i. 15) or to the Theocratic children of God (Rom. viii. 29; Col. i. 18; Rev. i. 5; Heb. ii. 10), partly in respect to the mode and time of His entrance on the stage of being, partly in respect to position, dignity and power. As the word stands here with no limiting epithet, it is to be taken without any special reference as a *terminus technicus*, founded on Psalm lxxxix. 28. To this Messianic King and Son of God, the angels, by Divine command, are to render adoring homage. Presupposing the *certainty* of the Second Coming, and referring exclusively to this, the author announces what God then ordains (ἄγει, he saith). The Pres. tense brings before the eye as present that which is actually future, and springs from the conviction of its *certainty*. In the *Parousia* the author sees the final fulfilment of the prophecy, Deut. xxxii. 43, in which Jehovah, after a long withdrawal and concealment, when at length the power of the ungrateful people has utterly disappeared, revealing Himself in His compassion for their deliverance, is, at the same time, depicted as the God who brings fearful judgment on the heathen. To the words of the Heb. text, "Praise, ye heathen, His people; for He avenges the blood of His servants, and repays vengeance to His enemies, and brings expiation to His land, His people," there is subjoined in all the

MSS. of the LXX. a clause made up from Is. xlv. 83; Ps. xcvi. 7, and Ps. xxix. 1 (springing probably from the liturgical use of the Song of Moses, DEL.) in which the words here cited are found strictly after the *Cod. Vat.* and the Collection of the Old Testament Cantica appended to the Psalter in the *Cod. Alex.* (which in the text of Deut. has *υἱοί* instead of *ἄγγ.*)—for that the words are here given as a citation appears undeniably from the retention of the particle *καί* ('And, Let all the angels, &c.'). The reference of the *αἰρέ* to the Messiah, springs not from the fact that Jehovah Himself appears previously as the Speaker (Lün.); nor is it to be explained from the fact that Israel, who has previously been mentioned as the object of the praise of the heathen, bears elsewhere the designation of First-born, and thus what applies to Israel might, with abundant ease, be transferred to its Messianic King. It has its ground rather in the view, common to all the New Testament writers, that we are to apply to Christ as Sovereign of the Kingdom of God, all that in the Old Testament is in this relation declared of Jehovah. *Προσκυτεῖν*, with Dat. only in the later classical writers: earlier with Acc. (BERNE. *Synt.*, p. 113, 266).

VER. 7. And in respect to the angels, indeed, he saith.—In contrast with the Messiah (*μετ*—*δέ*) the subordinate position of the angels is brought out by a declaration of God in the Scripture, in a twofold relation: 1, in that they are *servants*; 2, in that they are *changeable* and *perishable* (Lün.). *Πρός*, in reference, in relation to; so frequently (WIN. *Gram.*, § 49 h. [It is one of the most familiar usages of *πρός* with the Acc.; see *Dem. 1 Ol. 4.*—K.]). The connection in Ps. civ. 4 seems to warrant our understanding it as affirming that *winds* and *lightnings*, like nature in general, are merely servants of God. As, however, *עֲשֵׂה* with double Acc. usually signifies not *making into something* (*לְעֲשֵׂה*),

but, *making out of something*, it were properly translated, "making His messengers out of winds, and His servants out of flaming fire." Still we can hardly suppose that the Psalmist meant in this to express the idea that "God, in accomplishing the work which is wrought in the world through angelic agencies, gives to the angels the elemental wind and fire as the material in which they are, as it were, to embody themselves and assume a visible form," DEL.). It can, however, also be translated: "making winds out of His messengers, and flaming fire out of His ministers." This reading is adopted in the Sept., which, by placing the Art. before *ἀγγέλ.* and *ἁερ.*, shows that it thus regards the angels; and our author, who, perhaps, with reference to Ex. iii. 2, writes *πυρὸς φλόγα*, instead of the *πῦρ φλέγον* of the Sept. (the *πυρὸς φλόγα* of the *Cod. Alex.* is probably a later correction from our Epistle), evidently regards the passage as teaching that the angels have so little of *substantive* existence that they are obliged sometimes to clothe themselves in the changing garment of natural phenomena for the execution of the Divine commands, and, under the form of elemental agencies, to act with dynamical efficiency. Substantially parallel are Ps. xxxiv. 8; John v. 4. Also

the Rabbins call the angels *מַלְאָכִים*—*ὑπάμεις*, and the Targum at Ps. civ. 4 paraphrases "who maketh His messengers swift as winds, His ministers strong as flaming fire."

VER. 8. But in respect to the Son, &c.—The Son is not directly addressed (Bengel), but the *πρός* is to be taken as in the verse preceding. And as matter of fact the words, Ps. xlv. 7, are not spoken to the Messiah, but were simply at an early period, as shown by the admission of the Psalm into the temple liturgy (*לְמִנְחָה*), referred to Him. The Psalm designated in the inscription as a song of love, and celebrating the marriage of Solomon or Joram with a foreign princess, is presented by an Israelite to the king (ver. 2), who is addressed in vv. 8-10, while in v. 11 ff. the discourse changes to the bride. The minstrel conceives the king, in his Theocratic position and function, as commissioner and vicegerent of Jehovah, who, by righteous and wise government, is to effect the destined coming of the Kingdom of God. Inasmuch as by the king in question this was but partially or not at all effected, the Psalm early past over as a mystical bridal song, to the marriage of the Messiah with His Church. The Messianic references also appear in the Psalm itself, in that it is said (ver. 7) that His throne is Elohim—Divine forever and ever, or better, that His Divine throne is forever and ever: [or, better still, I think, even in the original Heb.: "Thy throne, O God, is forever and ever." This is certainly the most natural construction of the sentence, and need not be shrunk from, as it is in perfect keeping with the context; and as, at all events, the idea is substantially contained in the context—K.]; in that it is said further that God (ver. 17) will render His posterity princes over the whole earth, so that they should eclipse the splendor of their ancestors, and all nations should praise the King on account of His glory (ver. 18); and finally, in that some characteristic expressions of this Psalm are used in Is. ix. 5; lxi. 8, directly of the Messiah as the Servant of Jehovah—a fact the more important, as

נְבוֹר, *mighty God*, is elsewhere a customary designation of God Himself, e. g., Deut. x. 17; Jer. xxxii. 18; Neh. ix. 82; Ps. xxiv. 8. Since, therefore, the Theocratic King "sat on the throne of Jehovah" (1 Chron. xxix. 23)—and the throne of God is eternal, Lam. v. 19,—and Zech. prophesies (xii. 8) that the house of David shall yet be at the head of the nation, as Elohim, as a messenger of Jehovah (*מַלְאָכִים כְּאֱלֹהִים*), the author of our Epistle is entirely justified in interpreting the Psalm not as typically or indirectly, but as prophetically and directly Messianic, and in finding a proof of the Godhead of the Messiah in the fact that He who as King was, for His love of righteousness, exalted above all His fellows, received the appellation of Elohim. For while, indeed, the Kingly government, as representative of God ruling in majesty, is sometimes named Elohim (Ex. xxi. 6; xxii. 7; Ps. lxxxii.) the individual person never elsewhere receives this name. And he would all

the more naturally infer the Godhead of the Messiah, inasmuch as love of righteousness and hatred of iniquity are special characteristics of the holiness of God, Ps. v. 5; Is. lxi. 8. *Δὲ τοῦτο* many erroneously explain (with August. and Thom. Aquin.) of the *purpose* and *result* of the anointing, referring it to the anointing of the Holy Spirit made in order that the anointed one *might* love righteousness. In the Heb. text it is a *quality of the King* that He *loves* righteousness; and this forms the ground for that fulness of joy which, as an anointing, has been poured over Him in richer measure than over His companions or fellows, i. e., the other kings of the earth. As this love of righteousness is to be conceived not as a state of passive repose, but as an *active* attribute, the Sept. employs the Aor. *ἠγάπησας*, *ἐμίσησας* (didst love, etc.), and from this it is still more clear that *διὰ τοῦτο* points back to this as the ground of the anointing, which also our author understands not of the crowning of Jesus, after His accomplished earthly career, as Heavenly King, and His exaltation thus above the angelic dwellers in heaven (Peirce, Olsh., Bl., Ebr., Alf., Lün.), but, in accordance with the original text, of the fulness of bliss which He, long since anointed as King of the Kingdom of God, has above His fellows. 'Fellows' Klee erroneously refers to "all creatures;" Chrys., Theoph., Ec., Beng., to "all men." The 'fellows' (*μετῶχοι*) of the Messiah must certainly be *anointed* ones. Thus they are either Christians (Theodor., Calv., Camero, Schlicht.), or the prophets, high-priests and kings, anointed as types of Christ (Wittich, Braun, Cranm.), or, which seems best suited to the connection, *Princes* in general (Kuin., Ebr., Del.). The author does not develop the individual features of the passage in their possible application, but lays the whole emphasis on the repeatedly recurring term, "God," which, in an equally exclusive manner with the term "Son," is given in the Divine word of Scripture to the Messiah.

VER. 10. And: Thou, Lord, in the beginning didst lay, etc.—The *kai* introduces in the closest connection of thought with the preceding, a citation from Ps. cii. 26-28 illustrating the point that all aid to the people of God must come, not through any creature instrumentality, but through God the Creator. The Psalm is a lamentation, written at a late period of the exile, in which the poet, profoundly penetrated by the wretchedness of his people, expects and entreats deliverance and preservation from God, who, as the eternal one, even amidst that change and revolution of things over which He presides, still approves Himself as unchangeably the same, as *נִשְׁתַּחֲוֶה אֵלֶיךָ*, *αὐτός*. The Psalmist is hence so sure of deliverance that he declares that it "will be told to coming generations," how God looked down from heaven, and heard the groaning of the captives (ver. 19 ff.). In the fact that help comes only from the eternal and unchangeable God, while even the heavens, as they were originally formed by Him, are also transformed by Him, lies our author's warrant for referring the cited words to the Son by whom God hath made the worlds. The author is not merely expressing in scriptural phraseology what, in his own belief,

and, in the presumed belief of his readers, *may be justly said* of Jesus (Horm., *Schriftb.*, I. 160). There would then be wanting the connecting link which, according to the tenor of Scripture, warrants his statement. We are not at liberty to transfer to the Son *all* the attributes ascribed to the Father. Hence we do not say with THEOD. of Mops. (ed. *Fritzsche*, p. 162) that the Old Test. Scripture when it speaks of God, always speaks of the Father without exclusion of the Son. Equally unsatisfactory is the explanation that the interpolated *κύριος* of the Sept. (wanting in the Heb.) has, as being the customary designation of Jesus in apostolic times, seduced the author into his interpretation (Böhm., Lün.); for ch. viii. 8 ff.; xii. 6 ff. forbid our charging the author with any such ignorance. The link of connection is found rather (as in all the other citations), in the fact that the *original Psalm* itself expressed a positive hope in that earnestly longed for revelation of the salvation of Jehovah which was to be accomplished *only in the Messiah*. (Similarly Horm., "Prophecy and Fulfilment," II. p. 83, Del.). *Καὶ ἀρχάς*, Ps. cxix. clii. is not *ἐν ἀρχῇ*, but corresponds to *ἀπ' ἀρχῆς*, and expresses also in the classics extension downwards in time (Kühn., § 605, 1. JELF, II. § 629, 2). In Heb. we have the more general *מֵאֲדָמָה* = formerly. *Διαιτεῖν*

indicates the *abiding* in one condition through all the vicissitudes of time, Ps. cxix. 90; 2 Pet. iii. 4. *περιβάλλον* denotes anything *thrown around* (1 Cor. xii. 15, probably a veil), commonly the garment thrown around like a mantle. Storr finds in *ἀλλαγῆσονται* the idea that the heavens, which are works of God's hands or fingers (Ps. viii. 4), will be exchanged like a garment, in that God will make a new heaven and a new earth. This form of conception is certainly made prominent Is. lxxv. 17; lxxvi. 22; 2 Pet. iii. 18; Rev. xxi. 1; for the Scripture, while indeed it teaches a *τέλος* of the world, Matt. xxiv. 14, a change of its present *σχῆμα*, 1 Cor. vii. 31, a passing away of heaven and earth, Matt. v. 18; Luke xxi. 38; 1 John ii. 17; Rev. xx. 11, a dissolving of the elements, 2 Pet. iii. 12, yet by no means teaches an *annihilation of its existence*, but rather a *regeneration*, a new birth of the world, with the *transformation* naturally attending it. Yet *here* the other form of conception seems the preponderating one, which makes heaven an apparent *tent-cloth* spread out over the earth, Is. xl. 22; Ps. civ. 2, without, however, requiring us with Heinrichs to resolve the *ἐργα* into the products of the loom. Here their transformation consists in their becoming antiquated, Ps. cii. 27. The reading *ἐλίζεις*, then, involves the thought that they are rolled up, and laid aside. This rolling up, Is. xxxiv. 4; Rev. vi. 14, is compared with that of a book; and Is. xxxiv. 4 it is said of the heavenly hosts that they fall off as the leaves of the vine, and as the withering of the fig-tree; while in like manner in Is. li. 6 they are said to pass away like *smoke*. But the Lord is unchangeable in His being, and absolutely imperishable. In the Hebrew we have: "And Thy years have no completion," i. e., their end never comes. In the Greek: "Thy years shall never fail," i. e., they shall never cease or discontinue. *Ἐκλείπειν* is used as intransitive also in the classics.

VER. 13. *Sit on my right hand, etc.*—*Εἰσε* (ver. 5) used of the declaration made *absolutely, and once for all, (he said), and λέγει* (ver. 6) of the declaration which is *now or continuously being made (he saith, he is saying)*, are here exchanged for *εἰσπε* of the declaration *which stands before us as fixed in Scripture (he hath said)*. Del.

The metabatic *δέ* which stands in the third place after a preposition with its case (HARTUNG, *Partikellehre* I. p. 190) introduces as the last proof—challenging in its *interrogative* form the assured assent of the reader—the elevation of the Messiah to a joint sovereignty with God in absolute triumph over His foes, in contrast with angels who, though spiritual beings, have but the place and destination of *servants*. True, the angels, as inhabitants of heaven, also enjoy the immediate presence of God, and the proverbial expressions, “he is good as an angel of God,” 1 Sam. xxix. 9; “he judges righteously as an angel of God,” 2 Sam. xiv. 17; “he is wise as an angel of God,” 2 Sam. xiv. 20; xix. 27, point to their extraordinary intellectual and moral endowments. But organized as an heavenly host, 1 K. xxii. 19; 2 Chron. xviii. 18,—whence we are told of an encampment of angels (Gen. xxxii. 1, 2), and find chariots and horses assigned to them (2 K. vi. 17),—they encompass the throne of Jehovah—partly in the form of an advisory assemblage (Job i. 6; ii. 1; Ps. lxxxix. 8); partly praising God and His works in holy joy, Ps. xxix. 1; ciii. 20; partly as servants standing ready to execute His commands, Job iv. 18; xv. 16, as heroes of strength, Ps. ciii. 20; cxlviii. 2, and as Jehovah’s (Jos. v. 14) “host of the high ones,” Is. xxiv. 21. But to the Messiah is ascribed not merely sitting *beside or in presence* of the all-ruling God, but sitting *at His right hand*. The former expression would have designated Him only as theocratic ruler; as David, after the removal of the ark of the covenant to Mount Zion, had his throne in immediate proximity to the throne of Jehovah. But the latter elevates Him above every species of principality and dominion to participation in the divine majesty itself. The historical incidents in which this typical Psalm had birth, stand connected apparently (ver. 5 ff.) with the victory of David over the Syrians and Ammonites. But the promise of the elevation spoken of (ver. 1) appears as an *oracular or prophetic utterance (ὁ λόγος)* of Jehovah, whose fulfilment is still in the future (ver. 4), and is directed to the Lord of the minstrel (יְהוָה, *my Lord*); we are, therefore, entirely justified in assuming a widening of the prophetic view beyond the historical and typical incidents, and in finding in the “Lord” not the David sung by the people (Ewald), but the Messiah whom David recognized as at once his Lord and his Son (Matt. xxii. 41 ff.); especially as this king, whom the people, born like dew from the womb of the morning, clad in sacred garments, are to follow into the conflict (ver. 8), is not merely to conquer His enemies upon the whole earth (ver. 6), but as priestly king (ver. 4), is to stand in a relation (to be hereafter more fully considered), such as could be predicated of no historical ruler of Israel. The custom of setting the foot on the neck

of a conquered enemy, belongs to earlier Israel, Josh. x. 24; 1 K. v. 17. To later Greek belongs *ὑποπόδιον*, and the frequent Hellenistic formula *ἐκ δεξιῶν* which implies the rising conspicuously above that which is on the right hand.

VER. 14. *Are they not all ministering spirits, etc.*—In this summing up of the series of thoughts developed from ver. 4, the emphasis lies partly on *πάντες*, *all*, which includes even the angelic leaders, partly on *λειτούργησά*, which designates these spirits as standing in sacred service. For the term points, not in a general way, to service obligatory by virtue of public office, but specially to that connected with the public Levitical worship, Ex. xxxi. 10; Num. iv. 12, vii. 5; 2 Chron. xxiv. 14. Hence also the Rabbins frequently designate certain angels as מלאכי השרת. No

allusion to the heavenly sanctuary can be inferred from the choice of the expression: it simply refers back to v. 7. The Pres. Part. *ἀποστελλόμενοι* *habitually sent forth, commissioned*, brings out the proper characteristic of the angels, or that *habitus*, that *habitual* form of action, which springs from their nature, and corresponds to their destination. The term *διακονία* refers not directly to their rendering service to men; (for, apart from the fact that the angels are not placed in subordination to men, the construction would require the Dat. *τοῖς μέλλουσιν* (Acts xi. 29; 1 Cor. xvi. 16), but to the ministerial relation in which they stand to God, and in which God employs them for the good of those who are to inherit the salvation procured by His Son. This special signification of *σωτηρία* (though without the article) is implied alike in the context, and in the verb *κληρονομεῖν*, *inherit*. It implies neither deliverance from danger in general (Michael, Schleusn., Böhm., Kuin.); nor again the *actual* conferring of eternal salvation upon its inheritors through the ministrations assigned by God to the angels (Lün.); but simply the *proper office* of the angels, as those whom God sends forth for the benefit of godly men. The term *σωτηρία*, employed in designating this salvation, presupposes a deliverance from ruin wrought by “the great God and our Saviour Jesus Christ.” Tit. ii. 18.

DOCTRINAL AND ETHICAL.

1. God has not merely communicated His word to the prophets in the manifold forms of His revelations of Himself: nor has He merely in the prophets and by their mouth spoken formerly to the fathers. He also speaks to us in *Holy Scripture*. The development of the precise doctrine of inspiration is yet a problem for theology; but the church has to confess that in the Holy Scripture she hears God Himself speak, and that she feels herself bound, in all that respects *salvation*, to adhere implicitly to the Word of God as uttered in the Scripture.

2. The old canon of Scripture interpretation: *Novum Testamentum in vetere latet; Vetus Testamentum in novo patet*, springs from a correct apprehension of the true essential relation of the two parts of the economy of salvation. The sacred writers constantly emphasize the *divine purpose*, as that which determines the events of history; yet this

not formally as mere purpose, which might seek its end irrespective of the course of things; but as that *divine determination*, which of itself, in a concrete manner, brings about its result. When this determination is prophetically uttered, this prophetic word is an expression of the divine counsel, thought and will, which is already stamped with the impress of human history, but primarily as but a *form*, which awaits in the future its ultimate fulfilment, and reaches this by an actual *carrying out in history* of the divine purpose. The historical facts which gradually lead to this final and proper fulfilment of prophecy, bear, for this reason, a *typico-prophetic* character. They represent typically, and for precisely this reason, but partially and defectively, the idea that is to be realized; yet they must be regarded as evidences of its truth, and of its infallible and already incipient realization. They are interwoven with historical conditions which as yet contain no adequate realization of the divine thought. It might hence be half suspected that nothing but the caprice or the unwarranted fancies of a later time had discovered this relation of purely historical facts, or of earlier oracular utterances, to those later events which they typify and predict. Unquestionably, too, we are warranted in *insisting on the historical foundations* of prophecy, and on its *direct* reference to immediate events, as against an unhistorical and, as it were, *soothsaying* prophecy. But the *exaggeration* of this feature leads to a mode of dealing with events which knows no *prophecy*, to a history with no positive divine guidance and control, with no real ideas, with no true future of redemption. The New Testament writers, on the other hand, see bursting through these enveloping folds of history the germs and tendencies of divine ideas, and, in their illustrative citations, mainly exhibit the symbolical facts, in a *direct* and *immediate application* to the fulfilment already effected through Christ. Hence they, on the one hand, neither take the facts and statements of the Old Testament, in their original import as referring to immediate events, nor on the other, put upon them an allegorical and mystical interpretation, which rests upon no sure basis; but so interpret them that they appear as members of that system of divine ideas and acts, by which, in the progress of revelation, the original Gospel which announced "the seed of the woman," is gradually, step by step, announcing and accomplishing itself until its final and complete fulfilment in the coming of the Son of God in the flesh. The occasional use of Rabbinical forms of citation and modes of interpretation in no way destroys this essential relation, but stands connected with the national position and special culture of the respective writers: compare (from earlier times) ANDR. KESLEN *de dictorum V. T. in N. allegatione* 1627; also in HACKSPAN *dispp. theol. et phil. syllogæ*, p. 563 sq.: *Oporinus, demonstratio N. T. ex. V. T.* p. 60 sq., and SUBENHUSIUS, *Βιβλος καταλλαγῆς, in quo, secundum veterum theol. Hebr. formulas allegandi et modos interpretandi, conciliantur loca V. in N. T. allegata*, Amst. 1718.

3. The true and perfect deity of Jesus Christ is to be proved a. from the name "Son of God," bestowed on Him in an exclusive sense, and as de-

signating a specific relation, which, along with *essential unity*, points to a hypostatical distinction of persons, for which reason He is also directly called "God:" b. from His *works* of creating, upholding, redeeming, governing, and renovating the world: c. from the *perfection* of the metaphysical, intellectual and moral attributes involved in that specific relation to God, and attesting themselves in all these several spheres of action: d. from the *adoring worship* which belongs to Him, and is rendered Him even by the *Princes* among the heavenly angels, a fact which, within the sphere of the monotheistic faith, is of the utmost significance.

4. The doctrine of the *eternity* of the world is equally to be repudiated with that of its future *annihilation*. Its *transformation* into a new and nobler form of existence is effected by means of the same Lord through whom it was created, and that according to divine purpose and will, so that its destruction also is to be referred to no exhaustion of originally supplied powers, wrought by age and the natural decay of years, nor to any regularly recurring cycles of revolution, by which, at definite intervals and according to unchangeable laws, creation is resolved into its elements, and again remoulded into new forms and combinations for other destinies.

5. The anticipated *reintroduction* of the First-born into the inhabited world forms the *goal* of the ways of God in history, and promises a *revelation of glory* to which, in hope and faith, we are to look; which, in the patience of the saints, we are humbly to await, and for which, in the sanctification of our persons, as children of God born anew to be brethren in Jesus Christ, and called to be fellow-heirs with Him, we are earnestly to *prepare*, that we may join the adoring worship of the angels.

6. The invocation of angels, as ministers to our need and mediators of salvation, is no less irrational and absurd, than the denial of their existence and of their employment in the service of God for the benefit of the heirs of salvation, is unscriptural. The position here assigned to them excludes any rendering to them of *worship*, and, on the other hand, their *spiritual nature* remits to the province of imagination and art all sensible representations of their *form*; while yet their employment in the service of God renders possible their transient *appearance and agency* on earth in the most various forms.

7. The *means* which God employs for the protection and support of the pious in this wicked world, are numerous in proportion as He is unfathomable in wisdom, unlimited in power, and inexhaustible in love. Besides the forces, creatures, and instrumentalities, which belong to the sphere of *earth and human action*, He has equally at command, for the exigencies of even our temporal life, *heavenly and angelic agencies*, and that in unmeasured abundance and untold variety.

8. The establishment of the *Kingdom of God on earth* in the form of a kingdom of grace under the regal dominion of the Messiah, who, after accomplishing the mission assigned to Him below, is now forever exalted above all powers to the throne of God, is, on the one hand, a fulfilment of the Messianic prophecies; on the other,

a preparation for the consummated dominion of God over all the world, and itself again a prophecy of the kingdom of glory. The *CHRISTOCRACY* is the fully unfolded, world-embracing form of the *THEOCRACY*; and in His consummated glory the *Exalted One* becomes, for all eternity, the medium of that communion with God which, as the *Humiliated One*, He originally procured. "The language, 'Sit at my right hand,' means, in a word: exalted highly and placed as glorious King—not over the towers of Jerusalem, nor over the empire of Babylon, Rome, Constantinople, or the entire earth—which were indeed a great power;—nay, not over heaven, stars, and all that our eyes can behold, but exalted to a power far higher and wider. Seat thyself—such is His language—beside me on the lofty seat where I sit, and be equal to me." For by sitting beside Him, he means not, sitting at His feet, but at His right hand, in the same majesty and power with Himself, which is nothing less than a Divine power" (Luth. at Ps. cx.).

HOMILETICAL AND PRACTICAL.

The consolation of the Church of God in troublous times is: 1, God's words of encouragement in the Holy Scripture; 2, the Government of Jesus Christ on the throne of God; 3, the inheritance of blessedness to which it is destined.—The right which Jesus Christ has to us as, *a.* our Creator; *b.* our Saviour; *c.* our Ruler.—The worship which we owe to Jesus Christ: 1, on the ground of the Divine command in the Holy Scriptures; 2, after the example of the heavenly spirits; 3, as citizens of the Kingdom of God.—What summons us Christians ceaselessly to living gratitude to God? 1, the destination to bliss, which God's word vouchsafes to us; 2, the protection which He bestows upon us by powers and servants sent forth from heaven; 3, the gracious aid which He renders to us in the Church of His Son.—The dominion which Jesus Christ exercises: 1, in its character, *a.* as a Divine dominion; *b.* for the conquest of the world; *c.* by employing the powers and resources of the heavenly realm; 2, in its establishment by His peculiar relation, *a.* to God, as Son; *b.* to the world, as Lord of all things; *c.* to the Church, as Saviour.—The high dignity which we Christians have: 1, as children of God, who are ransomed from the perishable nature of this world; 2, as brethren of Christ, who, as First-born, sits upon the throne of God; 3, as heirs of blessedness, for whose good angels are sent forth in the service of God.

VON BOGATZKY:—As God has anointed Christ for His threefold office, so are we also anointed by Christ with His Spirit: 1, that as priests of God, we may offer up ourselves, and pray for one another; 2, that as kings, we may conquer all our enemies; 3, that in the fellowship of the prophetic office of Christ we may teach and admonish one another.—LAURENTIUS:—Eternal life is an inheritance, and is thus not obtained by works.—If the holy angels minister to believers, how shall not one believer much more minister to his fellow?—HILLER:—The Church with which the Lord would betroth Himself in faith, had, in the word, the *plighted vow* of His eternal love and

truth; in His Spirit the *bridal pledge*, and in the shadowy rites, the *image and portrait* of its King.—The Sacred Scripture is God's *testimony* of His Son, *a.* who will come into the world; *b.* who has come into the world; *c.* to *bless and save sinners*.—This testimony of Scripture must be *believed*, *a.* because it is a testimony; *b.* because it is God's testimony; *c.* because it is such a testimony of the Son of God.

RIEGER:—The more righteously a kingdom is administered, the greater is its *permanency*.—He whose heart God inclines to *righteousness*, and whom He inspires with a disposition to *hate unrighteousness*, even though it may find a lurking place, as it will, in his own members, is by the one rendered fit for the *inheritance of God's Kingdom*, and by the latter gains enlarged space for the Spirit and its glad anointing.—As from the *beginning of the ways of God* in the creation, so also from the *goal and end* in which all will issue in the ultimate deliverance and renewal of the creation, we can derive much that appertains to the *glory of the Son of God*.

STARKE:—As we mortals have a changeable nature, not only material, but immaterial, which latter, in the waste and repair of sense, must experience daily an ever increasing change, we should strive all the more industriously after the true unchangeableness which Christ has brought to light by His Gospel, 2 Tim. i. 10.—God changes neither in His being nor in His words; hence we can securely commit ourselves to Him.—Christ, the Son of Man, is truly exalted upon the throne of God. If thou wilt not believe this, thou wilt hereafter see and experience it to thine eternal sorrow, Ps. ii. 12.—Are the holy angels servants whom God sends out for our service? How, then, should we stand in fear of them, thank God for their protection, and in genuine holiness of heart render ourselves worthy of it?—High honor of believers that they are ministered to by Thrones, Principalities and Powers! Praise God; grieve not the angels; lead an angelic life, and thou wilt be borne by the angels where thou wishest eternally to be, Luke xv. 10; xx. 86.

SPENER:—From the Sonship of God and regeneration comes all the blessedness which we receive as an inheritance, Rom. viii. 16; Gal. iv. 7; Acts xx. 82; xxvi. 18.

HEUBNER:—Christ is the most blessed King. The earthly prosperity of worldly rulers bears no comparison with the heavenly delight which Christ, as the exalted Son of God, enjoys. He enjoys the bliss of being in most intimate communion with God, and of being loved and adored by hosts of ransomed souls, by all spirits.—The whole spirit world is a realm of servants of God. A ruler without subjects possesses no kingdom.—The pious are *protégés* of heaven, of the angels. Both are one under Christ.

STIER:—Where remain the thrones of all kings on earth amidst the revolution of things, at the end of the days? They are swept away and removed; but the Divine throne of the One Anointed above all anointed ones continues and stands unto eternity. Where in the hands of sinful men is there a sceptre of sovereignty whose honor has not been in some way stained with unrighteousness and error? But the

gracious and peaceful sceptre of the One Righteous and Blessed is truly a sceptre of rectitude.—The Son *rules* on the eternal throne of God, Himself God and Lord: the spirits and personal powers of heaven *serve* as creatures. The Son has taken His seat in the reassumption of His original Divine power; the angels are sent forth from His and the Father's seat. They are those who perform *priestly ministration* in all their allotted activity and service. He is and *remains* without end of years, the Lord whom they *adoringly serve*.

[OWEN:—"Whatever our changes may be, inward or outward, yet Christ, changing not, our eternal condition is secured, and relief provided against all present troubles and miseries. The immutability and eternity of Christ are the spring of our consolation and security in every condition. Such is the frailty of the nature of man, and such the perishing condition of all created things, that none can ever obtain the least stable consolation but what ariseth from an interest in the omnipotency, sovereignty, and eternity of Jesus Christ"].

III.

Warning exhortation to give heed to the revelation that has been brought to us through so extraordinary a mediation.

CHAPTER II. 1-4.

Therefore [For this reason, *διὰ τοῦτο*] we ought¹ [it is necessary, *δεῖ*] to give the more earnest heed to the things which we have heard [to the things which were heard, *τοῖς ἀκουσθεῖσι*], lest at any time [lest haply, lest perchance, *μήποτε*] we let *them* slip [flow 2 by or drift away from them]. For if the word spoken by [through, *διὰ*] angels was [became, proved, *ἐγένετο*] steadfast, and every transgression and disobedience received 3 a just recompense of reward; How shall we escape, if we neglect [after neglecting, *ἀμελήσαντες*] so great [a] salvation; which at the first began to be [was originally] spoken by [through, *διὰ*] the Lord, and was confirmed unto [for] us by them that heard 4 him; God also [jointly] bearing *them* witness, both with signs and wonders, and with divers miracles [acts of power, *δυνάμεις*], and gifts [distributions] of the Holy Ghost, according to his own [his *αὐτοῦ*] will?

¹ Ver. 1.—[*δεῖ*, not moral necessity, we ought; but logical, we must, it is necessary.—*τοῖς ἀκουσθεῖσιν*, historically, to the things which were heard when God *ἐλάλησεν* spoke in his Son.—*μήποτε* not, lest at any time (as Moll: *nicht jemals*), but, lest perchance, lest haply as ch. iv. 1; Matth. iv. 6, vi. 25. So Del. and De Wette, *nicht etwa*; so Alf. and Bib. Un. haply. Wordsworth both here and ch. iv. 1 neglects it in his rendering.—*παράρρητον* 2 Aor. Subj. Pass. might be rendered figuratively to slip away from, but not possibly "to let slip, as if causative. Here better to flow by, or, aside from, to drift by, or, away from. Alf.: "to flow past or aside," "deflect from a course," and hence "be diverted." Moll, with many others, *vorbeigeströmt werden*, to be drifted or swept by.

Ver. 2.—*διὰ ἀγγέλων* not by angels as agents as if *ὑπὸ ἀγγ.*; but through, by means of angels, as instruments (*διὰ*).—*ἐγένετο*, became proved itself; not was, as Eng. Ver.

Ver. 3.—So also *διὰ κυρίου*, through the Lord, God the Father being conceived as the supreme agent.—*διὰ τῶν ἀκουσάντων*, through them that heard him, with still the idea of intermediate agency.—*αὐτοῦ*, his, not the reflexive *αὐτοῦ*—*ἑαυτοῦ*, his own, viz., will (*θελήσων*).—E.]

EXEGETICAL AND CRITICAL.

VER. 1. For this reason it is necessary.—For the term *Gospel* (*εὐαγγέλιον*) our author employs here, after the periphrastic style of Luke (who employs the term *εὐαγγέλιον* only Acts xv. 7; xx. 24), the term *τὰ ἀκουσθέντα*, the things which were heard, as referring not so immediately to the subject-matter of the Gospel, as to that special form of announcement which stands distinguished above all other methods of revelation. The Gospel would demand and deserve attention in whatever manner it might have found utterance in words, and addressed itself to our ears. The transcendent preëminence, however, of the mode of its historical introduction, creates

a necessity lying in the very nature of the case, and whose observance is imperatively binding upon us, to direct and yield up to it our persons, Acts xvi. 14 (*προσέχειν ἡμᾶς*, with a correspondingly heightened devotion (*περισσοτέρως*), frequent with Paul, and not, as affirmed by Bleek, unknown to the classics, but found [Del.] Dion. Sic. XIII. p. 108; ATHEN., V., p. 192 f.). For the *διὰ τοῦτο*, on this account, so points back to the preceding exhibition of the glory of the Mediator of the New Testament revelation, as to furnish a basis for that warning admonition to fidelity of faith, to which the author's anxiety for his readers leads him at this early stage of the Epistle. If the required heed and devotion are withheld, then must follow the fearful consequences, which, as shown by the *μήποτε*, the

author would fain avert from his readers.—*lest we be swept, or drift by* (παρῶνμεν, Lachm., Tisch., is 2 Aor. Subj. Pass.). Drift by what? Not by the sure harbor of eternal blessedness—which were only properly a consequence—but by that which is heard. Here again, however, it is not to be understood of forgetting the mere words, which would be a meaning quite inadequate to the gravity of the passage; nor of drifting by the salvation contained in the Gospel, which is correct, indeed, as to the substance of the thought, but overlooks the specific demands of the context. It is rather that *firm hold or holding-point*, proffered in the Gospel, and which conditions our attainment of salvation. This those lose who do not yield themselves up personally to that which is brought to their hearing, and are then carried away from the Gospel, and as it were swept by the salvation which is in it not merely announced, but actually held out and communicated to believers, and are thus without stay or anchor, borne on by the stream, “as a ship before her landing shoots away into destruction.” (*Gloss of LUTHER*).

VER. 2. For if the word which was spoken through angels.—The supposition, which the author shares with his readers, and which he makes the basis of his reasoning, *a minori ad majus*, is the two-fold one, 1. that the Mosaic law is a word established by Divine authority, and which hence is not only obligatory, but also in earlier history vindicated its validity against every objective transgression (παράβασις), and subjective neglect (παράκοη, refusal to hear), by corresponding retribution; 2. that it was given through the intervention not of the Divine Messiah or Son, but only of angels. This angelic agency, however, finds no mention at Ex. xix. in connection with the legislation of Sinai, and also at Hebr. ii. 19, only a Divine φωνή ῥημάτων, voice of words is mentioned in distinction from the accompanying natural phenomena. For this reason Dorsch, Calov, Schöttgen, Carpov and Semler, have referred the passage to such revelations as Gen. xix. 26, in which angelic agency is actually mentioned, exclusively of the law; while again D. Heinsius and G. Olearius, seeing that λόγος here must refer to the Mosaic law, have regarded the ἄγγελοι as referring to human messengers. But for the existence of the belief that the law of God was given to Moses by the mediation of angels, we have as testimonies JOSEPH. *Antiq. Jud.*, XV., 5, 3, and CARMINA SAMARIT., *Ed. Gesen.* III. 8; IV—8, 11, and particularly Acts vii. 53, and Gal. iii. 19. The tradition itself seems to have its biblical origin in the obscure words of the Song of Moses, Deut. xxxiii. 2: “And thou from holy multitudes,” scil. didst come forth, where the LXX. make express mention of angels; as also in Psalm lxxviii. composed in the time of Solomon, in which at ver. 18 the entrance of Jehovah into Zion in the midst of the myriad chariots of His angels, is compared to His descent upon Sinai. We must guard, however, against restricting this angelic agency to the Angel of the covenant, who acted as Mediator of the most distinguished revelations of God in the Old Testament; for here the word is plural (δὲ ἄγγέλων). The classical ἐνδοκος is found elsewhere in the New Testament only at

Rom. iii. 8. For the simple μισθός wages, or the classical μισθοδοσία, giving of wages, stands here the more full-sounding [indeed more intrinsically emphatic] form μισθοποδοσία rendering, or paying of wages; here the term is used in a bad sense, while at ch. x. 35; xi. 26, the requital is not that of punishment, but of approving reward.

VER. 3. How shall we escape—salvation?—The future ἐκφυγόμεθα stands in reference to the final judgment: we need not, however, (with Heinrichs, Steng., Ebr.) supply anything from v. 2; but simply take the expression as at ch. xii. 25; 1 Thess. v. 8, technically and absolutely. The Aor. Part. ἀμελλήσαντες specifies the act which must have preceded and determined the impossibility of escape. This utter and complete impossibility (πῶς) of escape lies in the fact that precisely we (ἡμεῖς), who live in the time of salvation, have to do with a salvation of such transcendent excellence (τηλικαύτης σωτηρίας)=*talis tantaeque salutis*, as that now under consideration.

Which being originally spoken through the Lord, etc.—The clause commencing with ἦτις (quippe quae) is not designed to show that which grows out of the nature of “so great a salvation,” (Thol.); nor to exhibit the greatness of this salvation in the exalted character of its Mediator (Del.); but to illustrate the sentiment of the entire passage. The contrast between the mediation accomplished by the Lord, and that effected by angels, forms but a part of the Gospel claim to attention. A second contrast is found in the fact that it is not merely commands (Theod. Mops., Lün., Del.)—we must add that it is not merely promises—which constitute the subject matter of the announcement, but salvation itself. Still we are not therefore authorized in saying (Ebr.) that the law was barely a word: the Gospel, on the contrary, is deliverance, a redemption, an act. The emphasis lies here, not as at Titus ii. 11, on the fact that “the grace of God which bringeth salvation” has been manifested in the world, but that the *salvation*, after having had its proclamation commenced and inaugurated by the intervention of the Lord the Saviour Himself, has, through immediate ear-witnesses, taking a sure place in history, been transmitted to us.

The link between σωτηρία, salvation, and the βεβαιωθῆναι εἰς ἡμᾶς, established for us, is found in the Word of Salvation (Acts xiii. 26, ὁ λόγος τῆς σωτηρίας ταύτης), whose historical carrying forward and perpetuation was no less marvellous than its origin. Lünemann declines here to find a contrast between a more remote and a more immediate Word of God, on the ground that God himself is the ultimate and supreme author, as well of the Mosaic law as of the Gospel, and that the latter, as having originated δὲ τοῦ κυρίου is, in like manner, an intermediate one; while Ebrard and Delitzsch maintain such a contrast on the ground of the divine nature and equality of the Son. Both are equally wide of the mark. For while δὲ τοῦ κυρίου stands indeed parallel to δὲ ἄγγέλων, the relation of intermediateness expressed equally in both cases by δὲ, refers in this context not to the intrinsic relation of God Himself to men in His revelation, as being more direct through the Son, more indirect through angels, but con-

trasts the *historical beginnings* of the two Testaments, as being inaugurated the one through angels, and the other through the Lord Himself. The author's eye is directed not to the transcendental, but to the *historical* mediation, as shown by the participial clause ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, which also is no mere objective opposition to ἐβεβαίωθη (Ebr.)—as if the province of the ear-witnesses was to vouch to later readers for the fact that the Gospel had come from the Lord Himself—but declares rather how the *συντηρία* has become matter of evangelical proclamation, in which form it has had, through the ministry of those who heard it, its sure transmission to us.

VER. 4. God also jointly bearing them witness, etc.—The “confirmation” (βεβαίωσις) implied in the verb is all the more decisive and absolute from the fact that to the testimony of the Apostolic word is added the accompanying and authenticating testimony of God, John v. 31; Mark xvi. 20. This testimony comes in acts which, as tokens of an invisible and spiritual agency, are called σημεῖα, signs; as elevated above ordinary and natural laws, and thus exciting wonder and astonishment, τέρατα, prodigies, wonders. Their close connection, expressed by τε καί, both, and, corresponds to the Hebrew

אֱתָם וְאֵתָם, Ex. vii. 3. The mention of these in this connection furnishes an irrefragable historical proof for the fact that not merely in Corinth, but also elsewhere within the sphere of Christianity, phenomena had appeared, which could not be regarded as a mere heightening of natural powers, and that the proclamation of the Gospel in Apostolic times was accompanied by miracles. As a special kind of *charismata* appear the δυνάμεις also at 1 Cor. xii. 10, which at once direct attention to the divine agency required and imparted for the working of miracles, and keep their divine purpose alive in the Christian consciousness. The position of the words shows that πνεύματος ἁγίου is not Gen. Subj. (Camero, etc.), but Gen. Obj.: that κατὰ τὴν αὐτοῦ θέλησιν is to be referred only to μερισμοίς (De Wette), and neither (with Abresch, Böhme) to the whole clause, nor (with Bleek) to ποικίλοις μερισμοίς; and that αὐτῷ belongs not to πν. ἁγίου (Ecumen. Carpz.) but to θεοῦ. God communicates the Holy Spirit to believers, yet to no individual one of these His entire fullness, and the distribution takes place in each special appropriation, according to His will and purpose. The Hellenistic θέλησις, Pollux v. 165 calls ιδιωτικόν.

DOCTRINAL AND ETHICAL.

1. With the dignity of the New Testament Mediator, and with the greatness of the salvation which is proffered by Him in the Gospel, stand in corresponding relation the *heaviness of the responsibility* of the hearers of the Gospel, and the *certainty of the condemnation* of its despisers. “The child owes a deeper debt than the servant.” (STRIN.) “Strictness and rigor of judgment must stand in relation to infinite grace: the higher the grace, the heavier the punishment. Disobedience to Christ is the thrusting away of

our own salvation.” (HEUBNER.) The reason lies in the fact that Christ came not to do away with and abolish the law, but to fulfil it, Matt. v. 17. “With heedlessness, disregard and delay commences that which may end in the most fearful plunge into unbelief, disobedience, and their attendant judgment. Heedfulness, on the other hand, is the stepping-stone to faith, obedience, and the bringing forth of fruit in patience. What is more easily neglected, heeded lightly and thrown behind us, than a word which one hears? And yet how is, at the same time, the seed snatched from the heart, from which might grow faith and blessedness! But how frequently also does this word of patience again make its appeal to the heart!” (RIEGER.)

2. The Gospel is not merely in its *subject matter*, but also in its *form*, the most perfect revelation of God. Salvation has not merely appeared, and been introduced into the world by means of the person of the Son of God and Lord of all things—exalted as He is infinitely above the angels—but has also, through the Lord Himself actually found utterance, and received, through His holy and truthful lips, its initiatory proclamation upon earth. “The strictness and rigor of the Old Testament are but a shadow beside the severity of the New.” (QUESNEL.)

3. Not merely the *establishment* of Christianity, but also its *maintenance and propagation* in the world, are the work of the Lord. They stand not merely under divine supervision and guidance, but under *divine agency*, in which the Father, the Son, and the Holy Spirit, take their respective share. But we are called not merely to a participation in the blessedness of salvation, but also to coöperation in this work of God, in aid of its actual extension and carrying forward in the world.

4. Christianity has not merely to do with the knowledge and recognition of the truth, but also preëminently with the *procuring of salvation*. But how this is to be accomplished is, under the arrangements of God, announced to us in His word. Precisely for this reason the Gospel of God has been supplied with the most efficient powers, and with the strongest testimonies, and demands of us *personal devotion*, alike in its appropriation to ourselves, and in its propagation.

5. The *distribution* of the gifts and influences of the Holy Spirit in the Church is made neither accidentally nor arbitrarily, but in accordance with the *will of God*. So also the authentication of our testimony by accompanying signs. We must, therefore, neither condemn the lesser and more sparing gifts and signs, nor allow the great, splendid and numerous tokens of such Divine coöperation, to minister to envy, self-exaltation and strife; but mindful of their *origin and design*, strive to be found in their possession and use, thankful, humble, industrious and faithful.

6. Taking into account the character of the recipients of our Epistle, this passage contains an irrefutable testimony to the *actual working of miracles* on the part of Jesus and the Apostles. In his appeal to this as a well known and unquestioned fact, the author would have rendered but the slenderest service to his cause, had its reality been open to the slightest shadow of doubt and questioning. Facts like these send to

a common grave the mythological hypothesis regarding the history of Jesus, the naturalistic explanation of the miracles, the denial of the agency of the Holy Spirit, and the restricting to purely historical factors the explanation of the origin of Christianity.

HOMILETICAL AND PRACTICAL.

The obligation resting on us to give earnest heed to the Gospel which has come to us through Divine coöperation. 1. How it is demonstrated: *a.* by the greatness of the proffered salvation; *b.* by the excellence of its original Bearer and Proclaimer; *c.* by our being placed in the Church of Jesus Christ. 2. How it finds a hinderance: *a.* in the skeptical spirit of our age; *b.* in the perversity of our own nature; *c.* in the temptations to apostasy from the Church. 3. How God aids to its performance: *a.* by the impressiveness of His judgments; *b.* by confirming the truth and power of the Gospel in history; *c.* by the imparting of His Spirit in His operations and gifts.—In the Gospel alone we are to find a sure means of resistance to the tide which would sweep us to perdition; for these means are: 1, originated by Christ; 2, confirmed of God; 3, made efficacious to our salvation by the Spirit.—With what have we, as preachers, most to do in the proclamation of the Gospel: 1, to see that we preach Christ as the Mediator of salvation to all believers; 2, that our preaching of salvation be found in harmony with that of the Apostles; 3, that the testimony of God in manifold tokens and proofs accompany and confirm our testimony.—To what are we especially to give heed in the hearing of the Gospel? 1, that we learn from it the counsel of God for our eternal blessedness; 2, that we accept it as, in accordance with the will of God, it has been brought to us by a special economy of salvation; 3, that we supplicate the assistance of God for our personal attainment of the salvation that is proffered to us.—It is the earnest will of the Lord that His Gospel be: 1, reverently heard; 2, conscientiously obeyed; 3, powerfully and efficiently spread abroad.—By what we recognize the true miracles of God in history: 1, they serve as signs which accompany the word of His revelation, and direct our attention to the sovereign sway of God in the world; 2, they present themselves as the witnesses of God's pleasure in the proclamation of His word; 3, they evince themselves to be effects of Divine power by their connection with the gifts of the Holy Spirit.—We have no other means of escaping the coming destruction than by giving earnest heed to the Gospel: for 1, the Gospel is not an abrogation, but a confirmation of the Law; hence it, *a.* requires not merely to be heard, but believed and obeyed; and *b.* prophecies of the coming destruction of its contemners; but 2, the Gospel is not a repetition, but a fulfilment of the law; hence it, *a.* preaches in a sure way salvation in Christ; and *b.* is accompanied by God's actual attestations to its truth and power.

STARKE:—To whom much is given, of him will also much be required. In the New Testament the light of revelation is much clearer and more glorious than it was amidst the promises

and the types of the Old Testament. Bethink thyself, thou who livest in the last time, to what this pledges thee, Luke xii. 48; 2 Cor. vi. 1.—Thou reader of the Holy Scripture, mark well what thou readest, and give heed to the Divine truths which therein are set before thee, since it is God who speaks with thee; for otherwise thy heedlessness will be sorely punished, Math. xxiv. 15.—The word of the Law has proved steadfast, in respect of the powerful *proofs* of Divinity, to wit, the numerous signs and wonders, which accompanied the giving of the Law; 2, in respect of the *obligation* which it involved to faith and obedience to all the words, commands and prohibitions of the Law; 3, in respect of the *promises* which the Law communicated to him who was obedient in faith, of which promises not one ever fell to the ground; 4, in respect of the *threatenings* with which the law is throughout enforced and confirmed.—God's word, alike Law and Gospel, is unconquerable; it may, perhaps, be assailed, but cannot be overpowered, Luke xvi. 17.—Ah, what blessedness is it that we have the word from the mouth of God, and our Saviour Jesus Christ Himself, confirmed by so many signs and wonders! But precisely according to the greatness of this blessedness is the guilt and punishableness of the unbelief which, notwithstanding this great certainty, still doubts, John v. 38.—The Gospel leads us, indeed, also to our duties, which we have to practise toward God, our neighbor, and ourselves; but the Gospel itself consists in pure blessedness, in the recommending and actual proffering of all the treasures which accompany salvation, Acts xiii. 26.—Although we, perchance, may not have heard the Son of God preach in person, still this will in no way impair our salvation. For even the author of this Epistle (whoever he is), according to his own acknowledgment, had himself not heard the Son of God, but been converted by the Apostles who had heard Him, Luke x. 18.—The Gospel is a doctrine of whose Divine truths we may be convinced even antecedently to, and without miracles; yet God, in accommodation to the weakness of men, has *ex abundantia* added miracles, partly to awaken the needed attention, partly to strengthen the faith already kindled, John xx. 30, 31.—The miracles that have confirmed the Gospel, God has held under His own control in respect of time, place, persons, number, and kind and manner, Pa. lxxii. 18.

BERLENBURGER BIBLE:—God uses means for our sakes, but we must ascend *through* the means to their author, and observe the hand of God, so that we may be able to conclude that this and that is the work of God, and not of man. Under the testimony of men, God's procedure and joint testimony are to be recognized, and not to be disjoined from it.—Down to our own day, it is still a characteristic of ordinary conversions, that God, the Lord, who gives richly, does it still *à mesure*, that man may recognize it as grace.

LAURENTIUS:—What in spiritual and Divine things we have experienced, seen, and heard, we must also announce to others, that in the hearts of others the same may also be established.

RAMBACH:—The contemners of the Gospel will be more sorely punished than the transgres-

sors of the law, as they have less excuse for their unbelief.—He who has done evil, seeks to escape judgment, but from the judgment of God there is no escape.—Miracles are 1. no mere matters of accident, but spring from the eternal counsel and purpose of God, to glorify His Son and His Gospel, John ix. 3. 2. They are wrought of God's free will, according as on special occasions it has seemed to Him good. 1 Cor. xii. 11.

STEINHOFFER:—Attention to the preached word is most powerfully urged upon us by the importance 1. of the person who has spoken to us of such things; 2. of the subject-matter which is thus revealed and tendered to us.—The proofs which formerly confirmed this word, have, in the lapse of time, lost none of their power.—We desire no other Gospel—as, in fact, there is no other—than that which we have heard from Him, and have believed.

PHIL. MATTH. HAHN:—Reasons for attention to the Gospel: 1. The Lord has spoken; 2. the word speaks of pure salvation; 8. it has been sealed by Divine testimony.

RINGER:—To refuse to give heed to the counsel of God for our salvation in the Gospel, is a heavier crime than to violate His law. In the case of the law, it is a *cannot*, of the Gospel, a *will not*.

HEUBNER:—Disobedience to Christ is a thrusting away of our own salvation.

KLUGE:—The nobler the hope, the more earnest the sanctification.

FRICKE:—As a kernel in the shell lies our whole salvation in the words of Christ. They are all fraught with meaning; here is salvation: hear and embrace!—The additions to the word, which salvation furnishes to us, God gives neither according to reckoning, nor according to desert, but according to His *will*.—What takes place in the kingdom of Christ, will always bear Christ's impress-upon it.

[OWEN:—Diligent attendance unto the word of the Gospel, is indispensably necessary unto perseverance in the profession of it.—The profession of most of the world is a mere non-renunciation of the Gospel in words, while in their hearts and lives they deny the power of it every day.—If the ministration of the Gospel be not looked on as that which is full of glory, it will never be attended unto.—The word heard is not lost without the *great sin*, as well as the *inevitable ruin*, of the souls of men.—It is meet that the Gospel should be armed with threatenings as well as promises.—A sceptre in a kingdom, without a sword—a crown without a rod of iron, will quickly be trampled on.—The threatenings of future penalties on the disobedient, are far more clear and express in the Gospel than in the Law].

IV.

The exaltation of Jesus above the Angels, is not disparaged by His earthly life, which rather effects the elevation of humanity.

CHAPTER II. 5-13.

- 5 For unto the angels hath he not [For not unto the angels did he] put in subjec-
 6 tion the world to come, whereof we speak [are speaking]. But one in a certain place
 7 testified, saying, What is^s [a] man, that thou art mindful of him? or the [a] son of man,
 7 that thou visitest him? Thou madest him a little lower than the angels; thou
 8 crownedst him with glory and honor, and didst set him over the works of thy hands
 8 [om. and didst set him over the works of thy hands]^t: Thou hast [didst] put all things
 in subjection under his feet. For in that he put all in subjection under him, he left
 nothing *that* is not put [in subjection] under him. But now we see not yet all things
 9 put under him. But we see Jesus, who was made a little lower than the angels [but
 him who has for some little been made lower than the angels, Jesus, we see] for the
 [on account of his] suffering of death, crowned with glory and honor; that he by the
 10 grace of God^s should [might] taste death for every man. For it became him, for
 whom are all things, and by whom *are* all things, in bringing [as one who brought]
 many sons unto glory, to make the captain of their salvation perfect through sufferings.
 11 For both he that sanctifieth and they who are sanctified *are* all of [from] one: for which
 12 cause he is not ashamed to call them brethren, Saying, I will declare thy name unto
 my brethren, in the midst of the church [congregation] will I sing praise unto thee.
 13 And again, I will put my trust in him. And again, Behold I and the children which
 God hath given me [that God gave to me].

¹ Ver. 6.—The reading *vis* *est* (LACH. Ed. *Stereot.* and *Bl.*) is not sufficiently supported.

² Ver. 7.—The lect. rec. *Kai kat' orthōsas autōn ἐπὶ τὰ ἔργα τῶν χειρῶν σου*, deemed spurious by Mill, bracketed by Lachmau, cancelled since Griesbach, is a gloss from the LXX. The author has omitted it in citation as unnecessary to his purpose. It is found, however, in the original text of Cod. Sin.

³ Ver. 9.—The reading *χωρὶς θεοῦ, without, or apart from God* (instead of *χάριτι θεοῦ*), preferred by Orig. and Theod. Mops., known by Jerome, made use of by Ambr., Fulgent. and Vigil. Thaps., strongly insisted on by the Nestorians, defended by Benz., Ebr., etc., is found only in Cod. 53 (Griesb.) of the 9 or 10 Cent., and Cod. 67 of the 11 or 12 Cent., and in the latter only on the margin. [For *χωρὶς θεοῦ*, which Theod. Mops. and Ebr., find eminently in place, no natural and appropriate meaning can here be found; while *χάριτι θεοῦ*, which Ebr. denounces as flat and uncalled for, is eminently to the writer's purpose, as commending the arrangement which involved the crucifixion of the Messiah, as one called for and originated by the grace of God. It would seem probable that *χωρὶς θεοῦ* may have originally been placed on the margin opposite ver. 8, limiting the expression, "he left nothing unsubjected to him"—'except God,' after 1 Cor. xv. 27, and that a subsequent copyist, misled by the resemblance of *χωρὶς θεοῦ* to *χάριτι θεοῦ*, substituted it in the text. At all events its history is curious, but the internal evidence is decisively against it.—K.]

[Ver. 5.—*οὐ γὰρ ἀγγέλοις, for not unto angels—it is not to angels that he subjected, etc.* 'Αγγέλοις without the Art. as marking not the individuals, but the class, and emphatic in its position—*ὑποτάξας, he subjected, Aor.*; not, *hath subjected*.—*τῇ οἰκουμένῃ*. There are three words commonly rendered, *world*: 1. *κόσμος* properly the world as a harmoniously adjusted and orderly system of things; this is never used in the phrase, the "world to come;" 2. *αἰών, age, duration of time*, and hence the world as constituting a particular period of time, or age; so commonly *ἡ αἰὼν ὅλος, this age, this world*, and *αἰὼν ὁ μέλλων, the coming or future age or world*; 3. *ἡ οἰκουμένη (γῆ)*, the world as a locality and as inhabited; the world in a more concrete character than is expressed by *αἰών*.

Ver. 6.—*τὶ ἔστιν ἄνθρωπος*. De Wette, Del., Alf. render as—*ἄνθρωπος, man*, collectively, as Eng. Ver.: Moll and Lün. a man, individually, which accords better with the absence of the article.

Ver. 7.—*ἄρα οὐ τι, some little*, in the Hebr. text, and in the citation, ver. 7, in relation to man, is "a *pauculum* of degree;" in its application by the author to Jesus, ver. 9, it becomes a "*pauculum* of time," Del., contrasting his temporary humiliation with his permanent exaltation.

Ver. 9.—*διὰ τὸ πάθημα τοῦ θανάτου, on account of his suffering of death*, referring forward to *ἐστεφάνω, crowned*. The Eng. ver. "*for the suffering,*" etc., suggests an erroneous reference, or is at least ambiguous.—For the general construction of ver. 9 see exegetical notes.—K.]

EXEGETICAL AND CRITICAL.

VER. 5. For not unto angels did He put in subjection the coming world of which we are speaking.—The *γάρ* refers not back to ch. i. 13 (de W.), nor *in form* to the preceding exhortation, while, *in fact*, introducing an entirely new thought, parallel to the preceding, *viz.*, that in the Son humanity is exalted above the angels (Ebr.). Nor does it introduce the ground on which the author has assigned to the revelation made through the Son a so much loftier position (Thol.), but rather the ground for the earnest exhortation to personal devotion to the system of salvation revealed through the Son. Jewish conceptions assigned to the angels a share, not merely in the giving of the Law, but also in the government of the world, and especially in influencing the events of history. It is uncertain whether Ps. lxxii. has such a reference; but the LXX., in rendering the obscure words, Deut. xxxii. 8 (that God, when He fixed the heritage of the nations and separated the children of men from one another, fixed the limits of the nations according to the number of the sons of Israel), makes the division to take place according to the number of the angels of God. In the following verse it is then said that the people of Israel are the portion of Jehovah Himself. The same idea is found, Sir. xvii. 17, and with many Rabbins, who, on the ground of the list of nations, Gen. x., assume for the seventy nations seventy angelic heads and rulers, while Israel, excepted from the number, is the special and privileged people of the Supreme God. At Dan. x. 13, 20; xxi. 12, however, we find the representation that the Jews also have such an angelic prince, who takes in charge this people as against the guardian angels of other nations; and at Tob. xii. 15, the seven archangels are regarded as the angelic protectors of the covenant people; and at Dan. iv. 14, the fate announced to Nebuchadnezzar is indicated as the decision of the "Watchers," and the decree of the "Holy Ones." From these passages is explained the mode of expression here employed, in regard to which we may also recollect that the LXX. render the designation

of the Messiah, Is. ix. 6, (אַבְרָהָם), according to

the Cod. Alex. by *πατήρ τοῦ μέλλοντος αἰῶνος, Father of the coming age*. For it is not a mere absolute futurity which is meant (Theodoret, Ec., Grot., Schulz), but the Messianic world (Calv.). And the order of the words, too, shows that the contrast is not between the future and the preceding world (Camero, Bl.), but, as indicated also by the absence of the Art. with *ἀγγ.*, between angelic existences and man, to which latter class the Messianic King sustains a relation entirely unlike that which he bears to the former.

VER. 6. But some one testified in a certain place.—Here is not the commencement of a new section (Heinr.), but the adversative *δέ* subjoins a contrast to the idea referred to and denied in the preceding clause, and over against that idea presents in a contrast indicated by its Scriptural citation, the real nature of the case. The indefiniteness of the form of citation (*ταῦ, somewhere*), occurring also with Philo, (Carpz.), and with many Rabbins (Schöttg.), implies not that, as against the inscription which refers the Psalm to David, the author would ascribe it to some unknown person (Grot.), which would imply a critical habit not at this time existing; nor that, quoting from memory, he did not know the precise locality of the passage (Koppe, Schulz),—a supposition negatived partly by the verbal exactness of the citation, partly by the like mode of citing a passage entirely familiar, ch. iv. 4 (Lün.); nor that, regarding God or the Holy Spirit as the proper Author of the passage, he was indifferent to its human writer (Bl.), in which case *τις* would hardly have been employed; but is probably a usage purely rhetorical (so the majority after Chrys.). For that God Himself is addressed in this well known passage (Ebr.) is a matter on which no stress need be laid, since the author either might have made the *Scripture* the subject, or employed a passive construction.

What is a man—all things under his feet.—The connection of the words in Ps. viii. 5-7 shows that man, as *ἐν τῇ γῇ*, in contrast with heaven and the shining stars which God has ordained, is conceived immediately in his frailty and earthly low-

liness, and it is purely arbitrary to introduce here,—whether into the original text, or the conception of our author (Kuin., Heinr., Böhm., Bl., Stein, Lün.),—the idea of the *glory* and *dignity* of man. We find rather the preceding words of the Psalm expressing the idea that God is not stumbled, so to speak, by this natural inferiority of man, but displays His own glory in selecting from such an humble sphere His instruments of victory for the confusion of His enemies. After reminding us, ver. 2, that God, whose majesty is extolled above the heavens, has also a mighty name upon the earth, the Psalmist declares in ver. 3 that out of the mouth of children and sucklings He has prepared to Himself a power against His adversaries, to subdue the enemy, the seeker of vengeance.* On this follows (ver. 4) the wondering gaze at the heavens, the work of the fingers of God, and then, ver. 5, the contrasted reference to the twofold nature of man, appearing, on the one hand, frail and impotent, as a mortal dweller on the earth, as a creature of dust, and, on the other, not merely an object of loving care, but an *instrument*, preferred before all creatures, for the execution of the will of God. The subsequent delineations of the Psalm show that the reference is to that position of sovereignty which, according to the account of creation, man has received by virtue of his possession of the Divine image. Precisely for this reason it is added: "Thou hast made him to fall short but little of Deity." *Elohim* without the Art. expresses abstractly *the Divine* in its super-terrestrial character,—namely, 1 Sam. xxviii. 13; Zech. xii. 19, the super-terrestrial in general, such as appertains to spirits. The Psalmist thus says, not that man is made almost equal to Jehovah, but that he has received almost a supra-terrestrial nature and position. Hence the LXX. in place of *Elohim* put *παρ' ἀγγέλους*. But the words of the text do not justify Calov, Vittr., Stier, Ebr., in taking not merely the *βραχύ τι* of the Sept., but even the Heb.

ὅσον, not, of degree, but, of time, in the sense,

"Thou hast for a season let him fall short of *Elohim*, i. e., of the intercourse and presence of the world-ruling Deity in His glory, which the angels, as inhabitants of heaven, always enjoy." Equally unwarranted is the assumption that this glory of man is a glory as yet merely *promised* by God, and that the hope of the Psalmist looks to its speedy realization. For the "falling short" or "lacking" is not transferred back to the past, nor the 'crowning' carried forward to the future; but the two are represented as contemporaneous, and the description refers to man, not after the Fall, but in his primitive and normal condition. Precisely for these reasons can the words be applied to the Messiah, and the application made by our author, ver. 9, is facilitated by the expression, "Son of Man." But it finds in this expression, neither its occasion nor its substantial reason, and the nature of the argument rather requires us here to regard the author as applying the parallel terms, 'man' and 'Son of man,' to mankind in general (Bez., Storr, Ebr., Del.), than to assume in the original a direct reference of these words to Christ (Bl., Lün.), and thus interpolate here the quite

differently applied train of thought which is found at 1 Cor. xv. 25 ff.*

VER. 8. For in subjecting to him all things he has left nothing.—The author proceeds to draw from the words of the Psalmist a conclusion which introduces the proof of the position laid down in ver. 5. The subject of the verb is not the Psalmist, but God (iii. 15; viii. 13), and *αὐτῷ* refers not to the Son of man, either as appearing in Christ as a historical person (Calv., Gerh., Calov, Seb. Schmidt, Lün., etc.), or simply as ideally conceived, but to *man as such*, as immediate object of Ps. viii. (Bez., Grot., Schlicht, Ebr., Del.). But neither is it his purpose to make good and justify the declaration of the Psalmist (Hofm.). This rests on the statement of Gen. i. 28. It is rather to justify the declaration of the author that God has not subjected to angels the future world of which we speak. This is done by an appeal to the infallible word of Scripture that God has subjected *every thing to man*: this declaration admits no exception. It cannot be objected to the legitimacy of this conclusion, that the Psalmist is speaking of the *present*, and our author of the *future* world, and that he is thus unwarranted in including the *οἰκουμένη*. μέλλ. in the category of the "all things." With partial correctness, Del. remarks, after Hofm.: The world, as collective aggregate of what is created, coincides with the generic term, "all things," and the present and future world are not two different things, comprehended under the *τὰ πάντα*, but they are the *τὰ πάντα*—the *all things* themselves, only in two distinct and successive forms. Still I would rather lay the *emphasis* on the fact that *οἰκ. μέλλ.* denotes the Messianic world as that in which alone the Divine destination of man to dominion over all things can have its accomplishment. By this, attention is at once directed partly to the present position of the human race, not yet corresponding with its destiny, and partly to that fulfilment of the Divine declaration which, through Jesus the Messianic King, has been already commenced, and is pledged to an absolute completion.

But now we see not as yet all things subjected to him.—The *ὅτι δὲ* is not *logical*,= *but as the case stands, in fact*, but directs our eyes to the earthly *present*, which shows the universe as yet not in a condition answering to its destination. By this the certain fulfilment of the divine declaration, is indeed held out in prospect for a more perfect future. But this aspect of

[* By a failure to recognize this, the course of thought must be inextricably entangled. By referring the 'him' already in ver. 8 to Jesus, we are obliged, in order to extract any sense out of the passage, to make a false distinction between Jesus' being already "crowned with glory and honor," as but a first step in his elevation, and an ultimate and more complete glorification. Such a distinction, we scarcely need say, is not in the author's mind at all. "Crowned with glory and honor" is repeated in ver. 9 as the exponent and representative of all the dignity and dominion expressed in the preceding verses; and the contrast is not between Jesus now partially exalted in token of His future complete exaltation, and that future complete exaltation, but between *man*, as such, not yet in himself exalted to his true original destination, and Jesus, the representative Man, thus exalted in Himself, and as the Leader of the destinies of humanity. Thus by taking 'man' and 'him,' through vv. 7, 8, in their natural sense, and then, when it appears that in this sense the language of the Psalm is not fully borne out, applying them to the God-Man, we make the connection and the reasoning perfect.—K.]

the subject the author is not now unfolding. To assume (with Lün), a contrast between that which we now see and that which we shall yet see, disturbs the connection, and is inconsistent with the following verse. The purpose of the author is to prove that the future or Messianic world—the world of redemption—that world which forms the proper subject of communication between him and his readers—is as far as the original world, which began with creation, from being subjected to angelic beings. Hence he institutes a double contrast of that which we now do not see: primarily a contrast with the declaration immediately preceding [*viz.* the inferential statement that God subjecting to man all things, has left nothing unsubjected to him]; and, secondly, a contrast with that which we now already see [*viz.* Jesus glorified in advance, and for the sake of, humanity.] Even the *δέ* in our passage should have awakened a suspicion against the common assumption that we have here an *objection* to the declaration of the Psalm, or a limitation of our author's previous position inferentially derived from it. [Nöb has here, with nearly all interpreters, the temporal signification. While entirely coinciding with the author's general exposition, which cites the passage from the Psalm in its primary literal acceptance, and then draws out from it, by legitimate reasoning, its proper Messianic application, I yet incline strongly to the *logical* explanation of *νῦν*. The closing clause of ver. 8: "For in subjecting to Him all things, *etc.*," is purely logical. It seems more natural that the next should commence with a logical particle, and it is precisely because the author (as Moll maintains above) is not yet contrasting the present with the future; but an actual condition with an ideal condition, that I prefer to take *νῦν* in the purely logical sense, which is not inconsistent with the *not yet*, (or possibly *not at all*) of the *οὐκ*. I would thus render, "But as it is, in no way," or, "But as it is, not yet do we see," *etc.* Still, if we forbear to press the *νῦν*, its temporal acceptance harmonizes nearly as well with the reasoning as the logical. I wish to add that the passage, rightly expounded, is a beautiful specimen of the author's skilful and profound manner of dealing with Scripture; or, perhaps we should rather say, it is a striking example of a commentary by the Spirit of inspiration on a passage which the Spirit had indited.—K.]

VER. 9. But him who has been for a little humbled below the angels, Jesus, we behold—honor. The position and import of the word 'Jesus,' standing in close connection with the finite verb βλέπομεν, and between the two Perf. Part. ἡλάρ. and ἐστεφ., of which the former has the Art. the latter not, present to us the *historical Saviour* as the person in whom the language of the Psalm has its fulfilment. The object is not a direct contrast between as yet unexalted humanity, and the already exalted Jesus, nor between the humiliation and exaltation of the Messiah; but simply this, to declare that Jesus who was once, for a little, humbled below the angels, is well known as a person crowned on account of His suffering of death with glory and honor, and that to Him must

be referred the words of the Psalm, because also now, *i. e.*, in the period of redemption and the time of the Messiah, these infallible words of the Psalm can apply to no other "man" and "Son of man" than Jesus. While Hofmann formerly (Weiss. II. 28) regarded *τὸν ἡλάρ.* as predicate, Ἰησοῦν as obj. and ἐστεφ. as its apposition, he now more correctly regards (Schriftb. I. 187) *τὸν ἡλάρ.* as object., Ἰησ. as in apposition with it, and ἐστεφ. as predicate. This construction is, on grammatical grounds, preferable to that adopted by Ebr. and Del., which makes Ἰησ. the proper object of βλέπ., and ἡλάρ. its apposition, placed before it on purely rhetorical grounds.* True, Lün. goes too far in maintaining that Ἰησ. is wholly unemphatic, and could even be dispensed with. But the emphasis lies certainly on the predicates formed from the words of the Psalm, which describe the two contrasted conditions of the Lord, and hence inclose as it were between them the historical name of His person. The subjection of the world under man we as yet see not; but we see the man really characterized by the Psalm, *viz.* Jesus, in whose history we at the same time recognize the deeper significance of its words, and learn to give to the words, "lowered a little below the angels" a new and profounder import. The Messianic application of Psalm viii. is made in a different way by Jesus Himself at Matt. xxi. 16, and again in still another way by Paul 1 Cor. xv. 27. In both cases, however, Jesus is regarded as the 'Lord,' equal to God; and as such is also the doctrine of our author, we need not, by our anxiety to retain the historical sense of the βραχύ τι, be misled into the rendering of Hofm., "Him who was well-nigh equal to the angels." The transition of the βραχύ τι of degree into the βραχύ τι of time is all the more easy, from the fact that on the one hand the meaning of the phrase is in classical Greek more commonly temporal, and that, on the other, the actual state of the case, man's inferiority to angels, having its ground in his corporeal and mortal nature, is but transient, and limited to his earthly life; while for Jesus, this period of His life, being already completely finished, belongs now to the past. We are, in like manner, to reject Hofmann's reference of the words: "crowned with glory and honor," to the *furnishing out* and *endowing* of Jesus at His entrance into the world, or to His designation and appointment as Saviour; also his idea that the "suffering of death" refers to that suffering of death to which man, instead of enjoying his destined sovereignty, is subjected, and which, consequently, becomes thus the *occasioning* cause of the appointment of Jesus as Saviour. For Christ's appointment as Saviour is indicated in the words, "lowered for some little below the angels," while His "crown-

* [Hofmann's first construction would be: But Jesus, having been, on account of His suffering of death, crowned with glory and honor, we behold as one who has been for a little humbled below the angels, *i. e.*—we behold this being to have been for a little, *etc.* The latter, and unquestionably more correct construction is: 'But Him who has been for a little humbled below the angels, *viz.*, Jesus, we behold on account of His suffering of death (to have been and to be now) crowned with glory and honor,' and thus fulfilling in His own person that language of the Psalm, which in humanity proper is not fulfilled. This construction is equally natural, elegant and suited to the context.—K.]

ing" is constantly referred in the New Testament to His heavenly reward, obtained after His successful and victorious life-conflict of suffering and of faith; while again, His suffering of death appears as the *ground and procuring cause* of His glorification, (v. 10; Phil. ii. 9). Precisely for this reason also we are to refer the *διὰ τὸ πᾶν τοῦ θανάτου*, not (with Orig., Chrys., Theod., Aug., Bez., Calov, etc.) to *ἡλάρ.* but to *ἐστέφ.* as is also indicated by its position in the sentence.

That by the grace of God, on behalf of every man, he might taste of death.—The clause commencing with *ὅπως* [in order that=*ut*] and thence introducing not a mere *result* (Bras., Kuin., etc.) but *purpose*, cannot, from the nature of the thought, be connected directly with *ἐστέφ.* ["crowned in order that"], nor from the structure of the sentence with *ἡλάρ.*, but must be regarded either as a pregnant exponent of *πάθημα τοῦ θανάτου*, (Thol., Lün.), or as belonging to the entire participial predicative clause—[i. e., "crowned on account," etc.]—(Del.) and thus assigning the reason why Jesus was exalted, not without the suffering of death, and even on account of it; or, according to my view, as final object of the two-fold declaration respecting Christ's transfer into His two successive states of humiliation and glorification. With this explanation accords best the reasoning of the following verse; and in the present final clause itself, the author's main point is not to explain why Jesus has gone *through suffering* to glory (with which understanding Grot., Carpz., Storr, Bleek, etc., supply, from the preceding *πάθημα*, an explanatory *ὁ ἐπ' αὐτὸν*) but to declare the object to be subserved alike by the incarnation of the First Born, and the exaltation of the Crucified One in the inseparable unity of the theanthropic person Jesus, *viz.*: the fulfilment of the divine purpose, that Jesus should, by the grace of God, for the benefit of every one, taste of death. There is no reason for laying the entire stress on *ὑπὲρ παντός*, although the *masculine* is employed with a designed emphasis. The weight of the thought is rather distributed nearly equally between the impressive closing words *γεύσεται θανάτου*, *taste of death*, the *ὑπὲρ παντός*, which declares the *universality* of the purpose and merit of His death, accomplished by His entrance into glory, and the *χάριτι Θεοῦ* which refers back the whole, for its efficient and originating cause, to the *grace of God*. (We add, in passing, that the *γεύσεται θανάτου* *taste of death* refers neither to brevity of duration—simply "tasting," (as Chrys., Primas., Braun, etc.) nor to the bitterness of the death (Calov), nor to its reality (Bez., Bengel), but presupposes Jesus' personal experience of the suffering of death and his incarnation). Even the reading *χωρὶς Θεοῦ* would not necessarily require more than a secondary stress to be laid upon *ὑπὲρ παντός*. This would be the most natural, as also would the *neuter* rendering of *παντός* (*every thing*), only in case we take the thought to be that Jesus suffered death for all existences, with the single exception of God (Orig., Theodor., Ebr.), contrary to ver. 16; or, in order, with the exception of God, to gain and subjugate every thing to Himself (Beng., Chrys., Fr. Schmidt); the *thought* in this case being parallel to that Eph. i. 10, and the form of ex-

pression to 1 Cor. xv. 27. Other interpreters take the words *χωρὶς Θεοῦ* as an independent characterization, either of the *subject* of the clause [Christ separately from God], or of the *verb* [taste of death apart from God]. The former is advocated by Theod. Mops. and his pupil Nestorius, by Ambros., Fulgent., and Colomesius, (*Obb. sacr.* 603), who thus made Christ to have died in His humanity, without participation of His divinity: the latter, with a reference to Matt. xxvii. 46, by PAUL., and BAUMGART., (*Sach.* I. 359, and in the Sermon: "How the sight of Jesus, amidst the woes of life, suffices for our blessedness, Brunsw. 1856). HOFM., who formerly explained thus (*Weiss.* I. 92): "Jesus has tasted death, *χωρὶς Θεοῦ*, by surrendering to death a life (commencing in time), separated from God," has abandoned both the interpretation and the reading on which it was based. The dispute regarding its genuineness is ancient. For while Orig. (at John i. 1) declares that he had found the reading *χάριτι* only *ἐν τισὶ ἀντιγράφοις*, JEROME (*ad Gal.* i. 2) has, in like manner, found *absque Deo* only in *quibusdam exemplaribus*.

VER. 10. For it became him—perfect through sufferings.—It seems, at first view, more natural to find the stress of the thought in *διὰ παθημάτων* (Lün., Del.) than in *τελειώσαι* (Thol.), by which *διὰ παθημάτων* is reduced to a mere secondary and incidental place. In the former case, the way so offensive to the Jews, which leads the Messiah to glory through *suffering and death*, is here justified as entirely worthy of God. In the other case, we should have the thought expressed that it was indispensable that He should be *glorified Himself*, who became to others the author of salvation. But the connection demands an equal emphasis upon both points, to which also corresponds the two-fold description of God as the Being by whom and for whom are all things. *God—not Christ*, as (Prim., Hunn., Dorsch., Cram., etc.)—is designated as the *final cause* (for whom), and the *instrumental cause* (by or through whom) of all, in order, at the same time, to remind the reader that alike the *τελειώσις*, *perfecting*, which is the *end*, and the *παθήματα*, *sufferings*, which are the *means*, stand respectively in corresponding relation to those respective aspects of God's being and agency. The perfecting (*τελειοῦν*) embraces at once the outward and the inward, the formal and the spiritual elements of perfecting, ch. ix. 9, the bringing the person to the goal by the complete realization and fulfilment of his entire destiny (Thol.), so that the reaching of the highest outward goal is the consequence of internal moral perfection (Camero, de W.). For the *perfect* (*τέλειον*) stands in contrast alike with the *incipient*, the *imperfect*, and the *unrealized* (Köstl.). Lün. takes the idea too restrictedly as identical with *ὁδὸς καὶ τιμ. ἐστέφ.*

As leading many sons—perfect through sufferings.—We might be inclined to refer the participial clause, "leading many sons," etc., to Jesus, as in apposition with "Leader of their salvation," (*ἀρχηγὸν τῆς σωτηρίας*), but placed emphatically before it as in ver. 9 (so Primas., Erasm., Este, Ebr., Win.). And to this neither the absence of the Art. before *ἀγαγόντα* (Bühm., Bl.), nor the expression *υἱός, sons* (Lün.), consti-

tutes any objection. For as to the former, the participial clause is only made by the failure of the Art., *subordinate* to its noun [the Leader, as one who led] instead of being *coördinated* with it as in case of the employment of the Art. [the Leader who led]; and as to the latter we might say that while those brought to glory are indeed *brethren of Christ*, yet here they are mentioned not, in their relation to Him, as *brethren*, but in their relation to God as *sons*, especially as God is the subject of the entire sentence. But the word *ἀρχηγός* (xii. 2; Acts iii. 15; v. 81) needs no explanatory apposition (Lün.). It is an abridged form of *ἀρχηγέτης*, with which Philo designates the first Adam, and it denotes him who, at the head of a company, goes in advance of them, and leads them to a like goal; it thus passes over into the sense of *author*, *originator*, and becomes *αὐτός* (Bl. II. 1, p. 302). The goal is here 'salvation' (*σωτηρία*), to which 'glory' (*δόξα*) in the participial clause is entirely equivalent. We refer, therefore (with Chrys., Luth., Calov, and most intpp.), this participial clause more fittingly to God, of whom then the same is said, as the expression, "Leader of their salvation," declares in reference to Christ. He is author of salvation for a great number of children, who are styled 'many,' not in the sense of 'all,' (Seb. Schmidt), and not in antithesis to all, but in contrast to 'few,' and in relation to 'the One' (Del.). The irregular Acc. *ἀγαθόντα* (for Dat. *ἀγαθόντι*) cannot be urged (as by Carpz., Mich., etc.) against this construction; for the Accus. is the natural case for the subject of the Inf., whence also transitions into it are frequent in spite of a preceding Dat. (Kühn., Gr. II., 346; BERNH. *Synt.*, 867; BUTTM. *Gr. N. Test.*, 1859, p. 262).

The Aor. Part. (*ἀγαθόντα*) was formerly commonly taken in the sense of the Pluperf., and was applied, if it was referred to God as subject, to the saints of the Old Test., as Hofm. even still says (II., 1, 39): "The God who has led many sons to glory, a Moses to the prophetic, an Aaron to the high-priestly, a David to the royal dignity, must render this Son, to whom He had given as His distinguishing vocation, the realization of that destiny of humanity which is set forth in Ps. viii., perfect through suffering." If, on the contrary, the Part. were referred to Christ, then they were applied (as still by WIN. *Gr. Ed.* 6) to the men *already* saved through the personal instructions of Jesus. But it is alike inadmissible to weaken the idea of *δόξα*, *glory*, hitherto used of Christ's heavenly glorification, into the lower conception of an earthly, prophetic, priestly, or kingly dignity, and to make the *teachings* of Jesus, exclusively of His glorious exaltation acquired by sufferings, the cause of salvation. All more recent investigations, however, show that the restricting of the Aor. Part. to the *past*—a restriction already previously abandoned in reference to the Inf.—is inadmissible. The *future* signification which many expositors, as even Grotius and Bleek, following Erasmus, give to the participle, is certainly unwarrantable. And to refer it again (with Grot., Limb., Schlicht.), to the eternal purpose and decree of God, though justified by Kuinoel on the ground of an utterly erroneous canon of the earlier Rhetoricians, that

the Aor. can be used *de conatu*, is, of course, to be rejected. "Customary" action may, indeed, be denoted by the Aor., but we are forbidden to assume such a use here, by the fact that we are required by the term *ἀρχηγός* to restrict the "Sons" spoken of to the New Testament times, excluding those of the Old. [I would add, that there is no such use of the Aor. *Participle* to denote customary action, as would, in any case, justify the construction here supposed.—K.]. This difficulty is evaded by Tholuck's assumption, that, here, without respect to relations of time, the Part. expresses the simple *way and manner* of the perfection, claiming that the Aor. connected with the finite verb, may express that which is *contemporaneous* with the finite verb, whether mention of this be present or future. To this Lün. objects, that while the Aor. Inf. may be thus used irrespectively of time, this usage does not extend to the Part., and that *ἀγαθόντα* cannot express the way and manner of the *τελειώσαι*—the perfecting—inasmuch as the personal objects of the two verbs are different, *ἀγαθόντα* having for its object *υἱός*, *sons*, and *τελειώσαι*, the Captain, *τὸν ἀρχηγόν*. The former remark, however, does not touch the examples adduced by Tholuck; and the latter appears to rest on a misapprehension. For the "perfecting" of Jesus, as 'Leader of salvation,' has been historically accomplished in His person *in no other way and manner* than by having had personally His career and course of life in a *communion and fellowship* of men believing on Him, and transformed by Him into children of God, who, after His manner and type, were led to glory—(a manner and type which Jac., Cappell. and Grot. restrict too exclusively to sufferings). To this also comes substantially the explanation of Lün. himself, viz., that from the stand-point of the writer, the participial clause stands in *causal* relation to the main proposition, and that the Aor. Part. is justified by the fact that in reality God, from the moment Christ came upon earth as Redeemer, and found faith existing, led to glory, that is, put upon the *way* to glory, those who had become believers in Him.

[The knot of the difficulty of the Aor. Part. *ἀγαθόντι* is scarcely yet untied. That it may grammatically be equally well referred either to God, or to the 'Leader of salvation,' Christ, seems unquestionable; and in either construction it makes nearly equally good sense, and is liable substantially to the same difficulties. Granting it, however (as with most, I, on the whole, prefer), to be connected with God (to which, as Moll justly remarks, and for the reason which he assigns, the Acc. case of the Part. constitutes no objection), it still remains a question *why*, and in precisely what sense, the Aor. Part. is used. That, like the Inf., it can be used without specific reference to *past* time, and that, in a certain sense, it takes its time from its accompanying finite verb, is unquestionable. It usually thus either denotes an act actually, or *ideally* and *logically* separable from that expressed by the finite verb, and conceived as logically prior to it, or, as remarked by Thol., expresses its *way and manner*. Thus to give examples of its several uses:

1. Of its frequent use as applied to *past* time: "God, after speaking (*λαλήσας*) to the Fathers,

spoke to us," etc. "Opening (*ἀνοίξαντες*) their treasures, they presented." They opened their treasures and presented.

2. Of contemporaneous action actually distinct: "On seeing (*ἰδόντες*) the star, they rejoiced." They saw the star *before* they could rejoice, and yet they rejoiced as soon as they saw the star. Logically, the seeing preceded the rejoicing: chronologically they were simultaneous.

3. A still stronger case of the merely logical separation: "Answering (*ἀποκρινθεὶς*) he said—he answered and said. The 'answering' and 'saying' are absolutely and completely one and the same act, but the mind views it under two distinct aspects, and of these the 'answering' is logically anterior to the 'saying.' So "Jesus crying with a loud voice, said, Father," etc., here, as in the preceding, the distinction of time is purely logical, the 'crying' and 'saying' being two aspects of the same act.

4. These latter examples often run into *way and manner*: "Answering, he said"—"he answered and said," or nearly—he said in the way of answering. *Πῶν φάρμακον ἀπέθανεν*, 'he drank poison and died,' or here more exactly, 'he died of drinking poison.' Plato does not mean to say (*Phæd.* i.) "after drinking poison he died," but "he drank poison and died," or better, "he died by drinking poison." Hence the Aor. Part. sometimes denotes almost or quite purely, 'way and manner.'

5. We may remark, that the Aor. Part. may be employed to denote an idea that is strictly *subordinate* to that of the accompanying verb, or really *coordinate* with it, and of equal, or even superior importance. Thus, 'He directed me coming (*ἐλθόντα*) to inform him,' might be either, 'he directed me *after coming*, to inform him,' or 'to *come* and inform him;' and only the connection can show whether the act expressed by the Part. is *included* in the command, or only *presupposed* by it. Thus "He commanded him, arising, (*εγερθόντα*) to take the child and flee," might be either "on or after arising, to take the child and flee," or to *arise* and take, etc. The connection only can positively determine.

In view of the above, the natural renderings of the Aor. Part. here would be: 1. (with Hofm.). It became him, etc., "after leading many sons to glory," which, however, is nearly impossible as to the thought, even after rejecting Hofmann's absurd reference of it to Christ's Old Testament predecessors, and referring it, as we might possibly do, to all the righteous whom God had formerly led to glory. One grand objection to this is, that the Old Testament saints had not as yet been led to glory (ch. xii. 39, 40). Or 2. It became him "by leading many sons to glory," with Thol. making the Part. express the *way* and *manner*. To this, however, Lünemann's objection is valid, that then the Part. and the verb *ought* to have the same personal object, as it seems difficult to see how God could perfect Jesus, *one* being, by leading many sons, *other* beings, to glory, unless we reply with Moll that the career of our Lord was so intimately blended with the life of His people, that His perfection was really accomplished in the process—not exclusively of suffering—by which they were

brought to glory. This answer is ingenious, but hardly satisfactory. Or 3. Taking the Part. not as expressing a *subordinate*, but a *coordinate* or principal idea: It became him to lead many sons, etc., and to make: which, however, it must be confessed, hardly seems to be the writer's idea. To render the Part. as *future*, being about to lead, or for the purpose of leading (*ἀξοντα* or *ὡς ἀξοντα*), or as present while leading (*ἀγοντα*), is out of the question. It is, indeed, possible to render it 'as leading' absolutely,—"as one who led;" and this perhaps, all things considered, is the best mode of constructing it. But this is harsh, and I know of no strictly parallel examples in Greek prose. Exceptional constructions in the poets are hardly worth the citing, even if they can be found. Were there even any slight external authority for *ἀγοντα* or *ἀξοντα*, on internal grounds I should hardly hesitate to adopt it. The rendering of the Eng. vers., 'in bringing many sons,' etc., would naturally require *ἐν τῷ ἀγεῖν*, or at the least, the Pres. Part., *ἀγοντα*.—K.]

Vxx. 11. For both he that sanctifieth and they—are all from one.—Having designated Jesus as the 'Son of God,' the author now justifies his application of the same term to those who believe in Him. Not barely the One, but also the others (*τε—καὶ*); not merely the Sanctified (Peirce, Beng.), but they together with the Sanctifier, i. e., with Jesus Christ (ix. 13; xiii. 12), are from One. "From one" (*ἐξ ἑνός*) expresses not likeness of nature and character (*ejusdem naturæ et conditionis spiritualis*, Calv., Camero), but simply community of origin; and this not *ex communi massa* (J. Cappell, Akersloot); not "from one seed, or blood, or stock," (*ἐξ ἑνός* scil. *σπέρματος, or αἵματος, or γένους*, as Carpz., Abresch, etc.); nor from Adam (Erasmi., Bez., Este, etc.), but from God. For the language relates not to that relationship subsequently adverted to ver. 14, by joint participation in humanity, but to spiritual brotherhood with Christ, a brotherhood founded in that translation from the darkness of a life estranged from God into a union with Him as the perfectly pure and absolute and essential light, which Christ, as the Sanctifier, has wrought for us as the sanctified. This is effected, as is subsequently shown, by the high-priestly work, which Jesus Christ, as eternal Priestly King, accomplishes in heaven. For by *ἀγαλῆσθαι* our Epistle denotes the accomplishment of the *actual commencement* of the true fellowship of individuals with God, in the Covenant relation which God Himself has instituted, on the basis of the expiation wrought by the sacrifice of Jesus Christ, and in virtue of the purification obtained through the blood of Jesus Christ, under the point of view of dedication to a *Divine relationship*, ch. ix. 13 f.; x. 10, 14, 29; xiii. 12. This expression also has its origin in the terminology of the Old Testament, but has within the sphere of New Testament fulfilment and realization, a more than merely nominal and ritual significance. The Pres. Part. may stand without reference to distinction of time, in the sense of substantives (Winer), [that is, any Participle may, with the Article, be employed in the sense of a concrete substantive, as the Infinitive with the Art. is employed in the sense of the abstract (*τὸ ἀγα-*

ζωοῦται, the being sanctified: ὁ ἁγιασμένος, he who has been sanctified), while the Pres. tense denotes, according to the nature of the case, that which is going on at the time specified by the principal verb, or that which from time to time or habitually takes place. Thus οἱ ἁγιαζόμενοι may denote "those who are being sanctified, or are in process of sanctification," or, "those who, from time to time, are sanctified," i. e., the successive classes of the sanctified.—K.] It is a characteristic of Christ to exercise this ministry: of us to receive its influence and efficient power. Thus we are 'from God' (John viii. 47; 1 John iv. 6), and the language can be applied to Jesus, as here the subject is the Saviour's earthly and historical relation to God. Hence we need not find the 'Father' in Abraham (Drus., Peirce, Beng.), nor again refer to God as *creative* (Chrys. and the Fathers), but as *spiritual Father* (Grot., Limb., etc.). And thus, under this connection, we need not take the words as denoting a properly universal relation (Hofm.) restricted in its application to Christ and Christians by a reference to the O. T. priesthood (Schlicht., Gerh., etc.). They refer *directly* to Christ and Christians.

For which reason he is not ashamed to call them brethren.—In accordance with the character of the Epistle, the author appeals not to the words of Jesus Himself regarding this his fraternal relation, but regards it as belonging essentially to the fulfilment of the Messiah's vocation; and hence, as so typified in the O. Test., that alike David the Theocratic Ruler, and Isaiah the prophetic Servant of Jehovah, recognize, feel, and express this their relation in the Church, and embrace in a unity with themselves those who otherwise are subordinated to them, and dependent upon them. In subjoining, therefore, his proof passages, the writer adds: "for which cause he is not ashamed," an expression which points on the one hand to the *distinction* between Christ's Sonship and that of believers (Chrys., Theod.); and on the other, to his sincere and hearty condescension to this fellowship, in proof of which are now given three citations from the Scripture.

VER. 12. Saying, I will declare, etc.—The first passage is from Ps. xxii. 28, according to the LXX., except that ἀπαγγεῶν is substituted for δηγήσομαι. David, amidst the sore distress of his flight from before Saul, reposes in faith, as one whom Samuel had anointed, upon the promise made to him of the throne, and declares, in the midst of affliction, not merely this assurance of deliverance and exaltation, but also his determination to declare on this account to his brethren in the congregation, to the seed of Jacob, to them that fear Jehovah, the name, the grace, the help of the Lord, and summon them to join him in praising God. We need assume neither that Christ speaks in David, nor that the Psalmist has transferred himself into the person of Christ. Nor need we interpose the *ideal* or *abstract righteous person* (Heng.) in order to justify the Messianic application of this Psalm. We can conceive it as purely typical (Hofm.), or, regarding the prophecy of history as here united with verbal prophecy, we may regard it as typical (Del.).

The second passage is found three times in the form πεποιθὺς ἔσται ἐν αὐτῷ—I will put my trust in him,—so that the author has merely reversed the order of the first two words, and prefixed an emphatic ἐγώ. The passage Is. xii. 2, cannot possibly be referred to; while that 2 Sam. xxii. 8 is intrinsically suitable. Still we are not necessarily forced to this from the fact that a καὶ πάλιν separates it from the third (Is. viii. 17) as well as from the first (Ebr.). Rather we may more naturally refer it to Is. viii. 17, because the immediately following verse in Isaiah is employed as the third citation, and the separation of the two verses springs not from the author's wish to accumulate proofs (Lün.), but from the two passages presenting the relation in question under two different aspects (Del.); first, that the speaker associates himself with his brethren in a common attitude of spirit toward God, viz., that of confidential trust, which belongs properly to all the children of God; secondly, that he embraces in one himself and the children that God has given him. Of course these two passages refer but typically to Jesus; but this typical view is entirely legitimate. For Isaiah, whose very name points to the Saviour, not merely prophesies with prophetic words, but has also begotten children who are partly pledges for the salvation of Jehovah, which is to come after affliction and through judgment, and partly, like him, point by their names symbolically to this relation, and by their position prefigure it. It is hence needless to assume (as Bl., Lün.) that the author has been led by the καὶ ἐπεὶ, introduced by the LXX. before Is. viii. 17, to suppose that the Messiah is the speaker, in that these words appeared to point to another subject than the *prophet*, who, in the whole section, has spoken in the first person, and also to another subject than God, since the latter is in the ἐν αὐτῷ named as He in whom the speaker puts his trust.

DOCTRINAL AND ETHICAL.

1. Angels may, indeed, sometimes be conceived as guardian spirits of individual men, and as heads of entire nations, and are also designated in Scripture as dominions, principalities, and powers, which in themselves, again, have distinctions of position, of power, and of rank. But a *dominion over the world* is never ascribed to them, neither over the world of creation, nor over that of redemption. It is, for this reason, folly to invoke them as helpers of our need, or to expect from them any saving intercession.

2. The *destination* of man to the dominion of the world, has the possibility of its realization in his *possession of the divine image*. Hence, under the dominion of sin, the *actual condition* of man cannot correspond to his Divine destination. But on account of man's susceptibility of redemption, and in reference to his future redemption, the attainment of this destination becomes the *goal* of history, and is an essential part of the Divine promises.

3. The attainment of this destination of our race, can be reached by individuals only on the *ground of redemption*, and that, too, in that *new world*, which, in its hidden ground and germ, is

already present; but in its glorified form of manifestation, is still in the future. It is linked completely, and in all respects, with the mediation of Christ as the Redeemer. But those who, through Him, have become children of God, will, by virtue of their birthright, enter into the possession of the promised land (Matth. v. 5), and of the world (Rom. iv. 13), and sitting with Him upon the throne of His glory (Matth. xix. 28), and on the seat of His Father (Rev. iii. 21, v. 10) will reign with Him as priestly kings (Rom. v. 17; 2 Tim. ii. 12), and as His saints will judge the world (1 Cor. vi. 2), and the angels (ver. 8).

4. That which for humanity is still in the future, we see in the *person of Jesus Christ* already realized. In Him the destiny of man is attained, so that in Him, idea and realization are united. An ancient voice from the synagogue (with DEL., p. 59, from BIESENTHAL's *Rabb. Comm.*, 1857, p. 1) says: "The mystery of Adam is the mystery of the Messiah; Adam is the anagram of **אדם**.

משיח. And the midrash at Ps. civ. 1:

"God lent to Moses **הוֹד**, and to Joshua **הוֹר** in that he purposed yet, in accordance with Ps. xxi. 6, to lend both to King Messiah."

5. But precisely for this reason has also the *history of Jesus* an inestimable value. We have in it no mythological presentation of religious ideas, no symbolical expression of general relations, no moral portraiture of the ideal man, as a postulate of reason and of conscience; but, however wide-reaching may be this history, and flexible and various in its applications, it is yet in its being *matter of fact* that it has its true significance and importance. For the peculiarity of the Christian faith is not the *idea* of communion with God, and the idea of a salvation furnished by the *theanthropic* personalities and arrangements. This is rather a characteristic of all religious faith. The distinguishing feature of the Christian faith is the certainty of the realization of salvation, for eternal ages and for all believers, a realization accomplished in a single historical subject, in Jesus of Nazareth, and by the acts of His life.

6. Although men, by the fact that they live in a body of flesh and blood, hold for the time being a position subordinated to angels, as heavenly spirits, yet it is precisely in this relationship with earthly creatures, above whom men are again, by their spiritual natures, specifically exalted, that there exists the possibility of man's central position and of his history in his fall and redemption within the sphere of the universe. He is the *creaturely*, as Christ is the uncreated, *head of the creation*.

7. The glorification of the body in the future world, whose type and pledge we behold, in the Son of man, crowned with glory and honor at the right hand of the Father, and the participation of the whole thus glorified man, in the glory of the Lord, elevates him completely and forever above the angels. His subordination to these, is but "for a little," in respect alike of degree and time.

8. Patient endurance in our present position, in which we as yet see not the fulfilment of our destiny, and of the promises relating to it, is rendered difficult to us by our sufferings, but is ren-

dered easy by the participation and example of Christ. Sufferings have been for Him no hindrance, but rather the ground and means of His glorification; hence we are not to be displeased at the sufferings which we ourselves experience, and are to take no offence at the sufferings of Jesus Christ, but in order rightly to understand and profit by them, are to have regard to their *cause* and their *purpose*.

9. A remembrance of that crowning of Christ which has been achieved by sufferings, and the declaration of the *gracious purpose* of God, in the death of Christ, viz., that Christ tasted death for us, should, on the one hand, awaken our consciousness of guilt, on the other, strengthen our faith in the redemption already secured, and our hope of the glorification yet to be attained: for alike Christ's suffering and His coronation have sprung neither from accident, nor from any natural necessity, nor from caprice, nor from outward compulsion; but have taken place in free love, in willing obedience, according to God's gracious purpose for the accomplishment of the true end and destination of the world.

10. The final object of the world, is to reflect back the glory of God. It can fulfil this object only under the dominion of man who corresponds with his destination, i. e., who mirrors in himself the glory of God. In the attainment of this, his destination, man has been hindered by sin, but sin does not merely hinder his reaching the goal; it brings him into positive destruction. Thus for the accomplishment of the world's destiny, a deliverer of the race becomes indispensable, who has been Himself incorporated into it, as a member, yet whose life is of such a nature, that He can work *vicariously*, and by His own progress through suffering to glory, can become the *author*, *pioneer*, and *captain* of salvation, for the children whom God leads to glory.

11. The birth and introduction of this indispensable Deliverer, is no result of mere natural development or product of the natural course of human affairs, but a work of Divine freedom and love, corresponding to the *holy nature of the Eternal and Omnipotent One*, who from everlasting to everlasting has, as to Himself and as to all things, absolute knowledge and control, and has Himself placed Himself, not merely in His *glory*, as the end, for the sake of which, but in His *goodness* and *might* as the cause by means of which, all beings are and exist. The means by which we, as redeemed ones are led to glory, correspond, therefore, alike to the ultimate end and the nature of Him who has both ordained the end, and arranged the means.

12. The fellowship which Christ has with those who are led to glory, rests, in its ultimate ground, on their common origin from one and the same Father. They are all *children of God*, by virtue of their birth from God. But this fellowship includes an essential diversity. Christ is the eternal Son of God, of like nature with the Father, and hence even in His state of humiliation, needs no regeneration of His nature from the corruption of sin, but only, by virtue of His true humanity, was susceptible and participant of perfection in the pathway of suffering. As the proper and peculiar (*ἰδίος*, Rom. viii. 32) Son of the Father He is in Himself *ἅγιος* (*holy*). But by

virtue of the perfection of His life in the flesh, He, as *ἀγιάζων*, sanctifier, imparts, by taking away sin and communicating His holy obedience (ch. ix. 13, 14; x. 10, 14, 29; xiii. 12) this quality to those who by adoption and regeneration receive the Divine Sonship, and acknowledges expressly the common brotherhood which He has with them preëminently on the spiritual side.

HOMILETICAL AND PRACTICAL.

To what shall we adhere, amidst the contradictions of our earthly life, and amidst the strifes and turmoil of the world? 1. To the word of God, which announces to us the truth; 2. to the grace of God, which works our salvation; 3. to the Son of God, who has become our brother.—Wherewith shall we comfort and sustain ourselves amidst the sufferings of time? 1. With hope of the *glory of the future world*. 2. With faith in the *certainty of our redemption* in Christ Jesus. 3. With the love of the *children of God*—We shall triumph victoriously over all dangers which threaten us, if we—1, keep in our eye our *destination to that dominion over the world* which God has given us; 2, tread the *path to perfection* which God has ordained and pointed out to us; 3, allow ourselves to be led with all the children of God in *following Jesus* as the Captain of our salvation.—The greatness and power of the wondrous grace of God is most clearly discoverable by us: 1, in the *preëminence* to which in the creation He destined us above all creatures; 2, in the accomplishment of our redemption by the *giving* of His Son for us; 3, in *leading* the redeemed to sanctification, and to a perfected life in glory.—The Sonship which we possess with God is: 1, a *work of grace* which binds us to grateful acknowledgment of our unworthiness, and the Divine compassion; 2, a *state of salvation* which summons us to abiding trust in the Lord; 3, a *common brotherhood* which stimulates to mutual love in our following after Christ.—Why it is needful and good in all cases to put confidence in God the Lord: 1, because He is the God through whom, as the *Almighty*, all things are: 2, in like manner, the God for whose sake all things are, for the manifestation of His *glory*; 3, and further, the God who, as the *absolutely truthful One*, certainly executes the utterances of His lips; 4, who, as the *compassionate One*, stoops to His creatures in their necessities; 5, and as the *Holy, Ever-living, Unchangeable* God, in the only fitting way brings His purposes to accomplishment.—The way through suffering to glory is ordained for us of God: 1, *on account of our sins*, which hinder us in the promised attainment of our destiny: 2, *by the grace of God*, which will lead many children to glory; 3, *after the pattern of Jesus Christ*, who, as Captain of our salvation, was made perfect through sufferings.—From temporal sufferings spring eternal joys if they bring us: 1, under the *guidance of God*; 2, into the following of Christ; 3, into eternal glory.

STARKER:—Everything is subject to Christ, not only in this world, but also in the future. O that in true obedience of faith we may henceforth subject ourselves to Him, that we may not be obliged to bow to His chastisement as Judge!

—Of the majesty and glory of Christ we must judge not according to our reason or sense, but solely according to the word of God; otherwise we shall go widely astray, 1 Cor. ii. 9.—The character of Christ's Kingdom is not worldly, but invisible and spiritual. What wonder, then, that we cannot comprehend with our senses the character of His majestic Presence and Dominion? John xviii. 86; Luke xvii. 20, 21.—As one portion of the prophecy regarding Christ is already fulfilled, *viz.*, that He should be crowned with glory and honor, we need not doubt that the rest will also be fulfilled, and that all things will be brought perfectly beneath His feet.—The grace, love and compassion of God are the source of our entire salvation; but the love of the Father was also the love of the Son, Gal. ii. 20. Observe that the expiatory death of Christ is to be for the benefit of all men, without exception, and is to be applied to them under the condition of faith, 1 Tim. ii. 6.—Precious word! The Lord Christ has tasted death for us, that we might live before Him, Rom. v. 10; Col. i. 22.—If God has taken this method with His Son, that He should be exalted by suffering, then must we also, through many tribulations, enter into eternal life, Acts xiv. 22; Christ is our “breaker,” Mich. ii. 13.—Christ, the Captain of thy salvation, has been made perfect by sufferings; why, then, thou cross-shunner, wilt thou not go a like way? 1 Pet. iv. 13.—Believers are indeed brethren of Christ, on account of His human nature, but actually to bear the title and that from love is a work of the grace which they do not deserve. For He, the Brother and Head, is of far greater glory than His members.—The haughtiness of man must be put to shame before the condescension of Christ, who acknowledges us as His brethren. How unreasonable in us not to bear the shame of the poverty, or sinfulness, or impurity of our nearest friends, when Christ bears the shame of our sins!—Behold how men are honored even yet above the angels! Holy and glorious as are these latter, they are not brethren of the Son of God. Should it not arouse us to an humble, indeed, but still joyful praise of God, that we not only have Christ our Brother on the throne of the Divine Majesty, but are also ourselves with Him to be raised to the like royal dignity?—Believers are brethren of Jesus and Sons of God. What a consolation! How is it possible that they should ever be sorrowful? Rom. viii. 17.—All men are delivered over to Christ for the attainment of salvation; but happy are they who also deliver up themselves in the appropriation of it by the influence of the Holy Spirit, John vi. 44.—If Christ the Lord of Heaven and Earth is not ashamed to acknowledge us as His brethren, we also should be mindful with all diligence to maintain brotherly love among ourselves, and to evince it by words and deeds.—The exclamation, “Behold, I,” expresses: 1, that the Messiah exhibits Himself as present, and, as with the finger, points to Himself: Behold, here am I! Is. xl. 5, 9; lxi. 6, 7; 2, that His appearance in the flesh would be wondrous and remarkable, Is. vii. 14; ix. 5; 1 Tim. iii. 16; 3, His readiness and perfect willingness to speak, to do, and to suffer, that which had been laid upon Him, Is. L. 4, 5; Ps. xli. 7-9;

4, that it was He to whom the eyes of all Israel were to look, nay, also the heathen, Is. xlv. 22.—If it is said of Christ that He reposes His confidence in God, He is not regarded in His character as God, but as having become man, and as executing His assumed work of redemption. And this confidence involves in itself: 1, that the Messiah would exhibit Himself in a lowly, poor and unprotected condition; 2, that He would be in much suffering and danger from enemies; 3, that He would not at all times make use of His Divine power, but would surrender His life to the power of His Father; 4, that He would have abiding assurance of the Divine willingness to aid him.—It was in accordance with Divine: 1, *love*, that it should discover so effectual a means for the restoration of our lost bliss; 2, *righteousness*, that it should be such a means as should render satisfaction to righteousness itself; 3, *wisdom*, that the love and righteousness of God should, through this means, unitedly and in equal measure, distinguish themselves; 4, *truth*, in order that that which God in the Old Testament had promised at so great cost, and had prefigured in so many types, should be fulfilled, and the Head should stand, in respect to suffering, in close communion with the members; 5, *honor*, that this might thereby be most gloriously promoted.—God has done every thing which He has done for the manifestation and glorifying of His name, and this with the most entire propriety; otherwise He who possesses perfectly in Himself all glory, would have, as it were, denied Himself. Thus must the honor of God be placed as the object in all things, Ps. cxv. 1; Eph. i. 5, 6.—Believers under the Old Testament were equally with those in the New Testament, brethren of the Lord Jesus, Matth. xii. 50.

BERLENBURGER BIBLE:—Future things we must hold fast by means of the past and present. But men spring away from them and submit to no struggle. While they grasp after that which glitters, and despise the unostentatious, they wage absolutely no conflict. Many would have only glory, and would only become Lords with their Messiah; therefore they have utterly lost Christ. They would have a king in Christ, but not a bleeding priest.—What to our corrupt eyes appears abominable, is “becoming” in the eyes of God. This *becomingness* we should always study; all other *decorum*, all that otherwise belongs to well being, or is reckoned as such, our art may well let pass.—Since we have lost our case by evil doing, it must be recovered by suffering. For this leads through ways of righteousness, and yet from the impulse of love. Hence comes it that such an arrangement “became him.”—We cannot come directly to holiness without expiation, but we all have equal right to both.—It is true that our humanity and Divinity constitute a pair totally unlike, yet this miserable unlikeness has awakened the compassion of God to undertake such a work on our behalf.—Had it depended on our judgment, nothing would have been accomplished in the work of redemption.—It is perhaps easily told how many elements faith has; but the thing itself costs a struggle; man, however, would gladly triumph before the victory.

LAURENTIUS:—Divine truths in the Holy Scripture must also be experienced.—Christ's state of humiliation lasted only for a little time.—To Christ in His human nature, all things are subjected.—Whom God makes righteous, He also makes glorious. Believers have one and the same Father with Christ.

RAMBACH:—Believers need no visible Head, but stand immediately under Christ, ch. xii. 9.—Christ was humbled a short time below the angels: 1, in that sometimes the service of the angels was withdrawn from Him, as otherwise they are required to worship and serve Him; 2, in that He was exposed to the assaults of wicked angels; 3, in that He subjected Himself to the law which was given by angels.—In the sufferings of Christ were disclosed the grace and righteousness of God. His grace *toward us*, in laying our sin and punishment upon His Son; His righteousness *in Christ* as the surety, Rom. iii. 25.—Had Christ been a mere man, he had had absolutely no cause to be ashamed of His fellow-creatures, even though He had been elevated to the highest honor, as also Joseph was not ashamed to acknowledge his brethren, Gen. xlv. 4; in like manner, Moses, Acts vii. 22.

STEINHOFFER:—It is the mystery of the Divine good pleasure, that a man from our midst should be Lord on the throne of majesty, and have dominion over all things. Here none can ask, “Why doest thou so?” Here none can inquire, Why is it so determined? Why has it been so arranged, and accomplished, in Christ Jesus? But, instead, we readily bow ourselves to the earth and adore. I mean that we honor the counsel of eternity; we are astonished at the riches of grace; it is our profoundest pleasure that such is the good pleasure of God; we kiss the Son; we rejoice in this our Lord.—The lowliness and condescension of our Redeemer, the great Son of God, puts us to shame, as often as we behold Him in this form; it inspires in us pangs of love, it melts our hearts like wax before Him.—The simple look of faith toward Jesus, best learns the great mystery of the eternal purpose of God for our salvation. With this we look upon His cross, we look upon His crown. Faith grasps both together.—The grounds and causes of this entire procedure, *viz.*, that the Captain of salvation should be made perfect by death, are God's perceptions of Divine fitness and propriety.—God takes His children out of the number of the most miserable sinners.—Blessedness and glory are the two things we are to receive from our Saviour and Lord.—Jesus legitimates among His people even the name of brother, so that all worldly titles of honor readily yield to it.—It belongs to the office and work of Jesus, which is His highest joy and the delight of His heart, 1. that He gathers into a community the children of God, who have been ordained and presented to him by His Father; 2. that in His Church He announces and reveals the name of His Father; 3. that He conducts and brings His people to glory.—The way of faith has been tried by the Son of God Himself, inasmuch as Jesus is a noble and thoroughly experienced Prince and Leader on the way of faith; but the power of God is required that one maintain faith to the end.

HAHN:—If we can say with joy, Jesus is my

Lord! then we have a pass which we can and may exhibit in the whole realm of creation.—The path of suffering trod by Jesus, makes our own pleasant to us, and should repress our excessive murmuring against suffering.—From Jesus we are to learn the true spirit of suffering, and in like manner the value of suffering in the eyes of God, and with this, bethink ourselves of the brevity of suffering. We should have perpetually before our eyes, 1. the Divine sense of propriety and fitness; 2. the career Christ entered upon wholly for us; 3. the way of faith which Christ makes so honorable to us.

HILLER:—The Church is a community that treads a difficult way, but on this way is led by God; yet can enter upon it no otherwise than by blood, and by faith in one that was crucified.—The Church is a people that is forever preserved and saved by God.

RIEGER:—From the love of the Father all further revelation of the kingdom of Christ, and hope therein, is to be derived.—Of all which the result has confirmed, we can say, We see! though we may not have it directly before our eyes.—As the Saviour, under suffering, solaced Himself by this, "It takes place according as it has been decreed and written;" as He, under the heaviest assaults of terror, subjected His most pressing demand, "Is it possible?" to the, "As thou wilt!" so still more, we, in reflection on His suffering, are to rest ourselves, in this good pleasure of God, in these *Divine proprieties* which are founded in the prerogatives of God's majesty, and have an influence upon His entire kingdom.—The chief power by which the Lord Jesus endured under suffering, and looked forward to His perfection, was trust. His official burden, the weight of sin that was laid upon Him, the judgment of God, might press Him as they would; His confidence He never cast away.

HEUBNER:—The dignity of man was first brought to light by Revelation: it flows from Religion. Insignificant man becomes great by the grace of God. Toward no being has God so proved His grace as toward man, since for him He has given His Son.—Christianity knows no perfection except in union with God, and participation in His blessedness.—Christ has secured for God eternal praise, since the highest praise comes from ransomed souls.—The redemption which was completely brought about and inaugurated by the death of Christ, could become universally known and rendered efficacious, only by His exaltation. In this was demonstrated and confirmed the complete validity of His redemption.

STIER:—It was not the wrath of God, it was not condemnation that Jesus tasted, but *death*; and death, too, not on account of the wrath of God, but from the *grace of God*. Of short duration was the mockery and the shame that attended Jesus' suffering of death on our behalf; but eternal are the praise and the honor with which He is crowned.—Although Christ died for *all*, yet are not all saved by Him, but only the *many* sons who let Him draw and lead them.

STEINMEYER:—The fraternal relation sustained by the Lord to His believing ones: 1. how we have to unite this with His supreme and all-tran-

scending dignity; 2. what an expression it should find in Christian life.

HEDINGER:—Believers are indeed brethren of Christ, on account of His human nature; but actually to bear the title is a work of that grace of which they are undeserving.

BAUMGARTEN (1856):—How looking to Jesus suffices for our happiness amidst the unhappiness of life.

FRICKE:—Suffering and victory are so little antagonistic to each other that the same being who has suffered is styled the "Captain of salvation."

[OWEN:—The Lord Christ: 1. our *head*; 2. our *only* head, *a. of vital influence, b. of rule and government*; 3. our *immediate* head.—If men *forget the true God*, and then lift up their eyes unto, or fall into the contemplation of the heavenly bodies, such is their glory, majesty, and excellency, that they will be driven and hurried unto the adoration and worship of them.—The assumption of our nature into personal union with the Son of God, was an act of mere free, sovereign, unconceivable grace.—God is more glorified in the humiliation and exaltation of the Lord Jesus Christ, and the salvation of mankind thereby, than in any of, or all the works of the first creation.—No love or grace will suit our condition but that which is incomprehensible. We find ourselves by experience to stand in need of more grace, goodness, love, and mercy, than we can look into, search to the bottom of, or fully understand.—Jesus Christ as Mediator of the New Covenant hath absolute and supreme authority given unto Him over all the works of God in heaven and on earth.—There is a double act of God's predestination; the first is His designation of some unto grace, to be sons, Eph. i. 5; the other His appointment of those sons unto glory; both to be wrought and accomplished by Christ, the Captain of their salvation.—In bringing the elect unto glory, all the sovereign acts of power, wisdom, love and grace exerted therein, are peculiarly assigned unto the Father, as all ministerial acts are unto the Son as Mediator; so that there is no reason why He may not be said, by the way of eminency, to be the *ἀγωνετής*, the leader or bringer of His sons unto glory.—As the *obedience* of Christ, which is our *pattern*, did incomparably exceed whatever we can attain unto; so the *sufferings* of Christ, which are our *example*, did incomparably exceed all that we shall be called unto.—Christ is gone before us through death, and is become the "first fruits of them that sleep." And had Christ passed into heaven before He died, as did Enoch and Elijah, we had wanted the greatest evidence of our future immortality.—The Lord Jesus, being consecrated and perfected through sufferings, hath consecrated the *way of suffering*, for all that followed Him to pass through unto glory.—No end of the mediation of Christ is accomplished in them who are not sanctified and made holy.—A living head and dead members, a beautiful head and rotten members—how uncomely would it be! Such a monstrous body Christ will never own.—There is no *one thing* required of the sons of God that an unsanctified person can do: no *one thing* promised them that he can enjoy].

V.

The incarnation renders the Son of God susceptible of suffering and death, and thus fitted to become a high-priest with God, for the redemption of mankind.

CHAPTER II. 14-18.

- 14 Forasmuch then as the children are [joint] partakers of flesh and blood [of blood and flesh]¹, he also himself likewise [in a similar manner, *παράλληλως*] took part of [in] the same; that through death² he might destroy [bring to naught, render impotent, *καταργήσῃ*] him that had [hath] the power of death, that is, the devil; And deliver them, who through fear of death were all their lifetime subject to bondage.
- 16 For verily he took not on *him* the nature of angels [For it is not assuredly (*οὐ γὰρ δὴ* σου) angels whom he rescueth (*ἐπιλαμβάνεται*)]; but he took on *him* [he rescueth]
- 17 the seed of Abraham. Wherefore [whence, *δθεν*] in all things it behooved him to be made like [to be assimilated *ὁμοιωθῆναι*] unto *his* brethren, that he might be [become *γένηται*] a merciful and faithful high priest in things *pertaining* to God, [in order] to
- 18 make reconciliation [propitiation] for the sins of the people. For in that he himself hath suffered being tempted [or, hath suffered by being himself tempted], he is able to succor them that are tempted.

¹ Ver. 14.—Instead of the common *σὰρξ καὶ αἷμα*, *flesh and blood*, we are to read here, according to A. B. C. D. E. Uffenbach, Itala, Vulg. *αἷμα καὶ σὰρξ*, as at Eph. vi. 12.

² Ver. 14.—The Cod. Clarom. reads *ἵνα διὰ τοῦ θανάτου θάνατον καταργήσῃ, τὸν τὸ κράτος κτλ.* [But the *θάνατον* is an evident interpolation, probably the result of carelessness in copying.—K.]

[Ver. 14.—*ἵνα οὖν*, since, *inasmuch*, then.—*κεκοινώνηκεν*, have participated, and still participate, the perfect marking the permanent condition, in contrast with the Aor. *μετέσχευεν*, took part in, participated in, as a historical act.—*παράλληλως*, similarly, in like manner.—*τὸν τὸ κράτος ἔχοντα*, the one having—him who was having, who had, or, him who is having, who has. It is better here to take the participle as describing a general and abiding attribute of the devil, *him who has*, etc., the Potentate of Death.

Ver. 15.—*τοὺς πολλοὺς*. Eng. ver., *them that*. This rendering does not quite adequately represent the original, which is—*these, those persons, as many as*, describing mortals who, as a class, are victims of death.—*τοὺς ὧν—τοῦ βίου*, but used here, doubtless, in sharper antithesis to *θάνατος*.—*ἐν ὧχοι δουλείας*, held under, *obnoxious to, bondage*. Matth. v. 22, *ἐν ὧχοι τῇ ἀπίστῃ*, held under, *obnoxious, liable to the judgment*, scarcely adequately rendered by *in danger of*. Matth. xxi. 66, *ἐν ὧχοι τοῦ θανάτου*, liable to death; Eng. ver. *guilty of death*.

Ver. 16.—*οὐ γὰρ δὴ*, for not you are doubtless, *τού*, I suppose, perhaps, softening *δὴ—ἀγγέλων* without art, as a class, and emphatic in its position before the verb—for not, indeed, is it angels whom he rescues, etc.—*ἐπιλαμβάνεται*, not as Eng. ver., “to take on him the nature,” but “*to lay hold upon for succor, to rescue*.” The former, once the prevailing rendering but it is now generally rejected. See Moll’s note. “*ἔτι* has reference not to the subject of the verb, but to its object, “to lay hold upon.”

Ver. 17.—*ὁμοίως*, to make like, to assimilate; *ὁμοιωθῆναι*, to be made like, to be assimilated.—*ἵνα γένηται*, that he might (strictly, may) become, not be, as so often in Eng. ver.

Ver. 18.—May be very variously rendered, as “for being himself tempted in that wherein he hath suffered:” or, “being tempted in that wherein he hath himself suffered,” etc. Moll renders, “For in how far he hath suffered as one that was himself tempted.” The rendering of the Eng. ver. is, perhaps, as good as any. See note below.—K.]

EXEGETICAL AND CRITICAL.

VER. 14. Since, therefore, the children have common share in flesh and blood.—Share, i. e., not with their ancestors (Volkmar), but with one another. The children (*παιδιά*) are those mentioned in the verse preceding, who possess not merely a common spiritual nature from a like divine source, but, as real men, have a common earthly nature, which, as is customary, is designated by its two leading sensuous constituents—flesh and blood; the blood, however, being first mentioned with a half latent reference, probably, to the subsequently-mentioned atoning death of the Redeemer. The connectives, *ἐπει* *οὖν*, however, show that the link of connection is

by no means the mere word “children” (Hofm.); while, on the other hand, there is no ground for Lünemann’s assertion, springing from the false idea that vv. 11-18 are merely incidental, and that ver. 14 returns to the main thought in ver. 10—that *οὖν*, while grammatically belonging to the protasis, “since the children,” etc., belongs, logically, to the apodosis, “he himself took part,” etc. The clause with *ἐπει*, rather, keeping before our eye the constant principle of natural relationship (partaker of flesh and blood) carries us over from the typical relation, *by no means incidentally touched*, to the relation which exists in Christ; the *οὖν*, showing that the thought is regarded as inferential, inasmuch as it is a fact (the author would say), that the “children”—not children generally, but the children in ques-

tion—are not ideal forms, but actual men, it follows that the *incarnation* of the Son of God, which renders Him susceptible of suffering, is the appropriate and essential means for attaining the divine purpose of transferring, by means of redemption, men, become subjects of bondage, into a true filial relation to God.

2. **He also himself, in like manner, took part in the same.**—The aor., *μετέσχεν*, points to the assuming of human nature as a thing belonging absolutely to the past, while the perf. *κεκοινώνηκεν* indicates the *permanent condition* springing from the act of *κοινωνεῖν* (here having its regular classical construction with the Gen.) *Παραπλήσιως* is certainly not a weakened *ὁμοίως*; for the author says, ver. 17, *κατὰ πάντα* (Hofm., Del.); and he holds to no mere *analogy* of the life of Jesus to a real human life, or a general similarity in some individual points, generating a *quasi* kindred relation. His object is rather to assert the *true and complete humanity* of the Son of God. But the adv. is not, therefore, with de Wette, to be rendered “in like manner,” nor with Bleek, “in equal measure;” but expresses at once the actual approximation, and yet the never-to-be-forgotten or overleaped distinction of Jesus Christ, from all other men, as at Rom. viii. 3; Phil. ii. 7. *Ὁ λόγος ὁλοῦν σὰρξ γίνεται*. ORIG. c. *Cels.*, IV., 15.

That by means of death he might destroy him, etc.—The doing away of death in the kingdom of the Messiah, is matter of prophecy, Is. xxv. 8; Hos. xiii. 14; Dan. xii. 2, 8. *Κράτος τοῦ θανάτου* is not the power of putting to death, which belongs to God alone. Nor is *κράτος* to be taken absolutely, nor *τοῦ θανάτου* as Gen. Subj. (Ebr.) with the too artificial and far-fetched thought that the phrase refers to the tyrannical dominion of death (1 Cor. xv. 5, 6), which, by means of original sin, the devil has obtained and perpetually exercises, Wis. ii. 24; Rom. v. 12. “He holds this dominion not as a Lord, but as an executioner” (QUENSTÄDT). The expression may, perhaps, with Thol., be explained from the author’s blending the idea of Death and of *Hades*, both together personified as Rulers (Rev. i. 8, 6; viii. 20, 14), and representing the devil at the same time as Lord of Hades, of whose keys the Redeemer has obtained possession (Rev. i. 18). At all events the “devil” is not here identical with the angel of death (who is not in Jewish *Angelology* confounded with Sammael), but he is the murderer of men, *ἀνθρωποκτόνος*, from the beginning (John viii. 44), whose dominion stands in essential and causative connection with all death (Del.). “The will of Satan is always unjust, his power never! for his will he has from himself, his power from God.” (GREG. MAGN at Job I. 11). *Καταργεῖν* with the classics=*to render impotent*, is employed by Paul for the complete putting down of hostile powers (1 Cor. xv. 24), and specially of death (1 Cor. xv. 26; 2 Tim. i. 10). The word occurs with Paul twenty-eight times, elsewhere in the New Testament only here and Luke xiii. 7. It stands Ezra iv. 21, 23; v. 5; vi. 8, as rendering of the Aramaean

ܕܡܝܬ. Substantial parallels in thought, are found Gen. iii. 15; Is. xxv. 8; 1 Jno. iii. 8. *Θάνατος*

is not to be specialized by supplying *αὐτοῖς*, his death. This would mar the thought which is correctly given by PRIMASIVS: “*Arma quæ fuerunt illi quondam fortia adversus mundum, hoc est mors, per eam Christus illum percussit, sicut David, abstracto gladio Goliæ, in eo caput illius amputavit, in quo quondam victor ille solebat fieri.*” “It is death itself, and as such, which Jesus has made the means of annihilating the ruler of death. In the person of Jesus there has commenced a life of humanity, which triumphs over the deadly power of Satan, after this power had brought that life (a life of blood and flesh similar to ours), in which Jesus becomes subjected to it, into a death which has rather proved the death of death” (HOFM., *Schriftb.*, II., 1, p. 274).

VER. 15. **And deliver those who—were subject to bondage.**—The discussion proceeds now to designate the *subjects* of the incarnation and death of Christ. These great acts have reference not to beings exempt from death, but to beings who are held under bondage to the fear of death (Del.). It is mankind, as a class, strikingly characterized by this language, as distinguished from angels or demons, that are the objects of redemption. The *limitation* is expressed by the prefixed *τούτους*, *these*, while the subjoined *δοῦλοι*, as many as, *whosoever*, intimates that within the sphere of this limitation, the totality of the members of the class are included. *Grammatically* *δοῦλεια* might be constructed with *ἀπαλλάξῃ*, and *φόβῳ* with *ἐνδοχοῖ*, as by Böhme and Abresch, inasmuch as *ἐνδοχος* may be equally well constructed with the Dat. as with the Gen. But the position of the words is adverse to this construction. [The rendering then would be, “and deliver those as many as, through their whole life, were held under the fear of death, from bondage.” This gives to *ἀπαλλάξῃ* such a Gen. as might very naturally follow it, instead of leaving it to stand absolutely; but on the other hand, Alf. following Bleek, remarks that *ἐνδοχοῖ* with the Gen. has rather the force of a noun the *subjects* of; with the Dat. that of a participle, *liable to*, and therefore would here be better conjoined with the *δοῦλεια*, “subjects of bondage,” than with the *φόβῳ* *θαν.*—On the whole, the ordinary construction seems preferable.—K.]. “*Φόβος* and *δοῦλος* are interchangeable ideas (Rom. viii. 15), as fear of death, and consciousness of guilt; when the latter is removed, comes in childlike boldness (*παρρησία*), and the state of *bondage* has disappeared.” (THOL.).

VER. 16. **For it is not assuredly angels whom he, etc.**—The correct interpretation of *ἐπιλαμβ. τινος* (=to lay hold of one in order to secure him for oneself, here, to lay hold of in aid, to succor), was, according to Thol., first expressed by Castellio in his translation, 1551, and stigmatized by Beza as *ezecranda audacia*. The whole ancient Church, followed by Erasm. and the Reformers, in the 17 cent. the Reformed Moresius and the Luth. Scherzer, Calov, Seb. Schmidt and Chr. Wolf, explained it erroneously of the *assumption of human nature*; Camero defended the correct rendering in the most thorough manner; the Socinians (except Socinus himself) immediately accepted it; the Catholic Ribera (1606) chose rather to confess that he did not

understand Paul than reject the interpretation of so many Fathers, and even Rich. Simon censured the admission of the change into the version of the Port Royal. Ebrard also overlooks the *Prea. tense*, and the *ὁγρον* (= 'I think,' 'I should suppose,' or, 'surely perhaps,' 'surely I suppose,' HAAR, *Partikellehre*, I., p. 285), and thinks (as did formerly Hofm.) that the author appeals to the well-known fact that God entered not with angels into a gracious covenant relation, but with the seed of Abraham. But the train of thought by no means suggests (as now in ver. 6) any special passage of the Old Testament, although the erroneous *nusquam* of the Vulgate has been followed by Luther and many early expositors. Nor is the *Present* to be understood as pointing to an *ever* ready help of a general character, but to the aid which Christ renders in redemption, and which is as such perpetually existing. Bleek, de Wette and Lün. assume a discrepancy between this passage and Col. i. 20; but with no good reason. For the special and exclusive objects of redemption are *men of flesh and blood*, not purely spiritual beings; while among them the angels have no need, and the devil is *incapable* of redemption. The absence of the article shows that not individuals are spoken of, but classes. The expression 'seed of Abraham,' however, neither, on the one hand, contradicts Paul's wider statement of the purpose of the Gospel (although, as de Wette justly remarks, Paul would not have thus expressed himself, and hence the language is not to be explained purely from the nationality of the reader), nor, on the other, as we look at the terms *τοῦ λαοῦ*, of the people, ver. 17, and *τὸν λαόν*, the people, ch. xiii. 12, are we at liberty to take the expression for a designation of mankind in its *spiritual relation* (as believers are called "the seed of Abraham") as is maintained by Bengel, Böhme, Klee, Stier, Wieseler. The term rather proceeds upon and suggests the view, so familiar to the Hebrews, that the whole redemptive and religious history of humanity has its central point in the seed of Abraham. "As in the purpose of God respecting the sending of Christ, so in His purpose respecting salvation in Christ, and in respect of their relation to other nations, the Israelites have a certain priority, not to say, superiority. It is only because the moral conditions have remained unfulfilled by them, that salvation has been taken from them. But the compassion of God, which embraces *all*, will, therefore, yet again extend itself to them." (KLUGER). Fricke gives too narrow an application of the words, when he explains them of the "Believers of all nations." To make with Dav. Schulz, *death*, (*ὁ θάνατος*) subject of the verb: "for death lays not hold of angels," makes an entirely different construction, grammatically, indeed, admissible, but logically untenable, since ver. 17 stands closely connected with ver. 16, and Christ is the natural subject of ver. 17, as well as of vv. 14, 15 (Lün.). To this view, moreover, the term 'seed of Abraham,' is in no way adapted. Ebrard rightly remarks that ver. 17 so repeats the thought already expressed, that at the same time a new perspective opens, *viz.*, a glance at the thought that Christ is not merely the most perfect organ of God's revelation to man, not

merely a messenger of God elevated above all messengers and angels, even above the angel of Jehovah, but that he is at the same time the perfect high-priestly representative of humanity in its relation to God.

VER. 17. **Whence it behooved him in all things to be assimilated to his brethren.**—The un-Pauline *ὁδεν* (but frequent in our Epistle, and found also in Acts xxvi. 19), deduces from the *purpose* of Christ's incarnation given ver. 16, the *obligation* which that purpose involved: for *ὁφείλεν* denotes the obligation springing from the *object which was undertaken*, as *ἐδεῖ* would have shown the necessity as matter of *purpose and decree* (Luke xxiv. 26), and *ἐπεπεν* as matter of *intrinsic fitness and propriety* (ver. 10). **Ομοιωθῆναι* in a kindred sense, Acts xiv. 11. The idea of likeness is emphasized by Lünemann.

That he might become a merciful and faithful high-priest in things pertaining to God.—The order of the words seems to favor the rendering of LUTH.: "that he might become compassionate and a faithful high-priest," *etc.*, favored also by Grot., Böhme, Bl., de W., Stein, Thol., Lün. But the *ἵνα γένηται*, *that he might become*, declares assuredly what Jesus, when thus assimilated to humanity, was to become, and in this connection the declaration that He was to *become* compassionate, might suggest the idea that He previously was not so. [Yet to this it might be replied that *γίγνομαι* implies frequently, not absolutely to become, but to *prove ones-self*, as Rom. iii. 4.—K.]. True, the author has hitherto emphasized rather the *arrangement of God* in the work of salvation, than the self-devotion of the Saviour; yet from the preceding it is still clear enough that the incarnation originated in compassion toward men exercised equally on the part of Him who submitted himself to it (Del.). On the contrary, the thought is entirely pertinent that the Incarnate One is, as such, to *become a high-priest*, in whom the *two characteristics essential to this calling*, expressing His proper relation alike to man ('compassionate') and to God ('faithful') come forth into view in the actual conduct and experiences of His life. Bengel followed by Cram., Storr, Ebr., Hofm., Del., remarks, in regard to the inversion of the words, that *ἐλεῖμων* (the compassionate element having received sufficient prominence) recedes into the background, while the *faithful high-priest* (*πιστ. ἀρχιερ.*), with its two-fold conception, yet to be unfolded, takes the foreground of the picture. The adverbial phrase *τὰ πρὸς τὸν θεόν*, in things pertaining to God, belongs not merely to *πιστός* (Klee), or *ἀρχιερεύς* (Bl.), but qualifies the entire statement. Nor does *πιστός* denote *reliableness*, but, as shown ch. iii. 2, *fidelity* in the work He has undertaken. And utterly without ground is the statement of de Wette, that the idea of *ἀρχιερεύς* comes in abruptly, with nothing preceding to pave the way for it. For the mention of purification from sin (i. 3), of sanctification (ii. 11), of saving mediation (ii. 16), of the death of Christ as a death on behalf of men (ii. 9), is a sufficient preparation, apart from the immediately following account of the functions to which he was appointed.

To make expiation for the sins of the people.—In the classics *ἱλάσκειν* *τινα* appears

only in the sense of *propitiating some one*, of which propitiation Deity or even men may be objects, but never inanimate things. But neither the LXX. nor the N. T. use the term of any process of rendering Jehovah *graciously disposed*; but employ it either of the independent gracious determination of God in which the Pass. and Mid. signification run into each other, or, disregarding its reflex middle force, they apply it to one who performs an act, the object of which is *sin*, and the effect of which is that sin shall cease to awaken God's wrath toward men. The LXX. construct *ἱλάσκεσθαι* with the Dat. of the person or thing for which propitiation is sought = *propitium fieri*; *ἑξιλάσκ.*, on the contrary, frequently with the Acc., or, with *ἐπὶ* of the person to be atoned for = *expiare*. It is true that in regard to man's relation to man we find *ἑξιλάσκεσθαι τὸ πρόσῳπον τινος*, Gen. xxxiii. 20, and *θυμὸν*, Prov. xvi. 4. But no where, not even 2 Sam xxi. 8, does God or His wrath appear as object of *ἑξιλ.*, but *sin*, 1 Sam. iii. 14. Expiation interposes between wrath and sin, so that the latter is covered over, Num. xvii. 11 ff. Christ, then, is a propitiation for our sins (*ἱλασμός περὶ τ. ἁμ. ἡμῶν*, 1 John ii. 2; iv. 10), and appointed by God as our *ἱλαστήριον*, Rom. iii. 25. As this expiation refers objectively to the sins of the whole world (1 John ii. 2), *τοῦ λαοῦ* is employed under the point of view before designated. Del. misconceives the reference of the term in explaining: "He officiates now as high-priest amidst a ransomed Church, which, in the O. T., is called the *People*, i. e., the people of God; and what, as propitiating high-priest, He accomplishes, is designed to prevent the sin still adhering to His Church from marring the loving and gracious relation which has been once for all established."

VII. 18. **For in that he himself hath suffered, etc.**—The language alludes not to the efficacy of the sufferings of Christ as rendering satisfaction to the Divine law, and thus as the *meritorious* ground of His Priesthood (Hofm.), but (with Del.), to the *moral* fitness which these sufferings gave Him for the office. And it is not barely in the circumstance that Christ has *suffered*, but in the relation of these sufferings to His personal character, as one who has been subjected to actual temptations, that we recognize His capacity to aid all who are from time to time exposed to temptations. (Observe the force of the Present Participle.) The rendering, "Wherein," or, "in the sphere in which" (Luth., Bl., Ebr., and others), restricts His power to the too narrow sphere of *like* circumstances, of suffering and temptation (Lün.). *Ἐν ᾧ* is to be resolved into *ἐν τούτῳ ὅτι*, in this thing that, on the ground that, in so far as, or, since (BENKE. *Synt.*, p. 211). [It may be doubted if *ἐν ᾧ* ever mean, strictly and in itself since, or because, but it undoubtedly may have the force of in this that—in the fact that, hence nearly—on the ground that. Thus it may be resolved either into *wherein* (in the sphere in which), or *in that* (on the ground that). There is, in fact, here, I think, but little difference; for the rendering "wherein, in the sphere in which," is in reality only *apparently* more restricted than the other. Because if the personal

suffering of Christ is a necessary condition of His sympathizing succor, then the *extent* of His temptations and sufferings must be really the measure of His ability to render sympathy and succor; so that to say, "*wherein* He hath suffered He is able," and "*in that* He hath suffered He is able," amount *practically* to the same thing. If He could not sympathize and succor only *in that* He had suffered, then He can sympathize and succor only *wherein* He has suffered. Aside from this, the passage may be variously rendered. It may be resolved in several different ways, according as we take *ἐν* & as *in that*, or *wherein*, and according as we connect *αὐτός* with *πέπονθεν*, or *πειραθείς*. The principal are these:—

1. "In that (because) He hath Himself suffered, being tempted, He is able," etc.
2. "Wherein He hath Himself suffered, being tempted, He is able," etc.
3. "In that He hath suffered, being Himself tempted."
4. "Wherein He hath suffered, being Himself tempted."
5. "Being tempted in that He hath Himself suffered."
6. "Being tempted wherein He hath Himself suffered."
7. "Being Himself tempted in that He hath suffered."
8. "Being Himself tempted wherein He hath suffered."

Of these the English Ver. and Bib. Union adopt the first; Delitzsch adopts substantially the seventh; Alford, substantially, with Ebrard, the eighth (having been Himself tempted in that which He hath suffered); Moll substantially the third. Fortunately it makes little difference as to the main sense which construction we adopt, and among them all I prefer the first or second as the more obvious and simple, although the construction adopted by Alford is nearly or quite unobjectionable.—K. J.]

DOCTRINAL AND ETHICAL.

1. "The children of God, allied in their dispositions to the Son of God, have become in need of succor (*ἐπιλαμβάνεσθαι*), of assistance (*βοήθην*). This redemption, however, is the result of no determination formed in time, after the occurrence of the Fall, but an eternal purpose of God simultaneous with His purpose to create man (Eph. i. 4; 2 Tim. i. 9; Rom. xvi. 26; 1 Pet. i. 20). The idea of the perfect God-man had thus of necessity to *actualize* itself, for the salvation of the children of God who were to be led to their goal.—The Redeemer was of necessity to become a member in the diseased organism of humanity, to assume humanity with its susceptibility to suffering, only without sin, iv. 15. The end and goal was the *overcoming of death*" (Thol.).

2. That *Divine help* which has been bestowed in Christ, and is being continually bestowed, relates, not to the removal of outward sufferings as such, but relates directly to human sufferings in so far as they are either *judicial consequences of sin*, as will of that of the race as of that of the person, or in so far as they have a character

which *tempts to sin*. The aid, therefore, rendered to humanity has as well an *ethical* as a *soteriological* significance.

3. In order to become for us the true, all-sufficient and actual Saviour, the eternal Son of God has entered not merely into a fellowship with us of internal and spiritual life, but into a *participation alike in respect of nature and of race, in our outward and historic life*. As, however, He has not, by this entrance into the fraternal relation, impaired His Divinity, there remains to be acknowledged a distinction never to be done away between His and our nature—a distinction having its ultimate ground partly in our *creatureliness*, partly in our *sinfulness*. Under the restrictions imposed by this distinction, human nature has, in its *full extent*, been made historically His nature, and an actual *nearness to God*, in a living and personal form, has been thereby imparted to the race.

4. The actual human nature of Jesus Christ renders possible His susceptibility of *suffering and death*, and this again conditions that perfect *carrying out of His high-priestly calling*, which is the *means* of accomplishing that salvation, for the sake of which the eternal Son of God has become man. "On account of the love which He bare to us, Jesus Christ our Lord has shed His blood for us according to the will of God, and given His flesh for our flesh, and His soul for our soul" (Clem. Rom. 1 Cor. xlix.).

5. Death and sin spring from one common root. Both involve in their essence a separation, a rupture, so to speak, in contravention of the Divine purpose, and have their origin in a *sundering of the creature's fellowship with God*. But *death* is the revelation or laying bare of this state of things in the form of punishment, and as a consequence of God's previously threatened judgment. *Sin*, on the contrary, is the voluntary and willing movement of man in the relation of estrangement from God. Precisely for this reason can the *fear of death* be predicated of sinners, and the *power of death* be predicated of Satan; and from both of these Christ alone is able to redeem us, in that He identifies Himself with humanity in its nature, its sufferings, its temptations, yet without sin, and offers up His holy life as an expiation for sin. It is at the same time clear from this how God, as Creator and Judge of the world, can directly and positively take part in the *death* of man, but not in his *sinfulness*; while the devil is at the same time the author of sin, and the tempter and the murderer of man.

6. Death, which, under the influences of sin, is the essential means of our enslavement by Satan, became in Christ the *essential means of our deliverance*. "The devil, as he who had the power of death, delighted in death; and that in which he delighted, the Lord held out to him. Thus His cross became a snare for the devil" (Augustine *Sermons*, 263). "The Scripture has announced this, *viz.*, that one death devoured the other (1 Cor. xv. 54): death has been turned into derision. Hallelujah!" (Luth. *Easter Hymn* of year 1624). *Dominus itaque noster ad humani generis redemptionem veniens velut quemdam de se in nocem diaboli hamum fecit. Hujus hami linea illa est per evangelium antiquorum patrum propago me-*

morata—in cuius extremo incarnatus Dominus id est hamus ista ligaretur—Hamus hic raptoris fauces tenuit et se mordentem momordit.—Ibi quippe inerat humanitas, quæ ad se devoratorum adduceret; ibi divinitas, quæ perforaret; ibi aperta infirmitas, quæ provocaret; ibi occulta virtus quæ raptoris faucem transigeret" (GREGOR. MAGN. ad Job. xl. 19).*

7. The death of the God-man, who despoiled Satan of his power, is neither a merely passive enduring of hostile assaults of man or of Satan, nor a merely active surrendering of Himself to the conflict. It is neither a bare punishment of sin, called forth by the wrath of God, nor an exclusive attestation of Christ's moral power of will, under the aspects of trust in God, fidelity to His calling, and fulfilment of His obligation. It unites inseparably in itself moral and religious features; presents the active and the passive elements which enter into it, as perfectly and mutually interpenetrating each other, and can be rightly understood only as belonging to a historically developed *scheme of salvation*. Being in its import a *sacrificial death* for the expiation of sin, it presupposes the *perfecting of the life* of the God-man by active obedience; has the *reconciliation* of the world with God as its consequence; and is in its nature *vicarious*, or substitutionary, by means of suffering obedience.

8. Deliverance from the fear of death is wrought not by a new doctrine of immortality, which changes our conceptions of the future world, but by our *transition into a new relation*, in which the sting of death, the wounding, rankling consciousness of guilt is removed, (1 Cor. xv. 17, 55). Christ is the Prince of Life (Acts iii. 15), who conquers death and Hades, and secures for us both the knowledge and possession of life, (2 Tim. i. 10; John v. 24; xl. 25; xiv. 19), who not only holds in his hands the keys of Death and of Hades, (Rev. i. 18; xx. 14; xxi. 4); but by His resurrection has begotten believers by a lively hope, (1 Peter i. 3, 4); produces in them the certainty of a glorious resurrection and eternal life, Rom. v. 21; vi. 23; and Himself brings this life at His glorious appearing, John xvii. 10; Col. iii. 3; Phil. iii. 21, in that His Spirit creates in believers, first a spiritual and then a bodily renovation, Rom. viii. 11. "The death of Christ has become, as it were, a root of life, an annihilation of corruption, a doing away of sin, and an end of wrath. We were laden with a curse, and in Adam had been brought under the sentence of death. But since the Word that knew no sin, made Himself to be called a Son of Adam, and the debts incurred by the first transgression have been cancelled by Him, human nature has in Christ been manifestly restored to soundness, and this His sinlessness has delivered the dwellers upon the earth."—(GYRILL. ALEX.).

9. There is an old controversy whether the au-

* ["And thus our Lord coming for the redemption of the human race, made, as it were, a sort of hook of Himself for the destruction of the devil. The line of this hook is the succession of Ancient Fathers recorded in the Gospel . . . at whose extremity this hook, an incarnate God, should be fastened. . . . This hook held the jaws of the spoiler and consumed him who was consuming itself. Because there was a humanity which should attract to itself the devourer; there a Divinity which should pierce him; there was an open infirmity which might challenge his approach; there a concealed power which should transax the jaws of the spoiler."]

thor makes the *high-priestly* office of Christ commence with His return to the Father, (Schlicht., Griesb., Schults., Bl.) so that, as maintained by the Socinians, His High-priesthood coincides in origin essentially with His sovereignty, and His death on the cross corresponds not to the offering, but only to the slaughtering of the victim; or whether in our epistle Christ's offering of Himself on the cross is regarded as the proper High-priestly act (WINZER *de Sacerdotis officio quod Christo tribuitur*, comm. I. 1825, and nearly all recent writers). In favor of the latter view we may urge that the author places the voluntary offering of Jesus Christ, and His entrance with His own blood, into the heavenly sanctuary, regarded as two inseparable parts of the same transaction, on a parallel with the well-known Jewish rite, and that the expiation of the sins of men is referred to the sacrificial death of Christ, ii. 14; vii. 27; ix. 11-14, 26, 28; x. 10; xii. 14; xiii. 12. The unquestionable emphasis laid on the *heavenly* character of Christ's high-priesthood, is explained from the author's design to set forth the higher and unconditional excellence of the Christian high-priest, in contrast with those who exercised their priestly function on earth, in the typical sanctuary at Jerusalem. The intercession on behalf of men, which is made in the presence of God by the transcendently exalted Redeemer, is but the continued exercise of a high-priestly office, upon which He had already entered. (Lün.) The scene which transpired with the sin offerings in the outer court on the great day of atonement, finds its perfect counterpart and realization in *Christ's offering of Himself* once for all on earth. *Between* the slaughter of the victim in the outer court, and the sacrifice on the altar of the outer court, took place that act of solemn significance, the carrying of the blood into the Holiest of all; and of *this* act the antitype and fulfilment takes place exclusively in heaven. (Del.)

10. From that moral decision which, in the grand crisis of life, determines its *entire direction*, and with this its collective destiny, we are to distinguish partly those moral decisions made upon the basis of this, and running through the whole life, and partly those acts of will which precede and prepare for this capital decision. So also the trials appointed by God, are not to be confounded with the temptations wrought by Satan, although both may concur in the same circumstances, and by this concurrence prove doubly dangerous. Especially do *sufferings* bear this two-fold character.

11. In all these relations Jesus has been assimilated to us, and in the most various situations and forms, has subjected Himself, according to the will of God, to *personal and actual* temptations, only with the distinguishing trait that sin has neither potentially nor actually shown itself in Him, and hence there were to be overcome in His person no conditions of corruption, and no proper lustful impulses (Jas. i. 14). Precisely for this reason has He become a second Adam, the founder, in the old race of sinners, of a new race of children of God.

12. *The existence and the agency of the devil* are, according to the tenor of the doctrine of this epistle, as well as of Scripture elsewhere, to be

recognized as real, and his agency is to be conceived as consisting in temptation to sin, and in bringing sinners into bondage to death, in the Biblical sense of this word—a sense in which are united natural, spiritual and eternal death. But this agency of the devil, Christ victoriously encounters, a succorer of those who are tempted, and a deliverer from the deadly dominion of the devil. The means of achieving this result are found in His temptations and His sufferings, by which He Himself was perfected for glory.

HOMILETICAL AND PRACTICAL.

Christ became man 1. as to nature and quality in real assumption of our flesh and blood; 2. as to *purpose*, in order to become susceptible to suffering, temptation and death; 3. as to final *object*, in order to ransom us from the power of sin, of death, and of the devil.—The death of Jesus Christ is to be regarded 1. as the proof of His true humanity, and of His divine love; 2. as the end of His sufferings; 3. as the culminating point of His temptations; 4. as the instrument of His victory; 5. as the means of our redemption.—Our redemption is a work of God's grace for our salvation; for it is 1. a breaking of the power *a.* of sin, *b.* of death, *c.* of the devil; 2. a redemption by the sinless yielding up of the Son of God into the fellowship *a.* of our nature, *b.* of our temptations, *c.* of our sufferings; 3. a deliverance into the fellowship, *a.* of divine sonship, *b.* of triumph over the world, *c.* of a perfected and glorified life.—The expiation of the sins of the people reminds us; 1. of the prevailing, *a.* bodily, *b.* spiritual corruption of our race; 2. of our pressing, *a.* universal, and *b.* personal indebtedness of guilt; 3. of God's righteous, *a.* present, *b.* future retribution; 4. of the ever ready succor of Jesus Christ as the *a.* compassionate, *b.* faithful high-priest with God; 5. of that fellowship *a.* with God, *b.* with the children of God, which binds us to the imitation of Jesus.—Wherein, amidst all our lowliness, consists the preëminence of our race above the angels? 1. we are fallen, but not necessarily lost; 2. we can suffer, but by triumphing over sin, have precisely herein fellowship with Christ; 3. we must die, but are able in death to attain to a higher stage of life.—Whither are we to look in sufferings and temptations?—1. To the *peril* which threatens us, *a.* in the heaviness of the assault, by the union of sufferings and temptations; *b.* on account of the origin of our temptations, in the agency of the devil; *c.* in respect of the consequences of our succumbing, by which we are more ignominiously enslaved; 2. to the *weakness* which cleaves to us, and *a.* brings to light our connection with sin, *b.* makes us sensible of our natural helplessness, *c.* awakens, intensifies and guides our healthful longing after the deliverer; 3. to the *succor* which we can obtain in Christ, *a.* as the Son of God, who has become like to us men, *b.* who has suffered as one that was tempted, *c.* but by death has wrested his dominion from the devil.—In Christ Jesus is imparted to us genuine divine help: since 1. His *incarnation* shows that the purpose of God to render us His children, God Himself adheres to; 2. His *struggle with temptation* shows the possibility of a victory

over sin; 3. His *suffering of death*, as the compassionate and faithful high priest, effects, on our behalf, the expiation of our sins, and the overthrow of the dominion of the devil.—Our Christian obligation demands, 1. that we do not fear death and the devil; 2. that we avoid sin; 3. that we take Christ as our helper in our temporal and spiritual needs.—To the greatness of our *misery* corresponds the greatness of our *guilt*, and also the greatness of the divine *compassion* and *faithfulness* in Christ.—*Suffering* presses heavily; more heavily *temptation*; most heavily *guilt*: but Christ assists us to *bear suffering*, to *overcome temptation*, to *obliterate and wipe out guilt*.—Our text places in contrast before us the *worst enemy* and the *best friend*; the *greatest weakness* and the *mightiest strength*; the *bitterest misery*, and the *surest, nearest and sweetest aid*.—Christ has become, in all respects, like us, and yet remained exalted infinitely above us, whether we look 1. at His *person*, or 2, at His *walk*, or 3, at His *final withdrawal* from His temporal life.

STARKE:—The devil has dominion and power over men in respect of natural, spiritual and eternal death. For after having plunged the human race by sin into spiritual death, he naturally so rules over it by sin, that by spiritual death he holds it captive, and by the natural death which thence results, leads it on to death eternal.—The power of death is ever-during fear, terror, distress, trembling and quivering before the stern judgment of God, by which the soul of man is tormented, so that it ever dies, and yet never dies, because it is immortal. This power the devil possesses; that is, he tortures and afflicts the conscience with hellish fear and terror, trembling and dismay. Satan is appointed by God as His executioner, His jailor, or, if one may so say, an executor of the curse of the law, who is authorized to demand man for deserved punishment, and to proceed against him before the court, by virtue of the claim of the law, so that God cannot, without infringing upon His righteousness, reject his demand, which is the demand of the law itself (Is. xlix. 24; Matth. xii. 29; Rev. xiii. 10).—Christ is the sweet antidote to the bitterness of death.—No hero is naturally so bold that he is not terrified at death. But believers in Christ are such valiant heroes, that even death they do not fear nor even taste (John viii. 51).—The law does right in disclosing to thee thy sins; but when it would condemn thee, then against law, sin, and death, appears thy Saviour, and says: I am also of flesh and blood, and they are my brethren and sisters; for what they have done I have paid the reckoning. Law, wilt thou condemn them? condemn me. Sin, wilt thou pierce and slay? pierce thou me. Death, wilt thou swallow up and devour? devour thou me. The condition of servitude is set over against that of Sonship, and is connected with a torturing fear of death, since we find ourselves so controlled by sin, and the dominion of Satan, that our own powers can never emancipate us (John viii. 34); and this servitude is far heavier than that servitude of the Old Testament under the law and Levitical ordinances, which was rather analogous to a state of minority and pupillage (Gal. iv. 1-5).

But the redemption wrought through Christ offers a freedom of such a nature, that we emerge by it out of all bondage and slavish fear, into true Sonship, and serve God with willing and joyful spirit, in all truth and purity. For as, by the work of regeneration, it brings to the soul spiritual life, so natural death loses its terror, and is converted into a blessing, Luke i. 74, 75; Rom. viii. 15; Gal. v. 1; 1 John iv. 18.—The fallen angels have no redemption to hope for, Matth. xxv. 41, 46.—The qualities of a true high-priest are compassion and fidelity; both these Christ must possess from His likeness to us. 1. Compassion is, indeed, a Divine attribute which existed in the Son of God before He became man. But as He has taken upon Himself our nature, He has Himself an actual personal perception and sense of our wretchedness. No one knows the spirit of the poor and sick like Him who has Himself been sick and poor. 2. From compassion springs fidelity. From this arises the fact that Christ has not merely been once our high-priest and pattern, but that He is still so daily, ch. vii. 25.—As all kinds of suffering and distress are called temptations, 2 Cor. x. 18, and in like manner the sufferings of Christ, Luke xxii. 28, we can also say that Christ has been tempted of God, yet not for evil but for good, viz., 1, in order to promote the honor of God and the salvation of men; 2, to reveal the immaculate holiness and transcendent power of Christ, that he might be the hero who should bear, without sinking under it, the wrath of God; 3, to open to him, by means of this suffering, the way to glory.—The sufferings of Christ were not only real, but *meritorious*, and were endured for our sake. Hence they come in our place, primarily in such a way, that they are reckoned to us for righteousness; and secondarily in such a way, that in our temptations, whether from without or from within, our high-priest comes to our aid with His instruction and His strengthening power. Temptations have been to Christ a source of great suffering; since although He had no sin and could not sin, yet it was, therefore, all the deeper sorrow to Him that sin was imputed to Him. This marked Christ's deepest humiliation.—Console thyself, thou devout bearer of the Cross, thou who art pressed and borne down by many a need; thy brother Jesus has also tasted all this; He knows how it weighs thee down; He can help thee, He will assuredly refresh thee, 2 Cor. iv. 10; 1 Pet. iv. 13.—After we have completely eliminated all imperfection, and all *painful* emotions from the compassionate sympathy of Christ in heaven, this tender human sympathy still appears in no wise incompatible with His glorified condition. And we must also know that the joy of His human nature in heaven cannot now be so great and perfect, because His mystical body is here as yet still surrounded with sorrows, and encompassed with infirmities, as it *will be* when, after the resurrection of the dead, all this shall have forever ceased.

SPENNER:—Since all the power of Satan consists in *sin*, by which he deals with us as slaves, according to his will, redemption from this is a grand and precious feature of our blessedness, 1 John iii. 8; Rev. v. 5; Col. ii. 15.—Children

of God are already blessed in life, because delivered from the fear of death. They think of death with tranquil heart, and overcome in faith the fear that naturally cleaves to others, Luke ii. 29; 2 Cor. v. 8; Gen. xvi. 30.—The redemption of Christ attaches not to those who still continue under reigning sin and the power of Satan, and *cannot* belong to them until, by true conversion and translation into the kingdom of light, they allow themselves to be delivered from the snares of the devil, Col. i. 1–13.

BERLENBURGER BIBLE:—The incarnation of Christ is historically, indeed, well known to all, but in its secret mystery to but exceedingly few, both in respect of knowledge and practice.—The kingdom of death had to be overthrown in a rightful and legitimate way, by the payment of all its just demands.—The devil, through our sin, gained a dominion by *conquest*; not a legitimate and rightful sway, but a usurpation with our consent. He acquired by sin, a double prerogative, that of condemning and of ruling; both are taken from him.—That terror of conscience, which springs from sin, is man's living hell upon earth, so long as he does not take deliverance from it by grace and the spirit of divine gladness. Though a man may have had the *beginnings* of true repentance, he is still, by no means, exempt from *fear*. For then, indeed, he first feels a genuine shrinking from the wrath of God. He trembles at all God's righteous utterances and words, and finds no true refuge and deliverance from it, so long as he fails to exercise living faith.—This fruit of sin and of the apostasy is very deeply rooted, and has pervaded our entire human nature, so that to deal with it and eradicate it, is no light and easy matter. Even believing Christians have to strive daily that they may *hold* this enemy under the victory of faith, although he has once already been brought under its power.—Christ takes upon Himself not the seed of an evil and malignant nature, but the seed of promise.

LAURENTIUS:—To refrain from evil through fear of punishment, marks the slavish, not the filial spirit.—Only believers, the posterity of Abraham, are actually partakers of the redemption of Christ.

RAMBACH:—The devil is here described in respect, 1, of his name, as accuser and calumniator; 2, of his power; 3, of his overthrow.—O wondrous change! We were first created after the likeness of Christ, and now he is born after our likeness.—Christ can succor those that are tempted, since He, 1, has received the right and authority; 2, possesses the power to do so.

STEINHOFFER:—There is a wondrous war waged on the cross, and an unanticipated victory in the death of this Just and Holy One.—Compassion toward sinners, and indifference toward sin, cannot possibly coexist.—*Atonement* is the mighty word wherewith we would honor Jesus in His office, and continually enjoy alike His compassion and His fidelity.

HAHN:—By the compassion of Jesus we must arm ourselves against impatience, since He exacts not too much from us, and we can repose confidence in Him; and His fidelity gives us consolation, and strengthens us against all unbelief.—Jesus is faithful: for He refused not to

bear the worst that might befall Him; He awaited all, and shrank from nothing; He became not weary. It is only through this faithfulness that we reach the appointed goal.

RINGER:—Every step in the ministry of Jesus was freely accepted by Him in the spirit of love; as, indeed, when about to be delivered into the hands of sinners, He said: Thinkest thou not that I could pray to my Father? But the command received from His Father, and His desire to leave nothing unaccomplished, lays upon Him the *necessity* to become in all things like unto His brethren.—Blessed is he to whom the Spirit of Christ so interprets this “in all things,” and so applies it to *every thing*, that now, in all which he has daily to do and suffer, he enjoys this light upon his way. For thy sake the Saviour has once for all placed Himself in like circumstances.

HEUBNER:—So far is the *suffering* of Christ from impairing His dignity and power as a Saviour, that it is in fact only through this that He becomes a genuine Saviour.—God is indeed in Himself already compassionate, Ex. xxxiv. 6, but this compassion is revealed with entire clearness, and certainty only in the incarnation of the Son.

STIER:—The death of Christ has its significance as a *suffering of death*; and His suffering again only in the fact that He was *tempted* in that which He suffered.—In Christ's mediatorial office, concur all these varied and opposite elements: the *power* of the devil, the *just claim* and *righteousness* of God, and the *exigency* of man.

[OWEN:]—Death is penal; and its being common unto all, hinders not, but that it is the punishment of every one.—According unto the means that men have to come unto the knowledge of the righteousness of God, are or ought to be their apprehensions of the evil that is in death. When bondage is complete, it lies in a tendency to future and greater evils. Such is the bondage of condemned malefactors reserved for the day of execution; such is the bondage of Satan, who is kept in chains of darkness for the judgment of the great day.—The Lord Christ out of His inexpressible love, willingly submitted Himself unto every condition of the children to be saved by Him, and to every thing in every condition of them, sin only excepted.—The *first* and *principal* end of the Lord Christ's assuming human nature, was not to *reign* in it, but to suffer and die in it.—He saw the work that was prepared unto Him—how He was to be exposed unto miseries, afflictions and persecutions, and at length to make His soul an offering for sin—yet because it was all for the *salvation of the children*, He was contented with it and delighted in it.—All the power of Satan in the world over any of the sons of men, is founded in *sin*, and the guilt of death attending it. Death entered by sin; the guilt of sin brought it in.—If the guilt of death be not removed from any, the power of the devil extends unto them. A power it is, indeed, that is regulated. Were it sovereign or absolute, He would continually devour. But it is limited unto times, seasons, and degrees, by the will of God, the Judge of all.—The death of Christ, through the wise and righteous disposal of God, is victorious, all-conquering and prevalent.—

Satan laid his claim unto the person of Christ, but coming to put it in execution, he met with that great and hidden power in Him which He knew not, and was utterly conquered.—Satan will fly at the sign of the cross *rightly made*.—The Lord Christ *suffered* under all His temptations, *sinned in none*.—Tempted sufferers not only

wanted one to undertake for them, but to undertake for them with care, pity and tenderness.—Temptations cast souls into danger.—The great duty of tempted souls is to cry out unto the Lord Christ for help and relief. He is "faithful;" He is "merciful," and that which is the effect of them both, He is "able"].

SECOND SECTION.

SUPERIORITY OF JESUS CHRIST TO THE DIVINELY-SENT SERVANTS AND LEADERS OF ISRAEL, MOSES AND JOSHUA.

I.

The exhortation to fidelity toward Christ, the faithful Messenger of God, rests on the preëminence of Christ, as Son *ruling over* the house, above Moses, the faithful *servant* in the house.

CHAPTER III. 1-6.

Wherefore, holy brethren, partakers of the [a] heavenly calling, consider [κατανοήσατε, mark with attention, observe attentively] the Apostle and High Priest of our
2 profession [δουλογίας, confession], Christ Jesus¹ [om. Christ]; Who was faithful to him
3 that appointed him, as also Moses *was faithful* in all² his house. For this *man* [this personage, he] was [has been] counted worthy of more glory than Moses, inasmuch [by as much] as he who hath builded [established, κατασκευάσας] the house hath more honor
4 than the house. For every house is builded [established] by some *man* [one]; but he
5 that built [established] all things³ is God. And Moses verily [Moses indeed] *was*
6 faithful in all his house as a servant, for a testimony of those things which were to be spoken after [to the things hereafter to be spoken, τῶν λαληθησομένων]; But Christ as a Son [was] over his own [his, αὐτοῦ] house; whose house are we, if we hold fast the confidence [boldness, παρρησία] and the rejoicing [glorying, καύχημα] of the [our] hope firm unto the end.⁴

¹ Ver. 1.—The simple Ἰησοῦν has in its favor the usage of the Epistle, and the authority of A. B. C.* D.* xvii. 34. [So Alf., Lün., etc.]

² Ver. 2.—The ὅλα is sustained by the authority of Sin. A. C. D. E. K. L. M., and by the fact of its being found in the passage (Num. xii. 7), which is virtually cited by the author.

³ Ver. 4.—Instead of τὰ πάντα we should read barely πάντα after Sin. A. B. C.* D.* E.* K. M., 17, 53.

⁴ Ver. 6.—Μέγα τίλους βεβαίαν is, since Mill, regarded by some as a gloss transferred from ver. 14, and is harsh, though not without classical analogies. [It is harsh as to gender, overleaping καύχημα, and going back to the preceding πάρεστις, or possibly determined by ἀντίθετος. A more serious objection is the repetition of so marked a phrase in two passages so near each other (vv. 6 and 14), which, as Del. well observes, is singular in so careful and practised a writer. Hence Del., with Tisch., expunges it; Bleek, De Wette, Thol., Lün., retain it. —K.] It is sustained by Sin. A. C. D. E. K. L. M.

[Ver. 1.—Ὁθεν, whence, wherefore, logical, as nearly, or quite always in this Epistle.—Κατανοήσατε: κατά emphatic; mark with attention, contemplate earnestly. Moll: "Richet euren Sinn auf." Κατανοεῖν, of lingering, penetrating regard, a favorite word of Luke." (Del.)—Ἀπόστολον, commissioned one, then Apostle. Moll and Del.: Gottesbote; De Wette: der Gesandte; used of Christ as God's great commissioned one of the New Testament, as Moses was of the Old. Moses was the ἀρχιερεὺς and Aaron the ἀρχιερεὺς of the Old Covenant; Christ combines in himself both characters in the New.

Ver. 2—πιστὺν ὄντα, being faithful. Eng. ver. renders "was faithful;" so De Wette; Moll, following Bleek, renders *is*, but justly censures Bleek for pressing the force of the present ὄντα. The truth is ὄντα is not necessarily present at all, except to the time that is expressed by the finite verb, or that is present to the mind of the writer. Here I take it to be clearly that of Christ's residence on earth, and hence follow Eng. ver. and De W., in supplying *was* rather than Moll and Del. in rendering *is*. But see exposition.

Ver. 3.—"This man," Eng. ver., ὁὗτος is often difficult to render into Eng. 'This one' is inelegant English; 'This man,' directs an undue amount of attention to the word 'man' (for here the reference is almost equally to Christ's sojourn as 'man' on earth, and his present heavenly exaltation); 'this personage,' is too formal; 'he' is not sufficiently emphatic. The German *dieser* is unexceptionable. *Has been counted or deemed worthy*: ἡξίωτας Perf., much better than Auth. ver. "was counted worthy," because the reference is not merely to that reward of glorification which Jesus once received, but which he still retains.

Ver. 4.—Φυλάξας, κατασκευάζειν, furnish out, prepare, equip; not οἰκοδομεῖν, to build, as also the noun is not οἰκία, a house proper, but οἶκον, an estate, a domestic establishment, a household.

Ver. 5.—"And Moses indeed," or "while Moses." Eng. ver. renders μὲν here, as often elsewhere, "verily;" but always unfortunately.

Ver. 6.—Χριστός ἐς οὐκ ἐνί, etc. The ellipsis may be supplied so as to read, "But Christ, as a Son, was faithful over His house," or "was faithful, as a Son, over His house;" or, "as a Son was over His house," which construction I adopt with Moll and Del. (except that they put *is* for *was*, which, perhaps, is admissible, the discussion sliding forward into the present) as the simplest, the idea of *fidelity* retreating, and that of *authority* becoming prominent. Both the best texts and the connection demand His (*vis.*, God's αὐτοῦ) not *his own* (ἐαυτοῦ).—K.]

EXEGETICAL AND CRITICAL.

VER. 1. Wherefore, holy brethren, partakers of a heavenly calling.—The *ὅθεν*, *wherefore*, links the exhortation of this verse with the preceding characterization of Jesus. The same holds also of the designation of the readers ("holy brethren") who, however, are not here addressed as *brethren of Christ* (Michael, Carpz., etc.), nor as Jewish compatriots of the writer (Chr. Fr. Schmidt); but as consecrated members of the Christian brotherhood, who have become partakers of a call to the kingdom of God, which has come from heaven (*ἐπουράνιος*,—*ἡ ἀνω κλήσις*, Phil. iii. 14, comp. Heb. xii. 25), and has proved itself *effectual*, i. e., has secured to them an actual participation in heavenly treasures and blessings (Col. i. 5)—designations from which the following exhortation receives, alike in form and substance, both confirmation and emphasis. The combination "holy brethren" is not found elsewhere (1 Thess. v. 27, the reading is doubtful), but is here a most appropriate summary of the ideas developed from ch. ii. 11. The other epithets point still further back—to ch. ii. 1, and even i. 1. [*ἀγιοι*, as usual also with Paul, marks of course not the degree of individual holiness, but the collective, and, so to speak, *official*, or rather *ideal* character of Christians. As a community in their relation to Christ, who alone can procure sanctification, they are characteristically *ἀγιοι*.—K.]

Consider attentively the apostle and high-priest of our confession.—*Καρανοεῖν* denotes the turning of the *νοῦς* to an object, not, however, for the sake of theoretical recognition, but for the practical weighing of that which we have in Him—i. e., for moral and spiritual heeding. The two epithets, descriptive of Jesus, bring most impressively before the readers the substance of the preceding statements. Jesus is the highest organ of the revelation of God to man, and at the same time the true and perfect Mediator of redemption. Precisely for this reason He is not like Moses and Joshua, a mere lawgiver and leader, but with all His resemblance to these servants of God, is yet exalted infinitely above them. To avoid all misunderstanding, however, He is not called ἀγγελος, but ἀπόστολος, which word corresponds as well with the Heb. *maleach*, as with His essential relations, Gal. iv. 4; John iii. 34; v. 36; vi. 29; x. 36; xx. 21. Thol. and Biesenthal (after Braun, Deyling, Schöttg.) are inclined to refer the term to Rabbinical usage, in which ἀπόστολος=מְשִׁיחִי might bear the sense

of *Mediator*. But according to Del. the priest has this name only precisely in his quality of *delegate* partly of God, partly of the congregation. Otto ("The Apostle and High Priest of our confession," 1861) assumes a reference to Num. xiii., and sums up the result of his investigation in the following paraphrase: "Therefore, ye brethren who have been rescued from the world, and been endowed with the prerogative of a heavenly home and citizenship, observe that the Apostle

and High-priest of our confession, i. e., He who first trod the sacred land of our inheritance with the confession, 'Jehovah delivers,' and now stands at our head as leader, but who at the same time is the high-priest of our confession, i. e., who brings before God our confession, 'Jehovah delivers,' in that He secures by His mediation our entrance into the heavenly home,—in fine that the Apostle and High priest of our confession, Jesus (as it were, our Joshua) is πιστός to Him who has constituted Him." We have here an interpolation of references and allusions which, indeed, a subtle ingenuity might easily enough light upon, but which are wholly alien to the context. Equally without foundation is also the remark of Klotz (p. 19): "From His κλήσις, act of calling, the Son receives the name of ἀπόστολος, from His ἀγιάζειν, sanctifying, the name of ἀρχιερεῖς." In His two-fold character Jesus is immediately described as belonging specifically to *our*, i. e., the Christian confession, in order that the readers may direct their mind to Him, and consider what they have in Him. The rendering of the *Itala*: *Constitutionis nostræ*, reminding us perhaps of the 'Messenger of the Covenant' (Mal. iii. 1), is inadmissible, since *ὁμολογία* in the New Testament signifies only *confession, acknowledgment*, never 'contract or covenant,' and this along with the subject (De W.) and the object (Bl., Lün.) of the confession, 2 Cor. ix. 13; 1 Tim. vi. 12, 13. The Gen. marks possession, *belonging to*. [The high-priest who belongs to our confession: the high-priest whom we confess, *acknowledge*, i. e., (as Beng.) *agree with*; God λέγει, man ὁμολογεῖ.]

VER. 2. Who was faithful to him that appointed him, as also Moses was faithful in all his house.—According to Otto πιστός does not designate a moral quality, but "position next the heart of a higher personage" (p. 47), and should for this reason be taken in the sense of *trusted, confidential, organ of trust*. This by no means harmonizes with ch. ii. 17, where assuredly a moral quality is indicated for the display of which in His high-priestly calling the Son of God became incarnate. But the faithfulness of Jesus creates an obligation of like faithfulness in His church. The mention of the former lays a foundation for demanding the latter; and this all the more in that the two historical and visible founders of the old and of the new covenant, in their exhibition of this fidelity in their respective positions, have left a pattern to their disciples, that, *viz.*, of fidelity toward Him to whom they owed their respective historical positions. In this respect there is a close analogy between Jesus and Moses, which adds weight to the writer's exhortation. The object of *καρανοεῖν*, *attentively observe*, is not the fact that Jesus is a πιστός (Otto), but the person of Jesus, already signalized as entirely peculiar, and whose permanently abiding quality the *ὄντα* renders prominent. Bleek, after Seb. Schmidt, erroneously presses the present, as if indicating that the reference is to the exalted Messiah. It is also an error (with Calv., Bl., Ehr.) to place a comma after Moses; for the fol-

lowing words are cited from Num. xii. 7, and apply properly only to Moses. For in respect of Jesus we are immediately reminded of His prerogative of being *over* the house. [I doubt if this is any adequate reason against inserting the comma with Calv., Bl., and Ebr. Because although Christ was a *Son over the house*, He was also a *servant in the house*, and the point of resemblance is that which is first adverted to: the *distinction* comes out later. In His double character Christ could be at once compared and contrasted with Moses. Like him and more fully than he, He proved a faithful servant in God's house, but unlike him, He was also a Son over it. In the exceedingly elliptical language of the author some elements of the parallel are taken for granted, and hence its difficulty. Still I incline on the whole, though with hesitation, to obliterate the comma after Moses.—K.]*

The *ποιεῖν*, make, constitute, appoint, denotes the placing or putting forward of Christ on the theatre of history (De W., Del., Thol.). Bleek, Lünemann, and Alford, with Ital., Ambros., Primas., D. Schultz, adhere to the proper signification of the word, and refer the *ποιεῖν* either to the incarnation of the Son, or to His eternal generation. [Alford: "The word, thus taken, however, is, of course, to be understood of that constitution of our Lord as Apostle and High-priest, in which He, being human, was made by the Father"]. They are right, in so far as they take the word absolutely; for it is quite unnecessary to supply a second accusative (as is done by the majority following Chrys.), as if the construction were "who made Him, scil., Apostle or high-priest." But on the other hand, to refer the word to the "eternal generation"—considering that *ποιεῖν* is used ch. i. 1 for actual creation, would give the passage a strong tincture of Arianism, and resolve Christ into a *creature* (*κτίσμα*), in decided contradiction to ch. i. 3. And again, to refer the word to the *incarnation*—the commencement of the temporal and earthly life of Jesus—though done by the orthodox Fathers, is scarcely admissible; for this term would hardly have been employed to designate the assumption of human nature by the Logos in the bosom of the virgin, or the overshadowing influence of the Holy Spirit and of the "power of the Highest" (Luke i. 35). The author was, perhaps, led to the term by 1 Sam. xii. 6 [*ἡ ποίησας τὸν Μωϋσῆν καὶ τὸν Ἀαρὼν*. Heb. *עשה*].

Bl. The house *οἶκος* designates the family of God, or the Theocratic nation (x. 21), in which Moses had a position in which he could show fidelity. The reference of *αὐτῷ* to Moses (Oec. and alt., with whom I formerly agreed) is inadmissible, since the words refer to Num. i. 2, 7: the reference to Christ (Bl., Riehm) would be *anticipating*.

* [Regarding the fidelity of Moses Owen speaks thus: "Moses was faithful. It is true he failed *personally* in his faith, and was charged of God in that he believed Him not (Num. xx. 12); but this was in respect of his own faith in one particular, and is no impeachment of his faithfulness in the special office intended. As he was the Apostle, the ambassador of God, to reveal His mind, and institute His worship, he was universally faithful: for he declared and did all things according to His will and appointment, by the testimony of God Himself, Ex. xi. 16, 'According to all that the Lord commanded him so did he.' He withheld nothing of what God revealed or commanded, nor did he add any thing thereunto; and herein did his faithfulness consist"].

VER. 8. For of greater glory than Moses has he been deemed worthy by how much, etc.—The passage is not explaining or analyzing ver. 2 (De W.), but enforcing the exhortation *κατανοεῖτε*. It expresses directly the elevation of Jesus above Moses, which appears all the more worthy of regard as it comes out in connection with the recognition of a like fidelity on the part of both. The relation between them is then illustrated in the relation which always exists between a house and its founder. *Kataσκευ.* is not barely *building*, but fitting out a house with furniture and servants. But from this it does not follow that we are to construct *τοῦ οἴκου* with *τιμῇ*, honor from the house (Wolf, Michael, Steng., etc.). The Gen. depends rather on *παιδομα*. The respect and admiration rendered to a house redound in a very high degree to him who has reared and established it. In the same relation stands the glory (*δόξα*) of Christ to that of Moses. There is here no comparison drawn between the splendor of the *countenance* of Moses when, having spoken with Jehovah on the mount, he was about to utter His word to Israel, and the radiance which involved the *whole person* of Jesus on the mount of transfiguration (Horn., Weissag., II. 188). The reference is to the glory of their respective callings and positions. Entirely untenable is the assertion of Del., that by understanding *Christ* to be here referred to as the founder, we involve in confusion the entire course of argumentation. Such a view by no means necessitates the absurd conclusion that in that case Moses must be the house. For the thought may perfectly well be, that Moses, as servant, is only a member or a *part* of the house of which Christ is the *founder*. We can only say that the language does not speak *directly* and in terms of Christ, but has the form of a universal statement, and that there appears as yet no occasion to pass beyond the comparison immediately expressed in the text between the relation of Jesus to Moses and the relation of a founder to a house. But we involuntarily turn our *thoughts* upon Jesus, and are justified in applying the passage to Him, as the founder of that house of God which we Christians constitute.

VER. 4. For every house is established by some one: but he who established all things is God.—This is also a general statement of unquestionable correctness, forming a link between the premise and the conclusion, but neither the conclusion itself, nor a remark merely incidental and parenthetical. If Christ is founder of the true Theocracy, it follows not from this that He has reared this house *alongside* of that which was established through the instrumentality of Moses. The general statement that God is the universal founder and establisher, who has placed Jesus, as He formerly did Moses, in His historical position [as founder of His New Testament house], would rather and simply suggest that the Theocracy founded by Jesus is in correspondence with the will of God. [And also, perhaps, it incidentally illustrates the way in which both Moses and Jesus *could be* faithful—the ground on which fidelity could be predicated of them, *viz.*, that while each of these was a founder in his respective sphere, yet each worked under God as su-

preme founder, and to whom, therefore, both stood responsible.—K.]

Many older expositors have erroneously regarded (with Theodoret) *θεός* as *predicate*, and found in it a proof passage for the divinity of Jesus, whom they assumed to be the subject. So also Otto, who, by *οἶκος*, ver. 3, understands specially the house of God, and thus paraphrases the following (p. 87 and 96): "For every house is founded by some one (but to meet and supply *all* its needs is in the power of none). He who has furnished the house with *every thing* (as Jesus, for example, has supplied it with all that was needful for time and eternity),—such an one is all-powerful,—such an one must be Divine (*θεός*)."¹ But the absence of the article involves no necessity of assuming this construction, for *θεός* here has nearly the force of a proper name; and the connection is opposed to it. [Alford: "Apart from the extreme harshness and forcing of the construction to bring out this meaning, the sentiment itself is entirely irrelevant here. If the writer was proving Christ to be greater than Moses, inasmuch as He is God, the founder of all things, then clearly the mere assertion of this fact would have sufficed for the proof, without entering on any other consideration; nay, after such an assertion, all minor considerations would have been not only superfluous, but preposterous. He does, however, after this, distinctly go into the consideration of Christ being faithful, not as a servant, but as a Son, so that he cannot be here speaking of his Deity as a ground of superiority"].

Πᾶς οἶκος designates not the house in all its parts, the *whole* house, but according to the usage of our Epistle v. 1, 13; viii. 8 [and correct classical usage], *every house*. They who refer the previous clause (*ὁ κατασκευάσας αὐτόν*) directly to Jesus, interpolate the idea that the question is here answered how fidelity can be predicated of Jesus, at the same time that He is asserted to be the *founder* of the Theocracy. The solution then is this: The Theocracy stands in the same category with every household, in that it must have a [subordinate] founder; while it yet remains true that God is the *causa prima* of each and all (Thol., Ebr., etc.) But the question itself, raising such a query, and demanding a solution, is entirely gratuitous: inasmuch as the Messiah has been from the outset designated as Son, and in the most definite manner declared to be the *Mediator* of Revelation and Redemption, as well as *Mediator* of the creation and government of the world. In these relations then the matter of His fidelity has of course already come up and been disposed of. This point is no longer under discussion; the topic now under consideration is the relation of him who has founded a house to the house. And as God is the supreme and universal founder, the Theocracy, as well in its Christian as in its Mosaic form, must be referred back to Him. And in perfect harmony with this view is the fact that a little before God is styled in reference to the Messiah *ὁ ποιεῖς αὐτόν*, and that it is only by this view that the following verse (ver. 5) is brought into logical connection with ver. 3, as legitimately authorizing its assertion of the superior glory

(*δόξα*) of Christ. [That is: ver. 3, Christ, the founder of the New Testament house, is declared to have been deemed worthy of higher glory than Moses, by all the difference between the founder of the house and the house itself. Then ver. 4 reminds us that the New Testament house, as well as the Old Testament Mosaic house, was also founded under the ultimate and supreme direction of God, whence Moses and Christ, both in their respective positions, sustained direct relations to God, each having been *placed*, constituted, *viz.* *ποιήσας*, by God in his position. Consequently we are prepared at ver. 5, to see the *different* relation which these two personages sustained to the house, on the one hand, and to God as the common founder, on the other; Moses being a servant, and Christ a Son; Moses being in the house and a *part* of it, and Christ *over* it. Yet I cannot see, after all, any very essential difference between the author's view of the force of *ὁ δὲ κατασκευάσας*, and that of Ebrard and Tholuck, which he rejects. Ebrard makes it declare God the supreme founder, and thus answer the implied question, *how* Christ as founder could have fidelity predicated of Him. Moll says: that "as God is the universal founder, therefore, the Theocracy, in its Christian as well as in its Mosaic form, must be referred back to Him." This comes to near the same thing as the other. Both make the passage put God as universal and supreme founder into His true relation to both Moses and Jesus in their respective spheres. But with respect to the statement of Moll, regarding the Mediatorship of the Son, he seems to me to put the Son's mediatorship in the creation and government of the world, as eternal Logos, one and equal with the Father, too nearly on a level with His Mediatorship in His humbled and servile character as Redeemer. In the latter the question of His *fidelity* is indeed often raised, and is absolutely vital: in the former relation, I do not remember where the term *πίστις* is applied to Him, and I scarcely see how it could be without derogating from His divine dignity.—K.] RIEHM's opinion, (*Lehrbegriff*, I. 310) that Christ is designated as the founder of the Old Testament kingdom of God, and that Moses has held his position in it as assigned by Christ, cannot be substantiated by an appeal to the doctrine of our Epistle, that the Son is the *Mediator* of every form of divine agency that is directed to the world. It is here decidedly to be rejected, because the subject of discourse is here specially *Jesus*, the Messiah, as actually and historically manifested.

[Moll's exposition of this difficult and vexed passage seems to labor under obscurity from his having failed to do justice to the elliptical character of the passage. The first thing, it seems to me, to be settled, is whether Moses and Christ are conceived by the author, as both in *one* house of God, or as in *two*, *i. e.*, each in that respectively to which God had assigned him. This Alford, following Delitzsch, denies, maintaining that both are in one house of God, Moses as servant, and Christ as Son, and that the force and "strictness of the comparison" requires this. It seems to me that this confounding of the houses in which Moses and Christ were, raises at once an inexplicable diffi-

culty. The question arises, How could Moses be in a house which was not reared or founded until by Christ, many centuries after? Or, how could Jesus found or rear a house in which Moses had officiated as servant, many centuries before? For that Christ founded or reared the New Testament house of God, is certain, and Christ, on the other hand, did not rear the Old Testament house of God; for Christ, the God-man, the Mediator, Jesus, had not then an existence. And to bring in here the Logos, the Eternal Son, as founding the Old Testament economy, is entirely out of the question; for with *Him* as such, the passage has nothing to do. The comparison is between *Moses* and *Jesus*, and by the whole tenor and sentiment of the Epistle, it is between Moses, as the servant of God in founding the Old Testament or Jewish economy, in rearing the house of God in its Old Testament form, and Jesus, in founding the New Testament economy—in rearing the house of God in its New Testament form. The comparison is between the two *historical* characters in the work which each respectively had performed. And it matters not that the two houses—the house of Moses and the house of Jesus—are in their deepest significance one house—as they certainly are—both God's house—yet for the purposes, and in the representation of the author, they are *different* houses—the one an earthly, transitory, typical house, the other a heavenly, spiritual, imperishable house. In these two houses, respectively stand Moses and Jesus; both raised up of God, *made, constituted* (see *ποιῶν* applied to Moses, 1 Sam. xii. 6, and to Jesus, Heb. iii. 2, I have little doubt the latter suggested by the former)—each for his special work. Each was a founder, an institutor, inaugurator,—Moses of the Old Testament economy, Jesus of the New Testament economy. Each had the high honor of being appointed by God as the introducer and inaugurator of His respective system. But each was not only a *founder*, he was also a *servant*: Moses a servant (*θεράπων*, often so called in the Sept.); Jesus still more manifestly and deeply a servant (*δοῦλος*, *διάκονος*); yet both faithful in both relations. Moses was faithful as a founder under God, of the old economy, and as a servant in it; Christ was faithful as a founder, under God, of the new economy, and as a servant in it. Thus far the resemblance; now the contrast. Moses, while apparently a founder of the old economy, a builder of the Old Testament house, was in reality *only* a servant in it; his highest function was purely ministerial. Christ, while apparently, and indeed really a servant in the New Testament house, yet in reality was a Son over it; His character of servant was but secondary and temporary; His highest and true nature was that of Son. Thus Moses, the apparent builder of the Old Testament house, yet in reality and ultimately sinks to the level of the house, and becomes a part of it. Jesus, the builder of the New Testament house, and also seemingly an humble servant in it, yet ultimately rises completely above this servile condition, and by virtue of His essential equality and identity with God, the Supreme Founder of all things, becomes precisely as much superior to Moses as the founder of the house which He truly and

absolutely was, is to the house itself, to which Moses only belonged as a part. The paradox, it is perceived, is a necessary one. It grows out of the double nature of the great Head of the New Testament Church. Lower than the angels, He yet rises in position, as He was in essential nature, infinitely above them. Appearing lower than Moses—as much lower as a *δοῦλος*, *slave*, is lower than a *θεράπων*, *voluntary attendant*, He yet rises transcendently and infinitely above him, by virtue of that nature which He shared in common with the eternal Father. I should, therefore, paraphrase the exceedingly elliptical passage somewhat as follows, reminding the reader that the *facts* regarding the positions both of Moses and of Christ—and certainly of the former—were so well-known, that the author, in his comparison, could safely presuppose them: “Consider—Jesus, who was faithful in the New Testament house of God to Him who constituted Him as builder and servant, as also Moses was faithful in all God's Old Testament house to Him who constituted him builder and servant in it. For Jesus has been deemed worthy of, and been advanced to, higher glory than Moses, by how much the builder of the house has more honor than the house. For every house (and of course, therefore, the Old and the New Testament houses) must be founded immediately and secondarily by some one, as was the former by Moses, and the latter by Jesus; but He who ultimately and absolutely founded all things, and therefore was ultimate and supreme founder of these, was God. And while Moses, though apparent and formal founder of the Old Testament house, was in reality in his highest nature, but in it, and strictly but a part of it, Jesus, the founder of the New Testament house, though apparently a servant in it, was, in reality, and in His highest nature, as Son, equal with and substantially identical with the absolute and Supreme Founder Himself.”—This paraphrase introduces no elements into the comparison which are not presupposed in it, and which do not lie on the very face of the historical facts. It simply says thus: Moses and Jesus, each a founder of and a servant in the Old and the New Testament Theocracy respectively; each appointed of God and each faithful; but Moses, after all, only faithful as a servant, who was thus but part of the house; but Christ faithful as a Son, who was, therefore, in spite of His servile appearance, equal with the Supreme Founder Himself.

The only point on which there can be doubt, is as to the dual nature of the house of God; but I confess I do not see how there can be legitimate doubt on this point. Moll himself, who with most, denies this duality, is yet obliged to speak of the house of God “in its Old and its New Testament form,” and I suppose he could hardly deny that Moses was founder or rearer of the house in its Old Testament form, as was Jesus of the house in its New Testament form. But this comes very nearly to the same thing as affirming two houses. None can doubt that ultimately, and in their deepest meaning, they were indeed identical; *i. e.*, both were not only from one Supreme Founder, but stood in close connection with the same great economy of salvation. But *formally*, and historically, and according to

the whole scope and treatment of our author, they were different; as different as the Mosaic Tabernacle in which Aaron ministered, and the heavenly Tabernacle in which Christ ministered; as different as were the many animal sacrifices of the one, from the single spiritual and life-giving offering of the other. The Old Testament house of God which Moses reared, but in which he was but servant, was earthly, material, typical and transitory; the New Testament house of God which Jesus reared, apparently a servant, but in reality a Son and Lord, is heavenly, spiritual, archetypal and eternal.—[K.]

VER. 5. **And while Moses indeed is faithful, etc.**—Moses, as well as Christ, has been raised up, set forth by God, and designated in his fidelity, not merely for an individual service, or for a special department of action in the administration of God's house, and his agency and fidelity stand in relation to the entire Theocracy. But (as shown by the *Μωσῆς μὲν, Moses indeed*, within this similar relation, which is common to Moses and Christ, we are to recognize a profound and fundamental difference in the two persons. Moses has officiated as a *servant*, by no means indeed as a slave (*δούλος*), or as a domestic servant, or menial, (*οἰκῆτης*), but (Wis. x. 16) as a *θεράπων*, a word always implying voluntary subordination, and willing and honorable service. But at the same time all this has been but *typical and preparatory*. The *λαλήθησόμενα* are not the revelations which Moses was hereafter *himself* to receive, thus requiring the translation: "in order to render testimony to that which was then to be spoken." Bleek, De W., Thol., Lün., so understanding the words, refer them specially to the *law*; Riehm reminds us of the expression, Numb. xii. 8, *σῶμα κατὰ σῶμα λαλήσω αὐτῷ*. These words, it is true, indicated the definite point in the life of Moses in which to him himself future revelations were promised. But the question is here no longer of the *resemblance* between Jesus and Moses, in fidelity to their respective vocations, but of the elevation of Christ above Moses, which, in fact, receives attestation even from the fidelity of Moses, who scrupulously held himself entirely within his prescribed sphere. The term refers therefore to those revelations to whose necessity the very ministry of Moses renders in all respects its testimony; and these, too, are not the revelations of later prophecy, nor specially, again, the declarations contained in our Epistle. They are rather those which have been disclosed in full perfection in the Son, John v. 49 (Erasm., Calv., Ebr., Hofm., Del., etc.). Precisely for this reason the name now employed is not *Ἰησοῦς*, but *χριστός*.

VER. 6. **Yet Christ as a Son over his house, whose house are we.**—The reading, *ὅς*, instead of *ὅν*, in ver. 6, is critically unsustained, and the article is wanting before *οἶκος*, as frequently before *θεός*, *νόμος*, and similar familiar terms. The house is still the Theocracy in which Moses served, but at the head of which stands Christ, who, as Son of Him who appointed Him, and erected the house, receives a position of authority and preëminence, and inasmuch as He, as Son of God, is not merely Lord and Heir of all possessions, but the essential agent in origi-

nating and procuring them, has a corresponding glory. These declarations, with which the Epistle opens, could not possibly remain unregarded by the readers. But with them the representation here given stands in the most perfect harmony, and *ὡς υἱός* emphatically precedes, because, while even a servant of higher grade might be entrusted with the management of a household, yet this would leave the specific distinction between Christ and Moses entirely unexpressed. For this reason we are neither to refer *αὐτοῖς*, ver. 5, to God, and *αὐτοῖς*, ver. 6, to Christ (Œcum., Bl., De W., etc.), as if designing to place in contrast the fact that Moses has his special position in an alien house, but Christ in His own; nor are these genitives to be regarded as genitives of reference—in *his*, i. e., in the house assigned to him (Ebr., who speaks confusedly of two houses); but they both refer grammatically to God (Chrys., Theod., Calv., Lün., Del., etc.), as does also the relative *ὅς*, although referring as matter of fact to the Christian dispensation; for this is quite frequently called the house of God, x. 21; 1 Cor. iii. 9, 16; 2 Cor. vi. 16; Eph. ii. 22; 1 Tim. iii. 15; 1 Pet. iv. 17; ii. 6; but never the house of Christ. We give most emphasis to the contrast by simply supplying *ἐστὶν* with *χριστός* *ὅς*—*αὐτοῖς* (Erasm., Grot., Del., etc.), while the supplying of *πιστός* *ἐστὶν* is yet undoubtedly admissible, ch. x. 21; Matth. xxv. 21 (Bez., Grot., Thol., etc.); not, however, twice (Bl., De W., Bisp.)—Christ (is faithful) as a Son over his house (is faithful). The *ὡς* cannot here signify *quemadmodum*, but simply *ut*.

Provided that we hold fast the confidence and the glorying of our hope, etc.—Christianity, as such, bears the above assigned character of the 'house of God'; hence exclusion from the temple need occasion no anxiety to the Church. But whether, as a Church, we *preserve* this character (not whether we are permitted personally to apply to ourselves this designation, or to regard ourselves as this house), depends on the fulfilment of the requisite condition. The *παρρησία* denotes here, as ch. iv. 16; x. 19, 35; not bold confession (Grot., etc.), but resolute confidence, and triumphant joyfulness of faith, corresponding to the *πληροφορία τῆς ἐλπίδος* mentioned ch. vi. 11, which gives to itself a corresponding expression, even in the most unfavorable circumstances. This expression the *ὁμολογία τῆς ἐλπίδος*, ch. x. 23, is here called *καύχημα*, which denotes the *result* of the act of glorying (*καύχησις*), not *glorying itself* (Bl., etc.), and not the mere *object* of glorying (Lün.). The *ἐλπίς* denotes, in a specifically Christian sense, the hope of the perfect consummation of the Kingdom of God, and of participation therein. For this reason *μέχρι τέλους* refers not to the death of the individual (Schlicht., Grot., Kuin.), but to the end of the present order of things.

DOCTRINAL AND ETHICAL.

1. The connection of Christians among one another has its peculiar character, as that of a holy association, in the fact that it, as a fellowship of the children of God, who are called to the Kingdom of Heaven, received its beginning, its

progress, and perfection, alone through *its living connection with the historical God-Man*. It is hence charged with the duty, not merely of recognizing this relation, but also of expressing it in *confession and in action*, and hence, in imitation of, and likeness to Christ, of appropriating to itself *His fidelity*, as a principle which lies at the very basis of perfection in life.

2. In their fidelity, in their respective vocations, towards God who has given to His messengers their respective historical position, appears a striking parallel between Jesus and Moses, inasmuch as the vocation of both has special reference to the *establishment of the kingdom of God* among men. It is by this that Moses takes precedence above all the prophets and messengers of God in the Old Covenant. But the infinite elevation of Jesus Christ is not, in this respect, in the slightest degree disparaged; but within the limits of the parallel stands forth sharply and clearly. Moses was neither priest nor king, but *within the Theocracy*, to whose establishment his ministry and fidelity had reference, was a *servant*, and so served that the *true theocracy* was designated by Himself as *still in the future*. Christ, on the contrary, is a High-Priest and for this reason, inasmuch as redemption was accomplished through His sacrifice of Himself, He announces, at the same time, a *present salvation*; and again, because He is *Son* He appears, indeed, as a messenger of God, but is, at the same time, *ruler* over the kingdom of God, and not one of its servants and citizens.

3. The *confession* of Christians has, as its specific subject, the *historical God-man*, and Him, as one who in His essential agency appears as, at one and the same time, the author and the herald of salvation. This confession is the original, universal, and comprehensive confession of the primitive church. It is the fundamental, Apostolical, Scriptural testimony, which, as such, is not merely to regulate subsequent developments of doctrine, but also, as an expression of the living faith of the Church, has to direct individual souls in their impulses of thought, feeling, and will, toward the person of that Saviour, who, as Son of God, possesses an incomparable elevation, an everlasting ministry, and a Divine ubiquity.

4. The *actual earthly ministry* of Jesus, with its beginning in time, within local relations, and under given conditions, by no means reduces Him as a *historical personage*, to the level of a *creature*. Nor is this result produced by the fact that the life of the God-man has an actual historical commencement. For although the commencement of the life, and the ministry of Jesus may, and must, on the one hand, be regarded as determined, and at a definite point of time, originated by the will and power of God, yet, on the other, we must maintain with equal emphasis the self-determining purpose and act of the Son of God by which, in time as well as in eternity, He kept Himself in undisturbed harmony with the will of His Father. For the Holy Scripture says no less that He *came*—Matth. ix. 13; xviii. 11; John xvi. 28; xviii. 37, than that He *was sent*, Matth. x. 40; John xx. 21, and lays no less emphasis upon His *offering Himself*

in sacrifice (John x. 17, 18; Eph. v. 2; Heb. vii. 27), than upon His *being delivered up* for the expiation of the sins of the world (Rom. viii. 32; John iii. 16; 1 John iv. 10). Neither again has the man Jesus at any time received or acquired the Divine nature; nor has the preëxistent Son of God so “emptied Himself” in His incarnation, that a complete destitution of the essence of the Logos, even to the extent of an unconsciousness of the commencement of life, existed in the human embryo. But the uncreated Son of God received, at the incarnation, human nature into the personal unity of an actual theanthropic consciousness and life. If the carrying out of the doctrine of the *communicatio idiomatum*, led in fact to that conception of the *κένωσις* which we have just denied, which Gess. (*The Doctrine of the Person of Christ*, Basle, 1856) has most unqualifiedly developed, it were then high time to surrender this *form* of our doctrine for the sake of preserving its real *substance*. The *inconsequence* of the earlier Lutheran theologians, who denied the applicability of the intrinsically possible fourth kind of the *communicatio idiomatum* argues a higher mode of thinking, and is substantially more correct than the formal consistency of many recent divines; but still shows the necessity of a reconstruction of this doctrinal formula which, in the form it has hitherto held, is untenable.

5. In that *the same God* who brought forward Moses upon the stage of history, in like manner brought forward Jesus, any internal contradiction between the Mosaic and the Christian Theocracy is out of the question; while at the same time the *fidelity* of these two persons who are brought into comparison—a fidelity having reference to the theocracy in its *collective* character as a *house of God*—furnishes a pledge that in both cases the founding and arrangement of the house in question has been made in entire accordance with the Divine will. But the diversity of the two persons introduces a corresponding diversity of the *Mosaic and the Christian Theocracy*. And equally also from the *diversity of the economies*, which, as a matter of fact, comes first under our eyes, we may reason back to the diversity of the persons. And this diversity is not barely that relative diversity expressing itself in a merely negative way, which the synagogal Midrash expresses in the words (Jalkut on Is. lii. 13): “the servant of Jehovah, the King Messiah, will be more venerable than Abraham, more exalted than Moses, higher than the angels of the service;” but it is the positive and absolute distinction between preparation and fulfilment on the one hand, and between a creaturely *servant*, and a son and lord equal with God, upon the other.

6. “Moses prophesied, not only by his vocation, and his fidelity in that vocation, but also by his *testimony* (John v. 40) to the Son, the Apostle of the final salvation. None the less did the Old Testament house of God, in which Moses had the employment of a servant, *viz.*, the Old Testament Church, which had, as its central point, the ‘tabernacle of testimony’ (Acts vii. 44; Rev. xv. 5), with its typical furniture and administration, prophecy of the New Testament house of God, over which Christ is placed as

Son, *viz.*, the New Testament Church which has its central point in Christ, in whom God appeared incarnate, and in whom as antitype that tabernacling (*σκήνωσις*) of God among men which was prefigured in the Old Testament tabernacle (*σκηνή*), has thus been realized." DEL.

7. Christ is not, indeed, ashamed to call us His brethren; and He has in reality become truly man, and by circumcision has subjected Himself to the Jewish law (Gal. iv. 4), and become incorporated with the Israelite people of God. But in respect to the New Testament people of God, He is not a member, but Head and Lord. He is, indeed, "the first-born among many brethren" (Rom. viii. 29); and, by that completed and perfected life on which our Epistle lays special stress, holds a relationship to men who, by regeneration, become children of God, and becomes a type and pattern to all who are perfected through Him. But the expression "first-born" points to His relation to those who, after the resurrection, are perfected in the Messianic kingdom (ch. i. 5; Col. i. 18; Rev. i. 5). In His essential being, He is chief of the creation (Rev. iii. 14), and *πρωτότοκος πάσης κτίσεως* (Col. i. 15). The attributes which are ascribed to the Son in the opening of our Epistle, forbid our assigning to this term, in the present section, any other signification than that He who, as Son of the Universal Founder, is elevated over the house of God, is essentially equal to Him, so that an *indirect proof* of the deity of Jesus Christ may be drawn from this passage.

8. While the mention of the fidelity of Jesus reminds us, indeed, of His *moral* perfection, and the comparison of His vocation with that of Moses, reminds us of His agency in *establishing* a new relation of man to God, in a new covenant and kingdom; while the mention, at the same time, of the filial nature and imperial dignity of Jesus Christ rises above and beyond the sphere of mere morality and natural religion; and the whole tenor of Scripture forbids our interpreting the language used in such a way as to favor the *subordination* and *Arian* heresy,—so, on the other hand, the declaration that God "made Him," and has "founded all things," precludes the interpretation which merges the Father in the Son, and yet lends no countenance to *Monarchianism* or *Unitarianism*.

9. "Calling" (*κλήσις*) denotes not merely an invitation into the kingdom of God by means of preaching. To this conception of a "called" one (*κλητός*), as occurring in the parables of Jesus (Matth. xx. 16; xxii. 14), and there without doctrinal import, but simply standing in inseparable connection with the depicting of well-known usages and customs, corresponds in our Epistle, the term *εὐαγγελισμένος*, ch. iv. 2, or *εὐαγγελθεῖς* (ch. iv. 6). The *κλητός*, on the contrary, is, precisely as with Paul, one in whom the gracious call has been *made effectual*. He is one destined for the Messianic salvation (ch. i. 14), for the eternal inheritance (ch. ix. 15), which is the substance of the *ἐπαγγελία*, ch. vi. 17, has His citizenship in heaven, ch. xii. 23, and has been given by the Father to the Son, ch. ii. 13, and by a Divine act, in which the eternal purpose of grace realizes itself in time in the case of individuals, has become, by means of the preached

Word, an actual member of the Church which is destined to eternal salvation. But since the Word of God works, not magically, but spiritually, and, as a condition of its saving efficacy, requires repentance and faith (as unfolded in the passage immediately following), steadfastness in a gracious state and the attainment of perfection, are secured by our imitation of the fidelity of Jesus Christ.

HOMEILETICAL AND PRACTICAL.

The duty of fidelity 1. in its *ground* and *reason* in our relation to God; 2. in its *extent* in the calling assigned to us; 3. in its *patterns* in the servant and in the Son of God; 4. in its *blessings*, in securing to us the joys of salvation; 5. in its *cultivation* within and by means of the Church.—Moses and Christ 1. in their *resemblance*, *a.* as sent of God; *b.* of unimpeached fidelity; *c.* in the aggregate nature of their vocation, as having reference to the establishment of the kingdom of God; 2. in their *diversity*, *a.* in position and office; *b.* in their nature and history; *c.* in their influence and the honor conferred upon them.—We are the house of God; 1. in what sense? 2. under what conditions? 3. with what obligations?—What in the confession of our faith have we principally to regard? That it be 1. true in its substance; 2. clear in its expression; 3. sure in its living power; 4. correct in its grounds; 5. adapted to its ultimate end.—If the hope of our calling is to be fulfilled in us, then 1. our calling must become effectual in us, *a.* in its heavenly character, *b.* under a gracious Divine influence, *c.* within the sphere of the Christian brotherhood; and 2. our hope must express, *a.* in its confidence, faith, *b.* in its glorying, a living power, *c.* in its steadfastness, the fidelity of the servants and children of God.—Even those who are placed highest among us should not cease to be 1. servants of the true God; 2. members of the house of God; 3. imitators of the Son of God.—Also the humblest among us must not forget 1. that God has founded and established all things, and 2. that they are partakers of a heavenly calling.—The beginning in Christianity is harder than the beginning in any earthly work; yet the beginning in Christianity is easier than steadfast perseverance to the end.—Complain not of God if thou hast no hope of salvation, but murmur 1. against thine unbelief in the heavenly calling; 2. against thine unfaithfulness in the service committed to thee; 3. against thy negligence in using the gracious means of salvation.—The blessings of Christian church-fellowship and life, correspond in the Divine arrangements 1. to the tasks which we have to fulfil; 2. to the dangers which threaten us; 3. to our essential needs.—The confession, whose obligation rests upon us, urges us 1. to a joyful faith which we are unanimously to profess; 2. to a holy love which we are fraternally to exercise; 3. to a blessed hope which we are faithfully to maintain unto the end.—We are called 1. by a heavenly calling; 2. into a holy fellowship; 3. to the inheritance of the Son of God.

BERLENBURGER BIBLE:—Stability of doctrine takes the lead; to this, therefore, stability on our part must be added, not from our own

powers, but from grace. We must look to it that we do not fall from our own steadfastness (2 Pet. iii. 17). In this we should place the glory of our religion.

STARKE:—That which was required to be said, and actually is said of the ways of God, demands to be heard, and received with faith. Blessed, therefore, are ye who hear and keep the word of God (Luke xi. 29).—What avails it to have begun in the spirit and to end in the flesh? The end crowns the work.—It is a great dignity of believers that they are, and are called the house of God. Angels are called, indeed, thrones (Col. i. 16), but never the house of God; but believers are so named, alike on account of the *essential*, and on account of the *gracious* presence of God, by which He dwells in them. This house, Jesus Christ as the true light, illuminates by virtue of His prophetic office; He sanctifies it by virtue of His high-priestly office, whence it is called (1 Pet. ii. 6) a spiritual house; He maintains and protects it by virtue of His kingly office. But as He dwells in this house so is He also its foundation upon which it is built (1 Cor. iii. 11; Eph. ii. 20; 1 Pet. ii. 6).

LAURENTIUS:—Believers may take courage; they are the house and temple of God.—In faith firmness is requisite.

VON BOGATZKY:—But believers, even the most dull-eyed, see that they cannot too much trust in our God, and cannot so much hope in Him that they do not always need to arouse themselves still more, to this confidence and this hope. For there are always many things which would fain take from us confidence, faith, and hope; therefore should we hold all fast, and in such trust and such hope, not allow even our short-comings to render us weak and unstable.

STEINHOFER:—Faith and the confession of faith before God and men, are the *two* things demanded of a Christian in the Gospel of the new covenant (Rom. x. 4).—By *faith* we come, really to a blessed enjoyment of grace, and to an essential communion with the Father and with the Son, our Lord Jesus Christ; and by the *confession* of this faith, we come, at the same time, into the joint partnership of those who have received the like precious faith, and have Jesus as their Lord and Head.—From all that transpires in the house of God we may discover that the eternal Son, whom the whole creation has got to recognize as its Creator and Lord, is in especial the God and Lord of sinners.—O Thou who art faithfulness, make us faithful to Thee!

HAHN:—He who has directed his look toward Christ will have ample encouragement to fidelity, and will all the more look to it that it be not found wanting in him.—The faithfulness of all the servants of Christ is but a weak and shadowy image of the faithfulness of Christ our Lord.

RIEGER:—As an apostle, Jesus has brought to us the testimony of God, as High-Priest; He manages our cause with God; and faith recog-

nizes Him, or accepts Him for that for which He has been made unto us of God. Confidence, and the glorying of hope, are the bands by which this house, this divine race, are united with its head, and the call to one faith, and to one hope of their calling, unites also among one another these members of the household, provided only they hold fast to their profession.—STRICK:—That house of God, wherein Moses is called faithful, was only the forecourt and the beginning of the structure which only appears entirely completed in Christ.—FRICK:—With the coming of Christ the house of God appears completed; all is ready; we need only to enter in; but if we enter in, we shall be ourselves (1 Pet. ii. 6) living stones in this house.

[OWEN:—That men be *brethren*, properly and strictly, it is required that they have one father, be of one family, and be equally interested in the privileges and advantages thereof. The saint's calling is *heavenly*, 1. from the fountain and principal cause of it; 2. in respect of the means whereby it is wrought, which are spiritual and heavenly (the word and the Spirit, both from above); 3. of the end, which is to heaven and heavenly things, wherein lies the *hope* of our calling. All true and real professors of the Gospel are sanctified by the Holy Ghost, and made truly and really holy.—No man comes into a useful, saving knowledge of Jesus Christ in the Gospel, but by virtue of an effectual, heavenly calling.—The spiritual mysteries of the Gospel, especially those which concern the person and offices of Christ, require deep, diligent and attentive consideration.—Solomon's merchants would not have gone to Ophir had there not been gold there as well as apes and peacocks.—The business of God with sinners could be no way transacted but by the negotiation and embassy of the Son. It was necessary that God's Apostle unto sinners should, in the whole discharge of His office, be furnished with a *full comprehension of the whole mind of God*, as to the affair committed to Him. Now, this never any was, nor ever can be capable of, but only Jesus Christ, the Son of God.—Truths to be believed are like believers themselves; all their life, power, and order consist in their relation unto Christ; separated from Him they are dead and useless.—The builders of the New Testament church are *servants*; (1.) they act by virtue of *commission*, from Him who is the only Lord and ruler of it: (2.) it is required of them as servants, to *observe and obey the commands of their Lord*; (3.) as servants they are *accountable*; (4.) as servants they shall have their *reward*.—It is an eminent privilege to be the house of Christ, or a part of it; "Whose house are we."—Although these "living stones" are continually removed, some from the lower rooms in this house in grace to the higher stories in glory, yet not one stone of it is, or shall be lost for ever.—*Interest in the Gospel* gives sufficient cause of confidence and rejoicing in every condition.]

II.

The threatening of the Old Testament, that unbelievers shall not enter into the rest of God, is all the more to be taken to heart by the New Testament people of God.

CHAPTER III. 7-19.

7 Wherefore, as the Holy Spirit saith : To-day if ye will [*om.* will] hear his voice,
8 harden not your hearts, as in the provocation, in the day of temptation in the wilder-
9 ness, when [where οὐ] your fathers tempted me, proved me [by proving],¹ and saw my
10 works [during] forty years. Wherefore I was grieved [was angry] with that [this]²
11 generation, and said, They do always err [go astray] in their heart; and they have
12 not known [but they did not know] my ways. So I swore in my wrath, They shall
13 not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart
14 of unbelief, in departing [falling away, ἀποστῆναι] from the living God. But exhort
15 one another daily, while it is called To-day; lest any of you³ be hardened through
16 the deceitfulness of sin. For we are made [have become] partakers of Christ, if
[provided that, ἐάν περ] we hold the beginning of our confidence steadfast unto the
17 end; while it is said, To-day if ye will hear [if ye hear] his voice, harden not your
18 hearts, as in the provocation. For some, when they had heard, did provoke, [for who,
19 when they heard, provoked him?]: howbeit not all [nay, did not all they?] that came
out of Egypt by Moses [?]. But [And] with whom was he grieved [angry during]
forty years? *was* it not with them that had sinned [?], whose carcases fell in the wil-
derness? [!] And to whom swore he that they should not enter into his rest, but to
them that believed not [disobeyed, ἀπειθήσαντι]? So [And] we see that they could not
enter in because of unbelief.

¹ Ver. 9.—For ἐπεισαν με οἱ πατέρες ὑμῶν, ἰδοιμασάν με, recent critics read after Sin. A. B. C. D. E. M. Uff., 73, 127, Ital. Copt., ἐπεισαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ. The lect. recept. is made up from the LXX. Cod. Alex. in which the first and the Vat. in which the second με is wanting.

² Ver. 10.—For τῇ γενεῇ ἀέριον, we are to read with Sin. A. B. D. M., 6, 17, τῇ γενεῇ ταύτῃ, [*this*, not *that* (ἀέριον)] the author, as supposed by many, changing the pronoun for the sake of a more direct application to his readers. This view, however, is rejected by Moll—K.]

³ Ver. 13.—Instead of τις ἐξ ὑμῶν, read with B. D. E. K. L., 46, 48, ἐξ ὑμῶν τις. Sin., however, has the former reading. [Ver. 7.—ὡς, *as*, καθὼς, according *as*—ἐάν ἀκούσῃτε, not, “if ye will hear,” but, “if ye hear,” or “shall have heard.” See Del., De W., Moll. Still the precise import of the Hebrew original of the Psalm is doubtful, and it is possible that the Septuagint may intend its ἐάν ἀκούσῃτε as having an optative force—*would that!* Yet we do not seem authorized in our Epistle to depart from the natural rendering of the words.

Ver. 9.—οὐ, *where*, not *when*, as Eng. ver.—ἐν δοκιμασίᾳ, *in proving*, instead of ἰδοιμασάν.

Ver. 10.—αὐτοὶ δὲ οὐκ ᾔγνωσαν αὐτοί, emphatic; “but they did not know,” etc., to be coördinated apparently not with ἐλατύνοντες, but with εἰπον and δέ, adversative. So De W., Del., Moll.

Ver. 11.—ὡς ἡμεῖς, Eng. ver., so I swore as if ὡς—οὕτως. Moll, *so that—more*; so De Wette, Del. Bib. Union, literally, *as*.

Ver. 14.—γενόμενες, *we have become*, not *are made*, ἐάνπερ, *precisely if*—provided that: stronger than ἐάν, *if*.

Ver. 16.—τινες γάρ, *for who?* all modern scholars read *τινες*, *who?* instead of the ancient *τινές*, *some*, indefinite, which is nearly unmeaning.

Ver. 17.—ἐν τῷ ὀργῇ—ἐργῇ. Moll rightly follows Del. in making this not a question, but a statement descriptive of the effects of the wrath. So Bib. Un.

Ver. 18.—Καί, Eng. ver., *so*, without reason. It is not an *inference*, but the statement of an actual fact. De Wette, Del., Moll, Bib. Union rightly and.—K.]

EXEGETICAL AND CRITICAL.

VER. 7. **Wherefore as the Holy Ghost saith, etc.**—The exhortation to take warning from the example of their ancestors against apostasy is introduced by *οὖν*, as an inference from the preceding statements, and is to be conceived as corresponding (*καθὼς*) to the address of the Holy Spirit; *οὖν*, however, is neither to be immediately connected with *σκληρύνετε*, (Schlicht., Ebr., Del., etc.), thus producing a blending of the principal with the subordinate sentence; inasmuch as God, in the citation, vv. 7-11, is speaking in the first person; nor with *βλέπετε*, ver. 12 (Erasm.,

Calv., Este, Grot., Bl., Lün., Bisping, etc.), for this stands too remote. Nor again is the hortatory addition to be supplied (Thol., De W.); but the abrupt breaking off of the construction in the main sentence is *characteristic*. It gives to the reader a moment's interval of repose, and yet, at the same time, summons him to reflection, and to a right application of the passage. With new emphasis, and starting, as it were, afresh, the exhortation is subsequently given by the author himself in ver. 12.

VER. 8. **To-day, if ye hear his voice, harden not your hearts.**—As the Sept. often translates the Hebrew particle of *desire* by *ἐάν*, it is possible that it has so taken the words here according to the common understanding of the

Hebrew text, in which **DN** stands first for the sake of emphasis: "Would that to-day ye might hearken to His voice!" It is possible, however, that **DN** in Heb. here simply introduces a hypo-

theoretical condition [so Delitzsch]. The citation is from Ps. xciv. 7, 11, which, by the sudden introduction of the speech of Jehovah, belongs to the class of those that bear a prophetic character. The author is thus entirely warranted in not restricting the "to-day" to the actual 'present' of the Psalmist (left in Heb. unnamed—in the Sept. mentioned as David); and in regarding the address itself as that of the Holy Spirit, while, at the same time, the Holy Scripture is regarded in all its parts as *θεόπνευστος* (2 Tim. iii. 16). DEL. communicates the following remarkable Messianic Haggada from *bab. Sanhedrin*, 98 a.: "R. Joshua Ben Levi once found Elijah (the Tishbite) standing at the entrance of the cave of R. Simeon Ben Jochei. He asked him: 'Do I come into the future world?' Elijah answered: If the Lord (**אֲדֹנָי**, name of the Shechina that

was invisibly present with Elijah) wills it. R. Joshua stated that he saw indeed but two (himself and Elijah), but he heard the voices of three. He asked him further: When comes the Messiah? Elijah: Go and ask Him in person. Joshua: And where? Elijah: He is sitting at the gate of Rome. Joshua: And how may He be recognized? Elijah: He is sitting among poor persons laden with diseases; and while others unbind their wounds at the same time, and then bind them up, He unbinds and then again binds up *one wound after another*, for He thinks: Perchance I am about to be summoned (called to make my public appearance); and I do this that I may not then be detained! (as would be the case if He unbound all wounds at the same time). Then came Joshua to Him, and He cried: Peace unto thee, son of Levi! Joshua: When comest Thou, Lord? He: To-day. On returning to Elijah, Joshua was asked by him: What said He to thee? Joshua: Peace unto thee, son of Levi. Elijah: In this He has given to thee and to thy father a prospect of the future world. Joshua: But He has deceived me in that He said to me that He comes to-day. Elijah: His meaning in that was this—To-day, if ye hear His voice."

VER. 8. **As in the provocation in the wilderness.**—The Heb. reads: As at Meribah (Numb. xx.), as at the day of Massa, in the wilderness (Ex. xvii.). Our author takes these proper names etymologically, as *appellatives*, and the words *κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ* as added to define the time of the *ἐν τῷ παρακρασμῷ*. The *κατὰ* is a particle of time, the same as at ch. ix. 9, as in the Hellenistic, and is not to be turned into a term of comparison—*ὡς*. Otto considers that here also Numb. xiv. is alone referred to.

VER. 9. **Where your fathers—during forty years.**—The last mentioned temptation took place in the first year of the Exodus; the first mentioned in the fortieth. But the hardness of the people always remained the same, to which Moses refers, Deut. xxxiii. 8. The *οὗ* is a particle of place corresponding to **אֵי**, and not, by attraction to *πειρασμοῦ*, Gen. for *ἐν*, with

which (Erasm., Schmid, Beng., Peirce). The forty years in the wilderness are in the synagogue also regarded as typical. R. ELIEN says: "The days of the Messiah are forty years, as it is said, Ps. xciv." (*Sanh.*, fol. 99, 1). And to the question: How long continue the years of the Messiah? R. AKIBA answered: "Forty years, corresponding to the sojourning of the Israelites in the desert" (*Tanchuma*, fol. 79, 4). The admonition of our Epistle must, therefore, have made a powerful impression, if this number of years since the ministry of Christ had, when this Epistle was composed, nearly elapsed. That the author has in mind this typical relation, is clear from the fact that the 'forty years,' which in the Heb. belong to the following clause—a construction which he himself recognizes at ver. 17—he here carries back to the preceding, and shows that he intends this construction by introducing between the dissevered parts the particle *διό* (so Intpp. generally since Calov).

VER. 10. **Wherefore I was angry with this generation.**—The Hellenistic *προσῆλθεν* from *ὄχθῃ*, steep, high bank, or cliff, implies violent, tempestuous excitement, which one either occasions or experiences. Usually it has the latter sense, denoting the feeling of violent displeasure awakened by opposition. The *αἰ* belongs not to *εἶπον* (Erasm.), but to *πλανῶνται*. A secondary idea of contempt can hardly belong to *γερέα* (Heinr., Steng.), though very possibly to *ταῖς* (Lün.); but it is impossible that, by the latter pronoun (*ταῖς*), instead of *ἐκείνῃ*, the author could have intended in this connection an incidental reference to his readers (Böhm., Bl., De W.). In this passage also the author follows the Alex. Cod. of the Sept. in reading *αὐτοὶ δέ*, while the Vat. Cod. follows the Heb. in reading *καὶ αὐτοί*.

VER. 11. **As I swear in my wrath that they shall not enter into my rest.**—Possibly *ὡς* should be taken as—*as*, but it may also, corresponding to the Heb. **אֲשָׁר** (Ewald, § 337,

a.), denote *result*—*ὥστε*, so that. It then, indeed, usually takes the Infm., or the Opt. with *ἀν*, though sometimes also the Indic. (WIN., p. 410) [*ὥστε*, so that, as easily takes the Ind. as the Opt.—K.]. The *εἰ* in the clause containing the substance of the oath, is in imitation of the Heb. **אֲשָׁר**. The formula has sprung from the suppression of the *apodosis*, and negatives the thought, while **אֲשָׁר** **DN** affirms it. The *κατὰ-*

παντός refers originally to the rest of the Promised Land, Deut. xii. 9, 10. But the idea of the "rest of God," proceeding from this starting point, acquired a wider scope and a deeper significance.

VER. 12. **Take heed that there be not—living God.**—*Μὴ*, after words of seeing, in the Fut. Indic., expresses not only a warning, but, with it, anxiety in regard to a failure to give heed (HART., Part. II., 140). The enclitic *ποτέ* means, not ever, at any time (Beza, Eng. Ver., etc.), but perchance, and the *ἐν τῇ ὑμῶν* individualizes the admonition, so as to bring it home to each person in conscientious self-examination. The Gen. *ἀπορίας* indicates the relation of quality; the evil heart, then, is not to be re-

garded as the cause or ground (Bl., etc.), nor as the consequence of unbelief (De W., etc.). Nor, again, is ἀπιστία either faithlessness or disobedience (Schultz). The latter is the consequence of unbelief, iii. 18; iv. 6, 11, which appears here as exhibiting its internal essence in apostasy from God. We are not by θεός to understand Christ (Gerh., Dorsch, Calov, Sebast. Schmidt, Schöttg., Carpz.), although the warning refers to the lapse from Christianity to Judaism. And God is here called ζών, living, not in contrast with dead works of law, vi. 1; ix. 14 (Bl.), and not in contrast with dead idols, as Acts xiv. 15; 2 Cor. vi. 16; 1 Thess. i. 9 (Böhme), but as He who works with living efficiency, ix. 14; xii. 22; who executes His threats, x. 81; but chiefly who has appointed Christ as He did Moses, and thus accomplished the fulfilment of His promises. This latter point is overlooked by most interpreters, but is involved directly both in the fundamental conception of our Epistle, and in the immediate connection of the passage.

VER. 13. But exhort one another daily—sins.—With the warning stands connected a summons to παράκλησις, i. e., to language at once of consolation and of admonition, with which the hearers are to render daily aid to one another, so long as this period of gracious waiting shall continue. In classical, as well as in New Testament use (Col. iii. 16) ἐαυτοῖς, is frequently ἀλλήλους. Individual self-exhortation cannot be expressed by παρακαλεῖτε ἐαυτοῖς, which would rather demand παρακαλεῖτω ἕκαστος ἐαυτόν. Τὸ σήμερον (to-day with the def. art.) cannot denote the life-time of individuals (Theodoret, Theoph., Primas., Eras., Este, Dorsch, etc.), but must be identical with the day of the Psalm, and thus with the interval of grace extending to the second coming of the Messiah. We might also, in this sense, translate καλεῖται, is named, (Vulg., Est., Bl., Lün., etc.), but inasmuch as this is liable to the misconception: So long as we can yet speak of 'to-day,' the rendering is called—so long as the 'to-day' of the Psalm sounds in our ears (Calv., Thol., Böhme, Del., etc.), would seem to deserve the preference. The Aor. Pass. σκληρυνθῆ is not to be softened down; it contains a reminder of the divine judicial hardening of those who abuse the means of grace through the deceitfulness of sin. For this reason ἐξ ὑμῶν is designedly placed before τις, not as contrasting them with their fathers in the wilderness (Böhme, Bl.), which would almost necessarily require a καί, also, but to designate with emphasis the readers as those who are highly favored (Del.). Apostasy from Christianity is here designated as "sin," absolutely; for the essence of sin is apostasy from God; but Christ is the Son of God, and has brought to its accomplishment the will of God on earth. The deceit, therefore, which now works upon the heart, is worse than the earlier, Gen. iii. 13.

VER. 14. For we have become joint partakers with Christ if we hold fast, etc.—As in the former chapter the author now again enforces the preceding exhortation by the greatness of the salvation which has been bestowed on us. The term γεγόναμεν, have become, reminds us that we do not possess this salvation nature, and that consequently without the

observance of the requisite condition, we are liable to have it withdrawn from us. This condition, again, introduced by the particle [not of mere condition *ei* with opt., but] of doubt, *εἰν, if, εἰνπερ, precisely if, provided that* (with Subj.) is presented not simply and objectively, as a mere condition, but as of questionable fulfilment, and hence enforces the need of self-examination, of watchfulness, and of fidelity. And for this reason μέτοχοι τοῦ χριστοῦ cannot mean participants of Christ, i. e., having part in His person; but only participants along with Christ, associates of, or joint partakers with Christ in the possessions and blessings of the kingdom of God. Riehm, overlooking this requirement of the context, prefers, with more recent scholars, the rendering participes, sharers in, instead of associates, or sharers with, as the more comprehensive and significant. He is right, indeed, as to the matter of fact, where he says (II. 719): "Christ, the Mediator of the New Covenant, enters into such intimate, personal fellowship with the believer, that it can be said of the latter that he possesses Christ; and along with Christ Himself all that Christ has obtained has also become his own; as one who has part in Christ, he has also part with Christ in the heavenly glory and blessedness." But the context demands the limitation above given. The term must imply partners or associates of Christ, yet without its being referred back, as by Schultz, to the term "brethren" of Christ (ch. ii. 11); and the term μέτοχοι being narrowed down to ἀδελφοί. By ἀρχὴν τῆς ὑποστάσεως Eras., Schultz, Stein, etc., understand the settled elementary principles or foundations of the Christian religion. Luther renders it "the commenced or inaugurated essence"—*angefangene Wesen* (as translation of *substantia*). Vatablus, Este, Bisping make it a periphrasis for faith, in so far as faith produces our subsistence in the spiritual life, or originates the subsistence of Christ within us. Instead of either of these meanings, the context points us to a meaning of ὑπόστασις familiar to the later Greek, viz., firm confidence, as the only one which meets its exigencies. For ὑπόστασις stands here in the same connection as ἐλπίς, hope, ver. 6, and in fact denotes this hope in its relation as daughter of faith, and by virtue of its relationship remaining amidst all assaults steadfastly and confidently directed toward the goal. As such it needs perpetual fostering and culture, in order that that beginning of the Christian career, which is wont to be characterized by joyfulness, energy and strength (1 Tim. v. 12; Rev. ii. 4), and which, in the case of the readers, has been so characterized (ch. vi. 10; x. 32; xiii. 7), may have a corresponding end. The ἀρχὴ τῆς ὑποστάσεως is, therefore, a beginning, not in the sense of imperfection and weakness, which led Ebrard to find in the readers a set of catechumens and neophytes, but the opening or inauguration of the Church life in its full vitality and power (Camero, Grot., Böhme, Thol., etc.).

VER. 15. In its being said to-day if ye hear—harden not, etc.—The author resumes the citation, yet not for the purpose of expressing an admonition, thus making the citation proper extend only to "to-day" (v. Gerl.), or to "hear His voice" (Capell., Carpz., etc.), and the author

resume his exhortation at "harden not," etc., in the *applied* words of the Psalm, as the answering clause to *ἐν τῷ λέγ.* For this formula of introduction makes it necessary to take the following words as an entire citation. Nor may we again (with Beng., Michael., etc.), enclose ver. 14 in parenthesis, and connect *ἐν τῷ λέγ.* immediately with the requisition (*παρακαλεῖτε*, etc.), ver. 13; for the verse thus forms not merely an unnecessary and halting appendage, but unnaturally and absurdly summons the readers to mutual admonition by the previous utterance of the words of the Psalm. Nor may we (with Chrys., Grot., etc.), take vv. 16-19 parenthetically, and connect *ἐν τῷ λέγ.* with iv. 1; a construction forbidden alike by the subsequent course of thought, and the connecting particle *οὖν*. Nor may we attach ver. 15 directly to ver. 14; thus either assigning the *mode of procedure* by which steadfastness of faith is to be maintained (Vulg., Luth., Calv.), or the *reason and necessity* of maintaining it in order that we may be partakers with Christ (Ebr.). For *ἐν τῷ λέγ.* is not=*διὸ λέγει*, or *οὕτως γὰρ εἰρηκεν*. Better, therefore, to take the words in question as *protasis*, or conditioning clause to ver. 16, which latter verse is then to be taken as interrogative with an interposed *γάρ*=*for*, *why*, (according to genuine Greek usage) to which also the *ἀλλά* corresponds (Saml., and most recent interpreters). [This last construction is undoubtedly possible; and I believe it preferable to either of the others, except that which would connect it with ch. iv. 1, as held by Chrys., Grotius and others. In this case, however, it is not a case of proper *parenthesis*, so that iv. 1 would stand in regular construction with iii. 15. Rather as the author was about to proceed to the train of thought, ch. iv. 1, he was led, especially by the language of the quotation itself, to restate sharply and distinctly what had been previously but implied and hinted at, the *actual crime* and the *actual punishment* of the ancient Israelites, from which so weighty admonitions were drawn. He, therefore, abruptly breaks off in the middle of his sentence, to introduce in a series of sharp interrogations and statements these ideas: which being accomplished, he returns,—with a natural *change of construction*, occasioned by the long interposed passage,—to the idea which at iii. 15, he had started to develop. This obviates entirely the objection drawn from the particle *οὖν*, iv. 1, and the otherwise *anacoluthic* character of the construction, and is, in my judgment, the only solution of the problem of ver. 15, that is not attended by nearly insuperable difficulties. The construction, therefore, which I prefer, is decidedly that of Chrys., in a somewhat *modified form*.—K.] Of course *ῥίψς* must then be taken interrogatively; and the author's purpose is either to repel the idea, that perhaps there were only a *portion* who were guilty of the provocation, *to wit*, the people who were at the time at Meribah and Massa (Böhme, Ebr.); in which case the author would reply that *all Israel* failed to enter into the Promised Land, for the reason that the whole people were guilty of the sin of unbelief and apostasy; or he designs to emphasize the fact that it was precisely *Israel*, the highly favored people, that had been con-

ducted forth from Egypt to become God's special possession, in whom all this had taken place (Del.). I see no reason for separating the two ideas. For while *ἀκούσαντες* points to the *prerogative*, which they enjoyed who *heard* the word of God, and the attendant obligation to obedience, the next and following interrogative sentence, *ἀλλ' οὐ πάντες*, brings into closest connection (in *πάντες*) the *universality* of the sin, and in *ἐξελεῖν*, the preceding gracious experience and privilege: [while *διὰ Μωσέως* suggests here the same contrast between Moses, and his relation to the ancient Theocracy and Christ, as *ὁ ἀγγέλου*, ch. i. 2, between the *angels* and Christ.—K.]

Bisping remarks: "yet perchance not all?" but erroneously. For *οὐ* in interrogations=*nonne*, has always an affirmative force (Kühner, II., 579; Hart., Part., II., 88). The exceptional cases of Joshua, Caleb and those of tender age, are not of a nature to detract from the truth thus broadly stated, and to require that *ῥίψς* be taken, as it generally was before Bengel, *indefinitely* (*ῥίψς*, *some*, instead of *ῥίψς*, *who*?) thus giving the rendering (Erasm., Luth., Eng. ver., etc.), "for some, when they heard committed provocation, but not all those who came out of Egypt by Moses." How could the 600,000 whom Moses brought out of Egypt, be called *ῥίψς*? The rendering of Bengel, Schults, Kuinoel; "Nay, only they who," etc. "It was merely they who," [as if denying an assertion that certain men indeed provoked God, but it was not those who came out of Egypt, etc., to which the author replies, "Nay, they were all those—they were none but those"] would require the article of before *πάντες*, in order to give clearly a *predicative* character to *οὐ ἐξελεῖν*. [But this *οὐ* would scarcely mend the matter, and Bengel's construction would then be little less harsh than it is now].

VER. 17. With whom was he angry—wilderness.—Most recent interpreters put the second interrogative mark, or still a third one, at the close of the period, after "wilderness," to avoid the heavy and dragging effect of the last clause—if without an interrogation. But this construction overlooks the parallelism with vv. 18, 19, which, in like manner, distribute themselves into three members. For the last clause of these latter verses is not a mere continuation of the facts previously stated; but it points to the *fulfilment* of the Divine oath, lying before our eyes, in the exclusion of the people from Canaan through unbelief. So also in ver. 17 the last clause, "whose carcasses," points to the manifestation of the Divine wrath, in the fact that those who had fallen away from God, dying, as it were, gradually, during their bodily life, became walking corpses (Del.). Grotius says rightly *ex historia cognoscimus*, while Seb. Schmidt, followed by Bl., with most later interpreters, maintains; *βλέπομεν, non de lætione aut cognitione historiarum, sed de convictione animi e disputatione, seu doctrina præmissa*. [That is, Seb. Schmidt, Bl., etc., followed by Alfrod, regard ver. 19, "And we see that they could not," etc., as an *inference*, the result of a chain of reasoning, of which, however, it is very difficult to trace any previous links; while Del. and Moll, following Grotius, make it the *result* stated as well known and

clearly seen in the pages of the historical record, and thus brought up as a *historical fact* to enforce the positions of the author, and so the clause, "whose carcasses fell in the wilderness," stands related to what precedes. It is the author's statement, in Scripture language, of the results of the wrath of God.—K.] The history of Israel is typical, and to this and to the state of things which follows from it, the author is referring (as shown immediately by the commencement of the following chapter), not drawing *conclusions* from previous premises.—Kōla, *members*, particularly hands and feet, is the term by which the LXX. render the Heb. פְּנֵים in the sense of *bodies* or *corpses*.

DOCTRINAL AND ETHICAL.

1. "Our being kept unto salvation, springs from the promised and vouchsafed power of God, yet only through faith, which does not waver or draw back (ch. x. 38, 39; 1 Pet. i. 5); and thus the Apostle has in these words expressed in the most definite manner the theme of his exhortation. In his purpose to carry it out still further, he again lays hold, with the skilful hand of a master, upon the word of the early Scriptures, and says what he has to say to the brethren, the partakers of the heavenly calling, in the words of the Holy Spirit, by the mouth of David. For the Epistle to the Hebrews is in so far analogous to the Revelation of John, as it brings into close union the two Testaments, and sets forth the profoundest and ultimate elements of New Testament truths, as a proper fulfilment of the types and preparatory institutions of the Old Testament, as the innermost sense and spirit of the ancient word, which was written beforehand wholly for the fulness of times" (STIER).

2. With the *doctrine of predestination* in all its forms, this section stands in decided antagonism; for the author speaks indeed of a hardening, which has for its result, the *non-attainment of the promised rest*; and in like manner of a *Divine will and work* which are herein accomplished. But this is by no means referred to any *original* wrath of God, or to His eternal counsel. Rather it is the *deceitfulness of sin*, by which the obduracy is produced, and against this is directed an earnest warning. The wrath of God appears as the holy fire of righteous indignation upon those who, in consequence of their evil heart of unbelief, have fallen away from the living God, and have provoked and tempted Him, before that He could prove Himself unfaithful, and fail of His own word. And it is *unbelief* that is emphatically declared to have been the cause of the hardening of the heart, and, as united with *disobedience*, to have been the ground of the destruction of those who fell in the wilderness. But that unbelief itself is not purposed or produced of God, and that the *capacity* to believe in the preached word is not refused by God to individual men, or taken from them previously to their own self-determination, is clear from the earnestness of the exhortation that each one should, during the gracious season of his pilgrimage, give heed to the preached word, and not allow himself to be hardened against it, but rather, by the influence

of mutual admonitions within the Church, should incite himself to lay to heart the history of the Israelites, and to an unwavering maintenance of the confidence of faith. [That nothing is said here of the doctrine of predestination, proves nothing more against it than is proved by every passage of warning or exhortation in the New Testament. Few Calvinists believe that the doctrine of predestination is incompatible with the free agency and consequent accountability of man.—K.]

3. The *hardening of the heart* has its gradations of carnal security, which comforts itself with the outward possession of the means of grace, and from natural indifference and insensibility to the word, proceeds on through unbelieving disparagement, faithless neglect, and reckless transgression of the word, to rejection, contempt, and denial of it, and thence to a permanent embittering of the wicked heart; to a conscious stubbornness of the wicked will; to the bold tempting of the living God Himself, until, in complete obduracy, judicial retribution begins the fulfilment of its terrible work.

4. *Unbelief* is, in its inmost essence, *faithlessness and apostasy*, and hence always manifests itself as *disobedience and corruption*. In outward corruption the Divine judgment brings the inward depravity, the *πορνεία*, to light, and, at the same time, to its due reward. For God, in contrast with the faithless and apostate, remains true to Himself and His word, and as the living God carries His judgment through all resistance of the world and the devil, to victory; bringing His threats, as well as His promises, to gradual, but sure and unchecked accomplishment.

5. It is God's will indeed that all men be saved, and this will is potent and mighty; yet as a *gracious will*, it exercises no compulsion, while, as the will of the living God, it renders possible the fulfilment of the indispensable conditions of salvation; and, as the will of the Holy God, works not magically, but by the ordinary means of grace. The decision of our destiny is thus entrusted to *our own will*, since God has in a reliable way made known to us our destination to salvation, and provided and proffered the sure means for its attainment.

6. The duty of *self-examination*, and of the *conscientious use* of the means of grace, we must never lose sight of; since we have not as yet entered into rest, but are merely on the way to the goal. If our *gracious fellowship* with Christ is completely to triumph over our *natural fellowship* with our fathers, it must be nurtured and promoted in the way that God has ordained. Otherwise the end will not correspond with the beginning. For previous obedience excuses not subsequent apostasy, and a faith that has been abandoned does not justify at the Divine tribunal.

7. Since the gracious will of God aims at the salvation of men; while with some His judgments only produce obduracy, as the punishment of unbelief, and in consequence of this, exclusion from salvation; and since to every individual a period of grace is allotted whose limit is unknown, we must suppose that grace has, up to this point, applied in sufficient measure all its means, ways, and resources, and that God, by

virtue of His omniscience, has determined this point of time in which the work of grace ceases. But with *obdurate hardness*, sin passes over into a permanent condition.

HOMILETICAL AND PRACTICAL.

Our life is a pilgrimage, if: 1, our goal is entrance into the rest of God; 2, our companions the people of God; 3, our Leader the Spirit of God; 4, our rule the word of God; 5, our Helper the Son of God.—Believers have chiefly to guard themselves: 1, against false security in faith; 2, against arrogance and boasting of faith; 3, against wanderings and backsliding from faith.—How exceedingly important that the season of grace be not neglected: 1, we know not the moment at which our gracious reprieve is ended; 2, they who neglect, incur the sure wrath of God; 3, they who walk under the wrath of God do not come into the land of promise.—We must hearken to the voice of the Holy Spirit as it speaks to us: 1, in the Holy Scripture; 2, in our own conscience; 3, from the mouth of converted brethren.—He who does to-day what God demands, has best cared for to-morrow; and he who does this daily, in the to-day gains eternity.—In self-examination we have particularly to take heed to our heart: 1, whether it is an erring heart, or one steadfast in the faith; 2, whether it is an evil heart, or one converted to God; 3, whether it is a presumptuous heart, or one that is led in the discipline of the Holy Spirit.—Why deception through sin is the most dangerous: 1, because it most frequently occurs, and is most rarely corrected; 2, because it is most easily accomplished, and brings the heaviest losses.—To sin all times and ways are alike, but grace has its ordained means, and its limited times; therefore be warned aright, and then in turn warn others.—How can any one be lost in the possession of the means of grace? 1, if he does not use the means of grace which are proffered to him; 2, if his use of the means of grace is in truth an abuse; 3, if he does not perseveringly continue the right use of the means of grace unto the end.—Let us practice the duty of mutual watching and exhortation: 1, on the basis of the word of God; 2, under the guidance of the Holy Spirit; 3, as members of the people of God in a common lowliness; 4, from the hearty compassion of genuine brotherly love; 5, for mutual furtherance in faith and obedience toward the Lord our God.

STARK:—Let every one see to it that he rightly avail himself of to-day, i. e., of the present time; for this alone is ours, since the past is already gone, and the future is still uncertain. Besides, if the present is properly employed, it brings with it a blessing for the future (Gal. vi. 10; Isa. lv. 6).—The examples of the wicked stand in the Holy Scripture for our improvement (1 Cor. x. 6). There is no better means to be employed against obduracy of heart, than that by frequent self-examination and befitting fidelity, we learn to obey the convictions that have been wrought within us; for thus conscience maintains its tender sensibility, and is preserved from all hardening, 2 Cor. xiii. 5.—The more proofs and testimonies men have of the guidance

and care of God, the heavier becomes the sin, if they will still neither believe nor hope, Matth. xxiii. 37, 38.—God has come to the aid of human weakness, and uttered in His word many a declaration with the virtual confirmation of an oath, in that He swears by Himself and appeals to the inviolable truth of His being and life.—Divine threatenings are not an empty and dead sound, but have a mighty emphasis; they are fraught with God's jealous zeal, and are finally put in force. Ah! that thou mightest be awakened by them to repentance! Josh. xxiii. 15; Zech. i. 6.—Man departs from God, and becomes involved in spiritual death, when he begins to deny the truths which bring salvation (Acts xiii. 46); or to live in conscious and deliberate sins, which are incompatible with union with God.—Oh! how necessary that the whole Christian body be aroused! but who thinks thereupon? We avoid speaking of spiritual things in our common intercourse; and this is a sure sign of a great backsliding.—Preachers cannot do every thing, and cannot be everywhere; therefore, the fathers of the household must be also bishops of the household; nay, one Christian must be bishop to another, and he has good authority and right to rebuke and correct in another what he sees worthy of reproof (1 Thess. v. 11; Jas. v. 19).—A man can easily be hardened if he does not take knowledge and care of himself, and take to heart the admonition of others.—Sin is a powerful and deceitful thing; powerful in evil desires, by which one is very easily swept away when he does not, with the grace of God, set himself against them; but deceitful when by the plausible assurance that a thing is right, allowable, and free from peril, it ensnares the man, seduces him into sin, and, unawares, gets the mastery of him. Ah! let every one be on his guard against it (Eph. iv. 22).—Christ, with all His attributes, offices, and possessions, belongs to us; for us was He born, for us He died, for us He arose, for us He lives, and for us He intercedes. Therefore, if we have Christ, we are wanting in no good whatsoever (Ps. xxiv. 11; Rom. viii. 32).—In Christianity two things are of preëminent importance—an upright character and a steadfast continuance in it. The one cannot and must not be without the other; for if we fail at the outset in uprightness of character, much more shall we fail in steadfastness. And if the latter is wanting, the beginning and the earlier progress will be in vain (Ezek. xxxiii. 12).—One day is like another; we may always fail and fall: therefore, to-day, to-morrow, and at all times there is need of watchfulness and caution (1 Cor. x. 12).—God is inconceivably long-suffering, and waits long before He punishes; and meanwhile He is doing good to sinners, and always alluring them to repentance (Rom. ii. 4).—Oh! how many men fail to attain that natural limit of life which God has appointed! They cut it short to themselves by wilful sin, and it is shortened to them again by the Divine wrath (Prov. x. 27).—Wilt thou charge unrighteousness upon God, that He lets good come to one and evil to another? Look, He is so righteous that He punishes none except him who is deserving of punishment (Job xxiv. 11; Wis. xii. 15).—Unbelief is the source of all sin. From

unbelief sprang murmuring and all disobedience, inasmuch as by this they denied the presence, omnipotence, wisdom, and grace of God.

BERLENBURGER BIBLE:—Since Christ is to rule in us as Lord in His house, we must accept the condition of hearing His voice and giving heed to it at every moment.—The people demand indeed, Christ, but when He comes without sufficient adornment and decoration, they reject Him, and are hardened.—All evil which befalls us springs from our giving no ear to the voice of God, just as our hearkening to it is followed by nothing but good.—The ways of God are entirely unknown and strange to the flesh; the heart of man always wanders about in other things; and thus, also, the dispensations of God are entirely contrary and repugnant to man's self-will.—Tenderly as God loves a soul, He cannot treat with tenderness its corrupt disposition.—They are zealous for the Sabbath, and have no rest in their heart.—God commences His chastisement by depriving us of *rest*, in order that we may observe that we have lost something.—If we love others, we admonish them. Open your eyes and see!—Unbelief is a toilsome and an evil thing, which also allows no repose to others.—Now we still hear the call, "*to-day*;" but the gracious interval may soon close and end. Thus the boundary, with all its uncertainty, is to be kept before our eyes. But God creates this uncertainty, not in order to vex us, but in order to guard us against false security.—The present life is to be regarded merely as a day. Blessed is he who uses it for eternity!—God has appointed the period of life as the period of repentance; yet we may not say that the limit of grace reaches absolutely to the limit of nature.—Paul is obliged to give more space to warnings than to doctrines. Such admonitions are commonly disliked; one must, therefore, deal in them sparingly; yet they spring from an evangelical heart.—Whoever wilfully neglects salvation, who can help him?—In warning a person against the danger of being hardened, we do not deny his former possession of grace, but we remind him that he must not lose his previous grace.

LAURENTIUS:—The ground of the admonition is twofold: 1, Christ's superiority to Moses; 2, the appeal of the Holy Spirit.—The greater the grace of God, so much the greater frequently is the wickedness of men.—Believers also need to be admonished.—By the false pretexts of sin man is deceived, and by the deceitfulness of sin he is hardened.—By frequent admonition, much evil can be guarded against.—Faith can be again lost.—Not the beginning, but the end, receives the crown.—Unbelief is the capital sin, and is specially punished by God; the examples of punishments inflicted on others should serve as a warning to us.

RAMBACH:—The heart is hard even by nature, but God endeavors to soften it. If we oppose ourselves to Him, the hardness becomes obduracy.—Unbelief is the single and proper cause of damnation.—Sin has regard to the disposition. With the ungodly she uses force and not cunning, saying, Thou must do that. With believers whom she is unable to rule, she employs cunning and deception.

STEINHOFFER:—It is the office of the Holy Spirit to testify and to warn against the sin of unbelief, and this office He constantly exercises in the preached word.—What takes place in the case of souls that come into the state of grace, and what is required in order that we may remain in this condition.

HAHN:—What God has already done in us, gives us a new incentive to fidelity.—Though we ourselves find nothing in ourselves, we are still as yet not justified; but we must appeal to another that he should pronounce our justification.—We have before us a goal; therefore we should seek to preserve one another; one should kindle another's zeal, not light the flame of his passion. Such are the obligations of Christian fellowship.

RIEGER:—We meet, within the barriers of the race-course of faith, not only footsteps in which to follow, but also doubtful and dangerous deviations, and connected with these, warnings of the Holy Spirit.—Every one has his fixed barriers and ordained course of faith, from his first hearing of the voice of God even to the goal.—In regard to faith, and our participation in the heavenly calling, we must neither be timid and distrustful, nor again secure and heedless as if there were no danger.—The deceitfulness of sin need only to withdraw one *to-day* after another, from the attention of thy heart, in order to cheat thee unobserved of thy whole gracious season of many years.—In admonitions and appeals from the word of God, lies a drawing and a calling of God, which sin cannot so much destroy as our own purposes.

VON GERLACH:—As long as the Holy Spirit is still working on the heart, so long continues our respite of grace.

HEUBNER:—The continuous office of the Holy Spirit in the Church is, to lay Christ upon the heart, to urge us to faith, to rebuke unbelief.—Even in the Old Testament we perceive the voice of the Spirit.—The Spirit urges not irresistibly.—The guilt is man's, the merit is God's.—The foolishness of men is a perpetual provoking and tempting of God.—The "*to-day*" is 1. a word reminding us of the daily never-ceasing preaching of the Divine word; 2. a word that awakens to repentance; 3. a word of warning against delay; 4. a word of consolation, for where God still calls and still makes His voice heard, the period of grace has not as yet flown by.—Without rest, without repose, wanders round the disobedient son, who hears not the voice of his father.—The weary, wandering soul must strive after the rest of God.—Who trembles not at the words, "never to attain to the rest of God; forever to be banished from the realm of peace?"—If the ultimate issues of the wicked heart are so emphatically set before us in the case of others, this should make us all the more strict and rigorous towards ourselves.—To fall away from the living God, is to fall away from true life.—Had sin no deceitful form, she would not lead astray; let him who knows her, warn the inexperienced; let all be indefatigable in exhorting and in hearing.—The grace obtained through Christ remains only to the steadfast believer; it becomes punishment to him who does not hold on to faith.

SEIER:—Nothing is demanded of us previously to, or upon any other ground than, our having heard the word of God which brings us grace and salvation.—The successive stages of apostasy are always the same.

AHLFELD:—To-day let the voice of God warn you against being hardened. We consider 1. the course by which obduracy proceeds onward to judgment; 2. the course by which grace breaks in pieces the hard heart.—Labor with earnestness against thine own hardening. The chief points of this labor are: 1. honest self-examination; 2. hearty, mutual, fraternal admonition; 3. diligence in looking back over the grace which we have received.

VON BOGATZKY:—We must not only guard against rude blasphemers, and abominate them, but also take heed to our own heart, and see how this wanders, swerves, and becomes alienated from God.—Whoever holds a sin to be small and insignificant, is already deceived by sin, falls already into error, and, corrupted by his delight in error, is finally utterly hardened.—The commencement of upright and genuine faith brings us already to a complete union with Christ, and is a true foundation, receives Christ as a whole, and rests entirely in Christ as upon its reliable foundation.—Holding fast, we are to hold out unto the end.—Our heart is so unbelieving, that if we ten times experience the help of God, and find ourselves strengthened in faith, still when there comes a fresh emergency, trial and exercise of our faith, unbelief again immediately bestirs herself.—Our God is alone the living God; thus He will give us also life, and power, and full supplies, and will be Himself our life, our light and salvation, and the strength of our life. Thus we need not with our hearts turn with lustful desires to the needy creatures who assuredly without Him can give no life, no true joy and satisfaction, and thus also we need not fear any creatures, not even the devil.—We have to pray for nothing but faith (although we have it already), in order that we may also maintain faith, and thus, believing unto the end, may save our souls.

HEDINGER:—God's wrath spares not the fathers, much less the children. Why? The latter

should have made the conduct and fate of the former a mirror, in which they might behold and gaze upon their own.

[**OWEN:**—The formal reason of all our obedience, consists in its relation to the voice, or authority of God.—We see many taking a great deal of pains in the performance of such duties as, being not appointed of God, are neither accepted with Him, nor will ever turn unto any good account unto their own souls.—Consideration and choice are a stable and permanent foundation of obedience.—Many previous sins make way for the great sin of finally rejecting the voice or word of God.—Old Testament examples are New Testament instructions.—Especially seasons of grace for obedience, are in an especial manner to be observed and improved.—It is a dangerous condition for children to boast of the privileges of their fathers, and to imitate their sins.—Take heed, gray hairs are sprinkled upon you, though you perceive it not. Death is at the door. Beware, lest your next provocation be your last.—When repentance upon convictions of provocations lessens or delays, it is a sad symptom of an approaching day, wherein iniquity will be completed.—Whithersoever sin can enter, punishment can follow.—Though vengeance seems to have a lame foot, yet it will hunt sin, until it overtake the sinner.—A careless profession will issue in apostasy, open or secret, or in great distress, Matth. xiii. 5, 6.—This privative unbelief is two-fold: 1. in *refusing to believe*, when it is required; 2. in rejecting the faith after it hath been received.—We have but a most uncertain season for the due performance of certain duties. How long it will be called to-day, we know not.—Union with Christ is the principle and measure of all spiritual enjoyments and expectations.—Therefore are the graces and works of believers excellent, because they are the graces and works of them that are united unto Christ.—Constancy and steadfastness in believing, is the great touch-stone, trial and evidence of union with Christ, or a participation of Him.—God sometimes will make men who have been wickedly exemplary in sin, righteously exemplary in their punishment.—No unbeliever shall ever enter into the rest of God].

III.

The promise of entering into the rest of God not only still remains in force, but applies specially to us Christians.

CHAPTER IV. 1-10.

Let us therefore fear, lest [perchance], a promise being left us [there remaining a promise] of entering into his rest, any [one] of you should [may] seem to [have] 2 come short of it. For unto us was the gospel preached, as well as unto them [For we

have had the glad announcement just as did also they]: but the word preached [the word of their hearing] did not profit them, not being mixed¹ with faith in them
 3 [not having united itself by faith with them] that heard it. For we which [who] believe do enter² into rest [according] as he [hath] said, As I have sworn [swore, *ὅμοσα*] in my wrath, if they shall [they shall not] enter into my rest: although the
 4 [his] works were finished from the foundation of the world. For he spake [hath] spoken] in a certain place [somewhere, *ποῦ*] of the seventh day on this wise [thus],
 5 And God did rest [on] the seventh day from all his works. And in this place again,
 6 If they shall [They shall not] enter into my rest. Seeing therefore it remaineth that some must [for some to] enter therein, and they to whom it was first preached [who formerly received the glad promise] entered not in because of unbelief [disobedience];
 7 Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day [he again fixeth a certain day, To-day, saying, through David so long a time afterward (as hath been said before),³ To-day] if ye will [*om.* will] hear his voice,
 8 harden not your hearts. For if Jesus [Joshua] had given them rest, then would he
 9 not afterward have spoken [be speaking] of another day. There remaineth therefore
 10 a rest [a Sabbath rest] for the people of God. For he that is [*om.* is] entered into his rest, hath [also himself] ceased [rested] from his own [*om.* own works] [just] as God *did* from his [own, *ιδίων*].

¹ Ver. 2.—Instead of the Nom. Sing., *συγκεκριμένον* which is found in 5 minusc. 17, 31, 37, 41, 114, the Acc. Plur., in the form *συγκεκριμένον*, is found in A. B. C. D.* M. 23, 25, and in the form *συγκεκριμένους* (also with double *μ*), in D.* E. I. K. 4, 6, 10. Moreover the Copt., Æth., Arm., and most of the versions have the Acc. But it scarcely yields any sense. The Nom. has the authority of the Peshito, Vulg., Ital., and of the Cod. Sin. in the form *συγκεκριμένον*.

² Ver. 3.—Instead of *εἰσέρχόμεθα* *οὐκ* we are to read with Sin. A. C. *εἰσέρχόμεθα γὰρ*. The following *οὐκ* is inconsistent with the hortatory subjunctive.

³ Ver. 3.—Instead of *εἰργαζα*, read with Sin. A. C. D.* E.* 17, 23, 31, *πρωίηντας*.
 [Ver. 1.—*φεισθῆναι* *οὐκ*, Aor. Pass., in middle sense. *Let us fear, therefore,—μὴ* *πορῶ*, *lest perchance, lest haply,—καταλείπῃ*, *ἔσται*, there remaining a promise, not *ἄνεστιν*, "there remaining as a logical consequence," but "there remaining being left, as a historical fact, the promise not having been exhausted with the ancients—as the author proceeds to develop from the Psalm.

Ver. 2.—*καὶ γὰρ ἵσμεν* *εἰ*, the emphasis rests on the verb, not, as in Eng. ver., on the pronoun. For we have had the glad tidings, *etc.* The rendering, "unto us was the Gospel preached," is unfortunate, marring, and even obscuring the thought.—*καθὼς* *καὶ* *αὐτοὶ*, just according as also they.—*ὁ λόγος τῆς ἀκοῆς*, the word of their hearing—the word which they heard.—*μὴ συγκε*, not having mixed itself, *i. e.*, united itself.

Ver. 3.—*καὶ εἰς ἔργον*, according as he hath said,—*οἱ ἐλεύσονται*, should be rendered, as ch. II. 11, "they shall not enter," a familiar Hebraism—if they shall enter then my word will fall to the ground, or some such suppressed clause.—*καὶ τοὶ τὰν ἔργων γιν.*—gen. absolute, and that you see his [*viz.*, God's] works being accomplished—although his works were accomplished, and thus his rest established.

Ver. 6.—*οἱ πρότερον εὐαγγελισθ.* they who formerly received the glad tidings, *viz.*, the promise of the rest.—*ἠπίσταν*, disobedience, not unbelief (*ἀπιστία*).

Ver. 7.—*καὶν ἡμέραν*, dependent on *ἔτι*, since it remains, *etc.*, he again fixes, appoints, not as Eng. ver. beginning a new sentence.—*λέγουσιν* *μετὰ τὸν χρόνον*—saying so long a time after—*καθὼς* *προειρηται*, as has been said before, *viz.*, in the former chapter.

Ver. 8.—*Ἰησοῦς*, Joshua (not Jesus).—*οὐκ* *ἔδωκεν*, he would not be speaking, not, "he would not have spoken."

Ver. 9.—*καθήμεναι*, not merely a rest (as Eng. ver.), but with reference to the rest of God on the seventh day, at the close of creation, a Sabbath rest, a Sabbathism.—*E.*].

EXEGETICAL AND CRITICAL.

VER. 1. Let us fear, therefore—come short of it.—The chapter—not entirely clear in its exact line of thought—opens with a passage whose import has been matter of much controversy. Expositors, however, are now nearly unanimous in holding that the Gen. *καταλείπῃ* *ἔπαυ*, cannot, in the absence of the article, depend on *ὑπερηκέναι* (Cramer, Ernesti), and also that *καταλείπειν*, while sometimes, indeed, signifying neglect, disregard (Acts vi. 2; Baruch iv. 1), yet here, as shown partly by the absence of the article, partly by the passive form of the Participle, but chiefly by the usage of vv. 6, 9, cannot be so rendered, but only, to be remaining. And we can hardly fail to perceive that this expression points back, on the one hand indeed, to the definite promise, but on the other, still by the absence of the article, indicates a designed indefiniteness, or a very general mode of conceiving it. This view is confirmed by the fact that the author subsequently understands the expression, *τακάπανοίς* *μον*. (ch. iii. 11), here *αὐτοῦ*,—not, in the sense of the Psalm, of the rest which God has

promised and designs to give, but of the rest which belongs properly to God. This rest into which believers are destined to enter, is thus still to be distinguished from the rest which God has actually given to His people by the possession of the Promised Land (Deut. xii. 9). Since this idea of the expression in question is not the original sense of the passage in the Psalm, but only the author's own interpretation of it, he proceeds to give a proof of the substantial correctness of his explanation. This, therefore, is not, as yet, at this passage, to be presupposed with the readers of the Epistle. In fact, also, the author deduces from the fate of the Israelites in the desert, not that which many interpreters introduce into it, *viz.*, that the Divine promise, because it remains unfulfilled, is yet existing. For it might have been objected, that the promise was in fact subsequently fulfilled to the descendants of those who perished in the wilderness when they entered Canaan under Joshua. The inference from that is rather that we have need to fear; to this he exhorts us, for he has shown that the reverse side of the Divine promise, the no less positively uttered and oath-sanctioned threat of God, that His people, of that time, should not

enter into His rest, was fulfilled in all of them, and that in consequence of unbelief. *Hic nobis commendatur timor non qui fidei certitudinem excutiat, sed tantam incutiat solitudinem ne securi torpamus* (Calvin).

Against what, therefore, are we now to be on our guard? What are we to fear? and to what are we, in true fear, to direct our anxious care, in order that that which we fear may be averted and not come upon us? We are to beware of resembling the Israelites by our unbelief in the Word of God, which is proclaimed to us. We are to fear the wrath of God, which within the sphere of even the *chosen* people has still displayed its judicial terrors upon all unbelievers. And our common fear should direct itself to the point (*φοβηθῶμεν οὖν*) that, while there exists a promise of entering into His rest, no individual one among you may be found to have come too late (*μήποτε δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖν*). *Δοκῇ* is so conspicuous in its position, that it cannot possibly be regarded as superfluous, (Mich., Carpz., Abresch), and the gravity and earnestness of the connection, which presently calls out the most solemn exhortations, and startling pictures of the fate of apostates, demands a very cautious admission of the view which resolves it into the softening *videatur* (=may seem) of elegant discourse (Oec., Theoph., Thol., Lün.).* On the other hand, we can scarcely regard it as of intensifying import—lest there be even an *appearance* that this or that one has remained behind (Pareus, regarded approvingly by Del.). We must regard it as expressing the appearance of an *actual condition*, as it presents itself to the *opinion and estimate of others*, and must conceive the condition as that of that substantial lingering behind, which results in inevitable exclusion. It is doubtless grammatically possible to take *δοκῇ* as the leading term, expressing the individual's *personal opinion*, and *υστερηκεῖν* as denoting a *too late arrival* in respect of time, the whole then= *may think he has arrived too late*—(Schöttg., Baumg., Schultz, Wahl, Bretsch., Steng., Paul., Ebrard). But with this accords neither the moral condition of the readers, nor the connection of the passage, which, attached by *φοβηθῶμεν οὖν* to the preceding chapter, cannot possibly be introducing a *consolatory* address to persons troubled by an extraordinary illusion regarding their salvation, or a *warning* against their indulgence of this illusion, (as if we had the comforting words *μήσιν φοβηθῶμεν*, *let us not then fear*, instead of the words of *warning*, *let us therefore fear lest*). The passage rather opens with the admonition and summons, based on the preceding glance at the fate of ancient Israel,

* [With a writer of a different description, Moll's objection to this interpretation might have more weight: in the case of our author it seems to be of very questionable validity. It should be borne in mind that the very characteristic and distinguishing feature of our epistle is the utmost possible cogency of reasoning, and stern and terrible force of appeal, couched in, (we might almost say), the utmost possible smoothness and flowing grace of diction. An earnestness of thought and sentiment that never for a moment relaxes itself, moves on *per passum* with a majestic stateliness, and a classic grace of style, that never for a moment forgets its urbanity, and never allows its even repose to break forth into passionate vehemence of expression. In such a style the occurrence of an elegant and even softening term like *δοκῇ* in the sense here given to it, could scarcely be matter of surprise or objection.—E.]

that they should resolutely and earnestly avoid the threatening danger that any member of the church—while God's invitation, full of gracious promises, is addressed to him—should by guilty delay, springing from unbelief in the word of invitation, make it necessary that he be regarded as having been left behind on his way to the promised goal. The rendering of Grotius, *ne cui vestrum libeat* (that it may not seem best to any one, may not be the pleasure of any one of you), is inconsistent with the *Inf. Perf.*, and with the construction, which would have required the *Dat.*

VER. 2. **For we have had the joyful message—in them that heard it.** *Καθάρπ* (*precisely according as*) found elsewhere in the New Testament only with Paul, denotes, in its classical use, relations of entire equality. *Εὐαγγελίζεσθαι* is also used, Luke vii. 22; xvi. 16, passively, as here, of those to whom glad tidings are announced. The Subst. *εὐαγγέλιον* is not found in our epistle, and with Luke only Acts xv. 7; xx. 24. The *λόγος τῆς ἀκοῆς*, which at Sir. xlii. 23, denotes what is received by tradition, and at 1 Thess. ii. 8, is applied to the New Testament preached word, is very significant for the Word of God made known by *proclamation* to the people of God of all times, Ex. xix. 5; Is. xxviii. 9; Jer. xlix. 14, and corresponds particularly to the Heb. שְׁמוּעָה Is. lii. 7; liii. 1 (Rom. x.

14-17)=*that which is announced, news, tidings*, connected sometimes with the Gen. of the subject matter, 2 Sam. iv. 4, sometimes with that of the bearer of the tidings, Is. liii. 1. The *Dat. τοῖς ἀκούσασιν* is expressly employed to indicate that the *πίστις* indispensable to the right and efficient influence of the word was wanting to them that had heard the word, and that for this reason it had not united itself with those for whom it was otherwise adapted, and for whom it was destined of God. This *Dat.* would be with the very old and well attested reading of the Acc. Plur. of *συγκεν.*, totally unintelligible. For to put upon *ἀκούειν* the sense of *obey* is a purely desperate make-shift, and the rendering "because they did not associate themselves by faith with those who obeyed," viz: Joshua and Caleb (Ec., Phot., Hammond, Cram., etc.), is totally alien from the use made of this history in the previous chapter. Bleek, therefore, reads *ἀκούσασιν* after Theodoret, with whom, however, *ἀκονοθεῖσιν* is probably to be read, as conjectured by his teacher Theodore of Mops., on the authority of the Vulg.—"since they did not unite themselves by faith with the words which they had heard." The Nom., as indicated by the Peshito—the oldest version of the New Testament—is thus to be preferred with Erasmus, Böhme, De W., Thol., Lün., Del. The opinion of Ebr., however, which I followed in my comment., that the passage contains no repetition of the truth previously dwelt upon, viz., that the word was proclaimed in vain to the Jews on account of their *subjective unbelief*, but presents rather the reverse side of the truth, viz: the *impotence* of the Old Testament word itself, and thus shows the word proclaimed by Moses as declaring the *promise*, indeed, along with the *conditions* of its fulfilment, yet possessing no power, like the word of the New Testament (v. 12) to penetrate

into the marrow and core of the inner life, and by such admixture identify itself thoroughly with the hearer — this assumption, I say, anticipates the following discussion, introduces a meaning into the words outside of their obvious and natural import, and depends also on Ebrard's false interpretation of ver. 1. If we construct *τῇ πίστει* with the nom. *συνεκραμένους*, *mixed with faith*, then it were better to regard *τοῖς ἀκοῖσιν* as Dat. of reference—in respect to, as often in cases where the Gen. would be liable to misconception (Win., Lun.), than with De Wette, as *Dativus commodi*, or as the Dat. of the agent for *ὑπό* with Gen. (as by Luther until 1627)—“not being blended with faith by them (= *ὑπὸ τῶν*) that heard it.” It accords better, however, with the actual relations of faith alike to the word and to the hearers to connect *τοῖς ἀκοῖσιν* closely with *συνεκρ.* and take *τῇ πίστει* as Dat. of means (Schlicht., Thol.,) etc.

VER. 3. For we are entering into rest as they that have believed, etc.—The *γάρ* for stands in logical connection, not with a part, but with the entire statements of the preceding verse. It is best explained by taking *εἰσερχόμεθα*, not as present for a somewhat general and indeterminate future—“we are to enter,” (Bl., De W., Thol.); or as marking that which we may with certainty anticipate (Lun.), and the Aor. Part. of *πιστεύοντες* (with the majority) of those who have established the genuineness of their faith; but rather by explaining the Part. of those simply who have believed, who have exercised faith, and of course have thus far attested it, Acts iv. 32; xi. 21; xix. 2; Rom. xiii. 11, and the verb *εἰσερ.* therefore, in its proper present sense of those who are actually entering into rest, (Del.). We, the church of the believers, the author would say, are as such travelling on the way to the rest which God has established since the foundation of the world, but which the Israelites did not attain. Ebrard erroneously takes the *ἔργα* “works finished” of ver. 3, as contrasted with faith, and as denoting human performances, the works of the law, in contrast with which the true way of salvation, that of faith, was to be revealed. But the term can refer only to the works of God (ver. 4 and 10), which stand as accomplished since the foundation of the world, and since which, therefore, there is existing a Rest of God. Although (*καίτοι*) this is the case, still, according to the declaration of God, Ps. xcv. 11, the Israelites who were called thereto, did not enter into it. Luther, following the erroneous rendering of the Vulgate *et quidem* (and indeed), connected the clause commencing with *καίτοι* with the following *εἰρηκεν*, leaving the *γάρ* after *εἰρηκεν* wholly unregarded. Schlicht., Carpz., etc., make the Gen. also depend on *κατάπαυσιν*—the rest of works which were accomplished, etc., a construction which would require *τῶν* repeated after *ἔργων* (*τῶν ἔργων τῶν ἀπὸ*, etc.). And Calv., Bez., Limb., Cram., Böhm., Bisp., explain thus; “namely,” (or perhaps although) into a rest which followed upon the completion of the works of creation: a thought that would certainly have been expressed in different phraseology.

VER. 4. For he hath said in a certain place.—And in this place again.—We are not to supply, as subject of *εἰρηκεν*, *ἡ γῆ* (Böhm., Bisp., etc.), notwithstanding that in the

citation itself God is spoken of in the third person. For the same subject must be supplied to both citations, and in the latter (ver. 5) the *πῶς* shows that God must be regarded as the subject. Here also it again becomes evident that God is He who is conceived as the one who speaks in Scripture. [I doubt if Moll's reason for rejecting *ἡ γῆ* as subject of *εἰρηκεν*, drawn from the citation ver. 4, or the implied one for making God the subject, as drawn from the citation of ver. 5, is, either of them, decisive. They are both given as simple citations, and would both, therefore, naturally stand in precisely their present form, whether we were to conceive “The Scripture,” or “God” speaking in the Scripture, as the subject of the verb. And the application of the passage to the author's purpose would, I conceive, be equally answered, whichever subject we assume. Still, with Moll, I prefer *ὁ θεός* as subject.—K.].—Since the passage, Gen. ii. 2, is so entirely familiar, *πῶς* cannot possibly imply any uncertainty on the part of the author regarding the source of the citation; and from this we may draw a certain inference regarding the *πῶς* in ch. ii. 6. The two passages of Scripture thus quoted in connection, bring out the idea that there is from the commencement of things a Rest of God, into which men could and were to enter, but into which the Israelites have not entered; yet that by this the entrance into the Rest of God cannot be sealed and made impossible for all times and all men, since the exclusion of the Israelites was but a manifestation of the wrath of God upon the unbelieving.

VER. 6. Since, therefore, it remains open that some are to enter in, etc.—The comparison of the two passages leads to the conclusion, not precisely, that the entrance is still remaining and reserved for some persons—which would have demanded *καταλείπεται*—but that such an entrance is left free, left over, remains open (*ἀπολείπεται*, ch. x. 26), [“not having been previously exhausted.” ALF.], and that, on account of this state of the case, God in His grace and faithfulness, after the well-known falling away of those who were called in the time of Moses, again characteristically fixes (*ἀρρίξει*) a day, ‘to-day,’ in which, after the lapse of so long a period, He, through David, repeats the summons of invitation, which had formerly been proclaimed by Moses. As the Sept. ascribes the Psalm in question to David, and here we have not *ἐν τῷ Δαβὶδ*, but *ἐν Δαβὶδ* (taking David personally), we are not here, although the Book of Psalms may, as a whole, be regarded as belonging to David (Acts iv. 25), to take the words as applying to the book. For *ἐν Δαβὶδ* would properly, in referring to a passage of Holy Scripture, mean “in the passage of Scripture that treats of David,” as *ἐν Ἠλίε*, Rom. xi. 2.—Schlicht., Stengel, etc., connect the first *σήμερον* with *λέγων*. Others, more recently Lün. and Del., regard it as a part of the quotation, which, commencing emphatically, for this reason, after an interposed clause, repeats the same word. The majority, with Calv., Bez., Grot., take it as in apposition with *ἡμέραν*.*

* [To see the difference between the two explanations, the reader must first correct the English version, which is here

VER. 8. For if Joshua had brought them to their rest, etc.—The *μετὰ ταῦτα*, corresponding to *μετὰ τοσούτων χρόνων* of the preceding verse, belongs to *ἐλάλει* soil. *ὁ θεός*. But the Imperf. with *ἂν* is not to be rendered, "He would have spoken" (Luth., Bez.), which would have required *ἐλάλησεν ἂν*, but "he would be speaking." The fact that God, after the introduction of the people into the Promised Land, speaks of a day in which His voice summons to an entrance into His rest, proves not only that the Rest of God, which has existed since the creation, is not identical with the rest proclaimed to the people by Moses, and secured for them under Joshua, but that this entire proceeding with the Israelites is simply to be regarded as figurative, and as having its fulfilment through Christ in the New Testament economy. In the later books of Scripture, Ezra, Nehem., Chron., Joshua, instead of the earlier *יהוה*, is named *ישו*.

whence the writing *Ἰησοῦς* of the Sept., of Joseph., and the Acts vii. 45.—*Καταπαύειν* here in its classical transitive sense to cause to rest, to bring to rest, as Ex. xxxiii. 14; Deut. iii. 20; v. 33; Ps. lxxv. 8; Acts xiv. 18.

VER. 9. There remaineth therefore a Sabbath rest, etc.—The particle *ἀρα* (rarely commencing a sentence in prose), now introduces the conclusion to which the preceding statements have led the way; not only is there a Rest of God existing from the close of the creation, and reaching on to eternity, and not only is a participation in this rest appointed to the people of God, but the entrance into it is actually secured to the people of God. This rest is a *σαββατισμός*—a Sabbath festal celebration (from *σαββαρίζειν*, Ex. xvi. 30, as *εὐπραγμός* from *εὐπράξειν*). The term (found also in Plut. *de superstitione*, 8) is all the more natural, inasmuch as already at ver. 4, reference is made to that rest of God after the creation of the world, which lay at the basis of the institution of the Sabbath, as the rest of humanity, and in that, apart from any Rabbinical explanations, even at 2 Macc. xv. 1, the Sabbath is called *ἡ τῆς καταπαύσεως ἡμέρα*. The *ὁ εἰσελθών*, he who entered in, is certainly not the people (Sohultz), but either Christ, as indicated by the

Aor., *κατέπαυσεν*, rested (Alting, Starck, Owen, Valck, Ebr., Alf.), or (with the majority of expositors, among them Bleek, Lün., Del.), inasmuch as nothing in the context points immediately and personally to Christ, the person, whoever he may be, that has reached the goal. It thus assigns the reason why the rest in question is called a *Sabbatism*. The Aor. is then explained as a reminiscence from the citation in ver. 4. [The question is a difficult one to settle. On the one hand, the historical *κατέπαυσεν*, rested, more naturally points back to some single historical event, as the entrance of Christ into His rest, and the emphatic *καὶ αὐτός*, also he himself, giving, as Alford remarks, dignity to the subject which we should scarcely expect if it refer to any individual man, would suggest the same idea, while it is certainly pertinent to introduce Christ as the great Leader and Institutor of the rest of the New Testament people of God, by finishing and resting from His own works. But, on the other hand, there does not seem, as supposed by Alford, any antithesis in this passage between Christ and Joshua; the specific object of the verse seems to be simply to explain why the writer has changed the term *κατάπαυσις* into *σαββατισμός*, and the *καὶ αὐτός*, therefore seems entirely natural as explaining why the rest of the people of God is like the rest of God Himself, a Sabbatism; and the reference also of the subsequent *ἐκείνη ἡ κατάπαυσις*, that rest, is entirely pertinent, in view of the author's declaration that a Sabbatic rest awaits the people of God, and equally so in whichever way we understand the present verse. And as a positive argument against Alford's interpretation, we may urge Moll's suggestion, that nothing in the context points directly to Christ. The passage seems simply thrown in to account for the substitution of the term *σαββατισμός* for *κατάπαυσις*; for this there is no need of any reference to Christ, and had the author intended it, it would seem almost certain that he would have made his intention more obvious. I incline to the opinion of the majority, which refers it to individual members of the Church. The Part. *εἰσελθών*, is then used like *προσθάνων*, Rom. vi. 7, although for the *fin. verb* we should certainly here, as there, prefer the Perf. But the Aor. may be explained partly as by De Wette, as a reminiscence from ver. 4, partly, perhaps, from the preference of the Greeks for the form of the Aor., whenever they could use it, to the clumsy and less euphonious Perfect.—K.]

DOCTRINAL AND ETHICAL.

1. In the Holy Scripture we hear the voice of God and the language of the Holy Spirit, so that we are to gain by this, not an external knowledge of natural things and historical events, but a spiritual understanding of them, in order to a right estimate of their relation to the kingdom of God. Precisely for this reason we must acquaint ourselves rightly with the Holy Scriptures, that we may be able correctly to understand their language, to give heed to their intimations, to make use of their hints, and to make the fitting application of their statements and explanations. For the sacred Scripture not merely throws upon all things and relations the light

exceedingly unfortunate. First, vv. 6 and 7 must be closely united, not more than a comma being placed after *unbelief*. Then the comma must be struck out after *again*, ver. 7, and this word connected closely with *ἐπίκει* he again limits or fixes. Again the phrase "as it is said," must be corrected first by a right translation of the Perf. *has been said*, and then by substituting the proper critical reading, *εὑρεται*, *has been said before* (referring to the previous citation, ch. iii. vv. 7-15); and finally the phrase "after so long a time" must be put in its proper construction with "saying" (*λέγων*). We then render either thus: "Since, then, it still remains that some, etc.—on account of disobedience, he again fixes a certain day (*ἡμέραν*) 'to-day,' saying in David so long a time after" (i. e., so long a time after the original promise—the long interval between Moses and David) "to-day if ye hear His voice," etc., or thus: he again fixes a certain day: "to-day"—saying in David so long a time afterward—"to-day if ye hear," etc. In the former case "to-day" is taken in apposition with *ἡμέραν*, "a certain day," viz., to-day," and so Calvin, Beza, Grotius, Bleek, De Wette, Moll, Bib. Union. In the latter "to-day" emphatically and somewhat abruptly commences the quotation, and then, after an intervening clause, is emphatically repeated. So Lünemann, Delitzsch, and decidedly Alford. The order of the words *εὐρασκον ἢ ἀπειθὲς λέγων* I think is in favor of the latter view. With the former the author would, I think, have more naturally written *λέγων ἢ ἀπειθὲς*.—K.]

of revelation, but also in that light interprets itself, and thus becomes profitable for the things mentioned 2 Tim. iii. 16, 17.

2. The Rest which God promises and gives to His people, is no other than the rest which *God Himself has and enjoys*. The creation and destination of man to be the image of God, contains the ground of the fact, that man can find rest only in God, and the grace of God renders possible even to fallen man the fulfilment of his destination. But the condition of entering into the rest of God, is *faith*; and this condition is the same for the different degrees of man's participation in that rest which God, since the creation of the world, until the completion of the world's history, repeatedly proffers to man, and holds open for his entrance.

3. "At every stage of the revelation of His grace to sinners, God proffers to them His *whole* salvation. Under every veil which He has thrown over His truth in the years of childhood, it lay *entire*, and even at that time believers could receive every thing from God. But since God does not perfect individuals apart from the whole, the general unbelief of those to whom He had proffered His salvation (notwithstanding that some few believed) at every successive stage, held back perfection. But no rejection of Divine grace, on the part of men, can hinder or restrain its ever increasingly glorious unfolding; but rather, as the sun from the bosom of night, so from the unbelief of men does it shine forth all the more clearly to the honor and praise of God. Thus also, of necessity, their spurning of the true rest of God, which had been proffered to the Israelites, led to the fact that they, under Joshua in Canaan, only entered into an earthly rest, in every respect unsatisfactory, perpetually interrupted, by which their longing after the true rest was rather awakened than satisfied. And thus the entrance into the rest of God, still awaits the people of the Lord; the celebration of the eternal Sabbath, after the second creation, of which that of the earthly Sabbath is but the type." VON GERLACH.

4. The labor from which the believer is yet to rest cannot, on account of the constitution of the world, and on account of the nature of actual human life, be separated from the idea of the *pain and toil of our earthly pilgrimage*; yet it is by no means to be limited to this. We must rather extend our thought to the *labor of the Christian vocation*, since this is designated in the text as that which is peculiar to Him, standing in the relation of an image and copy to the creative activity of God. "The struggle against sin, the pursuit of holiness, the striving after perfection (*τελειότης*), constancy in sufferings, all vigorous endeavor in holding fast to faith and hope, even under the most adverse circumstances; all the toilsome activity of self-denying, self-sacrificing love; all the labors, connected not unfrequently with great disquiet and anxiety, for the spiritual welfare of the entire Church and of its individual members; all these are the 'works' (*ἔργα*) of believers, from which they are yet to rest in the heavenly city of God" (RIEHL).

5. As an eternal and blessed *Sabbath celebration*, this rest cannot be a cessation of all activity. This would correspond neither to the idea

involved in the rest of God, nor to the promise of a personal progressive life of the children of the resurrection in the kingdom of glory. Moreover, the perfect consciousness of blessedness in the certainty of personal perfection in no way excludes an *active attestation of this consciousness*. The same holds true of the participation of the blessed in the approval and pleasure with which God looks upon the world of perfection as brought into a state of perfect conformity to His will. At all events, there is such an activity of the perfected in eternity as that which Thom. Aquinas designates as *videre, amare et laudare*, and AUGUST. (*de Civit. Dei*, 20, 30) thus describes: "*Ipsa (Deus) finis erit desideriorum nostrorum qui sine fine videbitur, sine fastidio amabitur, sine defatigatione laudabitur.*" But is God to be the sole object of this activity? and is this activity itself to be regarded as susceptible of no development and advancement for the reason that it is an activity of those who are perfected? This would by no means essentially follow from Augustine's answer to the question, What the blessed will do in their eternal life: *In secula seculorum laudabunt te* (in Ps. 88). For praise, if it is not to be a mere empty sound, must consist in *real acts* of praise, with a definite meaning and substance. But this concrete substance, if it is not to degenerate into tautology and *battology*, must be susceptible of a development, and appear as the *product of an activity* of definite persons, whose inward feelings, experiences and thoughts it expresses. And in the case of these persons, again, we can conceive of the removal neither of that creaturely element by which they stand distinguished from God, nor of that *special human quality* that distinguishes them from angels; nor any more of that *individuality* which produces those special characteristics in the actual personal life of the perfected which involve alike the continuity of consciousness, the identity of the person that had died with the person that has risen; the possibility of reunion, and the possibility of retribution. On this double foundation of the permanent *creatureliness*, and of the individual personality of the glorified and perfected, we may base a well-founded conviction that there is in the life of the blessed an infinitude of relations and points of contact, which, in ceaseless and reciprocal influence, enlarge and enrich their common bliss and perfection. For we may with just as little propriety assume, on the part of the glorified, *an activity without result*, as a round of empty and unsubstantial adoration, or a mere idle and fruitless contemplation of God. Also, ROTHKE, in his *Ethica* (II. § 474) has admirably shown how we may conceive of *work* without the attendant idea of *labor*, i. e., work accompanied by strenuous exertion; and Tholuck, in some weighty and suggestive intimations, has shown the mixture of truth and falsehood in the declaration of LESSING: "If the eternal Father held Truth in His right hand, and the search for it in His left, and I were required to choose, I would clasp His knee and say: Father, the left!" Inasmuch, however, as we have on this point no positive statements of Scripture, and are liable to transfer our human conceptions to the scenes and relations of the future world, it will be well to heed the warning of Stier (I, 85): "If thus deeply

looking into eternity, we are blinded by the overpowering splendor, and turn back again to the thought that such Sabbath rest is surely not to be conceived as devoid of working and activity, we are undoubtedly right to this extent, that the rest of God is indeed at the same time an eternal life of *infinite power*. But we must still be on our guard against allowing our weakness to mingle the earthly with the heavenly, and even in the attained city of God itself, to open a long-extended *chaussee-prospect* of 'infinite perfection,' rather will we strive with all the power of the spirit for a presentiment of that true rest, of that *perfected satisfaction and completeness* which has inherited all in God, and for which nothing more remains to be attained in eternity." This is all the more advisable as the feeling of a *real satisfaction in our true rest in God* must exist in the *most diverse stages of creaturely development*. Only we must not, with the earlier ecclesiastical teachers (e. g., JOHN GERHARD, *Loci Theol.*, T. XX., p. 408), allow ourselves to infer from this that that deficiency in extent of the saints' knowledge of God, which, along with its *perfection in quality*, the very finiteness of their nature imposes upon the blessed, will, by the final judgment, be fixed and bound down to a definite limit, which will forever preclude all further development. For the unbounded and unrestricted activity of a creature within the limits that belong to and determine its peculiar organization—an activity that can never be conceived as without result—is something entirely different from a striving and aspiring beyond these limits. This, DANTE himself, in the words cited by THORLUCK (*Paradiso*, 8, 78 ff.), has not sufficiently regarded:

"For if we yielded to our higher wish,
Then should we come in conflict with that will
Which destined us to this our lower sphere."

6. It is a confused and perplexing use of language that speaks of *gradations of blessedness*. The idea of blessedness excludes distinctions of degree and relations of quantity. But doubtless there are *degrees of participation in the rest of God*. For, first, there is the *peace*, which the believer, as being justified, on the ground of his reconciliation with God through Jesus Christ possesses and tastes (Rom. v. 1), and which includes a devotion—constant and unwearyed by the vicissitudes of life—to the will of God in His dispensations, and a confident hope of future blessedness and glory. Then, from this, we are to distinguish the *rest* of those who, as having fallen asleep in Christ, freed from the toils and sorrows of this earthly life (Rev. xiv. 13; xxi. 4), are with Christ (Phil. i. 28); and from this again we distinguish that *Sabbath rest* which commences only at the second coming of Christ, and the accompanying renovation of the world, and which is realized only when the *whole* people of God have entered into eternal rest in and with God, and in which all the ransomed are at home forevermore (1 Thess. iv. 17). Within each of these three grades, however, is preserved inviolate not merely the specific quality of humanity as such, in contradistinction from the *angelic* nature and relation, but also the concrete individuality, previously referred to, of each person. This has

been sometimes erroneously conceived as forming an intrinsic distinction in the degree of blessedness itself. The opinion of Swedenborg, that men may once have been angels, has no where the slightest support.

7. From the nature of the rest of God it follows that for the people of God, so long as they are still on their pilgrimage to the final goal, it must of necessity be *in the future*; for he who has entered into this, rests from his works in like manner as God did from His. In behalf of the view that a day which is entirely Sabbath will close the world's work, Del. adduces from Sanhedrin 97a, the following passage: "As the seventh year furnishes a festal time of a year's duration for a period of seven years, so the world enjoys, for a period of seven thousand years, a festal season of a thousand years;" but remarks, then, that, as shown by Rev. xx. 7 ff., this final temporal millennium is not as yet the final Sabbath, although it has become customary in the Church to regard this temporal season of triumph and rest to the Church as *ἡ ἑβδόμη* (the seventh day), and the blessed eternity as *ἡ ὀκτὴ* (the eighth); that this *octave* of the blissful eternity is nothing else than the eternal duration of the final Sabbath, which realizes itself only at the point where the history of time is merged into a blissful eternity. Similarly it is said in a Rabb. treatise on Ps. xcii. 1 (*Elijahu Rabba*, c. 2): "We mean the Sabbath which puts a stop to the sin reigning in the world—the seventh day of the world, upon which, as *post-Sabbatic*, follows the future world, in which forever and ever there is no more death, no more sin, and no more punishment of sin; but pure delight in the wisdom and knowledge of God."

8. Into this future Sabbath rest, however, they alone enter who *believe in the word of invitation* which has reached them, and *livingly unite themselves* with this, by faith. "Faith is, as it were, the dynamical medium by which objective truth assimilates itself to the believing man" (THOL.). "As food it must nourish, must go into the blood and unite itself with the body. If the word is to benefit, it must, like the nutritive element of food, be transformed by faith, into the spirit, sense and will of man, that the whole man may become as the word is, and requires, i. e., holy, upright, chaste and pious" (HEDINGER, *Ed. of the N. Test., with explanatory remarks*, 1704).—"There are two sorts of words in the Scripture; the one affects me not, concerns me not; the other concerns me; and upon that which appertains to me I can boldly venture, and plant myself upon it, as on a solid rock.—Of this none may be in doubt, that to him also the Gospel is preached. Thus, then, I believe the word, i. e., that it concerns me also—that I also have a share in the Gospel, and in the New Testament, and I venture my all upon the word, even though it were to cost a hundred thousand lives" (LUTHER'S *Sermons on the First Book of Moses*, Walch, Part 8, p. 9).

HOMILETICAL AND PRACTICAL.

The salutary fear of believers: 1, to what it refers; 2, whence it comes; 3, what it produces. In the souls of believers, fear and hope dwell in

inseparable connection; for, 1, they trust implicitly to the word of God, as well in His threatenings as in His promises; 2, they have perpetually before their eyes the blissful goal of their calling, and the examples of those who have fallen on the way; 3, they have a living consciousness of their own frailty, and of the Divine faithfulness.—Wherein consists the blessing of true and living faith? 1, It brings us into union with the word of God; 2, it protects us from the wrath of God; 3, it leads us into the rest of God.—At what does the preaching of the wrath of God aim? It aims, 1, to awaken the secure; 2, to warn the light-minded; 3, to urge on the sluggish.—The entrance into the rest of God may be neglected, inasmuch as, 1, God earnestly invites, indeed, to this entrance, but He compels no man to walk upon the right path; 2, the entrance stands for a long time open, but the period of grace comes finally to an end; 3, the entrance is sure to the people of God, but unbelief separates again many from the people of God.—What is the best consolation amidst the troubles of our earthly pilgrimage? 1, The encouragement of the word of God; 2, the fellowship of the people of God; 3, the prospect of the rest of God.—The fault lies not in God if any one attains not an entrance into the rest of God; inasmuch as, 1, God has established such a rest since the completion of the creation of the world; 2, God has, by the word of the Gospel, given to us all a sure promise and invitation; 3, God has prepared for us, in Jesus, the reliable leader for our entrance into this rest.—To what are we laid under obligation by God's proffers of His grace? 1, to the heeding of a season of grace; 2, to a use of the means of grace.—The faith which we profess, we have also to live: 1, what binds us to this duty? 2, what hinders us in it? 3, what aids us to victory?—How do we stand with respect to the rest of the seventh day? 1. Do we respect it as a holy ordinance? 2. Do we understand it in its salutary import? 3. Do we use it according to the Divine will and purpose?—How we must surely overcome the disquiet and danger of the world; 1, by confidence in the promises; 2, by obedience to the ordinances; 3, by submission to the leadings of God.—The right union of labor, rest, and festal gladness in the life of the Christian.

LUTHER (*Pref. to John Spangenberg's coll. of Sermons*, Walch XIV. 876):—In truth thou canst not read the Scripture too much: and what thou redest, thou canst not read too well; and what thou redest well, thou canst not too well understand; and what thou understandest well, thou canst not too well teach; and what thou teachest well, thou canst not too well live (*Domestic Sermons*, Walch XIII. 1886).—The preaching of faith is such a preaching as demands ever to be exercised and put in practice.—That I may come to the point of rising above every thing, of contemning sin and death, and of gladly venturing myself in all confidence upon the promise of God, I must have the Spirit and power of God, as also perpetual exercise and experience.

STARKE:—Away slavish fear! but filial fear must be present, that we walk therein, and so work out our salvation (Phil. ii. 12).—Not only

must none remain behind for himself, but each one must also see to it, so far as the grace of God shall render it possible for him, that if others remain behind, he, by hearty exhortation, and his own good example, incite them to the course, and thus take them along with him.—Pilgrim, it is high time, if thou wouldst yet enter into the rest of God. Therefore hasten, and see to it, that thou do not come short of this blessedness.—Were there on the part of God an unconditional decree of human salvation, and were men, by virtue of this decree, unable to fall from the state of grace, and incur the loss of salvation, the holy men of God would not have been so zealous to warn believers against backsliding, and to exhort them to perseverance (2 Pet. iii. 17).—What avails it to listen to so many hundred sermons when we believe not, and receive no benefit? Mark! the word of God which thou hearest must flow into thine inmost soul, and must there give thee the full sap and nourishment of life, if it is to avail to thee for salvation (1 Thes. ii. 13).—The promises of God avail nothing to unbelievers. These must die without consolation, and perish eternally (Isaiah xl. 1).—The Gospel is, indeed, the power of God unto salvation, but it compels none to believe; but man retains his free-will to give place or not to the grace which knocks at the door of his heart.—Thou thinkest that it is very easy to come into heaven; but believe me, nothing common or unclean can enter thither. Unless thou art cleansed by faith, and art become a new creature, thou wilt not enter therein.—The repose of believers consists in this, 1, that we find all the works of God good, and are satisfied with these in the kingdom of nature and of grace; 2, that to that which God has devoted to us for our salvation, we desire to add nothing of our own, neither works of sin, nor even works of the law.—O how often are the first last, and the last first! Lord, Thy judgments are incomprehensible, and unsearchable Thy ways.—How highly should we respect the Psalms of David, since the Spirit of God has spoken by him!—To-day, since we hear the voice of Christ, let us obediently follow it; else we deserve that He withdraw from us His grace (John xii. 35).—God would at all times, have all men enter into His rest.—Nothing of all which the holy men of God have written is in vain; what we do not understand, testifies of our weakness and imperfection.—Beloved, let us not be impatient over the turmoil of sin, the assaults of the devil, the pains of our vocation, and our other burdens. For such is the character of our present life. In heaven we shall have peace from all these (Pa. xc. 10; Rev. xiv. 13).—O how deep is our concern, not only in the eternal rest itself, but also in that constant faith and obedience, without which that rest can never be attained.

BERLENBURGER BIBLE:—Promise is God's passport, which He gives us for our journey. He who throws away the promise, robs himself of aid.—We would fain be saved without employing the means.—The seed of all errors lies by nature in every one.—Because thou doest nothing, thou doest abundance of evil, and failest to accomplish thy duty.—The word in itself depends, indeed, in its power not upon my accept-

ance, since it is still powerful, but outside of me it avails me nothing.—All the works of God tend toward rest. But the time which is previously to elapse must not appear too long to us; but we must be assured that as God has brought us upon this way, He will also aid us to the end.—The work of creation is an image and foreshadowing of all the ways of God, clear to the end. The long extended time shows the long-suffering of God, and is given by God that we may recognize His goodness; but men readily abuse it to the indulgence of their sloth.—If God works in thee, thou art in rest; but if thou workest thyself, and in selfishness, thou hast nothing but disquietude.

LAURENTIUS:—The life of believers is nothing but a journey into eternal rest.—We may *hear* much of eternal life, and still be excluded from it.—The rest of believers in this life is imperfect.—To the times which are noted in the sacred Scripture we must give special heed.

RAMBACH:—Each person of the sacred Trinity has, as it were, his special Sabbath and day of rest. The Father rested on the seventh day from the work of creation. The Son rested in the sepulchre from the work of redemption. The Holy Spirit will rest at last from the work of sanctification, *viz.*, then, when He shall have no more sin to do away.

STEINHOFFER:—Glory is reserved for us until our entrance into His eternal kingdom. It beams upon us from His throne, and will become manifest to us in His coming. In the meantime if we yield ourselves to His guidance, and hasten to the goal, He will infallibly bring us thither. We look merely to His heart and His hand; we remain tranquil; we let our Leader care for us, and willingly follow Him, upon that way in which He has not only preceded us and opened the path, but on which He is now also leading us, from step to step, by His power and grace, and will continue to lead us, until, at the last step, attaining complete deliverance and salvation, we also pass into the same glory, where we shall behold the brightness of God in the face of His Son, our Lord Jesus Christ, and be invested with this glory.

RIEGER:—Every one should stand in fear and just distrust of his own heart, in order that to him the visible and eternal may not speedily sink into insignificance, the way that leads to it become disagreeable, his striving after the treasure be enfeebled, and he be tempted to turn back into Egypt. That must be and become true in my heart, which is true, and as it is true in the Word of God.—The promise on the part of God is so sincere, the faith which trusts to it is something so tenacious, that we may with these venture boldly forth for an entrance into rest.—Who is there whom God cannot, by a thousand means, make to feel that he has been driven from the place of rest?—Who is there who has yielded to the heavenly calling, that does not find himself, after his abandonment of the world, in a wilderness of temptation? In whom arises no: the sigh: Lord Jesus may I soon inquire for my rest?—No man's progress is stopped by a previously formed decree of God; but it was the unbelief that showed itself on the way, that woke the wrath of God, and led Him to swear

that they should not enter into His rest.—The purpose of God extends far. All ages, all nations that are successively born, are comprehended in it. Thus it bears with patience many a generation, and lo, that which was not accomplished in the fathers is to be attained in the children. God has prepared nothing in vain. It is His will that His house be full. No period of the world but contributes to the assemblage of His elect.

VON BOGATZKY:—Labor, works and suffering belong to the divine arrangement, or to the way upon which we enter into rest. But it is faith alone, which lays hold of Christ, and in Him already here, and thus also yonder, finds eternal rest. Although eternal rest and blessedness are a gift of grace, they still demand all industry and diligence, power and strength, in order to our attaining them, because there are many enemies that would circumvent us of this rest, and hinder our entrance into it.—We evince our industry in entering into His rest, 1, if we studiously hear His voice, and are obedient to Him; 2, if we accompany the word with prayer; 3, if we actively prove our faith by love; 4, if we rightly employ the present time of grace, nay, the present day, the present hour; 5, if in all struggle, strife, conflict and suffering, we are always watchful and on our guard against our enemies, crucify the wicked flesh, as our most immediate enemy, and when heavier sufferings and assaults press in, do not yield to despair.

STRUB:—As the *promise* stands remaining to us, so also stands good for us, in the strictest sense, the *warning* against wrath.—The *to-day* which is appointed to faith as an accepted time and day of salvation, after all the ways of Israel, which ended at last in the blinding and hardening of the majority of the people, at last clearly manifests itself as the *gracious season of the New Covenant*, in which the voice of God may be heard as never before.—The word of the Sabbath rest! an inexhaustible consolation, with which ah! how many weary pilgrims, fainting combatants, sluggish laborers, have again and again armed themselves anew with strength and courage! A word of the Spirit which breathes upon the inner man, and refreshes with the powers of the world to come! A brightly glittering star of hope, guiding out of all darkness, back upon the right path!—By how much greater and more glorious the work of the redemption and restoration of fallen man, in whose fall the world is destroyed, than the work of the first creation, by so much more glorious is the second Sabbath of God in Christ, than the first Sabbath of Paradise.

VON GERLACH:—In the oath that *unbelievers* shall not enter in is involved for believers the promise that they *by faith shall enter in*.

HEDINGER:—Hearing must be accompanied by faith; faith must be accompanied by perseverance.

HEUBNER:—The unconverted will doubtless wish, immediately after death, even then speedily to procure for themselves an entrance into bliss, but too late; late-comers are not waited for.—The threat as well as the promise is conditional. All earthly rest is imperfect; the true rest comes afterward.—For him who seeks his rest here, the

future world will bring unrest.—The rest of God promised to the Christian consists—1, in perfect freedom from all that disturbs, oppresses, obstructs, weakens, and pains the Christian here below: *a* from outward disquiet of the world, of the body, and of evil men; *b* from internal disquiet on account of his corruption and weakness; 2, in the blissful and undisturbed enjoyment of the grace and love of God; his soul then rests in God, after whom it was pining; he is then united with God through Christ in vision, enjoyment and feeling; 3, in the possession and blessed enjoyment of the good which his struggles have achieved, and in the perfectly free, never wearying, never exhausting prosecution of the new work that is assigned to us.—The Rest of God, the heavenly Sabbath, is to us a pattern and a goal; reminding us that, in the week of our present life, we accomplish our daily work, in order hereafter to attain to the heavenly Sabbath.

FIGURE:—Every Sabbath is a beckoning to the Rest of God, and an attestation of it.

OWEN:—The failing of men through their unbelief doth no way cause the promises of God to fail or cease.—Men by their unbelief may disappoint themselves of their expectation, but cannot bereave God of His faithfulness.—The promise made unto Abraham did contain the

substance of the Gospel.—The Gospel is no new doctrine, no new law; it was preached unto the people of old.—The Gospel is that which was from the beginning (1 John i. 1). It is the first great original transaction of God with sinners from the foundation of the world.—God hath not appointed to save men whether they will or no; nor is the word of promise a means suited unto any such end or purpose.—The great mystery of useful and profitable believing consists in the mixing or incorporating of truth and faith in the souls or minds of believers.—It is the proper description of an unbeliever, that “he doth not receive the things of the Spirit of God,” 1 Cor. ii. 14.—Faith makes the soul in love with spiritual things: love engages all their affections into their proper exercise about them, and fills the mind continually with thoughtfulness about them, and desires after them; and this mightily helps on the spiritual mixture of faith and the word.—The people of God as such have work to do, and labor incumbent on them.—Rest and labor are correlates; the one supposeth the other. Many important truths lie deep and secret in the Scripture, and stand in need of a very diligent search and hard digging in their investigation and for their finding out.—There is no true rest for the souls of men, but only in Jesus Christ by the Gospel].

IV.

The peculiar and extraordinary nature of the word of God should deter us from resisting it.

CHAPTER IV. 11-18.

- 11 Let us labor [strive zealously, *σπουδάζωμεν*] therefore, to enter into that rest, lest any man [any one] fall after the same example of unbelief [disobedience, *ἀπειθείας*].
- 12 For the word of God is quick [living], and powerful [effective, energetic, *ἐνεργής*], and sharper than any two-edged sword [and], piercing [through] even to the dividing asunder of soul¹ and spirit, and of the joints [of both joints] and marrow, and is a discerner of [sits in judgment on, *κρίτινός*] the thoughts [reflections] and intents
- 13 [thoughts] of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened [laid bare] unto the eyes of him with whom we have to do.

¹ Ver. 12.—The *re* after *ψυχῆς*, is to be expunged according to Sin. A. B. C. H. L., 3, 73.

[Ver. 11.—*σπουδάζωμεν*, let us strive zealously, 2 Pet. i. 10, “give diligence.” Here Alf., earnestly strive; Bib. Un., endeavor, perhaps not quite strong enough. De Wette, streben; Moll, ernstlich trachten.—*ἐν τῷ αὐτῷ*—*σπειν*. Eng. ver., fall after; Vulg., Luth., Del., Alf., Bib. Un., etc., fall into; Moll, fall in the like, etc.; De Wette, fall, as a like example. All but the second (Vulg. etc.) take *σπειν*, absolutely of perishing, against which Alf. after Lün., urges its unemphatic position, but to which we may reply, that this springs from a desire to give a special emphasis to *ἀπειθείας*. Grammatically, *σπειν* *ἐν*, for *σπειν* *εἰς*, fall into, is doubtless admissible: but “fall in,” or “into an example,” is harsh, and “to fall into the same example,” harsher still. I prefer taking with Eng. ver. and Moll, *σπειν*, absolutely, of perishing, and I believe the expression to be a pregnant one, for “experience a like fall with that of those after whose disobedience you thus pattern;” the “pattern” not looking forward to the effect of their fall on others—which seems not at all in the author’s sphere of thought—but backward to the effect of the fall of their fathers upon them.—*τῆς ἀπειθείας*, disobedience, not unbelief, *ἀπιστίας*.

Ver. 12.—*ζών γάρ*, for living, placed emphatically at the beginning.—*ἐνεργής*, working, operative, effective.—*ρομφαίος ὤψιν*, more cutting beyond, a double comparative.—*διειροδύμενος*, coming through, piercing through.—*ἀρτῶν τε καὶ μυελῶν*, both joints and marrow; with the omission of the *re* after *ψυχῆς*, these words become naturally an explanatory apposition to *ψυχῆς καὶ πνεύματος*.—*κρίτινός*: Eng. ver., Bib. Un., discerner; Alf., judge, or discern; De Wette, Richter; Lün., *re beurtheilen oder zu richten befähigt*; Moll, *richterlich*.—*ἐννοήσεων καὶ ἐννοιῶν*, not, thoughts and intents, but reflections, or sentiments, emotions, affections, and ideas, thoughts, the former looking more to the moral and emotional, the latter to the intellectual nature.—*κ.*]

EXEGETICAL AND CRITICAL.

VER. 11. Let us therefore strive earnestly to enter—example of disobedience.—The fact stated in ver. 1, and subsequently unfolded, that there not only is a true rest for the people of God, consisting in a participation of the rest of God Himself, but that we Christians are invited to it by a word of promise, and have in Jesus our true Leader, leads now, according to our understanding of ver. 1, either to the resumption of the exhortation which it contains, or to a new exhortation to earnest and zealous striving for an entrance into that rest (*ἔκτειν, that*, marking the specific rest just described). Whoever intermits this striving will fall on the way, and will furnish precisely such an example of disobedience, alike in his conduct and his destiny, as did the nation of Israel, in their march through the desert. Instead of *παράδειγμα*, in familiar use with the earlier Attic writers, but wanting in the N. Test., we have here, as at 2 Pet. ii. 6, *ὑπόδειγμα*. Both words denote, sometimes *copy*, sometimes *pattern*. The *ὑπ* is not=*per* (Wolf, Strig., etc.), or *propter* (Carpz.), but denotes *state or condition*, the being in (Bl., De W., Bisp., Del.). With this coincides substantially the view of Thol. that it corresponds with the *Dat. modi*, indicating the way and manner in which the fact as a whole presents itself (BERNHARDY, *Synt.* 100), i. e., fall, and in his fall present the same example of disobedience as the Fathers. *Πέση* is thus taken absolutely, a construction which, since Chrysostom has been given to it by most interpreters, though with an unwarranted reference to the use of the word, ch. iii. 17, they restrict it to mere *perishing* (exclusive of the idea of *sinning*). Lünemann (followed by Alford) maintains that the position of *πέση* forbids our taking it here thus absolutely. But his view is untenable, and all the more so as his own explanation of the idea accords substantially with that given by us. He is right, however, in remarking that the translation of Luther, after the Vulg.: “that no one fall into the same example of unbelief,” is not, as by and since Bleek, to be rejected on grammatical grounds. For *πίπτειν ἐν* is as good Greek as *πίπτειν εἰς*, only that it connects with the idea of *falling into*, that of subsequently *remaining in*. Del. adds still further examples from the Hellenistic, Ps. xxiv. 8; cxli. 10; Ezech. xxvii. 27.

VER. 12. For the word of God is living—two-edged sword.—Many distinguished Christian fathers, and, among recent expositors, Biesenthal even yet, regard the *λόγος τοῦ θεοῦ* here as the hypostatical or personal word of God; but as our Epistle nowhere else speaks of the personal Logos,—although it must certainly be supposed to have aided in preparing the way for that designation,—it is generally understood of the word of God as spoken and as recorded in the Scriptures. Under this view some (Schlicht., Mich., Abresch, Böhm., etc.) restrict it to the threatening and heart-piercing word of the O. Test., while others (Camero, Grot., Ebr., etc.) apply it to the Gospel of the N. T. Ebrard so regards it, even with reference to the fact that the Old Testament word remained *exterior*, and,

as it were, a thing foreign to man. There is no ground, however, for such limitations; nor is there, on the other hand, any more ground for that wide and vague generalizing of the term which, with Bez., Schultz, Bisp., etc., would include in it the whole range of the Divine threatenings and promises, and strip the passage entirely of its local coloring. It is clear from the context that the passage is designed to justify and enforce the preceding warning (ver. 1), terminating emphatically and designedly with its suggestive *ἀπειθείας*. To do this, the writer brings out the characteristic nature of the word of God. That which God says (Lün.) is, as a product of the Divine activity, infinitely different from every human word. But it appears here in reference to no specific subject-matter whatever, but in reference merely to this single and peculiar feature, that it *has proceeded from God*, and has the form of the Logos. This is indicated by the properties which are immediately ascribed to it. As a word of God, it is *living* (*ζών*), Acts vii. 38; 1 Pet. i. 23; having life in itself, while again the like appellation is given to God, from whom it comes, ch. iii. 12; x. 31. Ebrard interpolates into the thought a contrast with the dead law; while Schlichting and Abresch unwarrantably restrict its import to *imperishable duration*, and Carpz., equally unwarrantably, to its *capacity to nourish the life of the soul*. But the inner life of the word reveals itself in *actual operation*. Hence it is called *ἐνεργής*, *proving itself operative and efficient*; and since it lay within the scope of the author to unfold this feature of the word's peculiar character, it is called, “sharper than any two-edged sword.” Such a sword, which, as *διότρομος*, or *double-mouthed*, ‘devours’ on both sides, issues, according to Rev. xix. 15, from the mouth of the Logos. *Ἐνέρ* stands after a comparative, Luke xvi. 8; Judges xi. 25, as *παρά*, ch. i. 4. In similar terms, Philo repeatedly speaks of the Logos.*

* [The following passages from Philo (cited by Lün.), are among the striking evidences that our author, while totally free from the mystical and allegorizing fancies of Philo, could yet have hardly been unacquainted or unfamiliar with his writings: *Quæ rerum divinarum heres*, p. 499. *Εἰς ἐνὶ τῷ λόγῳ· διὰ τὸν αὐτὸν λόγον (Gen. xv. 10) τὸ τίς οὐ προσθείς, ἵνα τὸν διδόντα ἴδωμεν θεὸν τέκνοντα τὰς τε τῶν σωμάτων καὶ πραγμάτων ἐξῆς ἀνάσας ἡμῶσιν καὶ ἡγήσθαι δοκούσας φύσεις τῷ τοιοῦτῳ τῶν συμπάντων αὐτοῦ λόγῳ· ὅς, εἰς τὴν ἐξυτάτην ἀκονθίαν ἀκμήν, διαρκῶς οὐδέποτε λήγει τὰ αἰσθητὰ πάντα· ἵσταται δὲ μέχρι τῶν ἀτόμων καὶ λεγομένων ἀμερῶν διελθῆναι, πάλιν ἀπὸ τούτων τὸν λόγον θεωρεῖται εἰς ἀμνηστῶν καὶ ἀπεργαζομένων μοίρας ἀρχεται διακρίνει οὗτος ὁ τοιοῦτος· . . . Ἐκαστος οὖν τῶν τριῶν διέλε μύσον, τὴν μὲν ψυχὴν εἰς λογικὴν καὶ ἀλογον, τὴν δὲ λόγον εἰς ἀληθῆς τε καὶ ψεύδους, τὴν δὲ αἰσθητὴν εἰς καταληπτικὴν φαντασίαν καὶ ἀκατάληπτον. Again de Cherubim, p. 112f. Philo finds in the *φλογὶν ρομφαία*, *flaming sword*, Gen. iii. 24, a symbol of the Logos, and then remarks in reference to Abraham: οὐχ ὅπως ἐστὶ καὶ Ἀβραὰμ ὁ σοφὸς, ἥνικα ἤρξατο κατὰ θεὸν μετερεῖν πάντα καὶ μηδὲν ἀπολείπειν τῷ γεννητῇ, λαμβάνει τῆς φλογὶνς ρομφαίας μίμημα, πῦρ καὶ μάχαιραν (Gen. xxii. 6), διελθεῖν καὶ καταφλέειν τὸ θνητὸν ἀπὸ αὐτοῦ γλιχόμενος, ἵνα γυμνῇ τῇ διαρκείᾳ μετάρσους πρὸς τὸν θεὸν ἀναστῇ. In the first passage, Philo speaks of “God dividing (cutting) all the natures of bodies and of things in succession, which seem to have been fitted and united together, with His word, which is the divider (cutter) of all things, which being whetted to the keenest edge, never ceases dividing all things which are perceptible to sense,” etc. In the others he says that “Abraham, when he began to measure all things, according to God—takes a likeness of the flaming sword (i. e., of the Divine Logos), to wit, fire and a sword (μάχαιρα), seeking to sever and burn away the mortal part from himself, in order that with his naked intelligence he might soar and fly up to God.—K.]*

VER. 12. *And piercing through—feelings and thoughts of the heart.*—These expressions subserve the same purpose as the preceding, viz., to characterize the word of God as such. A union of the word of the Gospel, or even of the Hypostatical Logos, with the inner life of believers, is not indicated by a single feature of the picture. It simply presents to us the word of God in its proper and peculiar character, as penetrating through every outward and enveloping fold, into the inmost being of man, and thus competent to exercise judicial supervision (*κριτικός* not *κρίτης*) over those *ἐνθυμήσεις* and *ἐννοιαί*, which, as sources of human action, have their sphere of operation in the heart. The word exercises its judicial functions as well in the realm of thought, purpose and resolution, as in that of affection, inclination and passion; for it penetrates so deeply as to effect the work of separation (*μερισμός*) in the province of soul and spirit, and that in their natural (though not necessarily, as maintained by Del., sensuous and corporeal) life of emotion and sensibility. For *ἀρμολί* *τε* *καὶ* *μυελολί* form doubtless a figurative expression for the collective and deeper elements of man's inner nature (as, in the same way, *μυελός* is found at *Eurip. Hippol.*, 255, and *Themist. Orat.*, 82, p. 857), and were here naturally suggested by the comparison of the "word" with a sword. And we can scarcely apply the language to the separating of the soul from the spirit, or of both from the joints and marrow of the body (Böhme, Del.); or to the penetrating of the word clear to the most secret place where soul and spirit are separated (Schlicht., who, although *ἀρχή* is not repeated, does not make *ἀρμών* *τε* *καὶ* *μυελών*, dependent on *μερισμόν*, but coördinates them with it). The separation is rather described as *taking place in these designated spheres* themselves, the word, like a sword, cleaving soul, cleaving spirit. HORM. (*Schriftb.*, i., 259) assumes a very harsh and indefensible inversion, making *ψυχῆς* *καὶ* *πνεύματος* depend on *ἀρμών* *τε* *καὶ* *μυελών*—*alike the joints and marrow of the inner life*. It is a more natural construction (with Lün., Alf., etc.) to take *ἀρμών* *τε* *καὶ* *μυελών*, connected as they are by *τε* *καὶ* into closely united parts of one whole, as subordinate to *ψυχῆς* *καὶ* *πνεύματος*, thus—*soul and spirit, alike joints and marrow* [i. e., joints and marrow of soul and of spirit]. To assume (with Calv., Bez., etc.) a coördination of the two sets of words, as corresponding and similarly divided pairs, is forbidden by the absence of the *τε* in the first pair; and the order of the words themselves (*ψυχῆς*, preceding *πνεύματος*) forbids our assuming, with Delitzsch, an advance from the *πνεῦμα*, as the primary and proper seat of gracious influences, through the more outward *ψυχή* to the strictly material and bodily portion of our nature.

VER. 13. *And there is no creature that is not manifest, etc.*—At the first glance, the language looks like a continuance of the description of the *λόγος τοῦ θεοῦ*; and hence many expositors who do not adopt the *hypostatical* view regarding the word, still refer the repeated *αὐτοῦ*, and the *ὁ* *λόγος*. But although John xii. 48 ascribes to

the word a judicial function at the final judgment, and Prov. iii. 16 ascribe *hands* to wisdom, yet still here alike the mention of *eyes*, and the Hellenistic *ἐνὸπιον* corresponding to the Heb.

יְהוָה, indicate that the subject passes over from the word to God Himself. This transition is all the more natural, in that the attributes, previously ascribed to the word, point collectively to its origin from God, and to the power of God prevailing in it. But we are particularly forced to this construction from the final clause *πρὸς ὃν ἡμῖν ὁ λόγος*. This were an impotent, superfluous and purely objectless addition if it meant nothing but: "of whom we are speaking."—*περὶ οὗ ἡμῖν ὁ λόγος*, ch. v. 11 (Luth., Grot., Schlicht., Strig., etc.), whether we refer the sentence to 'God' or to His 'word.' Nor does it mean properly: "to whom we have to give an account" (Pesh., Chrys., Primas., etc.); but more exactly: "with whom we stand in relation," i. e., of accountability (Calv., Beng., Bl., and the later intpp.). No special emphasis rests on *ἡμῖν*, and, at all events, none strong enough to support the interpretation which Ebrard, on the strength of it, gives to the passage. The rendering proposed in RYMER'S *Rep.*, 1857, p. 27: "to whom (viz., God) the word is for us," i. e., "to whom the word is to lead us," is far-fetched and artificial. Before God, then, there is no creature, *ἀφ' ὧς*, i. e., *invisible* and *imtransparent*; rather (*ὅτι* for *ἀλλά*, as ch. ii. 6) are all creatures, *γυμνά*, *στρῖπτ* of all natural and artificial covering; and *τραχηλισμένα*, with neck bent back, so as to give a full view of the face. The archæological explanations drawn from ancient usages, either in gladiatorial combats, or in the treatment of criminals, or in animal sacrifices, are either unnatural, or superfluous. The explanation of *κρισις*, as *opus hominis quia id est velut creatura hominis* (Grot., Carpz.), is decidedly to be rejected. [*τραχηλισμένα* (Hesych., *πεφανερωμένα*) has been explained from the usage of athletes in grasping by the neck or throat their antagonist, and prostrating him on his back, so that he lies open and prostrate; or from the practice of bending back the necks of malefactors—who would naturally bow their heads—so that all may see their shame; or, from throwing back the necks of animals in sacrifices, in order to lay them bare to the knife of the slaughterer. The first seems objectionable, as giving to *τραχηλίζειν*, a meaning, i. e., of *laying prostrate and bare*, which is merely incidental to, and inferential from its proper force, "*seize by the neck, throttle*." The second, from the fact that, though a Roman custom, there is no evidence that it was expressed by the Greek word *τραχηλίζειν*. The third, also, is liable to the objection, that, though the usage was familiar to the Greeks, there is no evidence that this word was employed to designate it. The latter view is adopted by Lün.; the second by Bleek, De Wette, etc. Alford insists on the frequency of the occurrence of the word in Philo (especially "in a passage cast so much in Philo's mode of rhetorical expression"), (who uses it uniformly in the sense of *laying prostrate*, generally metaphorically), and would thence interpret it here "as signifying entire prostra-

tion and subjugation under the eye of God." WORDSWORTH renders: "*bare and laid open to the neck, throat and back-bone;*" and adds: "The metaphor is from sacrificial victims first flayed naked, and then dissected and laid open by the anatomical knife of the sacrificing Priest, so that all the inner texture, the nerves and sinews, and arteries of the body were exposed to view."—K].

DOCTRINAL AND ETHICAL.

1. "The word searches out in our hearts the eternity which hitherto lay buried under a multitude of fancies and imaginations of the heart, and was too feeble to come forth of itself. It creates a spiritual understanding, which consists in true and substantial ideas. It furnishes an answer to the objections which distrust, fear, impatience, unbelief, awaken in our bosoms. It teaches us that there are within us two hostile wills; one from truth, the other from imagination; one from God, the other from ourselves. It separates the desires springing from imperfect education, from misunderstanding of the letter of the law, and those that spring from an uncleaned conscience and habitual desire, and it so judges and uncovers all deception, that nothing is hidden from it. Thus this word is a genuine auxiliary to the attainment of rest." (Hahn, priest in Echterdingen).

2. The word is the *essential means of revealing* the true and living God, inasmuch as He in His essence is *Spirit* (Jno. iv. 24); and since speaking appears in this connection as an *essential living utterance* of God, its product, the word, must contain in itself, and express, the peculiarity of the divine life. Precisely for this reason, the *same qualities* are applied to the Word of Revelation as to the hypostatical Logos, and interpreters could easily question whether our text spoke of the former or the latter. At all events this passage belongs, as already recognized by OLSHAUSEN (*Opuscula*, p. 125); KÖSTLIN, (*Joh. Lehrbegr.*, p. 376) DÖRNER, (*Christology* I. 100) to those Biblical declarations which explain and prepare the way for the origin of the mode of expression in the prologue of the Gospel of John. For if Christ is conceived, not merely as the mediator of the creation, the redemption, and perfection of the world, but also as mediator of the whole revelation of God; if again the word is the essential means of this revelation, and if, finally, the personal mediator must, in such a relation, be conceived of as of like nature with God, as demanded by the expressions *ἀπαύσασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ*, ch. i. 3, and *εἰκὼν τοῦ θεοῦ τοῦ ὁρατοῦ, πρωτότοκος πάσης κτίσεως* (Col. i. 15), it becomes then entirely natural to characterize the Son of God, not merely as being the *substance* of the announced word, but as the eternal and personal Word, by the appellation of Logos.

3. Although expressions are found in Philo, regarding the cutting and penetrating sharpness of the "word," which are similar to those

used here, we are still not to go back to Philo for the explanation of our passage, but rather to conceptions and expressions of the Old Testament which Philo's philosophical speculations not unfrequently obscure and misinterpret. The Word of God is specially compared (Is. xlix. 2) with a sharp sword, and Is. xi. 4 speaks of the rod of His mouth, which will smite the earth, and of the breath of His lips which will slay the wicked. For this same reason similar figures are found at Eph. vi. 17: 2 Thess. ii. 8; Rev. i. 16; ii. 12; xix. 15. The judicial power of the word, which is spirit and life (John vi. 63; Acts vii. 38); is mentioned, also John xii. 48, as at Wis. xvi. 12, its healing, and at Sir, xliii. 26, its all-creating and sustaining power. We might also, perhaps, be reminded of the expressions at Wis. xviii. 15; *ὁ πάντρούναμός σου λόγος* — *Ξίφος ὃν τὴν ἀντιόκητον ἐπιταγὴν σοῦ φέρων*.

4. Since *πνεῦμα* (spirit) in our passage denotes a constituent element of human nature, and is distinguished from *ψυχή* (soul) the trichotomical view of the nature of man is here expressed, which is found also 1 Thess. v. 23; while Matth. vi. 23; Jas. ii. 26 point undeniably to that of a dichotomy. But this indicates no contradiction in the Holy Scriptures itself, but simply authorizes both forms of representation. Regarding the contrast of the Scriptural dichotomy with a false trichotomy and in like manner of the Scriptural trichotomy with a false dichotomy, see DEL., *System of Biblical Psychology*, Leipzig, 1855, p. 64 ff; OLSHAUSEN, *Opusc. Theol.* p. 152, and LUTZ, *Biblical Dogmatic*, p. 76; VON RUDLOFF, *The Doctrine of Man*, Leipzig, 1858; and G. VON ZEESCHWITZ, *Classic Greek, and the Spirit of the Biblical Language*, Leipzig, 1859; p. 84 ff. In the latter work it is well said p. 60 that the Scripture speaks *dichotomically* in respect of the parts, *trichotomically*, of the living reality, but maintaining everywhere the fundamental unity of the human essence. It is entirely false to refer with G. L. HAHN, (*Theol. of the New Testament*, 1 vol., Leipzig, 1864, p. 415) the *πνεῦμα* in our passage to the Spirit of God. According to the view of this scholar, it would be here said, that the Word of God is not despised with impunity, inasmuch as it is able to penetrate into the inmost recesses of human nature, where the soul, the central seat of life, receives from the spirit its contributions and nourishment. Granting, then, that the word is able to separate the soul from the spirit, this means, according to him, nothing else than that the Word of God has power to procure for man the eternal death of the soul. But the *Spirit* is here evidently a constituent element of human nature, which, in its origin, comes immediately from God, and belongs, in its nature, to the immaterial super-sensuous world. In it is involved the continued existence of man, and his entrance after death into the invisible world. The *ψυχή* (soul) is in this connection the central, and as it were *aggregating* point of human life, which is touched immediately by bodily impressions, but which also receives into itself the influences proceeding from the *πνεῦμα*. (Riehm, II. 672 ff.).

HOMILETICAL AND PRACTICAL.

He who would attain to the desired goal must not merely *give heed* to the Word of God, but must *strive earnestly* to enter into the Rest of God.—What we have in the Word of God, we best ascertain from its agency and its influence.—The character of the Word of God corresponds as well to its origin as to its object.—God *judges* in His word, 1, in order to *save*; 2, the *whole world*; 3, not merely the *walk*, but also the *heart*.—When is our striving a blessed one?—1, When it is directed to the attainment of the Rest of God;—2, when it is directed in accordance with the Word of God; 3, when it comes from a heart which has a living consciousness of its responsibility to God.—What is the nature of that God with whom we have to do?—Does the earnestness with which God desires our salvation and an answering earnestness in our striving after His approval?—To the magnitude of that which God has bestowed upon us, corresponds the weight of our responsibility, and the heaviness of His judgment.

STARKE:—Without rest we were the most miserable of all creatures, and it were better for us that we had never been born, than that we remained in eternal unrest. Therefore, take courage, vigorously onward, be active in the struggle, joyful in the course, that we may lay hold of the jewel of rest (1 Tim. vi. 12).—The Gospel is the means which God employs for our salvation. If then, it is to make living men out of dead ones, it must itself be living.—God's Word has God's power.—Observe thou not how it arouses thy conscience and rebukes thee?—God evinces His power in the works of faith and of salvation, no otherwise than through His word, and it also proves itself mighty in those who will not obey the truth, since it becomes to them a savor of death unto death, (1 Cor. i. 24; 2 Cor. x. 4, 5; Rom. i. 16; Ps. xix. 8).—The law is a sharp sword, which pierces into the soul of a transgressor (Gal. iii. 10); but the Gospel is still sharper in its convicting power; it is able to soften the hardest heart, and to cut it asunder through the preaching of Christ, (Acts ii. 37; xvi. 14, 32; xxvi. 27, 28).—As the word is of divine authority, it is also a perfect, clear, and sure rule of faith.—The power of the word of God evinces itself in this, that without compulsion or external power, it draws hearts to itself, brings them out of the power of the devil, of sin, and of death, into obedience, and brings them to eternal, divine freedom, righteousness and life.—Our heart has frequently been smitten, we know not how or whence. Frequently we hear a whispering, without any sensible emotion. Then again it happens that we hear the same small voice, and taste in it a power, and receive from it a wisdom, that fills us with wonder, (Acts xxiv. 25).—Thoughts are not free from accountability; hearest thou not that they have their judge?—If thou goest about with evil trick and artifices, although they are choked down in the heart, and bear no fruit, they will still be revealed and judged to thine eternal shame, (1 Cor. iv. 5).

BERLENBURGER BIBLE:—He who will not hear

the voice of God cannot possibly attain to the Rest of God, and although there may be found some who have said that they enjoy rest, they have still only a transitory and self-procured rest; but not a rest in God.—Many thousands have lost their rest because they did not put forth their utmost power in entering into it, (Luke xiii. 24).—Where unbelief puts itself in the way of the word, there the living word proves its power, so as to disclose the condition of the man.—The living Word of God cuts so deep into the soul that the false blood of selfishness, as it were, issues forth, and of necessity, betrays itself.—None is so upright toward thee—of that to be assured—as this word.

LAURENTIUS:—With the regenerate the spirit must have sway: the body must be subject to the soul, but the soul to the spirit.—From God nothing is hidden, neither the wickedness of the unconverted, nor the secret desire of believers. He knows and sees all better than we ourselves.

RAMBACH:—Those greatly err who hold the Word of God to be a dead letter; yet the law cannot make alive, for this is an honor which belongs alone to the Gospel.

VON BOGATZKY:—None can have any excuse for remaining dead and inanimate, or sluggish and inactive; because the word is living and powerful.—With the sword of the Spirit must all our enemies be smitten, and not hinder us from entering into the heavenly Canaan.—We have not to do with mere men who formerly wrote the word, and who now preach it; no, we have to do with God Himself, the Judge of all flesh.—The more exalted is the person who speaks to us, the more reverently do we receive the word and obey it.

RINGER:—There arises in the heart, particularly if during many years it has not remained totally estranged from, and indifferent to, the proffers of God, an incredible blending of good and evil, of truth and falsehood, of earthly-mindedness, and occasional longing after something better, of inclination to the obedience of faith, and temptation to depart from the living God. If these remain always blended with each other, then the man always remains hidden from himself, now inclined to be influenced and yield to right persuasion, and now again timid, trembling before the temptation to cast away his confidence. With this he sinks at one time into *fear*, without exertion, and acts as if nothing more were to be accomplished; and at another plunges into self-confident endeavors *in exertion* without fear, without thought of the power of unbelief, from both of which only the call and drawing of God can set us free. From such a labyrinth there would be no escape without this *judicial and serving power* of the divine word, which must divide asunder for us faith and unbelief in their deepest roots, and their inmost and most vital tendencies.

STIER:—The unbeliever already has his judge in the heard but despised word, and his judgment in his heart and conscience.—He who in the deepest, indestructible original foundation of the fallen man, still attests by the voice of conscience His right and His truth, is the same one who now speaks by the word of His grace unto and into the conscience.

VON GERLACH:—All that is here said of the word, that is, of the revelation of God generally, holds in the highest degree of the independent, personal, eternal Word which was with the Father, and has appeared among us in the flesh; every individual word of God is an emanation from the eternal Word.—The greater the compassionate grace which God bestows upon us in Christ, the mightier the power of His all-healing and restoring love, so much the more fearful is the responsibility, if we nevertheless despise His word.

HEUBNER:—The Word penetrates even through the thickest bulwarks of prejudice, of illusion, and into the hardest and grossest hearts; it seizes upon the inmost being, the very vital principle of man.—How often has the declara-

tion of the Bible assailed and completely penetrated the hardened and the transgressor, or a promise awakened the sluggish and the timid.—The power of the word comes from God who has created both the word and the human soul. Even the simplicity of the word strengthens its power.—God knows alike true and wavering faith.

HAHN:—We cannot believe and yet remain idle.—The word will at once render us cheerful, and will help us on if we deal with it honestly and do not weaken its power.—Many would gladly go into rest, but they do not lift up a foot in the right direction.

FRICKE:—The goal toward which we tend is indeed rest, but the way is toil and labor.

THIRD SECTION.

I.

Exaltation of Jesus Christ above Aaron and his high-priestly successors.

The exaltation of Jesus Christ, as the High-Priest who has passed through the heavens, furnishes a basis for the exhortation to the maintenance of the Christian confession.

CHAPTER IV. 14-16.

- 14 Seeing, then, that we have a great high priest, that is [has] passed into [through] the heavens, Jesus the Son of God, let us hold fast *our* profession [confession, *δολογίας*]. For we have not a high priest which [who] cannot be touched with the feeling of [sympathize with] our infirmities; but was [has been] in all points tempted¹ like as we are, yet without sin [apart from sin]. Let us therefore come boldly [approach with confidence] to the throne of grace, that we may obtain mercy,² and find grace to help in time of need [for seasonable succor].

¹ Ver. 15.—The *lect. rec.* *νεκρωσάντων* is attested by Sin. A. B. D. E., and is to be retained against the reading *νεκρωσάντων* received by Mill, Bengel, Matthäi, and recommended by Griesbach, which would properly mean, "who has made trial of, expertus."

² Ver. 16.—The form *ἐλεος*, preferred by Lachm. and Tisch. instead of *ἐλεον*, has the sanction of Sin. A. B. C.* D.* K. 17, 71.

[Ver. 14.—*διελθόντα* τοὺς οὐρανοὺς, *having passed through* (not as in Eng. ver. *into*) *the heavens*: though of course either might be said.—*τῆς δολογίας*, *our confession*.

Ver. 15.—*συμπαθ. ταῖς ἀσθενείαις*, *to sympathize with our weaknesses*.—*κατὰ πάντα*, *as to all things, in all things*.—*καθ' ὁμοιότητα*, *according to or after our similitude*.—just as we are tempted.—*χωρὶς ἁμαρτίας*, *apart, or separately from sin*; tempted in all things, just as men are tempted, but still totally free from sin.

Ver. 16.—*μετὰ παρρησίας*, Eng. ver. *boldly*: De Wette, Del., Moll, *mit Freudigkeit*—*with joyfulness*: Lün., *mit Zuredelung*—*with confidence*, as also Del. at 3, 6, nearly, viz.: *joyous, unhesitating, confidence*; Alf., *confidence*.—*eis εὐκαίρον βοήθειαν*, *for seasonable succor*.—K.]

EXEGETICAL AND CRITICAL.

VER. 14. Since, therefore, we have a great high priest, etc.—Delitzsch, disconnecting the *οὖν* from the *ἐχοντες ἀρχ.*, and carrying it over to the *κρατῶμεν*, makes the *ἐχον. ἀρχ.* here incidental, and regards the *οὖν* with *κρατῶμεν* as deducing from the words immediately preceding the duty of steadfast perseverance [so Alf.]. But

the position of *οὖν* between *ἐχοντες* and *ἀρχιεπτα*, shows that, looking back to the entire previous discussion, in which Jesus has been not merely styled *ἀρχιεπτα*, ii. 17; iii. 1 (Thol., De W.), but also been set forth in His personal elevation and majesty (Lün.), the author is drawing the conclusion that we possess in Jesus not merely a Prophet and Messenger of God, Legislator, and Leader, like Moses and Joshua, but a *High-priest* who, precisely on account of this character, can,

as ἀρχηγός τῆς σωτηρίας, conduct into the Sabbath rest (σαββατισμός). The epithet μέγας points at once to that elevation of this High-Priest above Aaron and his successors, which is unfolded in this section; for the opinion of John Cappell, Braun, Ramb., Mich., etc., that the epithet μέγας only serves to give to the combination μετ. ἀρχ. the meaning of *high-priest*, is entirely without foundation. Philo had previously called the Divine Logos μετ. ἀρχ. (I., 654 Ed. Mang.). That the author's special point here is the majesty of this *Christian High-Priest*, is clear from the two appended descriptive clauses, of which the former tells us that this High-Priest has accomplished His course, in order that, exalted above all created existences (vii. 26; Eph. iv. 10), He might receive the Place belonging to Him upon the throne of the majesty of God, i. 3, 13; while the other connects immediately with His special designation as High-Priest the mention of His *Divine Sonship*, which explains this elevation (ch. i. 1, 5; vi. 6; vii. 3; x. 29). The rendering: "who has gone to heaven" (Pesh., Luth., Calv., Ernesti, etc.) is erroneous [as also that of the Eng. version, "who has passed into the heavens"]; and no less erroneous is the opinion of Wolf and Böhme, that the appended τὸν υἱὸν τοῦ θεοῦ is intended to distinguish Jesus from Joshua.

VER. 14. Let us hold fast our confession.—The circumstance that not merely such a High-Priest as the above exists, but that we already stand in a definite historical relation to Him, whereby He is our High-Priest, forms the ground of the exhortation to the holding fast, vi. 18; Col. ii. 19; 2 Tim. ii. 15 (κρατῶμεν not to be explained as by Tittman, *lay hold of*), of our confession, viz., our entire Christian profession, not merely our confession of Christ as our High-Priest (Storr).

VER. 15. For we have not an high priest—infirmities.—The author is not here giving the ground of the exhortation which has already found its reason in the ἔχοντες οὖν ἀρχ., but proceeds to elucidate still further the declaration of Christ's High-Priesthood which follows from the preceding discussion, by anticipating and setting aside the thought which might arise that a Messiah who had come from God, and who had gone to God, might perhaps indeed have taken upon Himself the human mode of life, but could scarcely have assumed our entire human nature to the extent of an actual sympathy with our weaknesses and our temptations. An actual *joint endurance* (συνπάσχειν, Rom. viii. 17; 1 Cor. xii. 26) of these sufferings is here not intended. The writer simply affirms a *sympathy*, a *fellow-feeling*, (συνπαθεῖν, x. 34); through which compassion shows itself in emotional participation, and in hearty sympathy with the condition of those into whose circumstances, perils and modes of feeling we are enabled to enter. The ἀσθενεῖαι are not merely sufferings (Chrys., etc.), but our outward and inward infirmities.

But one who has been tempted—without sin.—The δέ stands here as ii. 6; iv. 13, so that the adversative clause contains, at the same time, a heightening and a carrying forward of the thought. Καθ' ομοιωσιν sc. ἡμῶν is stronger than ομοίως. Christ's likeness to us

in respect of being tempted extends to every relation with a single, far-reaching exception,—an exception that, in fact, modifies the relation of likeness at every point, viz., *apart from sin* (χωρὶς ἀμαρτίας). This cannot mean, "except in sin," in all other things beside (Capp., Storr, etc.); for in that case κατὰ πάντα must have been united immediately with χωρὶς, and ἀμαρτίας must have had the definite article. The view of Œcum., Schlicht., and Dindorf, to wit, without having stained His sufferings by sin, is unnatural. The common explanation, viz., without His temptation leading Him to sin, is too narrow. The participation of Jesus in every form of human suffering—the actual stirring of His emotions, His complete fellow-feeling with our weaknesses, the reality of His actual temptation,—all have taken place without one single sinful emotion, and without ever finding in Him, as their condition, or point of contact, a single slumbering element of sin. Every thing took place with Him "separately from sin." The sinlessness of the Divine Logos in PHILO, (Ed. Mang. I., 562 ff.).

VER. 16. Let us therefore approach—of grace.—Since we possess in Jesus Christ a High-Priest who is not merely exalted, but also sympathizing and tried, and who thus has not merely the external position and power, not merely the internal inclinations and volitions, but every possible requisite form of qualification and fitness to be our Saviour, with this the previous train of thought, with its naturally accompanying exhortations, is brought to a sort of temporary, and, as it were, preliminary close. The "throne of grace" is neither Christ (Gerh., Seb. Schmidt, Carpz., etc.), nor the throne of Christ (Primas., Schlicht.), but the throne of God. The expression, however, is not intended to suggest the throne which arose upon the lid of the ark of the covenant (Bisp. after the earlier interpp.), but the throne of God in heaven, which at ch. viii. 1 is called θρόνος τῆς μεγαλειότητος, and here θρόνος τῆς χάριτος, the throne of grace, because from it there descends to us the grace which is wrought through Christ the Son, enthroned at the right hand of God. There is no occasion for interpreting it as the throne which stands upon grace, Isa. xvi. 5; comp. Ps. lxxxix. 15 (Del.), but rather, as that upon which grace is enthroned. The coming or drawing near to this throne, designated by προσέρχεσθαι with an obvious reference to the approach of the Levitically clean to the sanctuary (Lev. xii. 3), or of the priest to the altar (Lev. xxi. 17), is to be with the bold and joyous confidence (παρρησία) which gives to itself the corresponding expression (ch. iii. 6), and rests upon the assurance of reconciliation with God.

That we may obtain mercy, etc.—The object of coming to the throne of grace, which in the Old Testament was made possible by the Levitical sacrifice, in the New, by the sacrificial death of Christ, but in both cases finds the impulse to its realization in the faith of those who stand in need of succor, is the attainment of ἔλεος (*mercy*) and χάρις (*grace*). It is equally unwarrantable (with Lün.) to reject all distinction between these two terms, and with Bisp., to refer the ἔλεος (*mercy*) to forgiveness of sins and

deliverance from suffering, and the *χάρις* (*grace*), on the contrary, to the communication of the higher gifts of grace. For *ἔλεος* (*pity, mercy*) always involves a more especial reference to wretchedness, which touches the heart; whether consisting in outward misfortune, suffering, punishment, or inward corruption, guilt and sin, while *χάρις* (*grace*), on the contrary, looks rather to a mere self-determined and kindly inclination toward those who have neither right nor claim to it. To restrict the words *εἰς ἐκκαρπὸν βοήθειαν* to the then still existing season of grace, with a reference back to ch. iii. 13 (Bl., De W., Lün.), would indeed be preferable to the wholly vague and indefinite interpretation, "so often as we need help;" yet such a limitation is still less appropriate than (with Thol. and Del.) in reference to ch. ii. 18, to refer it to our weaknesses and need of succor in temptations.

DOCTRINAL AND ETHICAL.

We must not merely *believe* what is announced to us of Jesus in the Holy Scripture, but also *confess* what we have in this great, and in every respect perfected Mediator of salvation.—This confession presents itself, indeed, in *separate acts*, but the confession itself is a *united and distinct whole*; and the holding fast to this, as the confession of the Christian Church, presupposes in the members of the Church, a vitality, power, and fidelity of personal faith, which should ever be cherished, and by which again, our *joyful access* to the throne of grace is secured under the most painful trials.

2. *The passing of Jesus through the heavens* is not here presented as a parallel with the official and solemn passing of the Jewish High-priest through the holy place, into the Holy of holies.—Rather the return of the *High-priest Jesus*, who, as such, has already made His perfect sacrifice by the offering up of His life upon the cross—*His actual return, as Son of man, to the Father*, is, in our passage, as an extraordinary token of His incomparable majesty, *placed in parallel with His Divine Sonship*; whereby the whole person of the God-man is exalted above all finite beings and localities, and freed from the limitations of time and place, has been brought into full and unrestricted participation in the Divine majesty and glory.—The Lutheran *Dogmatic* has for this reason drawn from our passage a capital proof of its doctrine of the ubiquity of Christ.

3. A contrast of the strongest kind appears in thus setting over against each other the *exaltation* of the God-man above every thing created, and His *actual participation* in human sufferings and fortunes. This participation is of a two-fold character; the one is a sympathizing and ever-enduring compassion, in respect to our needs, in a loving *sensibility and fellow-feeling* with our sufferings; the other is the *sinless sharing*, during his earthly life, not only of our *susceptibility to suffering*, but also of our *liability to temptation*. Both are a *testimony of the perfection of Jesus*, and a *foundation of our confidence* in His help, which we, for this reason, have to implore in our time of need. Upon this rests, in great part, the importance of the experiences obtained by Jesus in His human life, in regard to the character of human sufferings and

temptations. "As former of the world, the Logos of God knew doubtless what sort of a creature we are; but, clothed with our flesh, He became acquainted with human weakness from diversified and comprehensive experience. His Divine, pre-existent knowledge, came to learn that which springs from personal trial."—In these words of Cyrill of Alexandria, cited by Del., comes out rather the importance of these experiences, for the development of the personal consciousness and life of Jesus Christ, which has been touched on elsewhere in our Epistle; the object here aimed at, is the quickening of Christian steadfastness and fidelity, by pointing to His capability, not merely to understand our condition, but by virtue of His permanent connection with our nature, in which He has Himself been once tempted, even now, in His exalted condition, to take livingly to heart our state of need and of struggle.

4. The opinion defended by Menken, Collenbusch, Irving, that Jesus Christ was exempt, indeed, from *actual sin*, but not, in His nature, from *inherited sin*, has, lying at its basis, the endeavor to bring into clear light the reality of His humanity, the historical character of His temptations, and the greatness of His moral power and dignity. But it consists in a false explanation of the phrase, "conceived of the Holy Spirit," in which certainly the phrase, "born of the Virgin Mary," finds its supplementary and correlated truth, and it involves a dangerous confounding of the *actual nature* of fallen humanity with the *God-created human nature* which the Son of God assumed in order to redeem and sanctify humanity. This confusion again, has its ground in an inability rightly to distinguish in the human bosom the *possibility* of sinning, and the *reality of temptation*, from the commencement of *sinful emotion* in the affections (compare ULLMANN, *The Sinlessness of Jesus*, 6th Ed., p. 151 ff., and SCHAFF, *The Person of Christ*, p. 51 ff.).

HOMILETICAL AND PRACTICAL.

The duty of *fidelity to our profession*: a. in its ultimate ground; b. in its exercise; c. in its blessing.—Whence arises the *joyfulness* of our approach to the throne of grace? 1, from the *certainty of our reconciliation* with God through the great High-Priest, Jesus, the Son of God; 2, from the *experience of the sympathy* which Jesus has with our weaknesses, as one who has Himself been tempted; 3, from faith in the power of Jesus for timely succor, inasmuch as He has gone sinless through temptation, and victorious through the heavens.—What most powerfully *consoles* us in our struggles? 1, the testimony in regard to the great High-Priest, Jesus, if we can *jointly confess* it; 2, a *survey* of the temptations which Jesus has endured without sin, if we recognize therein His *sympathy* and His strength; 3, our sure and confident approach to the throne of grace in our *need of help*.—It is not enough that we *hear* of the great High-Priest, Jesus. We must also, 1, *confess* Jesus in faith as the Son of God; 2, comfort ourselves in our temptations with His example; 3, *seek and find* from His grace timely succor in our weaknesses.

STARKE:—Take heed that thou do not fall off from the confession of Christ; for He is a

mighty Lord, who can easily punish this thy wickedness; but He is also compassionate and sympathizing, since thou always findest with Him grace, compassion, and succor. Wilt thou then deprive thyself of such blessedness? There are times when compassion and grace are peculiarly needful for us: in our first repentance, when we feel within ourselves nothing but sin, wrath, and curse; in our conflict with spiritual foes; in all forms of trouble, and at the final judgment.—Joyfulness of heart and of conscience render prayer mighty with God. But if we are to attain such gladness we must stand in the state of faith, and of a true conversion (Rom. v. 2; Eph. ii. 18; iii. 12).—Our approach to the throne of God depends upon compassion and grace; these we must take by the hand of our faith which reaches forth after them; and we must find them as a great treasure, which, indeed, has been already obtained, but must still be sought by believing prayer.—We need at all times the compassion and grace of God; for the sake of these we must seek without intermission the throne of grace; but we feel at one time more than at another, our destitution, the assaults of our enemies, the sorrows of this world; for which reasons we must at such times preëminently draw near with reverence to the throne of grace.

BERLENBURGER BIBLE:—We have a great High-Priest who consecrates the internal foundation for a holy temple in the Lord, and exercises in all respects His priesthood within us, as He has also outwardly exercised it for us.—A weak faith which confesses itself to be weak, is always dearer to God than a strong faith which regards itself as strong, and is not.—Christ, in all the assaults upon us, is assaulted along with us.—Wrath and judgment are abundantly evident of themselves, and frighten the heart away from God. But grace and love are disclosed only through the Spirit of Christ, who then also works perpetually to this end, that we may learn to have a good conscience toward God, and this through the single perfect Mediator and High-Priest, who again has so won back love, that we can now find a throne of grace in the heart of God, provided only that we knock thereat, and make our supplications in the name of Christ.—*Taking, finding, receiving*, are all that are of value here, and not any personal work or merit.

LAURENTIUS:—Believers still have weaknesses, but Christ sympathizes with believers in respect to their weaknesses.—We must, 1, *draw near*, since by remaining at a distance from God, and by not being willing to draw near to Him, we could not possibly obtain succor. We must, 2, *draw near to the throne of grace*, since it is through grace alone that man obtains help, not through works. We must, 3, *draw near with joyfulness*, since to have begun to believe, and still be always inclined to doubt, is equivalent to doubting whether God is truthful, whether He is compassionate, whether He is Almighty; and he that doubteth must not think that he shall receive anything from the Lord (Jas. i. 6, 7).

RAMBACH:—The recognition of the glory of Jesus Christ, and in particular of His High-priestly office, is the most excellent preservative against apostasy.

VON BOGATZKY:—Our sins must surely be great, and a great abomination, since so great an High-Priest was obliged to expiate them by the sacrifice of His own life. But man would fain make his sin insignificant and small, and is full of excuse, security, and impenitence, and he thus denies Christ as the great High-Priest, and His great propitiatory sacrifice.

STEINHOFFER:—With a *disconsolate* heart, bewailing its misery, feeling nothing but corruption, one may yet summon a *confident* spirit to come to Jesus. The sinner may address Him. Before the throne of grace that has been sprinkled with blood, the sinner may present his cause, his whole burden of anxiety.—We may only *come* to the throne of grace, *as we are*, and of our condition present *what we feel*, and ask for *what we need*.—It is simply the result of the same pride with which Satan has poisoned us, if we refuse to throw ourselves upon mere compassion, and in this, let ourselves be looked upon precisely as we are.

RINGER:—*Sympathy* carries us through, and obtains for us that which else a bold claim upon pity might deprive us of. *Compassion* reaches down the deepest into our misery, and is, as it were, the nearest thing for us to receive or lay hold of. Led by this, we always find, more and surer grace for opportune help in every time of need.

VON GERLACH:—We are tempted *by* sin and *to* sin. Christ was tempted in both senses, without sin.—As His kingly office has respect to the annihilation of the dominion of sin, death and the devil, and the restoration of men to the glorious freedom of the children of God, so His priestly office has respect to the doing away of that separation of men from God, which sin has occasioned, and the reëstablishment of their intimate fellowship with Him. The former is preëminently a glorifying of God's omnipotence; the latter preëminently a glorifying of God's love, in the work of redemption.

STIER:—For that in thee which still *loves* to sin, thou shalt find no comfort and no sympathy, but hostility even unto blood, even unto death. But for the new man in thee, who is a member of Christ, and feels and suffers sin with pain, it is to thee truly a great consolation, that He, thy Lord and Head, has *felt* and *suffered* it also.—In our perpetual *drawing near* lies the whole secret of our struggle unto certain victory; in the neglect of this, in indolent and distrustful standing aloof, lies our whole danger of destruction.—Provided that *prayer* persists and becomes earnest *seeking*, we cannot fail to find grace at the throne of grace, where nothing else is to be sought and found.

HEUBNER:—Christ, as a son, had a right to take upon Himself the creature. As a son, He was an eternal propitiator; God looked upon Him from eternity as the ground of our salvation, and in Him loves from eternity our fallen humanity as reconciled in Him. As son, He remains propitiator through eternity; His propitiation holds good forever, because, through the Son, it is grounded in the nature of God. Were the atonement to lose its efficacy, the Son must cease to have efficacy with the Father, and this is impossible.—In Jesus Christ there is a wondrous

union of loftiest elevation and condescending sympathy.—Both the temptations and the sinlessness of Jesus inspire confidence in the heart.

STEIN:—The freer we feel ourselves from evil, the more painfully must temptations touch us.

FRICKE:—*Having and holding*, belong together.

GEROK:—The lovely paths which open them-

selves to the Christian from the mount of the ascension: 1. downwards toward earth; *a.* a field of labor for our faith; *b.* a place of blessing for our exalted Saviour. 2. Upwards toward heaven; *a.* a gate of grace for daily joyful approach; *b.* an opened door of heaven for future blissful entrance.

II.

Christ has the characteristic of a High-Priest primarily by His capacity to sympathize with human weakness.

CHAPTER V. 1-3.

For every high priest [being] taken from among men is ordained for men in things ² pertaining to God, that he may offer both gifts and sacrifices¹ for sins: Who can have compassion on the ignorant, and on them that are out of the way [being able to deal tenderly with the ignorant and erring]; for that he himself also is compassed with in- ³ firmity. And by reason hereof [on account of it]² he ought [is obliged], as for the people, so also for himself,³ to offer for⁴ sins.

¹ Ver. 1.—The *lect. rec.* *ὁπά τε καί*, has the sanction of Sin., A. C. D.^{***} E. K. L., and all the minusc.

² Ver. 3.—Instead of *διὰ τούτων*, should be read with Sin. A. B. C.* D.* 7, 80, 81. *αὐτῶν*. [This is intrinsically better, as the unemphatic *αὐτῶν*, *it*, suits better than *τούτων*, *this*, with the incidental and parenthetical character of the verse.—K.]

³ Ver. 3.—The *lect. rec.*, *αὐτοῦ*, is found in Sin. A. C. D.^{***} E. K. L., and in nearly all the minusc.

⁴ Ver. 3.—Instead of *ὕπερ ἁμαρτιῶν*, *περὶ αὐ.* is, after Sin. A. B. C.* D.* 17, 31, 47, 73, 118, approved by Griesb., and received by Luch. and Tisch.

[Ver. 1.—*λαμβανόμενος*, not *taken—who is taken*, as if applying to that particular class of high-priests that are taken from among men, in antithesis to Christ; but *being taken*, as a universal and indispensable attribute of high-priests, *viz.*, that they be taken from among men, and an attribute, therefore, which must be shared by Christ.—*ὕπερ ἀνθρώπων*, *on behalf of men*.

Ver. 2.—*μετρίως*, not exactly *have compassion upon*, but, “deal moderately, and hence tenderly with;” Moll, *das richtige Mass im Mitleiden einhalten*.—*τοῖς ἀγνοοῦν καὶ πλανομένοις*, *on the ignorant and erring, or straying*. The Gr. Art. not repeated; hence both participles belong to the same subject.

Ver. 3.—*ὀφείλει*, *ought, i. e.*, is bound, is under obligation.—*καθὼς*, *according as*, marking equality of relations.—K.]

EXEGETICAL AND CRITICAL.

VER. 1. For every high priest—relating to God—The position of the words forbids our connecting the participle *λαμβανόμενος* immediately with the subject—*every high-priest who is taken* (Luth., etc.)—as if the purpose were to contrast with the heavenly, the earthly high-priest; but requires it to be taken predicatively, as expressing the first requisite of *every* high-priest, *viz.*, that He, as being taken from men, be appointed as religious mediator in behalf of men. Nor is any such contrast of Christ with the human high-priest, expressed as to warrant the interpolated idea of THOL.: “While Christ, through the compassion and sympathy to which His susceptibility to temptation has given rise, becomes (according to ii. 17) a faithful high-priest (πιστὸς ἀρχιερεὺς), the human high-priest, by that liability to temptation which passes over into actual sin, is moved to *indulgence* toward his partners in guilt, and a prompt and willing exercise of his mediatorial office.” Of a contrast between the pure sympathy of Christ and the over indulgence of the earthly high-priest, there is not the slight-

est trace; on the contrary, the sympathy previously ascribed to Christ, was regarded as the most immediate proof of His fitness for the high-priestly office, and as such introduced with a γάρ. *Kathiaratai* is not middle, but passive, and τὰ πρὸς τὸν θεόν is not an Accusative of the object (Calv.), but (as ch. ii. 17) a sort of adverbial or absolute Accusative.

VER. 2. That he may offer—for sins—Although *ὁπά* denotes, Gen. iv. 4; Lev. i. 2, 3; bloody sacrifices, and *θυσίαι*, Gen. iv. 3, 5; Ex. ii. 1; Deut. v. 15, those which are bloodless, still the combination, *ὁπά τε καὶ θυσίαι*, points here, as ch. viii. 8; ix. 9, to the well-known distinction between offerings made without bloodshed (expressed by *ὁπά*, *gifts*), and those which require the shedding of blood (expressed by *θυσίαι*, *sacrifices*). The words *περὶ ἁμαρτιῶν* belong neither to *θυσίαι* alone (Grot., Beng., etc.), nor to both nouns conjointly, but to the *verb προσφέρειν*, indicating that the high-priestly offerings in question—for those of priests in general are not here referred to—in which may be included *gifts*, may be conceived as *expiatory*. The author is stating precisely the purpose of the high-priest's religious ministry and mediation.

As one who can deal gently, etc.—*Μετριοπαθεῖν*, is a term that past over (DROG. LAERT. vit. phil., V. 81) from the School of the Peripatetics into general use, and which has a double contrast, on the one hand, with the *ἀνάρθεια*, *passionlessness*, which the Stoics demanded of the wise man, and on the other, with *excess of passion* (*πάθος*) in those who were passionately excited. It is commonly understood, in too narrow a sense, of moderation in *anger*, and of indulgence and gentleness toward the short-coming; for it applies, in general, to the preserving of the proper mean in our emotions, and hence in the case of sufferings denotes steadfastness. This quality was specially necessary for the high-priest; for all crimes, without distinction, could not be equally expiated by sacrifices. On the one hand, therefore, he must not allow himself to be moved by false sympathy to unwarranted offerings, nor, on the other, to be provoked by the constantly recurring demands for intercession and sacrifice, to impatience and hard-heartedness. Wilful and determined transgression of the law demanded even still the infliction of the appointed punishment. For sins that were committed *בִּיר רָמָה*, *with upraised hand*, i. e., in a spirit of haughty violence and insolent defiance of the law of God, the offender was to be cut off from the congregation by death, Lev. iv. 13 ff.; Num. xv. 22 ff. Sins, on the other hand, which were committed *בִּשְׁגָגָה*, *in error*,

so that in the moment of their commission there was but an indistinct consciousness of their nature, admitted expiation by sacrifice. The subject of expiation must then take the victim to be offered from his own possessions, and bring it to the priest who put it to death as a substitute for its owner, after previously ascertaining whether the offence in question fell under the above mentioned category. The expression, *τοῖς ἀγνοοῦσι καὶ παρορμητοῖς*, is, however, by no means to be restricted to men who have committed unwitting and involuntary offences; for, on the great day of Atonement, even sins which were not committed thus in error (*בִּשְׁגָגָה*), and which

admitted in the course of the year no expiatory sacrifice, could, under the condition of repentance, receive expiation. Those persons, therefore, are intended, who, in distinction from the impious mockers at the law, disregarded, in their natural and hereditary sinfulness, the Divine will, and by yielding to temptation, fell into error.

VER. 3, 4. Since he himself is compassed with infirmity—offerings for sin.—*Ἀσθενεῖα* is here, as at ch. vii. 28, that native moral weakness with which man is encompassed not so much as by a garment (Lün.), as by light, or by the skin, so that he can in no condition of earthly life be conceived as separated from it. The classical form *περικεκαμῆται* (found elsewhere in the New Testament only Acts xxviii. 20), expresses admirably this condition, so entirely independent of human will. *Ὁφείλει* points not exclusively to the legal requisition (Böhm., Hofm.), and not exclusively again to a moral necessity, which

lies in the very nature of the case, as springing from the like state of infirmity, (Bl., Lün.). Both are blended in the conception of the author (Del.). For not only does the law take for granted (Lev. iv. 3-12) that the high-priest may also in the course of the year find himself under a necessity of offering sin offerings for himself, but on the great festival of atonement, the high-priest, after accomplishing the customary morning sacrifices, was obliged to lay aside the so-called golden garments, and in simple priest's clothes, yet of Pelusian linen, descend from the bathing apartment into the inner fore-court, there lay his hands on the bullock that stood as a sin offering between the court of the temple and the altar of burnt offering, and offer intercessory prayers, first for himself and his house, then for the entire priesthood, and finally for all Israel; prayers which Del. in his history of Jewish poetry, p. 184, 185, has given and explained. The first prayer of intercession ran thus: O Jehovah, I and my house have trespassed, have done wickedly, have committed sin before Thee. O, in the name of Jehovah (according to another reading, O Jehovah) expiate, I pray Thee, the trespasses and the evil deeds and the sins where-with I have trespassed, and have sinned against Thee, I and my house, as written in the law of Moses Thy servant; "For on this day will he make an atonement for you, to cleanse you: from all your sins shall ye be clean before Jehovah," (Lev. xvi. 30). It was only as having himself received expiation that the high-priest could make atonement for the priesthood and the congregation according to the principle: Let an innocent person come and make expiation for the guilty, and not a guilty person come and make expiation for the guiltless. *Προσπίπτει* stands absolutely as at Luke v. 14; Num. vii. 18; comp. REICHE Comm. Crit. III. 35.

DOCTRINAL AND ETHICAL.

1. The idea of the Priesthood is that of a religious mediation, which, culminating in the High-priesthood, concentrates itself in sacrifice, and receives, according to the special character of the religion, its peculiar expression, but reaches in Christianity its adequate realization.

2. Among sacrifices, those which relate to the restoration of that fellowship of man with God, which sin has interrupted, are of the greatest importance; inasmuch as the religious life of the human race in its actual course turns upon, and as it were revolves about, the realization of the atonement, as about its central point in the mutual relations of sin and grace.

3. The institution of the priestly office therefore originates in the necessities of men who are to be reconciled to God. But for this reason again the priests themselves are taken from men, inasmuch as any genuine intercession with God requires that they know, from their own experience, the necessities of sinful men. But from this again it necessarily follows, that they are under obligation to offer expiatory sacrifices, not merely for others, but also for themselves, until the appearance of the sinless High-priest, Jesus Christ.

HOMILETICAL AND PRACTICAL.

Our condition summons us primarily; 1, to the *humble confession* of our sinfulness and weakness; 2, to a *fitting sympathy* with the erring and sinful; 3, to the conscientious employment of the appointed means of grace.—True sympathy springs from a perception of our own liability to transgression, and *qualifies* us for a consoling ministry.—The office which is committed to us does not free us from the sin which cleaves to men generally; but it entrusts to us the *means* of reconciliation to be *impartially* applied in the conscientious exercise of our office.

STABKE:—An evangelical teacher, although he walks worthily of the Gospel, must still, in the proper estimate of his own weaknesses, deal with all sinners, in the midst of severity, with tender sympathy and love, by which he will find all the happier entrance into the consciences of his hearers (2 Tim. ii. 24).—The priesthood is certainly to be respected, and they who are called to it are to be honored; but they are not to be too highly and sacredly regarded; for they are also encompassed with infirmity, and are obliged, in due order, to pray as well for the forgiveness of their own sins, as of those of others. (2 Cor. iv. 7).

RINGER:—God has, even from ancient times, foreshadowed the blessings and the consolations which we have to enjoy in a high-priest, and in the

access to God, which is obtained by means of him. It is a feature of the good and gracious counsel of God, that He takes from the midst of men those whom He deems worthy of this calling and employment. For those who are *taken*, it is an admonition that, apart from that which their office assigns to them, they are in like circumstances with their brethren; and, for those whom they are to serve in their ministry, it is surely encouragement that to some in their midst, freedom to draw near to God has been thus largely opened.—Such a High-priest taken from among men, had thus no ground of self-complacency to exalt Himself above others; but rather to exercise a sympathizing and gentle spirit toward all, and to be well aware of the two abiding sources of sin, viz: *ignorance* and *error*.

HEUBNER:—The need of a priestly office manifests itself in all religions and among all nations. This should make us give attention to the genuine priest.—The office of priest is not instituted for his own sake, but for the sake of others. He is to be a leader of others to God, and his sacred service should be to him a pleasure.—A sympathizing heart, love, is the most indispensable quality of a priest. He is to know men, their weakness, their deficiency, and this should make him sympathizing and attentive; and he should reflect upon his own weakness, in order to become the more patient. Lowliness and self-abasement make us sympathizing.

III.

He possesses moreover this character by His being called of God to this office, and that as antitype of Melchisedec.

CHAPTER V. 4-10.

4 And no man taketh this honor unto himself, but he that [in that he]¹ is called of
6 God, as [just as, καθὼςπερ]² was [also] Aaron³. So also Christ glorified not himself
6 to be made a high priest; but he that said unto him, Thou art my Son, to-day have
6 I begotten thee; as he saith also in another place, Thou art a priest for ever after
7 the order of Melchisedec: Who in the days of his flesh, when he had offered up [of-
7 fering up] prayers and supplications with strong crying and tears unto him that was
8 able to save him from death, and was heard in that he feared [and⁴ hearkened
8 to from his pious reverence]; though he were [was] a Son, yet learned⁵ he [om. he]
9 obedience by [from] the things which he suffered; And being made perfect, he be-
10 came the author of eternal salvation unto all them that obey him;⁶ Called [being
saluted προσαγορευθεὶς] of God a high priest after the order of Melchisedec.

¹ Ver. 4.—The Art. ὁ before καλούμενος, is to be erased after Sin. A. B. C.* D. E. K., 23, 37, 44.

² Ver. 4.—Instead of καθὼςπερ, we are to read, with Sin. A. B. D.* E., καθὼς.

³ Ver. 4.—The Art. ὁ before Ἀαρὼν, is to be expunged after Sin. A. B. C. D. E. K. L.

⁴ Ver. 9.—According to Sin. A. B. C. D. E., 17, 37, the order of the words is as follows: πάντων τοῖς ὑπακούουσιν αὐτῷ.

[Ver. 4.—καὶ οὐκ ἑαυτῷ, and not for himself, ἑαυτῷ, emphatic in position.—ἀλλὰ καλούμενος (omitting ὁ), but being called—'as being called,' or, 'on the ground that he is called.'—καθὼςπερ.: ὡς, as; καθὼς, according as; καθὼςπερ, precisely, or, just according as.

Ver. 5.—λαλήσας scil. ἔδωκεν αὐτόν.

Ver. 7.—ἐθέσπερ τε καὶ ἱκετηρίας, both entreaties and supplications.—προσενέγκας, offering up, or, by offering up; not, 'when he had offered up,' nor, 'having offered up'—εἰσακουσθεὶς, being hearkened to.—ἀπὸ τῆς εὐλαβείας, from (—on account of) his reverent fear, filial fear: Moll, Frömmigkeit, piety: others, 'aus der Gottesfurcht.'—K.]

EXEGETICAL AND CRITICAL.

VER. 4. And none taketh upon himself—just as also Aaron.—The particle *kai* carries back λαμβάνει, and connects it with καθίσταται, the principal verb of the period (ver. 1), and introduces the second leading qualification demanded in the high-priest, viz., the fact of his being *Divinely called*,—a qualification realized at the very inauguration of the high-priesthood, in the case of Aaron. Böhme, Bleek and Bisping assume without sufficient ground in λαμβάνει a paronomasia with λαμβανόμενος, ver. 1. The τιμή, honor, restricted by the article, refers not indefinitely to any position of honor whatever, but refers to the special honor here in question, that of the high-priesthood; and Ἀαρὼν again is not here a collective term for Aaron and his descendants, but Aaron, the individual person, standing as a model and example for all subsequent high-priests, by whom, in common with their head and progenitor, the office was originally held during life, the office alternating between the families of the two sons of Aaron, Eleazer and Ithamar. In a Midrash published by Schöttgen and Wetstein, Moses says to the troop of Korah: "If Aaron, my brother, had taken upon himself the priesthood, ye would be excusable for murmuring against him. But God gave it to him, and he who rebels against Aaron, rebels against God. To which Korah says in reply: 'Think ye that I claim to take the dignity for myself? I simply demand that it pass to us all in rotation.'" Under the Roman dominion, appointments to and removals from the priesthood were made at pleasure, without reference to the descent of the candidate from Aaron. The text, however, gives no warrant to our imagining (with Chrys., Ecum., Theoph., etc.) an allusion by the author to this state of things. Καθόστερ, precisely according as, entirely as. λαμβάνειν ἑαυτῷ does not of necessity involve the idea of usurpation (Luke xix. 12). But if a Divine call and personal choice of the position are placed in contrast, then the latter is really usurpation—a fact which Hofm. fails to perceive.

VER. 5. Thus also Christ glorified not himself, etc.—Hofm. (Schriftb. II., 1, 282; 2 Ed. II., 1, 898) says: "It was no act of self-glorification by which the Royal Mediator of salvation became High-Priest; it was on the path of sorrow and suffering that He attained to that glory in which He is now a High-Priest after the order of Melchisedec." But this contrast of δοξάζειν and παθεῖν anticipates the subsequent discussion. The same is also the case if we refer the passage to Christ's royal dignity, whether we find the allusion to it in ὁ χριστός or in ἐδόξασεν. The δόξα is but an equivalent to the τιμή of ver. 4 (Bl., etc.), and the term ὁ χριστός is selected because Jesus Christ is regarded here not in His person, but in His character of Messiah, who, as Anointed One, is seated at the right hand of God.

But he who said to him, etc., as also in another passage.—The two citations do not express the same idea; nor is the former adduced to prove that Christ is also a High-Priest (Schlicht., Grot., Steng., Ebr., etc.), but simply to call to mind the relation previously unfolded,

that, viz., which the God who has bestowed this priestly dignity on Christ, sustains as Father to this Anointed One. The second citation from Ps. cx. 4 proceeds to define the priestly position of Jesus, already repeatedly alluded to in a general way, by its special feature, alleging, viz., that its true type is to be found not in Aaron, but Melchisedec. The essential import of the statement is subsequently unfolded. Τάξις signifies neither order of succession (Schultz), nor rank, but position, quality, mode, or kind, for which ch. vii. 16 has κατὰ τὴν ομοίτητα. "Him whom God, in the words, 'My Son art Thou,' declares to be His world-ruling Anointed One, He also, in His words, 'Thou art a Priest,' declares to be an eternal Priest—two closely united and kindred utterances of God's prophetic word in the Psalms" (DEL.).

VER. 7. Who in the days of his flesh—suffered.—The δε refers back to the subject ὁ χριστός, to which the Aor. ἔμαθε belongs, and of which the contemporaneous circumstances, or the way and manner of learning, are denoted by the Aor. Part. προσενέγκας and εἰσακουθεὶς. The phrase, "in the days of His flesh," i. e., of His human life on earth, is contrasted with His perfected state, mentioned ver. 9, and belongs to the main verb, ἔμαθεν. To ἔμαθεν answers ἔμαθεν, with an intended assonance. From that which (not in general: "by the fact that") He suffered (ἀπό with παθόντω, as Matth. xi. 29: παρὰ, or ἐκ, Matth. xxiv. 82 [Matth. xxiv. 82 has ἀπὸ τῆς σκῆς, which would be the more regular construction with things; παρὰ with persons, though the usage is by no means invariable—K.]) He learned His (the Art. τὴν being specific) obedience. To put in parenthesis the clause, καίπερ—ἐπακούσας, and thus (with Abresch, Dind., Heinr., Steng., etc.) carry the δε over to ἐγένετο as its first principal verb, is totally inadmissible. For καίπερ can never be constructed with a finite verb which here would be ἔμαθε [i. e., although, as being a Son, He learned, etc., which would require εἰ καί, or some combination with εἰ]. But neither is the clause, καίπερ ὢν υἱός, to be connected, as by Chrys. and Theoph., with εἰσακουθεὶς. For the particle points to some apparent inconsistency between the clause in which it stands (although being a Son) and the main declaration with which it stands connected. Yet no such inconsistency can be found between the relation of Son and the fact of His being harkened to (rather the reverse), but it does seem inconsistent with the leading thought of the period which points to Jesus Christ's humiliation and to His possession as Man of the first requisite of a high-priest, mentioned ver. 1-3 (just as vv. 5, 6, declare His possession of that second requisite mentioned ver. 4). The "learning of obedience" is a mark of humanity; and even in this fact of the actual development of Jesus, would the actual state and condition of the Son of God, have disclosed itself. But here the question is not of that actual condition, viz., of Christ's essential likeness to and equality with humanity, by virtue of the incarnation. That matter has been previously disposed of. The question is now of His fitness for being a High-Priest, and this by virtue of His sympathy with the weaknesses of men. The emphasis, therefore, rests not on ἔμαθεν, learned

(Del.), but on the whole closely connected phrase, *ἔμαθεν ἀπ' ὧν ἐπαθεν*.

VER. 7. Offering up supplications—and being hearkened to, etc.—With *ἱκετηρία* (which at Job xl. 20 is also connected with *δέησις*) *ἐλαυα* or *δέδωκε* [or *κλάδωκε*], is originally to be supplied, the word thus properly denoting by ellipsis the olive branch, which was borne in the hands of a suppliant who was imploring help or protection [SOPH., *Œd. Tyr.*, l. 8]: whence arose then the signification of *earnest entreaty*—*ἱκεσία*, *ἱκετεία*. It is uncertain whether (Theophil., Bl., De W., Bisp., etc.), we are to assume, in respect to the verbal coloring of these clauses, a reference to Ps. xxii. and cxvi. There certainly is none to the loud praying of the Jewish high-priest on the annual day of atonement (Braun, Böhme, etc.); most probably [I think *certainly*—K.] reference is here made to the prayer in Gethsemane, and reference in the plural nouns to its successive repetitions. The added clause, “with strong outcry” (*μετὰ κραυγῆς ἰσχυρᾶς*), leads Calv., Schultz, Stein, etc., to regard the language as referring, along with these prayers, to the loud crying of Jesus on the cross; Cajetan, Este., Calov, and Strauss, refer the whole exclusively to this latter, and Klee confines it even to the loud outcry with which Jesus died. These applications of the passage are by no means (with De W.) to be regarded as unsuited to the context,* they are rather very natural, inasmuch as the struggling of Jesus with that suffering of death which was inseparable from His Messianic office, and which had long been present to His thought, was not limited to His agonizing supplications in Gethsemane; and the two Aorist participles are not to be resolved by *after that*, viz., after that He had offered, etc., (De W., Hofm.), but in that (viz., in that He offered, or by offering). The words allude, however, preëminently, to the suffering in Gethsemane; and we have here, perhaps, given us, in close accordance with the account of Luke xxii. 39-46, a scene of evangelical history resting upon tradition, which has also found its way even into the text of some recensions of Luke himself. For according to Epiphanius (*Ancor.* 81), the mention of tears is found *ἐν τῷ κατὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιουρότοις ἀντιγράφοις*.

* [It seems to me (with De Wette) that a reference of the language to the sufferings and exclamations of Jesus on the cross, would here be inconsistent with the purpose of the writer. He is pointing out how our Lord had learned “obedience by prayers and supplications to Him who was able to save Him from death.” The “obedience” naturally has reference to that which was the object of His crying and supplication, and this is clearly intimated by the expression, “to Him who was able to save Him from death.” The natural implication of this language is, that He prayed to be saved from death. Yet the request was refused Him, and He exercised obedience in submitting resignedly to the will of His Father, and going in obedience to that will to the cross. Thus the prayer of Gethsemane: “If possible, let this cup pass from me,” with the accompanying submission of the whole matter to the will of His Father, and the subsequent obedience in going to the cross, are here clearly portrayed, while “the strong crying,” which is unmentioned in the Gospel, is here added as a natural, and we may add, almost necessary adjunct of the scene; for we could scarcely conceive those agonizing prayers and the bloody sweat, as unaccompanied by the loud outcry here mentioned; and altogether the prayer, the cry, the sweat, are probably parts of the evangelical tradition regarding that critical scene in the life of our Lord. The death scene on the cross took place when the Son had substantially obeyed; the crisis was over, and Jesus had already accepted His destiny.—K.]

Moreover, Luke xix. 41, and Jno. xi. 35, show the Lord weeping; while again, on the other hand, the *ἀγωνία* of Jesus in the garden (Luke xxii. 44), is not without example in the record of His life, Jno. xii. 27. We may imagine that the picture here drawn sustains a relation to the Gospel narrative like that which Hosea xii. 5 sustains to the wrestling of Jacob at the Jabbok, Gen. xxxii. 26 (Böhme, Del.). Since elsewhere in our Epistle (ix. 14; xi. 4), as in the classics, *προσφέρειν* is connected with the Dative, it is most natural not to make (with Lün.) *πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου* dependent on the verb, but on *δέησιν τε καὶ ἱκετηρίας*. The mere expression *σώζειν ἐκ θανάτου* admits indifferently of being referred to deliverance from *peril* of death (Theod., Calv., Bengel, etc.) and to rescuing out of *death itself* (Ec., Calov, Este., etc.); for which reason Michael., Bl., and others, unite the two. [But most assuredly erroneously. For what our Saviour prayed for, was not to be snatched from death after He had experienced it, but rescued from its impending approach. It was to be saved from “that hour”—to be delivered from “drinking that cup”—to evade the terrible scene whose black shadow was now thrown over His soul, that He prayed, and this was denied Him. Still, as His prayer was made in entire resignation to His Father’s will, He was “hearkened to,” approved and accepted in it, even though a literal compliance with it could not be accorded to Him. He “was hearkened to,” in that an angel was sent to strengthen Him; in that His death was accepted in all its atoning import, and in that He received the full reward of His suffering; that agonizing prayer being only an additional and fuller proof of the depth of His temptations, and the completeness of His resignation.—K.] We cannot from this decide in regard to the sense of the words *Jesus was heard ἀπὸ τῆς εὐλαβείας*. We are hardly to interpret this of His being freed from fear, (Ambros., Grot., and many, following the *Itala exauditus a metu*), which Calvin and Schlichting understand, of the *object* of the fear, viz., death. This interpretation would be allowed, indeed, by the *ἀπὸ*, and, moreover, *εὐλαβεία* has, in fact, the meaning of *fear* (Wisd. xvii. 8; 2 Macc. viii. 16). It can, as appears from Sirach iv. 1, 3, pass over into the signification of a fearful holding back, and of shuddering at the contact and infliction of the *κρίμα θανάτου*; whence Hofm. understands it of Jesus’ recoiling from death; and Tholuck, after Aretius, explains it of shrinking, shuddering, *detractatio*, and reminds us of the *εἰ δυνατόν*, if it is possible, of the prayer in Gethsemane. But *εὐλαβεία* means assuredly in general, only *thoughtfulness*, *precaution*, *forethought*, the right taking hold and grasping of a thing. Thus the fundamental idea points not to *fear of danger*, but to *fear of injury*, which, in the sphere of religion, is *conscientiousness in dealing with our relation to God*, and with the duties which spring from it. Thus this word stands at Luke ii. 25; Acts ii. 5; viii. 2; xxii. 12 (Lachm.); and so our author uses it ch. xi. 7; xii. 28. For this reason we should also prefer the rendering of Luther after the Vulgate, *pro sua reverentia*; and so with all the Greek interpreters, Bl., Lün., Del., etc. The preposition *ἀπὸ* points not to the *object*, but to the

ground of the hearing [i. e., not being hearkened to so as to be delivered from the thing feared: but hearkened to from—in consequence of His filial reverence]; and is used as at Luke xix. 3; xxiii. 41; Acts xii. 14; xx. 9; xxii. 11.

[I have explained above the force of *εἰσακούσθεις ἀπὸ* correctly interpreted by the author "being hearkened to from, i. e., in consequence of his pious reverence." He was hearkened to none the less now than when as at John xi. He said, "I know that thou hearest me always." His prayer was couched in such a perfect spirit of resignation, that He was heard in it none the less approvingly, notwithstanding that the specific thing prayed for was not, and could not be granted. And it was only the most dreadful suffering and temptation that could have wrung out, even from the human weakness of the Saviour (and even with this all important qualification), the prayer, the granting of which would of course have nullified the entire purpose of the Saviour's incarnation.—K.]

Hofm. regards the offering of prayers and tears as a *sacrificial* act, and places it, as standing connected with human weakness, in express parallel with the *προσφέρειν περὶ ἑαυτοῦ*, which, in the case of the high-priest, must, of necessity, precede his bringing the offerings on behalf of the congregation (of course with the distinction which exists between the weakness of the sinful high-priest, and that of the sinless Saviour). But this idea, which Del. takes unnecessary pains to refute, is expressly contradicted by the passage vii. 27.

VER. 9. And being perfected, etc.—The *ὑπακοή πιστεως*, Acts vi. 7: Rom. i. 5, is the condition of the attainment of salvation, of which Christ, in His *ὑπακοή*, is the author to them that obey Him. On both sides, alike in Saviour and saved, the moral character of the relation is strongly emphasized, and at the same time, the *πίστις*, to all, brings out the universality of the design of this salvation, as the term *eternal* (*αἰώνιος*), designates its nature, Isa. xlv. 17; while its realization among men demands, on the one side, the perfection of the life of Christ, and on the other, the imitation of His life. The connecting point of these ideas, lies in the fact that Christ has not otherwise been perfected, and elevated to the participation of Divine glory on the throne of the Heavenly Majesty, than by the voluntary offering of His life, morally perfected amidst temptations and sufferings. Thus He has become not merely a priestly king, but a *high-priest after the order of Melchisedek*, and as such He is not so much *prophetically* designated by God in Ps. cx. 4 (where we have barely *λεπὲς*), but *solemnly greeted on His arriving at perfection*, as shown by the Aor. Part., *προσάγορευθεὶς*, which expresses an act contemporaneous with the *ἐγένετο*. The author thus says that the prophecy has been fulfilled, and so fulfilled that yet a new feature, that of the *High-Priesthood*, is to be conceived as jointly included (Hofm.).

[The reader will notice some verbal allusions and contrasts in this passage, not unworthy of attention. Christ prayed to Him who was able to *save* (*σῶζειν*) Him from a momentary death,—for such a *σῶντρία*,—yet did not receive it, but passing through it, became the author of an eter-

nal *σῶντρία* to His people. Again He submitted to this death in *ὑπακοή*, obedience, to His Father's will, and thus became *πᾶσι τοῖς ὑπακούουσιν αὐτῷ*, to all who obey Him, the author, etc. Thus the saving from physical death which He prayed for, is contrasted with the *eternal saving* which He bestows on His people; and the *obedience* which led Him to submit to that death, is paralleled with the *obedience* which enables them to reap its fruits in eternal salvation.—K.]

DOCTRINAL AND ETHICAL.

1. For the legitimate exercise of an office, personal *fitness*, is not sufficient; there is demanded for it especially a *regular call*, which has its origin in God, and in times of disorder and convulsion, receives and finds in God its *re-establishment*. The modes of calling may therefore be very various, and it is specially necessary to distinguish the forms, which, in times of great national convulsion, God has instituted for promoting the objects of His kingdom, from those which, in definite social relations and spheres of life, are established by virtue of human laws, on behalf of right and justice, for the attainment of specific ends.

2. That, however, under all circumstances, we are to proceed in accordance with the Scripture, and that, even in unwonted cases, God, as a God of order, proceeds according to recognized laws, and in harmony with His holy revelation, is clear from the example of Jesus Christ, and the relation of His high-priesthood to that of Aaron and Melchisedek. All three are ordained of God for definite periods and circumstances; and the Holy Scripture discloses perfectly their mutual relations, so far as they are important to the history of redemption. The Aaronic priesthood, with its legal, hereditary succession and Levitical character, is expressly designated as simply an intervening and preparatory stage. The union of the priestly and kingly offices in Melchisedek, appearing as an insulated fact, and without the precincts of the covenant people, is stripped of its apparently purely accidental character, and elevated to a type of that which, within the sphere of the covenant people, was, in the person of the Messiah, to stand forth in closest connection with the history of salvation. But Jesus, although Son of God, has still, in no self-willed and arbitrary manner, taken this dignity to Himself, but in the way which had been previously announced, has been placed in it by the Father.

3. True preparation for an office which is to subserve the honor of God and the salvation of men, is acquired not by amplitude of knowledge and of skill, but by *learning of obedience*, by which the whole person is prepared to be a willing and capable instrument for the Divine counsels. In this way Jesus Himself has been perfected, and for this reason draws all who believe in Him into the fellowship of His conflicts and His victories, of His sufferings and His blessedness.

4. The hardest thing to conceive is that the sufferings of the pious, and among them again those of the Son of God, lie within the sphere of the Divine counsels, and possess a healing and saving power. And the hardest thing to render is obedience, which not only abides by and accomplishes the will of God amidst sufferings, but in the suffer-

ings themselves, shall perceive and prove the Divine will as a will of love, and to evince and maintain the harmony of our personal will with the will of God, by a free reception of the destined and allotted suffering.

5. As principal auxiliaries in this conflict of faith and suffering, we have given to us the certainty of the hearing of prayer, the consoling assurance of our ultimate personal perfection, and the power of communion with Jesus Christ. For Christ is to us, not merely an *example and pattern*, but to them that obey Him, He is the author of eternal salvation, after having been Himself perfected. His perfection refers, on the one hand, to His office of high-priestly Mediator; for, after that He had become obedient unto the death of the cross (Phil. ii. 8), He passed into His state of exaltation in which His merits should retain an everlasting efficacy. But this *perfection of His career*, dependent on the fulfilment of His calling, presupposes, on the other hand, that *complete unfolding of His personal character*, which was dependent upon His actual humanity. Faith in the concrete unity of the life of the God-man, requires the application of the idea of development to His entire personality, after the example of Luke ii. 52. But faith in His *sinlessness* excludes every thought of moral deficiency, and of a gradual triumph over it by the process of development. His *learning* of obedience, denotes not a transition from disobedience to obedience, but the practical power and depth of His personal experience of that which is connected with human life.

HOMILETICAL AND PRACTICAL.

Christ is *High-priest* by virtue of His suffering of death; He is a high-priest *forever* after the order of Melchisedec, by virtue of His exaltation upon the throne of God.—The priesthood of Christ is partly an office *committed* to Him, partly a calling *obtained* and *won* upon the path of suffering.—In accordance with a divine calling, we are to deem no service, and no sacrifice too heavy, and are in this to take Christ as our *pattern* and our *helper*.—The school of suffering, in which we learn obedience, is the longest and severest; but is productive of the richest fruits.—Our way to glory and eternal blessedness, leads through suffering which God ordains after the example, and through the help of Jesus Christ.—No period of life is secure from suffering; no rank and condition form a protection against it; no virtue and no merit are secure against it; but it serves to the children of God as a means of discipline in piety, and aids in time to the *perfecting* of our life for eternity.—Prayers and tears are an aid to *willing* obedience.—Only those sufferings which resemble *Christ's conflict of suffering*, can comfort, purify and save.

STRANGE:—Observe how deeply Christ was humiliated, how zealously He prayed, how obedient He proved Himself. Do thou also learn from Him, this zeal in prayer, this obedience in suffering.—Our prayers and thanksgivings are also offerings, yet not propitiatory; but prayer and thank-offerings, that we may evince our faith and thankfulness of heart.—Jesus, since He was the Son of God, and still took upon Himself sufferings, to which he might undoubtedly have re-

mained superior, proves thus that He suffered not from compulsion, but with the most perfect willingness.—Christ renders those blessed who are obedient to Him. No others become partakers of His salvation.—The offering of the Lord Jesus on the tree of the cross is the grand feature of the atonement made on our behalf, and of all the glory connected therewith.

REAGER:—If in our human hearts there can be wrought by the Spirit of God groanings which are not to be uttered, oh, then, what prayers must the Eternal Spirit, through whom our great High-priest offered Himself to His God, have called forth in Him: What sanctifying of God, of His name, counsel and will; what justifying of His judgments; what a piercing to the depths of His love; what appeal to His omnipotence; what subjection to His sovereign decree; what submission under all that was outwardly most painful and ignominious, and what a tenacious hold by hope on all that is most glorious, were united, together in this prayer!—For this reason was the suffering of Jesus so mighty to expiate the sins of the whole world, because, in His suffering He so justified, in the prayer of His willing spirit, the judgment of God upon sin, and yet was not to be drawn away from His trust in Him who had placed Him in this office.—Dread, fear, is the sharpest sting in suffering. This the Saviour was unable to escape particularly for the sake of needful sympathizing with us. There He experienced how weak one might be amidst entire willingness of spirit, so long as one is in the flesh; now He knows also what it is “to be heard.”—Jesus had already previously evinced so much willing, joyful obedience in His heroic course from the Father, through the world, to the Father; but now He learned what is the deepest element in all obedience, *viz*: that in suffering two separate wills come into conflict with each other, of which the one must be subjected to the other; the will of the flesh and the will of the spirit.—Christ now devotes just as much fidelity to the carrying out and perfecting of our salvation, as He did formerly to the obtaining of it.—Weakness of the flesh becomes sinful when it would subdue the willingness of the spirit; but if we cry to God in prayer, so that we are heard and delivered from it, it becomes the appropriate discipline under which we learn and practice obedience.

HANN:—Christ knows from experience what belongs to a happy emerging from trial and suffering. Now He most sympathizingly pleads our cause with His Father.—The will and calling of the Father are clear from the fact; 1, that the Father Himself, as it were, *schooled* His Son thereto in the days of His flesh; 2, that the Father Himself perfected Him and made Him the pledge and surety of our salvation.

HEUBNER:—Tears are a sign of strong, fervent, earnest prayer, and prayer a sign of the holy nature of tears.—Christ must be to us a consolation and a source of quickening that we may not withdraw ourselves from the school of God.—Sufferings lead to perfection, and produce the most blessed fruits.—None, least of all the priest, should push himself forward into office.—He who arrogates to himself honor is not worthy of it.—The Divine call ensures an hon-

orable office.—Because God calls, we must serve.—Christ is appointed of God; His dignity, His right, are founded upon God's ordination.—The Divine Sonship of Christ was the first ground of His priestly dignity. To this God has borne witness in His word.

STEIN:—Called long since by the Father to be High-priest, the Son proves in His human low-

liness that he is able worthily to fulfil such a calling.—He who pushes himself forward prematurely is led by empty honor; an office which is administered in a Christian manner and spirit brings with it true honor.

HEDINGER:—Personally tried, ready to believe, willing to help; all these united thou hast in thy Saviour.

PART SECOND.

Exaltation of Christ as the single Priestly King, the antitype of Melchisedec.

FIRST SECTION.

TRANSITION TO THIS DISCUSSION BY MEANS OF CENSURE, WARNING, CONSOLATION, AND EXHORTATION.

I.

The readers are still deficient at the time in the right understanding of this typical relation.

CHAPTER V. 11-14.

- 11 Of whom [concerning which] we have many things to say, and hard to be uttered
- 12 [to be explained], seeing ye are [have become, *γεγόνετε*] dull of hearing; for when [while] for [on account of] the time ye ought to be teachers, ye [again] have need that one teach you [again *om.*] which be [what are] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat [solid food].
- 13 For every one that useth *milk* is unskilful [inexperienced] in the Word [doctrine] of
- 14 righteousness, for he is a babe; but strong meat [solid food] belongs to those that are of full age [the mature, *τελειων*], even those [*om.* even those] who by reason of use [habit, *ἐξήν*] have their senses exercised [disciplined] to discern [to distinguish] both good and evil.

[Ver. 11.—*ἐπὶ ᾧ*, concerning whom, referring to Christ, not Melchisedec; or, better, concerning which matter, viz.: Christ's Melchisedek priesthood.—*ἡμῖν ὁ λόγος* *καὶ διὰ τὸν χρόνον*, our discourse is extended and hard to be clearly expounded or set forth.—*γεγόνετε*, ye have become, not, are. The difference is important, as marking a lapse from a better spiritual state.

Ver. 12.—*ὀφειλόντες εἶναι*, being bound, or under obligation to be—*ὡς τὸν χρόνον*, on account of the time, better than Eng. ver., viz.: "for the time," which is awkward, if not obscure—*πάλιν χρεῖται*, ye again have need: the *πάλιν* clearly belongs to *ἐγχεῖν*, not to the following *διδάσκουσιν*. For *τινὰ* or *τινα*, viz.: "of some one's teaching you the first principles," or "of our teaching you what are the first principles," see exegetical notes.—*Καὶ οὐ στερεῖται*, and is omitted by B. C. 17, Vulg., Copt., Orig., and by Sin.

Ver. 13.—*ἀνεπίστατος λόγος* *δικαιοσύνης*, inexperienced, unskilled in respect of a discourse or doctrine of righteousness, so that he is unable as a *νῆπιος* to enter into and comprehend it.

Ver. 14.—*καὶ τὴν ἔξήν*, on account of habit.—*γεγυμνασμένα*, disciplined, trained, exercised.—*αἰσθητήρια*, organs of perception, senses.—*ἐκκρίσεις*, discrimination.—E.]

EXEGETICAL AND CRITICAL.

VER. 11. **Concerning which we have many things, etc.**—The *περὶ οὗ* is not to be referred merely to Melchisedec (Pesh., Calv., and the majority) or to Christ (Ec., Primas.), but to the preceding declaration that Christ is a High-Priest after the order of Melchisedec; and the *οὗ* is to be taken, either with Lün. as masc., or with Grot., etc., as neut. Erasm. and Luther translate, *we might have*, instead of *have*, contrary to the tenor of the following part of the Epistle. [Alford still refers *οὗ* to Melchisedec. But there is not the slightest ground for supposing that the author felt any difficulty in making clear any facts concerning Melchisedec, upon whom, indeed, he dwells very briefly, and without any seeming consciousness of any thing specially difficult to understand in the accounts concerning him. The difficulties regarding the person of Melchisedec, are the result of a gratuitous misapprehension of the strong statements of the writer. The really difficult topics are either Christ as High-Priest, or as Melchisedec-Priest, or, taking the pronoun as neuter, the topic of Christ's Melchisedec priesthood.—K.] Luther also overlooks the *γεγυρσεν*, *ye have become*. The dulness or spiritual hardness of hearing of the readers is not designated as a natural trait, but as the result of a retrogradation which has no apology in their history and outward condition. Hence, with respect to the topic about to be treated, the author feels a difficulty in finding proper expression for the clear communication of that which, in its subject matter, is so rich and various.

VER. 12-14. **For when, on account of the time, ye ought, etc.**—Instead of becoming capable of teaching, the readers have become in need of learning; and, indeed, to the extent that they have fallen back to that infantile age which requires milk, and have thus fallen into the danger of losing entirely their power of spiritual discrimination. In vv. 13 and 14, the author expands the figurative mode of expression which he had employed at the close of ver. 12, and at the same time justifies its import. He has the readers in his eye, but the expressions are entirely general. The generality, however, affects only the form. As a matter of fact, the condition of the readers is directly included and characterized. Every one who receives his allotted food in the form of milk, that is, finds himself in the condition of a suckling, is inexperienced, not merely in Christianity (Lün.), or in the specific doctrine of justification by faith (Bl., Thol., Ebr.), or in the doctrine which leads to righteousness (Riehm, De W.), or in righteous, i. e., right-teaching discourse (Del.), so that the capacity of speaking in regard to spiritual things, according to the law and pattern of truth, would be wanting, but in the *λόγος δικαιοσύνης* of every kind. This has its ground in the nature of a *νήπιος* (Deut. iv. 89; Isa. vii. 16; Jonah iv. 11). Solid nourishment, on the contrary, corresponds to the nature and the wants of the *mature*, who possess organs of perception (*αἰσθητήρια*) for the distinguishing of what is wholesome and what is pernicious, and these, indeed, as disciplined *διὰ τὴν ἐξέω*. *Ἔξω* is the *habitus*, holding, or

state acquired by exercise, in its permanent character or result, as *skill*, *readiness*, *capacity*. It is doubtful whether we are to accentuate *τίνα* or *τινά*. The latter was preferred among the ancients only by Ec., then by Luth. and Calv.; more recently by Böhme, Bl., Ebr., Lün., Bisp., Alford, etc. But the grammatical construction does not demand this reading; rather the active construction [as of *διδάσκουσιν*—*that one teach you*] apart from the doubtful reading, 1 Thes. iv. 9, is frequent also in the classics (Win. p. 303, *Madvig. Synt.* § 148-50), and the connection rather favors the other form; for the readers are not sunk to such ignorance that *somebody* would be required to instruct them again, like catechumens, in the very first elements of Christianity; they have rather but an imperfect and dulled apprehension, so that they do not sufficiently distinguish what are essential and incidental matters, what is fundamental, and what is secondary and derived; and they have fallen into danger of forgetting and denying the essential distinction between Christianity and Judaism.

[Alford, ingeniously enough, perhaps, but, I think, with very slight ground of probability, defends *τινά*, *some one*, as containing a sort of subtle irony, as if the readers were ignorant of that which *any one* was competent to explain. Moll argues against this reading on the ground that the readers had not sunk to that degree of ignorance, that they required to be instructed over again like catechumens in the elementary principles of Christianity. Delitzsch regards the *τινά*, thus accentuated, as simply feeble. This objection need not, indeed, be pressed, and this rendering gives us, perhaps, the easier construction. The other, *viz.*, that preferred by Del., Moll, De Wette, is more difficult, but more forcible: "need of [one's] teaching you what are the first principles," etc. In this case we might expect *διδάσκουσαι*, *being taught*, but the harshness of the form would be a sufficient reason for the author's avoiding it, and preferring the not unallowable active. With this reading, again it is doubtful whether we are to explain *τίνα* as *ποιά*, *of what sort*, which it easily may be, or whether, with Moll, we are to regard the writer as declaring that the readers have sunk into a state of incompetency to discern between capital and incidental, between fundamental and secondary truths, and thus render it simply *what*, which I prefer.—K.]

The *λόγια* are not the words of the Old Testament, or of the prophets (Peirce, Steng., Dav. Schultz, etc.), but the declarations of the Christian revelation, whose fundamental elements constitute the basis of instruction, and at the same time contain its rudimentary principles. The idea of *rudiments* contained in *τὰ στοιχεῖα*, is heightened by the addition of *τῆς ἀρχῆς* (Calv., Lün.).

DOCTRINAL AND ETHICAL.

1. What in our condition as Christians we have learned of Christianity, we are not to keep for ourselves; but we are rather to be ready to *communicate* Christian knowledge and our evangelical experience, and to regard it as belonging to our calling, not merely to render an account of the ground of the hope which is in us, to him

who demands it, but to make known the evangelical truth which aids our Christian life, and, so far as is in us, in every direction remove ignorance in spiritual things, and come to the aid of the weak.

2. Among these things to be communicated, there are found those which, on account of the variety of relation in which they stand, or on account of the depth of the thoughts which they express, *are hard to be made clear*, and can only with pains be brought within our apprehension. This difficulty is, in certain matters, heightened by the condition of the learners, and that even to the degree that the continuous development of the thoughts is obliged to be interrupted.

3. This state of things, however, does not exempt him who is called to make the communication from the duty of seeking in other ways points of contact by which he may promote their fellowship, and may act directly on those who may lag behind. In the place of doctrinal instruction, comes the *anxious practical appeal*, which awakens the conscience, discloses the inner ground of their sluggishness, and penetrates to the very roots of their spiritual life. The ethical element in teaching has its own intrinsic efficacy.

4. Among those who are left behind are found, along with those of feeble endowments and of imperfect spiritual development, also those who have *gone back*. These latter can all the less dispense with special moral and religious culture, in that their backslidings have reference not merely to knowledge, but even in this respect have their ground in a decline of spiritual life, and precisely for this reason generate and diffuse not merely defective views and fragmentary knowledge, but a confused conception and a perilous dimness of vision regarding even the fundamental principles of Christian truth.

5. For this reason there is needed by the teacher the gift of the *discerning of spirits* (1 Cor. xii. 10), wisdom even in *withholding* instruction, and the art of rightly *dividing the word* (1 Tim. i. 7; 2 Tim. ii. 2). For this he must himself persevere in the practice and discipline of constant learning and prayer (Jas. i. 5); that he may not only use law and Gospel seasonably and in due order, but may also understand how to furnish milk to the children and solid food to the mature (1 Cor. iii. 2).

HOMILETICAL AND PRACTICAL.

Failure in fidelity begets failure in our experience in spiritual life; and failure in experience produces failure in the understanding of the word of God.—The important matter is, not how long one has been a Christian, but how earnest he has been in his Christian profession.—Without exercise, there is not the needful progress either in Christian knowledge or in Christian life.—There is but one truth for those of riper age, and for the immature; but there are different modes of communicating and of apprehending it.—Inexperience in the doctrine of righteousness is the worst ignorance: *a.* on account of its origin; *b.* on account of its consequences.

STARKE:—In the knowledge of salvation and

of Divine things, we must increase daily, each according to his capacity.—The difficulty of some things in Scripture lies not in the things themselves, but properly in the hearer or reader (2 Pet. iii. 16).—Preachers must sometimes address their hearers even sternly, in order that they may be aroused in their state of ignorance, and out of their sluggishness.—The peculiarity and duty of *men in Christ* is that they teach and advance others, not only in respect of knowledge, by words, but also in practice, by their edifying example.—Oh! how many children of God continue like children under age in the very rudiments of spiritual life.—Children, so soon as they are capable of learning, must be brought to the blessed knowledge of the Gospel; the more advanced they are in years, so much the more should they be advanced also in knowledge; otherwise their age becomes a reproach to them.—Search, and inquire: what is still wanting to me? Thou wilt find that thou art still deficient in many things. Go on; make progress during thy life in learning and discipline, 1 Thess. iv. 1, 10.—Since disciplined spiritual senses are demanded for the discrimination of good and evil, and these are found only with the regenerate, no unconverted man can make the true spiritual distinction between good and evil, although, according to his literal knowledge, he may speak very fluently regarding it.

RISER:—The more spiritual a thing is in its nature, with the more difficulty does it find an entrance, so long as the unspiritual and ungodly nature which has so deeply penetrated our being, still so greatly preponderates.—He who does not cause every thing to take effect with himself for his strengthening and growth in the inner man, but overloads himself in many things merely with fragmentary knowledge, will at last so entangle himself that he will no longer know any thing as he ought to know it.—Milk itself may be gradually transformed into stronger food.—The chief confusion arises from the fact that every one so easily exaggerates that which meets his fancy, and is so sluggish toward that which is fitted to introduce him into the true middle path.

HAHN:—Great truths demand also a certain spiritual age and disciplined senses.—If one does not correctly understand a thing, let him first seek the fault in himself, and administer proper self-rebuke.

HEUBNER:—The riches of Christianity are inexhaustible; the progress of the learners frequently falls short of our expectation.—The Bible Christianity gives various spiritual nourishment. In the contemplation of Christian knowledge there are different stages of maturity, different powers and susceptibilities. We must strive for the highest reach of Christian maturity and power.

STEINHOFFER:—If we have trodden the paths of conversion, and, from a general knowledge, have known and apprehended the salvation of Jesus for our fainting soul, and have thus been taught to hold Jesus dearer than all things else, then it becomes preëminently important for daily growth in spiritual life, for a more thorough grounding in our fellowship with Jesus, for daily food for the spirit, that we search more closely

and more profoundly into the knowledge of Jesus.

FRICK:—What we have apprehended in faith

must be thought through, and lived through, by each one in his own way. Thus we become strong.

II.

Hence the summons to the readers to strive after Christian maturity and perfection.

CHAPTER VI. 1-3.

Therefore leaving the principles of the doctrine of Christ, let us go on [let us hasten on, *φερώμεθα*] unto perfection: not laying again the [a] foundation of repentance from 2 dead works, and of faith toward God, Of the doctrine of baptisms and of laying on 3 of hands, and of resurrection of the dead and of [om. of] eternal judgment. And this will we [or, let us] do,¹ if [provided that, *ἐάντερ*] God permit.

¹ Ver. 3.—Instead of *ποιήσωμεν*, we are to read *ποιήσωμεν* after A. C. D. E., 23, 31, 39. The Ind., however, is found in Sin. [in Cod. Vat., and is retained by Tisch. The meaning is good with either reading; in my opinion, equally good or better with *ποιήσωμεν*.—K.]

[Ver. 1.—*φερώμεθα*, let us hasten onward, speed forward.

Ver. 3.—*ἐάντερ*, precisely if—provided that.—K.]

EXEGETICAL AND CRITICAL.

VER. 1. Wherefore leaving the first principles, etc. (Lit. the doctrine of the beginning of Christ).—Taken grammatically, it is commonly considered that these words may with about equal propriety be regarded either as the declaration of the author respecting his purpose, leaving behind him the elementary doctrine of Christ, to advance to perfection in his teaching (Erasmus, Luth., Grot., De W., Thol., Bisp., etc.), or as a summons to the readers, himself included along with them, to strive after their subjective perfection (Chrys., Lün., etc.).*—The latter view, however, is decidedly favored by the form of the sentence, connected as it is by *διό*, as an immediate deduction from the preceding; by the fact that *τελειώτης* retains thus the sense which has been just previously assigned to it; and finally the declaration in ver. 4 ff.—The contents, however, of the participial clauses (not laying again the foundation, etc.) might warrant the supposition that the plurals (*καταβαλλόμενοι*, etc.)

have here mainly reference to the author, for which reason Del. and Riehm unite both ideas, regarding the plural of the *principal verb* as having unquestionably a common reference. The *φέρειν* denotes a movement toward the goal under a rapid and impetuous guidance. The genitive *τοῦ χριστοῦ* depends not upon *ἀρχῆς*, but upon *λόγον*, which latter word is more exactly defined by *τῆς ἀρχῆς*.

Not laying again a foundation, etc.—Those portions of doctrine are here commonly supposed to be referred to, which seem to have constituted the catechetical instructions of the early Church. Some old expositors even understand the words *ἐπὶ θεόν* directly of Christ, in order to include the indispensable cardinal doctrine of faith in Christ, and appeal in support of their view to Rom. ix. 6; while others maintain that Christian faith, as such, is of course taken for granted, and needs, therefore, no special mention. There is even an American sect that regards precisely the six articles here named as the proper cardinal doctrines of Christianity. With a correct perception of the incongruity of the whole passage as thus interpreted, Ebrard proposes to go back to the original signification of *καταβάλλειν*, to cast down, overthrow, which is also adopted by the Itala, and to take *πάντα* in a privative or reversing sense, as Gal. iv. 9; Acts xviii. 21, explaining the absence of the article before *θεμέλιον*, partly from its frequent omission in our Epistle, partly from the fact that it is sufficiently explained by the accompanying Genitives. But this artificial resort to an unnatural interpretation is totally unnecessary. For here first, 1, the author is not speaking of specifically Christian doctrine, but of those which the Jews had in common with the Christians (Beng., Thol., etc.), and in which the distinctive Christian features, might easily be

* [Some, however, as Owen and Delitzsch, conceive it possible to unite both meanings. To these also Alford partially attaches himself, considering "that on the one hand, *θεμέλιον καταβαλλόμενοι* can hardly be properly said of any but a teacher; and on the other, ver. 4 ff., *ἀδυνατον γάρ*, etc., must necessarily have a general reference of warning to the readers.—The whole, then, is a *συγκαταβάσις* of the writer to his readers. He, with his work of teaching, comes down to their level of learning, and regards that teaching and learning as all one work going on together: himself and them as bound up in one progress. Thus best may we explain the expressions which oscillate between writer and readers." So Alford. While holding clearly that the main tenor of the passage has reference to the spiritual progress of the hearers, and that the general urbanity of the writer would be sufficient to account for the first person plur., and while also conceiving that *καταβαλλόμενοι θεμέλιον* may refer not inaptly to the readers, I yet concur with Alf. in finding a little coloring in this phrase drawn from his position as teacher.—K.]

lost sight of, if those purely elementary and fundamental principles of doctrine were held as if ultimate and final. In the second place, 2, the question is not of *fundamental articles* of Christian doctrine, but of such fundamental points as must be presupposed in the case of the readers. And finally, 3, the question is not *exclusively of doctrine*, but primarily of repentance and conversion from dead works, and of that turning to the living God which corresponds to this act. This is the basis on which the readers are so to advance that they shall not always be laying foundations anew; but on the foundation already laid be brought on their part to Christian perfection as well in character and in action (Chrys., Ec., etc.) as in intellectual ripeness and maturity. The works are called dead, not because, as *sinful* works, they produce death (Schlicht., Lün., Bisp., etc.), or defile like corpses (Michaelis), but because, as works of a man who stands in no right relation to the living God, they can neither express nor give life. [Perhaps, considering the character of the readers, these again may be the dead works of the Jewish law.—K.]

VER. 2. *Of the doctrine of baptisms, etc.*—Beng., Michael, Winer, De Wette make *διδασχῆς* dependent on *βαπτισμῶν*, and refer it to those "teaching baptisms," which, by the instructions that were connected with them, were distinguished from the purely legal lustrations of the Jews. The mere order of the words does not decide the question; for, as Thol. has shown, there are not unfrequently found with the Greeks, for the sake, not merely of emphasis, but of euphony, precisely such inverted constructions as that here assumed by the majority of commentators, who make not merely *βαπτισμῶν* and *ἐπιθέσεως χειρῶν*, but also *ἀναστάσεως* and *κρίματος* dependent on *διδασχῆς*. And this is decidedly required by the connection. Instructions in regard to such rites and doctrines as are elementary to the Christian, and, while they are found also in Judaism, have received from Christianity a specific import and character, and these must have been clear to Hebrews converted to Christianity, must not be always needed afresh by the readers (comp. ch. ix. 10). Thus also is explained the plural *βαπτισμῶν*; for *βαπτισμός* is a comprehensive term, which at ch. ix. 10; Mark vii. 8, denotes the Jewish washing, and in JOSEPH. *Jud. Antl.* xviii. 5, 2 denotes the baptism of John, while the specifically Christian baptism is in the New Testament always called *βάπτισμα*. The interpreters who suppose the author to refer specially to this latter baptism, explain the plural either of outward and inward baptism (Grot., Bald., Braun, Reuss) or of the different acts of baptism (Calov), or of triple immersion (De W.), or of the threefold baptism, *fluminis, flaminis, sanguinis* (Thomas Aquinas). Some (as Bald. and Brochm.) refer the *laying on of hands* especially to ordination; the majority to the laying on of hands immediately connected with baptism, which, after the third century, was, in connection with the chrism, elevated to the independent act of confirmation. But why should we not refer the term to setting apart or dedication in general? Alike the import and the rythmical structure of this period are opposed to the view mentioned as

early as Ec., that a comma is to be placed after *βαπτισμῶν, διδασχῆς* to be taken separately as coördinate with *βαπτισμῶν*, and, like this word, dependent on *θεμέλιον*; and that these we are to understand by the words *catechetical instruction*, which in the earliest times was frequently imparted only after baptism. And it is equally inadmissible, with Gennadius and Klee, to make even the Genitives *μετανοίας* and *πίστεως* dependent on *διδασχῆς*; or, with Calvin, to put in parenthesis the words *βαπτισμῶν—χειρῶν*. Finally, there is no reason for referring, with Est., Schlicht., and others, the *ἀνάστασις* exclusively to the pious, the *κρίμα* exclusively to the ungodly.

VER. 3. *And this let us do, etc.*—The demonstrative *τοῦτο* is referred by Grot., Limb., Seml., Storr, etc. (retaining the reading *κοινοῦν* as Indicative future) to *θεμέλιον καταβάλλειν*, and they then take *καί=also*, as implying that the author will undertake this work of laying foundations so soon as God will allow him to come in person to the Hebrews. The majority, however, rightly refer it to *φερμεθα* as the finite verb of the preceding sentence; yet with this difference, that according to some the author would seem to be expressing the purpose to proceed now, if permitted, to unfold the deeper meaning of the *doctrine of righteousness* (*λόγον δικαιοσύνης*), while, according to others, who take the *κοινοῦν* *communicatively* (i. e., as embracing the author with his readers), he is exhorting them to advance to the desired Christian perfection. This latter view accords with the connection. The conditional clause (*provided that=εάνπερ, etc.*) points to the possibility of a falling away, which would absolutely exclude the progress referred to. It is not made a matter of direct statement, whether in fact such persons are found in the Church. But it lays upon each individual the duty of self-examination. This intimation is in keeping with the rebuking and warning tone of the section which is lost sight of by Abrech and De Wette.

DOCTRINAL AND ETHICAL.

1. The goal of Christian development is *perfection*. For the attainment of this goal a *striving* is required, which rests upon reliable *foundations*, and is rightly directed by the word of *sound doctrine*, and by the *supervision and discipline* of church fellowship.

2. That which *lies at the basis* is not the doctrine of Divine things, but a *personal* entrance on the way of salvation by turning away from dead works (that is, works which contain in themselves no life from God), and a turning in faith to the only true and living God of Revelation and Redemption. With this personal entrance on the path of salvation, commences not merely the preaching of John the Baptist and of Jesus Christ in the history of the Gospel (Mark i. 16; Matt. iii. 2; iv. 17; Acts xx. 21); but also the influence of the Word of God on the hearts of men.

3. The *living power* and reality of such a commencement is incompatible with a simple *standing still* amidst the very rudiments of Christian life and knowledge, and excludes the bare repe-

tion of those fundamental acts which inaugurate the commencement as such; but at once urges us to, and fits us for, the confirming and unfolding of the new relation to God, which that foundation has secured for us, Phil. iii. 14.

4. Repentance and faith must daily testify their existence in the life of the Christian, inasmuch as he has not yet reached the goal of perfection, but is tending toward it. They have, however, a different significance, according as they are fundamental acts *preceding and conditioning regeneration*, and according as they belong to *daily Christian Renewal*.

5. The very elementary doctrine of Christ has to do with *sacramental rites* and *eschatological facts*, and, consequently, even elementary instruction in Christianity must be complete in the articles of doctrine, and leave no gap to be filled up in the capital points. But he who would restrict himself to the rudiments, and allow himself to deal only with them, not only deprives himself of deeper insight and of richer knowledge, but also puts himself into antagonism with the legitimate and fully *authorized demand* of progressive Christian life.

HOMILETICAL AND PRACTICAL.

Life and doctrine have in Christianity a very noteworthy reciprocal influence.—On the foundation which has been laid we must, so far as God allows it, proceed onward to perfection.—He who has not thoroughly turned himself to God will hardly get on well even with the elementary doctrine of Christ.—Confidence in the patience and goodness of God must not render us negligent in striving after perfection.—There is a

neglect in the means of grace for the furtherance of the Christian life, which cannot be made good; but brings with it apostasy and Divine judgment.

STARKE:—It is a sad sign of a great decline in Christianity, that there are so few who lay a right *foundation* in their knowledge, and are *zealous* to make further progress therein.—Where God does not aid us with His grace we can accomplish nothing rightly.—They are bad Christians, or rather they are no Christians, who know not the ground of the Christian religion.

RINGER:—The bold determination: We will go on to perfection! must still rejoice every one who has but a slight knowledge of what is entrusted to us in the Gospel.—We may often now still experience that we have not the same power over one portion of the treasures of the knowledge of God, as over another, and not the same power at one time as at another.

HAHN:—The realm of truth is very wide. We must not, therefore, stand still, but go on to perfection.

HEUBNER:—There is a distinction between Christian doctrines, not, however, in respect of importance, as essential and unessential—for no such doctrine have Jesus and the Apostles delivered to us—but as elementary or properly *foundation* doctrines, and doctrines built upon them, and of still profounder character. There is thus a distinction of order, of connection, and of comprehensibility.

HEDINGER:—It is well for many to advance slowly in the knowledge of doctrine, that they may be all the richer in sincere and simple-minded action.

III.

For it is impossible to bring back to a state of grace those who, after experiencing the gracious power of Christianity, have fallen back from it.

CHAPTER VI. 4-8.

- 4 For it is impossible for [in respect to] those who were once enlightened, and have
5 tasted of the heavenly gift, and were [been] made partakers of the Holy Ghost, and
6 have tasted the good word of God [a precious word of God] and the powers of the
7 world to come, if they shall fall away [and have fallen away, *παραπεσόντας*] to renew
8 them again unto repentance, seeing they crucify [while crucifying] to themselves the
9 Son of God afresh, and put [putting] him to an open shame. For the earth [land] which
10 drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them
11 [useful herbs for those] by [for the sake of] whom it is dressed [cultivated], receiveth
12 [shareth *μεταλαμβάνει*] blessing from God; but that which beareth [but when bear-
13 ing] thorns and briers [thistles] [it] is rejected [reprobated, *ἀδόκιμος*] and is nigh unto
14 cursing, whose end is to be burned.

[Ver. 4.—τοὺς ἅπασι φωτισθέντας, those who were once for all (not at one time, or formerly) illuminated.

Ver. 5.—καλὸν γινωσκόμενον θεοῦ ῥῆμα, tasted an excellent or precious utterance of God.

Ver. 6.—*καὶ παρῆσαντες*, and fell aside or fell away; *παρά*, nearly as ch. ii. 1—*πάλιν ἀνακαινίζειν*, to renew back again, or over again, *πάλιν*, not pleonastic (as Grot.) but indicates a second renewing, which is not necessarily nor ordinarily implied in *ἀνακαινίζειν*, but simply renewing. (Alf. and Moll.)—*εἰς μετ. into repentance* with Eng. Ver. Moll, etc.,—*ἀνασταυρῶντες*, while they are renailing to the cross, crucifying afresh: such the force of the *ἀνά* and the present Participle.

Ver. 7.—*Ἡ γῆ ἢ πῶς*, Earth or Land which drank (Aor. Part.):—*ἐν αὐτῇ* upon it pregnant Gen. with verb of motion coming on and remaining on.—*τίκτουσα*, and is bearing, apparently connected back by *καὶ* so as to be coordinated with *πῶς*—*which drank and is producing*. We might expect *τίκτουσα μὲν—ἐκφέρουσα δὲ* (Alf.) which would be more idiomatic and elegant. Observe the life implied in *πῶς*, *τίκτουσα*, *μεταλαμβάνει*,—*ἐκ οὗ*, for the sake of whom, not as Eng. Ver. by whom—*μεταλαμβάνει*, sheareth in, participaleth. Rec. Ver. receiveth, misses the special force of the word (as if it were *δέχεται*, λαμβάνει).

Ver. 8.—*ἐκφέρουσα δὲ*, but while bringing forth, joined to its noun *γῆ* predicatively, while *τίκτουσα* with *ἡ* is united to it attributively.—*τρίβλους* rendered Matt. vii. 16: Gen. iii. 18, *thistles*. So Moll: *Distels*.—*ἀδόκιμος* again a term of life, reprobated. See Rom. i. 23; Heb. xii. 17, *ἀπεδοκιμάσθη*, was reprobated, discarded.—[K].

EXEGETICAL AND CRITICAL.

VER. 4. For it is impossible, etc.—The *γάρ* refers neither to the conditional clause immediately preceding [Abresch], nor to the clause *μὴ πάλιν θεμέλιον καταβαλλόμενον*, ver. 1 (De Wette after the earlier interpp.), nor to both together (Schlicht.); but to the leading exhortation of ver. 3, *τοῦτο ποιήσωμεν*, which looks back to the exhortation (ver. 1) to strive after perfection. To weaken down the *ἀδύνατον* into *perdifficile* (Jerome, Erasm., Zwingli, etc.) under the plea of a rhetorical exaggeration, is purely arbitrary. Neither are we to supply *παρ' ἀνθρώπων* according to Matth. xix. 26 (Ambrose, Limb., Beng., Heubn., etc.). The object of the author is precisely this: to set before the eyes of the readers the whole magnitude of the danger, and the fearful import and gravity of the crisis to which they have come.

Once enlightened.—The patristic interpreters aimed chiefly to oppose the Montanists and Novatians, who sought by this passage to justify their refusal to readmit to the Church those who had backslidden. These patristic expositors, and after them Thom. Aquinas, Este, Corn. a Lapide, Michael., Ernesti, etc., take *φωτίζειν* in the sense in which it is employed by JUSTIN MARTYR (*Apol.* i. 62, 65), viz., of baptism. They sought, then, to show that the author is not speaking here of regeneration in the narrower sense, but of reception into the Christian community by means of baptism; and that thus only the repetition of baptism upon the readmission of those who had deeply fallen, is declared inadmissible. But the context, and the use of the word, (ch. x. 32), show that the word here denotes spiritual enlightenment effected through the preaching of the Gospel (comp. John i. 9; Eph. iii. 9; Ps. xxxvi. 10). The *ἀπας* stands in contrast with *πάλιν*, ver. 6. Men pass the turning point from darkness to light (Eph. v. 14) only once; the change can never occur again (Del.).

Have tasted the heavenly gift.—By this heavenly gift many interpreters, with Primas., understand the Lord's Supper; others, with Chrys., justifying grace, or forgiveness of sin; some, with Grotius, the peace of mind, which it engenders; many, with Calmet, the Holy Spirit, or with Seb. Schmidt, and Bengel, the person of Jesus Christ. Abresch and Bleek understand the above-mentioned illumination or the heavenly light which produces this illumination; Morus and others, the Christian religion or the Gospel. Tholuck, however, and the more recent interpreters, declare themselves, with

good reason against every special interpretation, pointing to 2 Cor. x. 15, where salvation in Christ is called "the unspeakable gift" of grace, and laying stress, partly on the close connection of this clause with the preceding, made by the particle *τε*, and partly on the emphatic position of *γεωσάμενους* at the beginning of the clause.

The connection and object of the passage require that we take this latter word according to rabbinical usage, just as at ch. ii. 9, in the sense of practical experience, by actual personal appropriation and enjoyment. The construction with the Gen. (instead of the Accus. as at ver. 5) does not warrant the interpretation made in the interests of Calvinism, of a mere tasting with the tip of the tongue. The former construction is Greek—the latter Hellenistic. Perhaps it may also be said that the choice of the former construction was dictated by the idea of an enjoyment out of the fullness of those heavenly riches of grace which were designed for, and proffered to, the collective body, while the second construction points to the idea "that the good word of God has been, as it were, the daily bread of the persons whom the language describes" (Del.).

VER. 5. The precious word of God, and the powers of the world to come.—Many interpreters regard, with Chrys. and Primas., the first expression merely as a description of the Gospel generally; Calvin and Braun regard it at least as placed in contrast with the judicial rigor of the Mosaic law. The majority, however, referring to Josh. xxi. 43; Zech. i. 13, and similar passages find in it a special reference to the divine promises of a blessed future, and to peaceful rest in the Land of Promise. The *world to come* (*αἰὼν μέλλον*) stands in the same sense as ch. ii. 5, *μέλλουσα οἰκουμένη*, and the "powers" (*δυνάμεις*) of that world are those mentioned chap. ii. 4. And thus too narrow is the reference, on the one hand, to the foretaste of future glory (Primas., Böhme, etc.), and, on the other, to the miraculous acts of the Apostles that have been witnessed by believers, or experienced in their own persons (Wittich, Braun, etc.).

VER. 6. And have fallen away.—The author has not in mind particular gross or conscious sins, as Luther erroneously supposed, and hence took offence at the passage. He has rather in view apostasy from the recognized and experienced truth of salvation, as a sin closely allied to the sin against the Holy Ghost. The Aor. partic. points to the fact that this breaking off from all fellowship with Christ is a single and once for all accomplished act; while the following Present Participles express the condition which follows upon this falling away, cha-

racterizing its state alike of utter hopelessness and self-condemnation. [As to the question of the moral condition of the persons here described, I shall add but little. The question had probably hardly presented itself at this time as a distinct point of *Christian doctrine*, whether a regenerated person could fall away. One thing was certain, viz., that the Christian profession and the actual Christian character of the members of the church did not take them out of the category of *free moral agents*, who stood *personally responsible* for their perseverance and steadfastness in their Christian profession, and who were, therefore, to be appealed to by every consideration which could address itself to persons who, under God, held their destiny in their own keeping. It was also equally certain that their salvation depended on their perseverance; that he, and he only, who *held out to the end*, would be saved, and this was equally true whether we adopt the supposition that they actually could apostatize from a state of grace, or whether their apostasy only proved that they had never been in a regenerated state. In either case the mode of spiritual treatment was the same. None could look behind the curtain into the volume of the divine decrees; and the only practical test of the reality of one's Christianity, and the only assurance of his salvation, was his *holding on to the end*. As a doctrinal question, therefore, it was totally unnecessary that it should be raised and decided. Meantime another thing was equally certain, because lying in the very nature of the case. If a person who had partaken of the grace of Christ, and been born again by the power of the Holy Spirit, and sanctified by the blood of Jesus, *did fall away*, and turn his back completely on all these gracious agencies, and these *highest and final* means of salvation, his case was hopeless. There was no more sacrifice for sin. He had exhausted all the provisions of Divine love and compassion, and henceforth nothing remained to him but a fearful looking for of inevitable judgment. If, then, this and like passages in Hebrews do teach the possibility of falling from grace, they teach, in like manner, the impossibility of restoration to it. The saint who has once apostatized, *has apostatized forever*. Meantime, the case is only put hypothetically. There is not, so far as I am aware, a distinct declaration that such a falling away does actually occur; but only a declaration, if it should occur, what in the nature of the case must be the inevitable consequence. And I cannot forbear adding, that in my judgment, the tenor of many passages of the New Testament is decidedly against the *actual possibility* of such apostasy, and that the admission of the doctrine would revolutionize the whole orthodox conception of the New Testament system of salvation.—K.].

To renew them again unto repentance.—The position of *πάλιν* forbids our connecting it with *παρρησιόνας* (Heinr. etc.); nor need we with Grot. regard it as pleonastic in its connection with *ἀνακαλίζεσθαι*. For *ἀνά* in composition does not necessarily denote a return into a previous state, but may regard the action as *commencing* (with the kindred meaning of *springing up*). Thus *ἀνακαλίζεσθαι*, *ἀνακαλίσθαι*, particularly may denote

the inauguration of a new state of things, and, referring to man's transfer from his old state, imply his being brought *up back* into a higher life, Rom. xii. 2; 2 Cor. iv. 16; Col. iii. 10. *Repentance* (*μετάνοια*) appears here not as the *means* (Chrys., Corn. a Lapide, etc.), but as the *result* and state of renewal. *Ἀνακαλίζεσθαι* is properly *to be renewing*, to endeavor to renew. Some, therefore, (as Ambrose, Beng., Heubner, etc.), would find in the active voice ground for restricting the statement to the efforts of men, for the conversion of others, leaving their renewal still among the things which are possible with God (Matt. xix. 26). But the fact that alike here vv. 7, 8, and subsequently ch. x. 26 ff. special emphasis is laid on the judicial and retributive judgment of God, forbids such a limitation. Thus, undoubtedly, the active form is neither to be confounded with the Pass. (Vulg., Calv., etc.), nor to be taken reflexively—*to renew oneself* (Orig., Erasm., Lapide, etc.). But the active is explained from a reference to the employment in the church of the ordinary means of grace.

While crucifying for themselves the Son of God afresh.—With the Greeks *ἀνασταυροῦν* means only *to nail to the cross*; but even the Greek expositors find here expressed in *ἀνά*, the natural and appropriate idea of *repetition*. The *ἐαυτοῖς* is by many expositors erroneously rendered (with Ec. and Calv.), *so far as in them lies*; and by Heinrichs *each for himself*. Schultz takes it as *Dat. of the instrument*—*by themselves*. More natural would be the *Dat. loc.* (Beng., Abresch, Thol.), according to which the apostates place themselves on the same platform and level with the unbelieving Jews; but better than either, it may be taken as the *Dat. commodi*; not, however, in the sense of Klee, and Stengel, viz., for their own satisfaction and for the gratification of their hardened heart, but rather as the *Dat. incommodi*, viz., for their own destruction, (Vatabl., Bl., Lün., Del). [With Alf. I regard this last meaning of "in perniciem" as too strong, and as carrying that which lies in the nature and necessities of the case, into the grammatical relation of the word. It is I think simply the *Dat. commodi*—expressing that which is done for, with reference to themselves, and the question of the consequences, whether destruction or otherwise, is not to be found in the relation itself. Wordsworth explains artificially crucifying "not to him, for he is impassable; but to themselves and to their own perdition."—K].

VER. 7.—For the sake of whom.—*Ἀπὸ οὗς* is erroneously referred by the Vulg., Erasm., Luth., Calv., etc., to those who cultivate the land [so our Eng. Ver.]. It in fact refers to the *possessors*, to whose benefit the cultivating is to inure. We have rendered *τὸν ἐπ' αὐτῆς ἐρχόμενον* by the perfect, *has come upon it*; because *ἐπὶ* with the Gen. used with verbs of motion, includes also the subsequent remaining in that state.—(WIN. Gr. 6 Ed. p. 386).

VER. 8.—Whose end is for burning.—The relation of the words *ἥς τὸ τέλος εἰς καὶναι* to the immediately preceding *κατάρας*, *curse*, [viz., the end of which curse] is that which most immediately forces itself upon the reader, Camerar., Abr., Heinr., Bl.), yet the majority of expositors, since Chrys. have referred the phrase back to

the main subject of the clause, making it declare not the end of the *curse*, but the end of the *land* (γῆς)—a construction which is certainly possible. At all events the allusion is undoubtedly to a consuming with brimstone and salt (Deut. xxix. 22; Is. xxxiv. 9) by which the land is condemned to utter sterility and uselessness. Some, in advocacy of the ἀνοκαθάρασις, have endeavored to draw from it the opposite doctrine, and find in the passage such a burning up of weeds and noxious vegetation as should cleanse the ground and restore its fertility (so Schlicht. *etc.*); but no explanation could be more totally alien from the context.

DOCTRINAL AND ETHICAL.

We may imagine a man's reaching a state of abandonment and moral corruption from which *no deliverance* is possible, and which draws after itself inevitably *eternal damnation*. All endeavors to banish this thought from our passage do violence to the words, and spring from theoretical prejudices against the truth which is here advanced, and which also receives ch. x. 26 ff. a more full elucidation. It is not, however, said that this condition has in the case of any one already taken place. The reader is only warned, but this in the most startling manner, against sinking into this state as one that threatens him.

2. This condition does not precede regeneration, but necessarily presupposes it; yet not in the broader sense in which regeneration denotes the forgiveness of sins and a transfer into the condition of the children of God, but in the *narrower sense* which at the same time includes *subsequent renovationem* (Form. Concord. III. 19; JOHN GERHARD, *Loc. Theol.*, tom. VIII).

3. The possibility of such an inexcusable and consciously guilty falling off from Christ, and which involves a complete falling away from the gracious state, is presupposed by the Lord Jesus Himself, not indeed Luke xxii. 31 ff., yet certainly John xv. 1 ff. and the sin of denial mentioned Math. x. 38; Luke xii. 9, threatened with the most fearful consequences, presumes a like condition in one who had previously professed discipleship. Moreover, John recognizes a *sin unto death* (ἀμαρτία πρὸς θάνατον) 1 John v. 16, which even admits no further intercession. There is thus no contradiction in our epistle to the elsewhere recognized doctrine of the Gospel, and the Calvinistic theory of the identity of the *renatus* and the *electus* appears in this respect also as unscriptural. Compare besides on this point Rom. xi. 21; 1 Cor. x. 1-18; Gal. v. 4; 1 Tim. i. 19, iv. 1, vi. 10, 21; 2 Pet. ii. 20; Rev. iii. 16.

4. The entire identification of the apostasy here named with the *sin against the Holy Ghost* (in regard to which compare the treatises of MAGN. FR. ROOS, 1771, and of PHIL. SCHAFF, 1841; MÜLLER'S *Doctrine of Sin*, 4 ed., 1860; and ALEX. VON ÖRTINGER, *de peccato in Spir. S. qua cum eschatologia Christiana continueatur ratione*, 1856), becomes questionable from the fact that the latter may be committed even by those who from the very commencement have hardened themselves against the influences of the Holy Spirit, and have thus passed on to obduracy and

blasphemy, Matt. xii. 31 ff.; Mark iii. 28 ff.; Luke xii. 10. The majority of interpreters, therefore, since Bleek regard the sin against the Holy Ghost as the *broader and more comprehensive*. Comp. RIEHM, II., 764 ff., 819 ff.

5. Neither does this statement of our author stand in contradiction with the doctrine of the *power of Divine grace*, or of the *full authority of the Church* to forgive all sins. For the grace of God operates neither magically nor violently, and the forgiveness of sins has for its condition repentance and faith. But the very characteristic of this sin of apostasy consists in the fact of rejecting the means of grace, which had been previously employed and experienced as fraught with saving power, and this in a radical hostility to their truth and saving efficacy; and thus rendering all their influence *objectively* impossible. There is a continued re-crucifying of the Son of God, by which He becomes exposed anew to the derision of the world.

6. The designation of this sin as *apostasy* is as far from excluding the fact of its *gradual* development in a soul, as the description of it as *sinning wilfully*, (ἐκωσίως ἀμαρτάνων, ch. x. 26) is from denying the fact of the *deceptive* working of sin, ch. iii. 18. "It is the fruit of an entire series of individual, wilful, and unrepented sins; the final result of a whole series of misdeeds, and of violent repressions of the impulses of the Holy Spirit," (Riehm). All the more necessary then are the warnings and exhortations of our epistle for those who have not yet destroyed within themselves a susceptibility to the influences of the Spirit of God, and who have not as yet made themselves incapable of faith or of repentance.

7. But in the destruction in man of the susceptibility of moral and religious renovation, there is accomplished not merely a *law of psychological development*, but at the same time a *Divine, punitive judgment* which has its ground in a *condemning sentence* of God. This sentence proves itself ultimately valid and decisive, not indeed in accordance with any eternal decree, but *judicially*, after God has proved the apostates to be utterly reprobate. But the entire carrying through of this judgment is still in the future. By this let none be deceived. "Yet we must guard ourselves alike against making the apostolic warning a source of torture and despair, and a willow of fleshly security" (Del.). Comp. SPENER, *Theol. Reflections*, IV. 634; *Latest Theol. Reflections*, II. 398; PALMER, *Pastoral Theology* (1860); 2d ed., 1863; VALENTI, *Pastoral Healing*, 2 parts, 1832, "On Spiritual Conflicts."

8. "He who through moral unfaithfulness has fallen into the illusion that he has been deceived by *objective truth*, can no longer prove indifferent toward this, since he is unable entirely to deny it. It has, as truth, maintained itself in his inner being; there remains, therefore, within him, a sting of conscience, which urges him to self-justification, and with this to inward and outward struggles, whether in argument or in wanton railing against that truth which will no longer leave the sinner, whom it once claimed as its possession. If now we take into consideration that ever growing, ever deepening power of evil, which is expressed in the saying: "In the first

step ye are free; at the second, ye are slaves," then assuredly we can recognize as possible, within the sphere of such a conscious though unconfessed self-deception, a degree of obduracy in which conversion is impossible" (THOLUCK).

HOMILETICAL AND PRACTICAL.

The lapse from a state of grace: *a.* in its origin; *b.* in its characteristics; *c.* in its consequences.—He who has fallen from grace is worse than he who has never attained to it.—That which was written for our warning, and that which takes place for our example, whether in nature or in history, we should never allow to minister to our perverseness.—The susceptibility to the repeated influences of grace.—The way to Heaven is much easier and pleasanter than the way to Hell; those who walk in it have already, in the enjoyment of the blessings of salvation, a foretaste of heavenly powers and delights.

STARKE:—The impossibility of the conversion of a fallen sinner, consists not in a deficiency of the grace of God, or of the merit of Christ, or of the influence of the Holy Spirit; but in the conduct and character of the sinner who wilfully rejects Christ, and the economy of salvation.—The happy, gracious state of believers, is a glorious token of the Divine origin, truth, and excellency of the Christian religion.—All backslidings are not equally dangerous, but none is without danger.—The grace of God visits all men, but with a great difference in spiritual productiveness, according to the quality and moral condition of the heart.—We need even after conversion, perpetual accessions of the grace of God, and repeated anointings of the Divine Spirit; after these must we yearn, and eagerly receive

them, like a well prepared field.—For us also it may doubtless be said: "The plough or the curse."

RIEGER:—He who labors in accordance with the Divine appointment, receives what he must ascribe not to his labor, but manifestly to the blessing of God.—Hidden and secret as may be the workings of grace, we could always track them out, if we would give to them the same heed that we apply to our domestic and worldly affairs.

HEUBNER:—The condition of men is all the more dangerous, their reformation all the more difficult, by how much the farther they have previously been, by how much the higher they have arisen.—The gifts of grace already obtained, impose a solemn obligation; and he who has already received the Spirit, has a heavy responsibility.—The falling away of advanced Christians is an insult offered to Christianity and to Christ Himself; is a declaration that Christ was justly crucified.—The heart that receives in vain the labor employed upon it, and bears no fruit, is rejected of God.—Moral desolation and reprobation are the heaviest punishments and judgments of God.

STEIN:—Sinners are frequently visited by Divine grace. If they produce the righteous fruits of repentance, then they may expect anew proofs of the Divine favor; while in the opposite case, they may expect no long forbearance, and least of all, when they apostatize, may they look for any new exercise of compassion.

FRICKE:—A fearful sin, and a frightful judgment.

HEDINGER:—The devil in his heart, death in his bosom, hell beneath his feet, and a curse on his posterity.

IV.

But the readers are still in a condition which, by the grace of God, renders possible the attainment of the goal, for which they are earnestly to strive.

CHAPTER VI. 9-12.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of [om. labor of]¹ love, which ye have [om. have] shewed toward his name, in that ye have [om. have] ministered to the saints, and do minister [are ministering].
11 And [But] we desire that every one of you do shew the same diligence to [in respect
12 to] the full assurance of hope unto the end: That ye be [become=prove yourselves] not slothful, but followers [imitators] of them, who through faith and patience [long-suffering] inherit the promises.

¹ Ver. 10.—The words τοῦ κόπου before τῆς ἀγάπης, noted by Beza, Mill, Bengel, and others, as spurious, have, since Griesbach, been properly cancelled as a gloss from 1 Thess. i. 3.

[Ver. 9.—τα κρείττονα καὶ ἐκ., the things which are better, and are connected with salvation. The article not repeated.—εἰ καὶ, if also, or even—although.]

Ver. 11.—ἐπιθυμοῦμεν ἵνα, But (better than and here as adversative) we desire.—τὴν αὐτὴν σπουδὴν, the same zeal, with reference to, in respect to, Eng. ver. inadequately simply to, and mars the sense by putting a comma after diligence.

Ver. 12.—ἵνα μὴ γίνεσθε, that ye may not become, or prove yourselves—μιμηταί, imitators.—μακροθυμία, long-suffering.—Κ.]

EXEGETICAL AND CRITICAL.

VER. 9. But we are persuaded better things, etc.—The epithet *ἀγαπητοί* (beloved), so frequent with Paul, is found in our epistle only in this place, where the author, by the verb *πεπεισμεθα*, emphatically expresses his conviction that the terrible results which he has depicted will not be realized in the case of his readers. *Τὰ κρείσσονα* is referred by some to a *better destiny*, by others to a *better condition*. The former, then, regard *ἐχόμενα σωτηρίας* chiefly as a periphrasis for *σωτηρία* itself; while the latter refer this expression to that which *tends* to salvation. More exactly *ἐχόμενον τινος* denotes that which stands connected with an object (whether outwardly or inwardly, locally or temporally), and belongs to it. The words are thus to be taken in a comprehensive sense, and stand parallel to the *κατάρας ἔγγυς*.

VER. 10. For God is not unrighteous, etc.—This verse contains the ground on which the author bases his persuasion. That ground is not properly the *judicial and retributive justice* of God, nor the anticipation of the *reward* which God, according to the Romish doctrine *de merito condigno*, might bestow on such good works as man is enabled to perform by the aid of Divine grace. It is rather that consistency and uniformity in God's dealings, inseparable from His fidelity (1 John, i. 9), which would render it seemingly impossible for Him to withdraw His gracious assistance from those who in their life, walk, and conduct display the truth and power of their faith, and the genuineness and depth of their conversion. *Τὸ ἔργον* denotes the moral conduct as a whole (1 Thess. i. 3, Gal. vi. 4), in distinction from *τὰ ἔργα*, which denotes its manifold attestations (comp. Rom. ii. 6 with ii. 15). *Εἰς τὸ ὄνομα* Chrysostom regards as indicating purpose = *for the glorifying of His name*, so that it might also be taken = *διὰ τὸ ὄνομα*, *for the sake of the name of God*. The majority, however, with Theophyl., take it as the object of *τῆς ἀγάπης* = *love toward His name*. The Aor. Inf. *ἐπιλαθίσθαι* expresses neither past time (Seb. Schmidt) nor future (Bisp.); but the mere *action of the verb*, without reference to the relation of time [thus not *to have forgotten*, nor *to be going to forget*, but simply *to forget*]. (Kühn., II. § 445, 2).

To the saints.—KÖSTLIN (*Tüb. Theol. Jahrb.*, 1854, Heft. 3, p. 378) maintains, after Credner, that the expression *τοῖς ἁγίοις* indicates that the "Hebrews," to whom our epistle is directed, must be regarded as a non-Palestinian church which had rendered suocor to the Christians of Palestine. But the words *τῶν ἐν Ἱερουσαλὴμ*, which the apostle deemed it necessary to add, Rom. xv. 26, to *τῶν ἁγίων*, refutes his hypothesis, based on the opinion that the Christians of Palestine, and particularly those of Jerusalem, were regarded as *ἁγιοὶ κατ' ἐξοχὴν* (saints *par excellence*), and passages like Rom. xvi. 2, 1 Cor. vi. 1, 2, in connection with the salutations in the epistles of Paul, show the groundlessness of the assumption that none other than the original Church could have been designated simply as *οἱ ἅγιοι*. Moreover, Del. calls attention to the

fact that this manifestation of love may very well have taken place within the limits of the readers' own country, ch. x. 34, xiii. 24; Acts iv. 32, xi. 29.

VER. 11. The same zeal.—The author does not mean to say that all the members of the Church have a like loving zeal, nor that they must still not fail to evince the same loving zeal which they have hitherto manifested (Chrys., Grot., etc.), but rather that the like zeal which they have manifested in respect to love they must in future evince in regard to the *πληροφορία* of Christian hope (so the majority since Beng.). The want of a "full assurance of faith" or of an assured conviction of the truth of the specifically Christian hope, is precisely the reason of the doubtful and unstable condition of the readers, who stand in peril of a defection from Christianity.

VER. 12. That ye do not prove sluggish, etc.—Here the author is speaking of growth in Christian hope, in a believing and assured hope; at ch. v. 11, on the contrary, he speaks of a like growth in the understanding of Christian truth. There is thus no contradiction in his using here *γένησθε*, *may (not) become*, and there *γίνεσθε*, *have become*; and we need not, with Heinrichs, instead of *καθόλου* conjecture according to ch. xii. 8 *εὐδοκ.* [I doubt much if the author's consistency requires precisely such a defence, substantially that of Lün., viz., that in the former case the author speaks of "sluggishness of Christian hearing, here of Christian practice." It is scarcely possible that the hearers had fallen so low in spiritual understanding and brought themselves to the verge of apostasy without having become already liable to the charge of sluggishness in Christian practice. But in addressing a Christian body the author is not necessarily confined to a stereotyped style of expression. He may at one time charge them with actual backsliding, and at another, in a strain of tender exhortation, guard them against the danger of it, especially as what was true of some might not be true of all, and even of some only in a degree.—K.] The inheriting the promises (*κληρονομεῖν τὰς ἐπαγγελίας*) is designated as a consequence of faith (*πίστις*) and long-suffering (*μακροθυμία*). It can thus not refer to receiving the words of promise (Bl.), but to the obtaining of its substance. The Pres. Part. *τῶν κληρονομούντων* who are inheriting, implies a continuous and abiding act, so that the reference can scarcely be exclusively to the Patriarchs (Bl., De W., Thol., Bisp., etc.). It is not until the following verse that the sentiment, here stated in general terms, is illustrated for the readers by the concrete example of Abraham.

DOCTRINAL AND ETHICAL.

The personal conviction that the members of the Church have their desires still fixed on things which lie within the sphere of salvation, and have in them their supreme interest, does not release the teacher from the duty of emphatically warning against unfaithfulness and apostasy; from laying open truthfully its causes and consequences, and so depicting the magnitude and imminence of the danger as to penetrate and

affect the conscience. But, on the other hand, also, even in the case of those who hold a questionable position in the Church, he is not to forget that God himself has pleasure in remembering that which deserves recognition, and will call it forth and render it productive of blessing. Such means of influence are least of all to be overlooked in the case of those who are in conditions of assault and peril; and the manifestation of personal sympathy along with an affectionate recognition of the attestations and works of Christian feeling and conduct which they have displayed are entirely in place after they have been previously rebuked from the Word of God, and been convinced of their wrong.

2. There is found not unfrequently a zealous and enduring *manifestation of love* not merely in general toward those who are in need, but in particular toward their oppressed and afflicted companions in faith, shown by those Christians who are partly insecure and weak in their recognition of Christian truth; partly wavering and feeble in the assurance of their Christian hope; partly neglectful and indolent in their striving specifically after a full assurance of faith. We are in this matter to insist that the one be done without the neglect of the other; and we are carefully to avail ourselves of the encouragement which lies in the fact that living service toward the members of the Church of Jesus Christ is regarded by God as a *testifying of their love toward His own nature*, Matth. xxv. 31 ff.

3. From the holy nature of God there follows such a system of divine action as to insure that no attestation of love to Him shall remain unrewarded, but rather shall bring a *blessing in return* in our spiritual advancement. Under this state of the case, we may regard such a blessing also under the point of view of *righteousness and of reward*, as in fact the Scripture speaks even of a *recompensing* of the good. But we are not warranted in demanding this recompense on the basis of our claim to a reward for services rendered, nor in basing on it any alleged title to salvation; for every performance on the part of man of that which is acceptable to God, and which He has commanded, is only rendering the *service which is due* (Luke xvii. 10). BERNH. WEISS, in his stirring *Treatise on Christ's Doctrine of Reward* (*Deutsche Zeitsch. für christl. Wiss. und christl. Leben*, 1853, Nr. 40-42), very significantly styles the relation of reward between God and man "an *economical* one, a matter of economy or arrangement, instituted by God for the realizing of His plan of salvation."

4. The moral condition of the world and the state of the Christian Church may greatly contribute to the apparent impossibility of reaching the goal of perfection and of attaining the promised inheritance, or may at least render their attainment so difficult that many Christians become sluggish and grow cold in that zeal and fervor of faith which has approved itself in their previous walk, and which is still evinced in other spheres of action. In this case the example of those who by faith and enduring patience have reached the goal may prove greatly stimulating.

5. But it belongs essentially to the influence of examples that they be not merely held up to

view, contemplated, and admired, but that they be imitated; and in this lies the difficulty and consequent rareness of genuine disciples' life. For faith has to do with the invisible, heavenly, and future, which it is to apprehend and hold fast as the most absolutely certain and reliable of all things; and long-suffering patience, "without falling into despondency and despair, must await with cheerfulness and with equable, abiding courage, the yet lingering salvation."

HOMILETICAL AND PRACTICAL.

Love must not cease to warn, to serve, and to hope.—We are not the first on the way to perfection; let us look well to it that we do not remain behind among the last.—Where there are still points of character that link us to salvation, God has long since had them in mind, and would fain make use of them.—Love seeks no reward; yet it finds it.—Services rendered to our companions in the faith are a work of faith with which God is well pleased, and a labor of love which God will reward.—The love that labors and sacrifices for the good of our neighbor is also a service rendered to God, but this only in connection with love to the name of God and with the faith of the saints.—How the striving after the anticipated inheritance of the promise is hindered in the world, but in the Church of God is at once demanded and promoted.

STARKE: We must hope good of every one, and not easily despair of the salvation of any; for God is wont to go forth even "about the eleventh hour."—Rebuke thy neighbor, if there is great need, at the right time and in the right place, with compassion, without too severe words, and without the spirit of detraction. Perchance thou gainest him.—A believing Christian may be indeed certain of his own felicity, but still not without a holy solicitude for his perseverance and steadfastness in what is good.—God rewards the good works which He demands of us from grace.—It is not merely in heaven that the saints are to be sought and found: they are to prove themselves saints on earth.—Our strengthening and support come indeed from the Lord; but we must industriously employ the means which strengthen and keep us unto eternal life.—Nothing so much favors backsliding as negligence and sloth.—Faith and Christian patience belong together; the former produces the latter, and the latter is a genuine test of faith.—Blessed is he who fails not of the eternal inheritance: he may have much, little, or nothing of temporal things: to have God is to have all.

RIEGER: Though we may have good hope in regard to the majority, we should still give zealous attention to individuals, Acts xx. 31.—One may frequently be more ready to suffer for a good cause, and to perish with it, than to persevere in the hope of a victorious issue. Hence exhortation to equal diligence in hope is very needful; for unless hope were renewed the sparks of love would be entirely extinguished.—To mark the footsteps of those that have preceded us is on the race-course of faith a great advantage.—Faith first apprehends and seizes the promise; patience and long-suffering await it to the end.

HEUBNER: The picture of the wretchedness and ruin of apostates tends strongly to arouse the faithful and to guard them against security and remissness.—The thought of Divine aid

should spur on and arouse us also to diligence, zeal, and perseverance.—So far from faith tending to check activity, it rather preserves us against sloth and gives us power for action.

V.

The example of Abraham shows that perseverance in faith leads to the attainment of the promised blessing, which is pledged by the oath of God.

CHAPTER VI. 13–15.

13 For when God made promise to Abraham, because he could swear by no greater,
14 he swore by himself, saying, Surely¹ blessing I will bless thee, and multiplying I
15 will multiply thee. And so, after he had patiently endured [patiently enduring], he obtained the promise.

¹ Ver. 14.—Instead of ἡ μὴν we should read, with Cod. Sin., A. B. D. E., 17, 23, εἰ μὴν. This is the customary form with the LXX., springing from the blending of the classical ἡ μὴν with the Hellenistic εἰ μὴ, which C. and J^{ss} read here, and which imitates the Hebrew אִם כֵּן.

[Ver. 13.—Ἐπαγγελόμενος Moll renders "after making promise," thus making the promise precede the oath in time, the promise being given at various times, as Gen. xii. 7, xvii. 5, xviii. 18, while it is not until Gen. xxii. 16–18 that the oath is given. So, previously, De Wette and Lünemann. Delitzsch and Alford, however, more correctly, I think, make the ἔπαγγελ. express an act contemporaneous with the ὅμοσεν, viz., God, when He promised, swore, and refer both to Gen. xxii. The Eng. ver. is, I think, correct.

Ver. 15.—Καὶ οὕτως, and thus, i. e. under these conditions.—μακροθυμήσας ἐπέτηξεν, by patiently enduring he obtained—he patiently endured and obtained: not having patiently endured, he obtained.—K.]

EXEGETICAL AND CRITICAL.

VER. 13. For to Abraham — "*Exemplum Abraham adducitur, non quia unicum sit, sed quia prae aliis illustre.*" (CALV.).

God in making promise, etc. — Lünem. rightly follows De Wette in taking ἐπαγγελόμενος, as in time preceding the ὅμοσεν, and refers it to the promises which had been already given to Abraham, Gen. xii. 7; xvii. 5; xviii. 18, which finally, at Gen. xxii. 16–18, were not merely repeated and confirmed by an oath, but at the same time had an incipient fulfilment. Del. refers the language only to the last named passage, in which, after the offering of Isaac, promise and oath are united. The Aor. Part. would then express an act contemporaneous with the finite verb. [God promising swore—he promised and swore.] But Abraham had previously nothing upon which he could rely but the promise. This was now, after he had long waited for the promised Son, and had then consented to the sacrifice of Him, been not merely renewed to him, but by the Divine oath attested as thoroughly to be relied on; yet at the same time alike by the oath itself, and by its own intrinsic nature, the promise was marked as one which could have only a gradual realization, and that completely only in the distant future. For this reason Abraham was even to the last remitted to the μακροθυμία, which was conditioned upon his faith,

and in this relation stands as an individual and concrete example of the general truth uttered in the preceding verse, and as an instructive and stimulating pattern for his readers; precisely as also at ch. xi. 13, 29, they are reminded that the Patriarchs did not live to see the fulfilment of the promise, but only saluted it from afar.

VER. 15. And thus patiently enduring, he obtained the promise. — The οὕτως, thus, is to be constructed with ἐπέτηξεν (Bl., De W., Lün., Alf.), not with μακροθυμήσας (Stein, Thol., Bisp., Hofm.), nor to the two combined (Del.); but points back to the just previously mentioned pledge of the Divine oath confirming the Divine promise. It thus presents the objective historical condition under which Abraham obtained the promise, while μακροθυμήσας indicates his subjective condition; i. e., he, under the condition of having waited long and patiently since the promise of God was first made (Gen. xv.), now (Gen. xxii.) received the oath which guaranteed the fulfilment of the promise. The added clause thus involves a slight progress in the discourse (even if we make τῆς ἐπαγγελίας, refer only to the word of promise), inasmuch as at all events it holds up to the view of the readers, as strongly brought out in the typical history of Abraham, that μακροθυμία which is so essentially involved in the preceding exhortation. If we seek a still further advance, we shall scarcely find it in the verb (as does Otto,

who, p. 103, interprets the *ἐπέτυχε* as an *actual taking possession*, or as an *attainment*—no longer dependent on the tried and approved fidelity of the subject—of the irrevocably pledged promise; nor in the fact that *ἐπαγγελία* is to be interpreted specially of the *Messianic salvation* (Bleek); but only by explaining the *ἐπαγγελία* of the *subject matter* of the promise, whose *attainment* (*ἐπέτυχε*) commences with the receiving back of Isaac (ch. xi. 17, 19), yet is not to be restricted (as by De W., Lün.) to that which Abraham *even on earth* lived to see of the multiplication of his posterity. The promise (which here substitutes the abbreviated and *concentrated* form *πληθύνω σέ*, for the fuller expression of the LXX., *πληθύνω τὸ σπέρμα σου*) embraces in its fulfilment a blessing bestowed on Abraham, extending down through time and onward into eternity.

[The precise relations and import of the passage just explained, are matter of some difficulty, and of a good deal of diversity of opinion. Grammatically the difficulty lies in determining whether the Aor. Participles *ἐπαγγελάμενος* (ver. 18) and *μακροθυμῶν* (ver. 15) are, either or both of them, to be construed as expressing an action *anterior* to, or *contemporaneous* with the principal verb—either of which construction is equally consistent with the use of the Aorist. In the former case we should render: “*after giving promise to Abraham, God swore,*” etc.; and “*and thus, after having waited patiently, he obtained,*” etc. In the latter case we should render thus: “*upon giving promise or when he gave promise—God swore;*” and “*suffering long he obtained*”—“*he waited patiently and obtained,*” or, “*by waiting patiently he obtained.*” In the former case the giving of the promise *precedes* the swearing of the oath, and the promise (*ἐπαγγελάμ.* must be supposed to refer to Gen. xii. 7; xv. 4, 5, etc.; xvii. 5; xviii. 18, as preceding the oath given Gen. xii., at the time of the offering of Isaac. In this case also the *μακροθυμῶν*, *having waited patiently*, will refer to Abraham's patient waiting during the time which elapsed between the promise of the birth of his son, and its fulfilment, and also perhaps to his cheerful submission to the command to offer up his son in sacrifice. So the passage is taken substantially by De Wette, Lünemann, and Moll; and in this case the “*obtaining the promise*” after his long waiting, took place in part in his receiving his son back from the grave, while in part this only prefigures and commences its fulfilment, which runs on into the indefinite and endless future. In the other construction—which makes the action of the Participles *contemporaneous* with that of the principal verbs,—the whole action would naturally refer to the one event in which the promise and oath were both given, *viz.*, Gen. xii., and we should render thus: “*For in giving, or when He gave promise to Abraham, God, because, etc., swore by Himself, saying, Surely blessing, etc.; and so (under these conditions of promise and blessing) Abraham waited patiently and obtained (=by patiently waiting obtained) the promise.*” So substantially Delitzsch. The objection to the former is that it makes an unnatural separation between the giving of the promise and the giving of the oath, (which the author seems to link closely together), and that it seems to attach a

special significance to the period of the giving of the oath, which does not really belong to it, for although the promise was then repeated with a special fulness and emphasis, yet it was substantially but a repetition of the earlier promises, while Abraham's receiving his son from threatened death, which then occurred, took place *before* the utterance of the oath, and could be conceived to stand in no consecutive relation to it. The objection to the second construction would seem to be, that if the reference is only to the promise and oath of Gen. xii., then all the earlier promises are apparently ignored, and therefore all Abraham's patient waiting since they were given, could scarcely come into the account. But to this we may reply, I think, that it is not a matter of importance to the writer to distinguish the *separate times and forms* of the promise which was made to Abraham; but he naturally, in referring to the promise, takes that occasion in which the promise was finally, and with the greatest fulness and emphasis repeated, and ratified by an oath; while the *μακροθυμῶν* refers to Abraham's entire, patient waiting for the fulfilment of the Divine promise, and the *ἐπέτυχεν*, as it seems to me, refers mainly not to that which Abraham experienced in his life-time, but to the reward of his faith and patience, which, commencing in his life-time, continued on into eternity. I would thus regard *ἐπαγγελάμενος* as referring specially indeed to the promise of Gen. xii., where it stands connected with the oath, but to this in reality as the representative of God's whole collective promise to Abraham; and the *καὶ οὕτως μακρ. ἐπέρ.* and thus *waiting patiently he obtained, etc.*, as virtually covering Abraham's bearing during the entire period after God had made to him His promises. I prefer, therefore, substantially Delitzsch's construction. To make, as Alford does, *ἐπαγγελάμενος*, refer to the time of the oath (*when he promised, he swore*) and yet refer *μακροθ. ἐπέτυχεν* back to Abraham's having obtained the promise in the birth of a son in consequence of his long and patient waiting, seems specially inconsistent, and totally confuses the passage.—K.]

DOCTRINAL AND ETHICAL.

1. The promises of God, in so far as they are declarations of the time and words of the Almighty One, have, in themselves, the pledge and power of their accomplishment. But the Searcher of hearts condescends in His love to the needs of men, has respect to the weakness of those that are assailed, and gives to them for the strengthening of their faith special pledges and guaranties for perfect reliability in His promises. In accordance, however, with the sacred character of the relations which are hereby to be confirmed and enhanced, these pledges are themselves of a *moral and religious* nature; they point to eternity, have respect to the holy nature of God, and have value and significance only for him who is already a believer.

2. Inasmuch as an oath is a form of ratifying a declaration, in which the attributes just mentioned appear not perchance as *concomitant* merely, but as *constitutive*, and since for this reason an oath forms for men the highest form of solemn assurance, and sacred affirmation, it

becomes clear why precisely this sort of pledge is the most appropriate to the condescension of God, and the simplest and surest for the attainment of the proposed end.

8. From the nature and form of the oath as a solemn appeal to the omniscient Holy God for confirmation of the truth and credibility of a definite utterance, it follows that God can swear *only by Himself* (=so truly as I live), but that all appeal to this example of God in justification of the use of such a form of swearing among men, cannot be admissible.

4. The promises of God enter with determining power into the course of history. They are not mere words, but are *germs of blessing and salvation* implanted in the souls of believers, with which he who receives and awaits them *grows* into an increasingly vital union, and attains to the richness of the promise.

HOMILETICAL AND PRACTICAL.

The undeserved goodness of God toward us shows itself, specially: 1. in the promises of im-

measurable blessing; 2. in giving assurance of their reliability; 3. in the experience of their fulfilment.—Only they who wait in faith attain to what God has promised to them in His grace.—The compassion and faithfulness of God must be responded to by us with faith and steadfastness.—The sacredness of the oath through the example of God.

STARKE:—O happy people, for whose sake God swears an oath! and miserable they who will not trust to His oath.—Material blessing is a benefit, but spiritual blessing is a far greater. If thou hast the latter, cheerfully resign the former; but if God gives thee both, thou art doubly blessed.—To throw forward is not to throw aside; deferral is not reversal; God does every thing at its right time; wait in hope; what He has promised to thee, will be done for thee.

RIEGER:—God's entire way from the beginning, has been in the path of *waiting*. God gave *promises*; to these faith had to attach itself, and make its way through all difficulties.

VI.

Exhortation to Christians to hold fast to the promise which has been in such a manner assured to them.

CHAPTER VI. 16-20.

16 For men verily [indeed, *μέν*]¹ swear by the greater: and an oath for confirmation is to them an end of all strife [and to them a confirmatory limit to all gainsaying is an
17 oath]. Wherein God, willing [wishing] more abundantly to shew unto the heirs of [the] promise the immutability of his counsel [purpose], confirmed it by [interposed
18 with] an oath: That by two immutable things, in which it *was* [is] impossible for God to lie, we might [may] have a strong consolation [incitement], who have fled for refuge
19 to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that [the part] within the veil;
20 Whither [literally *where*, *δπου*] the forerunner is [*om.* is] for us [on our behalf] entered, *even* [*om.* even] Jesus, made [becoming] a high priest for ever after the order of Melchisedek.

¹ Ver. 16.—*Μέν* is wanting in Sin. A. B. D*. 47, 53, [and is expunged by Lach., Bl., Lün.; but retained by Tisch., Del., Alf., but of course before they had the testimony of Sin. It seems on the whole not unnatural, and yet as the following clause is not added with a contrasted *θεός δέ*, but rather as if filling out the thought, (*ἐν ᾧ*), I should prefer to follow the authorities that omit it.—K.]

[Ver. 16.—*Μέν* rendered as often in our Ep. in Eng. ver., *verily*; but always improperly. It is never a particle of emphasis but of concession, or simply where the two members are equally balanced, of contrast; *to be sure, it is true, indeed*.—*πάρος αὐτοῖς ἀντιλογία*, of all gainsaying to them—of all their gainsaying; here not, *strife* as between equals or rivals, but contradiction, gainsaying, as of one who questions the assertion, or doubts the promise of another.—*Εἰς βεβαίωσιν* belongs apparently to *πάρος*, not to *ὅρκος*—a limit for confirmation, a limit or end designed for and producing confirmation.—*Ὁ ὅρκος*, the oath—the article generic, that thing called oath.

Ver. 17.—*Εν ᾧ*, in which matter—in which state of the case, *viz.*, the confirmatory power of the oath: *ᾧ* neuter (with Bl., De W., Thol., Ebr., Lün., Del., etc.), not masc., agreeing with *ὅρκος*.—*βουλόμενος*, wishing, *θεῖον* might be more properly rendered *willing*.—*ἐπιδείξας* more than simply *show* (*διδάσκω, φανερῶ*) or even *point out* (*δείξαι*); rather *exhibit, make an exhibition of, display*; *ἐπιδείξας*, Greek rhetorical term for display, exhibition. The term thus carries with it an idea of more formality than is implied in the simple *show*.—*ἡμεῖς τεύχεον*, hardly confirmed; rather, came between, to wit, Himself and His promise, interposed.

Ver. 18.—*παράκλησιν*, not here consolation (which the context disfavors), but encouragement, incitement, exhortation (so Del., Moll, *Ermunterung*, Alf., etc.).—*καταῆσαι*, to lay hold of, (Eng. ver., De W., Thol., Del., Alf., etc.), or with Moll, *hold fast*. If we render *hold fast*, it would seem more natural to connect it with *παράκλησιν* (though Moll

constructs it with *καταφυγόντες*). If *lay hold* of it is more naturally, with most; constructed with *καταφυγ.* fled for refuge to lay hold. In favor of *lay hold* is, as mentioned by Alf., the Aor. tense; to hold on to would seem to require the Pres. *κρατῶν*. On the other hand the construction *παράκλη. ἔχωμεν κρατ.*, may have strong incitement to hold on to, would make a sentiment eminently in harmony with the context. But as *καταφυγ.* is rather harshly left absolute, and *κρατῆσαι*, Aor. can hardly be rendered *hold fast*, I think the rendering of the Eng. ver. preferable to any other, agreeing with Moll in the construction, but not in rendering *κρατῆσαι*.

Ver. 19.—*Κιςρχομένην, ἀσφαλῆν τε καὶ βεβαίαν*. I am strongly inclined to regard all these words as agreeing with *ψ.*, scil., *ἐλπίς*, and not with *ἀγκυραν*. The construction is perfectly easy and natural, and avoids the figure of the anchor entering, etc., which though we may, when it is once admitted, defend and even find beautiful, yet must be conceded to be at first view harsh and unnatural.—*Εἰς τὸ ἰσώτερον, into the part within—within*.

Ver. 20.—*ὅπου, where*, with *εἰσῆλθεν*, used pregnantly for *ἔσω, whither—whither* He entered and *where* He remained.—*πρόδρομος, forerunner*, placed emphatically at the beginning of the clause, *Ἰησοῦς*, emphatically at its close.—*ὑπὲρ ἡμῶν, on behalf of us*.—*εἰσῆλθεν, entered*, historical, not (as Eng. ver.), *is entered*.—*γενόμενος, becoming*, when He entered, not being made.—E.]

EXEGETICAL AND CRITICAL.

VER. 16. For men, indeed, etc.—Statement of the reason why God has employed the swearing of an oath, and that in the form here described. *Ἀντιλογία* never has the signification of *dubitatio, doubt*, (Grot., Cram.) though it may have that of *judicial controversy* (Theophyl., Eras., Schlicht., etc.). Here, however, the meaning of *gainsaying* is to be preferred with Bleek, inasmuch as the subject is the credibility of the promises of God.

VER. 17. In which matter, etc.—*Εν ᾧ* refers not to the oath (Vulg., Primas.), nor to the transaction between Abraham and God (Bez., etc.), but introduces the deduction drawn from ver. 16, and is—in accordance with which relation or circumstance, viz., that the oath is the highest means of confirmation, or, on account of which. Ver. 18 shows that the “heirs of the promise” cannot be merely the pious of the Old Testament (Calv., Thol., etc.), while neither are we authorized (with Lün.) to restrict the language entirely to Christians. This latter restriction would annihilate the historical basis of the entire passage; while, in fact, the historical illustration forms the starting-point for a more expanded statement. Bez. and others erroneously take *περισσότερον* as “over and above,” *ex abundantia*. For the point of the statement is not to affirm that God’s truthful word needs in itself no confirmation by an oath, but that God, in a condescending regard to the relations and usages of men, has given His promise in a more emphatic manner than by the mere assurance.

VER. 18. A strong incitement, etc.—The nature of the connection forbids our taking *παράκλησις* (with Luth. and most others, after the Vulg.) as = *consolation*. *Κρατῆσαι*, as Inf. Aor. marks purpose, and is not—*lay hold of, seize upon* (De W., Thol., etc.), but *hold fast*. The readers have hope; what they lack is *πληροφορία*. But this Inf. is not dependent on *παράκλησιν ἔχωμεν*, under which construction *οἱ καταφυγόντες, they that have fled for refuge*, denotes the fugitives or secured ones, and is taken absolutely (Eo., Theoph., Grot., Bl., Lün.) as an independent idea, whether *εἰς θεόν*, be understood or not. The *προκειμένη ἐλπίς*, is in that case the hope, lying, as it were, in readiness in the soul. If, on the contrary (with Primas., Eras., Bez., Grot., De W., Ebr., Del., etc.), we make *κρατῆσαι* dependent on *οἱ καταφυγ.*, then *καταφυγεῖν* receives the undoubtedly legitimate meaning of *profugere*, and the *προκειμ. ἐλπίς*, is the hope, objectively regarded, which belongs to and lies before Christians. If author and readers have already, as

Christians, taken their refuge in the holding fast to this hope, they must receive a strong encouragement to this holding on from the sworn promises of God. In harmony also with the objective meaning of *ἐλπίς*, is the following clause, in which the author by uniting the two images of *sea* and *temple*, glides gracefully back to his main theme. The anchor, elsewhere unmentioned in Scripture, appears often in the classics and on ancient coins, as a symbol of hope. The several predicates—particularly the last one, “entering, etc.”—intimate that the anchor is found not merely in the soul, but at the same time in heaven, and this too, not, as is commonly maintained, by the fact of the soul’s having thrown in thither its anchor of hope, but by the fact that *Christ*, as our high-priest, has preceded us thither; and the soul, although it as yet sees Him not, withdrawn as He is into the inner sanctuary, and His life hidden in God, yet in faith stands connected with Him, and by this connection attains, on the one hand, like the ship riding at anchor, to rest in this restless world, and on the other, to the possibility and the assurance of being itself drawn thither, where, holding it securely, its anchor already lies. For assuming a blending of the subjective and objective signification of *ἐλπίς*, there is no adequate reason; nor is *προκειμ. ἐλπίς*—*ἐλπ. τῶν προκειμένων* (Bl., De W., Thol.). Only we must guard against taking the objective *ἐλπίς*, in the sense of the *res sperata* (the thing hoped for); but take it in the same way in which we speak specifically of Christian faith.—*ὅπου, where*, instead of *ὅπου, whither*, implies the remaining at the attained goal, and *ὑπὲρ ἡμῶν*, is not to be connected with *πρόδρομος* (as Heinr., Böhm., Thol., Ebr.), but with *εἰσῆλθεν*.

DOCTRINAL AND ETHICAL.

1. The strongest assurance of our salvation as purposed by God, and the most powerful incitement to a believing maintenance of our Christian hope, lies partly in the *reliableness* which belongs to those sure promises which God for our establishment has confirmed by an oath; partly in the fact, that Jesus, as forerunner, has already entered into heaven on our behalf, and there mediates forever for our salvation, embodying in Himself not only the Aaronic but the Melchisedek high-priesthood, and carrying the type of that priesthood to perfection.

2. That which holds of the word of promise made to Abraham and confirmed by the oath of God, holds also of that word of promise in regard to the everlasting high-priesthood of Christ (Ps. cx. 4) which in like manner was accompanied

by an oath, and which to us as Christians is specially important.

3. The *admissibility* of the oath of *promise*, as well as that of *asseveration*, within the Christian world, is by this passage of Scripture assured beyond doubt, which in fact derives the *strength* of the exhortation from the two-fold assurance of the promise by God's word and oath, and regards the latter as the authorized form of *mediatorial* interposition, which by appealing to God puts an end to gainsaying with regard to the matter in question, and is followed by a consequent *βεβαιωσις*. "And the case stands thus; that our intention is accredited by the oath, but the oath itself is accredited by God; since so far from God's being worthy of credit on account of His oath, the oath rather derives its credit from God." (PHILO.) The idea that God may make Himself surety for man appears also in Job xvii. 8; Isa. xxxviii. 14.

4. The substance of *Christian hope* is the inheritance of the promise; its goal is union with the exalted Christ; its foundation the word of God; its root is living faith. It forms thus, not merely an indispensable, but powerfully efficacious means for the maintenance of our connection with the unseen world, and for the attainment of the heavenly blessings which are promised to us.

5. "As the Aaronic high-priest, after he had, in the outer court, slain the heifer as a sin-offering for himself and his house, and then slain the goat as a sin-offering for the congregation, entered with the blood of the slaughtered victim into the typical holiest of all, so Jesus, after offering up Himself in sacrifice upon earth, and shedding on earth His own blood, has entered into the Heavenly holiest of all, in order thereby to accomplish, once for all, an expiation on our behalf, and there perpetually to represent us; but at the same time (ch. x. 19-21), in order to break the path, and to open the way, for us, who are eternally to be where He is. That He thus, in His entrance on our behalf, is at the same time our precursor, this it is which distinguishes Him from the legal high-priests of a community that was absolutely excluded from the inner sanctuary. And not only this: He is not merely high-priest, but also king; and He is a high-priest not merely for a season, but forever." (DEL.)

6. "What a firm anchoring-ground for hope is God's eternal heaven, by which our Jesus is encompassed. Since after having suffered for us, He has also, on our behalf, been so highly exalted. We see Him not, since the place of God to which He has gone is hidden from our carnal eyes, and in so far, there is still a veil between us and Him. But the anchor of our hope, unrestrained by this limitation, reaches into those silent deeps of the spirit world into which He has withdrawn from our senses, and amidst the wild waves

of life keeps our souls firm and tranquil." (DEL.)

HOMILETICAL AND PRACTICAL.

The unchangeableness of the purpose of God: *a.* to what that purpose refers itself; *b.* by what its unchangeableness is assured; *c.* to what this assurance should incite us.—Nature, object and justification of the Christian oath.—The maintenance of our Christian hope: 1. as it is rendered difficult; *a.* by unsteadiness of faith; *b.* by the condition of the world; *c.* by the veil before the future; 2. as it is made easy; *a.* by the word of promise; *b.* by the oath of God; *c.* by the entrance of Jesus into heaven.—The advantage of Jesus' entrance into the heavenly sanctuary; *a.* to Him; *b.* to us.

STARKS:—Believers can, with steadfast faith, be certain of eternal life.—The purposes of God are in part without condition, and are thus surely executed; but those which belong to the economy of salvation are under a certain condition established and bound to this economy.—The first attribute of faith, is, in the feeling of our deficiency in every good, and of our extreme need, to look around after Jesus, in order to seek from Him help and counsel. Its next attribute, is to lay hold of the blessedness that has been obtained through Christ, and to hold fast with manly strength and power to the blessedness once obtained, and on account of no threat or danger, come they as they may, timidly, to cast it away.—God deals with us as with a father's spirit, since while He knows our weakness, *to wit*, that as with the aged Moses, both our arms speedily sink down, and become faint and weary, so He sustains with these two strong pillars, His unchangeable truth, and His priceless oath.—Word, faith and hope must stand together; the word lays the foundation; Faith builds thereon; and Hope expectantly stretches herself forth from time into eternity.

RINGER:—By keeping in view the oath of God in regard to His gracious promise, we are incited to follow on in faith and patience.—The Christian hope is a *sure anchor*, with which we cannot receive harm, and a *firm one*, as consisting entirely of God's counsel at once firm and confirmed by an oath.

HEUBNER:—The hope of the Christian has a limitless reach. It reaches outwardly into eternity, inwardly into the sanctuary of God.—The surety of our hope is Christ. His entrance into the sanctuary is the pledge of our own future entrance into it.

AHLFELD:—The ascension of Christ is the final pledge of our entrance into glory. 1. There is a hidden kingdom of glory. 2. Into this our hope casts its anchor. 3. Christ's entrance therein renders this hope a certainty.

SECOND SECTION.

The eternal and perfect high-priesthood of Jesus Christ.

I.

The person of Melchisedek has, as a type of Christ, a triple superiority to the Levitical priests.

CHAPTER VII. 1-10.

For this Melchisedek, king of Salem, priest¹ of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also² Abraham gave a tenth part of all;³ first being [being in the first place] by interpretation King of righteousness, and after that [in the second place] also King of Salem, which is, King of peace; Without father, without mother, without descent [without recorded lineage], having neither beginning of days, nor end of life; but made like [having been assimilated] unto the Son of God; abideth a priest continually [perpetually, *in perpetuum*]. Now [And] consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth part of the spoils [choicest spoils, *ἀκροθινίων*]. And verily they that are of the sons of Levi, who [they, indeed, who, as being of the sons of Levi], receive the office of priest, have a commandment to take tithes of the people according to the law, that is, of their brethren, [even] though they come out of the loins of Abraham; But he whose descent is not counted from them, received tithes of [hath tithed] Abraham,⁴ and [hath] blessed him that had [possessed] the promises. And without all contradiction the less is blessed of the better [superior, *χρεϊτονος*]. And here [indeed] men that die receive tithes; but there *he receiveth them*, of whom it is witnessed that he liveth. And as I may so say [so to speak], Levi⁵ also, who receiveth tithes, paid tithes [hath been tithed] in Abraham. For he was yet in the loins of his father, when Melchisedek⁶ met him.

¹ Ver. 1.—The Art. before ὑψίστου, is attested by Sin. A. C. D. E. K. L., 28, 44, 46, 48.

² Ver. 2.—The καί is sustained against the authority of B. D*. E*. by Sin. A. C. D***. E*. K. L. and the minusc.

³ Ver. 3.—The Art. before Abraham is erased by some, on the authority of B. C. D*. 23, 57, 109. The Sin. has it from a later hand. [It is retained by Tisch. on preponderating authority.—K.]

⁴ Ver. 4.—The form Δευίς is found in A. B. C*. Δευίς in Sin., where the corrector has put Δευίς, which is received by Tisch., Ed. VII.

⁵ Ver. 10.—The Art. before Melch. is after Sin. B. C*. D*. 73, 118, to be omitted.

[Ver. 2.—ἐμίσην, apportioned, imparted.—πρῶτον μὲν, in the first place.—ἔπειτα δέ, and then, and in the next place. In the classics ἔπειτα without δέ, commonly answers to πρῶτον μὲν.

Ver. 3.—ἀγενεαλόγητος, ungenealogized, without recorded lineage; not as Eng. ver., without descent.—ἀφωμωμένος, having been assimilated, or rendered similar.—μένει, remaineth, abideth, emphatic.—εἰς τὸ διηνεκές, perpetually.

Ver. 4.—θεωρεῖτε δέ, and contemplate, behold; not, "now consider." "Now" impairs the natural flow of the sentence. Alford's "But observe" is objectionable.—The patriarch Abraham: in the original ὁ πατριάρχης, is separated from Ἀβραάμ, and thrown emphatically over to the end of the sentence.—ἐκ τῶν ἀκροθινίων, from the top of the heap, hence, the selectest, or choicest spoils.

Ver. 5.—καὶ οἱ μὲν, and they indeed, or while they. Eng. ver., and verily, which Alf. says "is rather too strong." It is not more so "too strong;" 'verily,' as a rendering of μὲν is totally inappropriate.—οἱ ἐκ τῶν υἱῶν—λαμβ. they indeed, or while they, who, of the sons of Levi (or possibly, with Del., as being of the sons of Levi) receive the priesthood; or perhaps as suggested by Alf., "they of the sons of Levi when they receive (when receiving) the priesthood.—ἀποδεκατοῦν (Sin. B. D.¹ ἀποδεκατοῖν, received by Alf.), to tithe.—κατὰ τὸν νόμον, belongs to ἐντολὴν ἔχουσιν—καίτερον ἐξαληφθότας, although having come out.

Ver. 6.—δεδεκάτωκεν, hath tithed—εὐλόγηκεν, hath blessed—construction chiasmatic, the verb preceding in one clause, and following in the next.

Ver. 7.—ὡς τοῦ κρείττονος, by the greater, superior, not, of the better.

Ver. 8.—Καὶ ὅτε μὲν, and here indeed, or, while here, i. e., in the case of the Levitical priests.

Ver. 9.—ὡς ἔπος εἰπεῖν, so to speak, very well rendered as to the sense, by the Eng. ver., as I may so say. Some take the phrase as—in a word, of which and the "so to speak" Alf. says that they, "in fact both run into one," which is incorrect. "So to speak," always implies a certain conscious license on the part of the speaker, which in a word does not necessarily nor ordinarily imply at all. The former, so to speak, is, as in the immense majority of cases, the meaning.—δεδεκάτωκεν, hath been tithed—stands before our eyes or recorded as tithed: Eng. ver., was tithed, exchanges the perfect for Aor., and loses in accuracy and picturesqueness. —K.]

EXEGETICAL AND CRITICAL.

VER. 1. For this Melchisedec, etc.—To establish the justice *with which*—not merely to explain the sense in which—the author at ch. vi. 20 has referred to Ps. cx. 1, he shows primarily that Melchisedek was a higher priest than the Levitical, because in the narrative Gen. xiv. 18–20, he has been put forward as type of the everlasting Priest, and because in Abraham he received tithes from Levi. The vv. 1–8 form a period with the verb *μενει, abideth*; so that we need not, and should not, with Erasm., Luth., Calv., etc., supply *ip* with the opening verse. The author first brings together the *historical traits* which the Scripture narrative assigns to Melchisedek, then from *πρωτον μιν* he gives his *interpretation* of them in which he but follows in the steps of the Psalmist. Melchisedek is not in reality, like to the Son of God, but in the *Scripture representation* he has according to the purpose of the Holy Spirit, that he might be a type of the Messiah, been made like or assimilated to him. *Ἀπομοιων* has this signification in Plato (*Rep.* VII. 517, B; VIII. 564, B). Nor do *ἀπαρω ἀνθρωπον* involve any supernatural mode of coming into the world, but imply that his progenitors are either of humble origin, or are unknown, or are mentioned in no historical narrative, or came not into account in any legal relations (Examples in Bl.). *Ἀνευκαθ' ἑαυτον*, also, means not (like *ἀνευτρος*) without lineage, but without recorded lineage, without a registered descent. Hence the following words indicate neither that he came from heaven, nor that he was snatched away into it, (BRAUN, AKERSLOOT, NAGEL in *Stud. u. Krit.*, 1849, II. 332 ff.; NICKEL in *Reuter's Repert.*, 1868, p. 102 ff., Alf., etc.). An everlasting existence is not ascribed to Melch. But neither is the language to be restricted to the beginning and termination of his *priesthood* (CAMERO, Seb. Schmidt, Limb., Kuin., Hofm.), inasmuch as *personally* he has been made the type of the Son of God.

[Alford (after Bleek) is still inclined to find in the author's language some marvellous and inexplicable mystery investing the person of Melchisedek, though he confesses himself totally unable to conjecture what it may be. The emphatic phrase "having neither beginning of days nor end of life," he conceives can scarcely be conceived as applying to a mere man. The language is certainly very striking, yet I cannot conceive it more striking than the purposes which call it forth, and these seem to me abundantly sufficient to account for its striking and apparently mysterious character. The author's purpose is to show the points in Melchisedek's recorded life and position, which fitted him in his priesthood to be a type of the priestly Son of God. For this purpose he turns to the record of the Old Testament, and draws his reasonings alike from what *is* and what *is not* there stated; alike from the *recorded facts* of Melchisedek's transient and remarkable appearance, and the *silence* of the sacred narrative concerning all preceding or subsequent facts appertaining to his history. Both the record and the silence are equally remarkable. In the one Melchisedek appears as a king in relations which asso-

ciate him at once with Righteousness and with Peace, as priest of the Most High God in the midst of idolatrous communities, and as blessing and receiving tithes from Abraham, the spiritual heir of the world. In the other, a personage so great and so remarkable, is, contrary to all the usage of the sacred history, which is generally very studious and exact in giving the lineage of its important personages, and usually notices alike their birth and their death, passed over without a solitary intimation as to his lineage or family relations, as to his birth or his death. The reason of this silence on the part of the Spirit that dictated the narrative, cannot be doubtful. It is intended to exhibit Melchisedek under personal relations, which should fit him also to be the priestly type of the High-Priest of the New Covenant. The facts seem abundantly sufficient to account for the Old Testament silence, and for the New Testament representation. Our author looks back to the Old Testament to see what there was in the record of Melchisedek to explain the language of the Psalm regarding his peculiar Priesthood. These facts present themselves prominently to him, and he exhibits them in such a manner as to bring out most strongly and forcibly the typical character of Melchisedek. We must remember that the sacred historian is generally studious to give the lineage of all the sacred persons with whom he has to do, and almost invariably signalizes the fact of their death. Here we have a singular and marked exception. Melchisedek, evidently, by the relations in which he appears in Genesis, one of the most extraordinary men of sacred history, is yet passed over without one gleam of light shed on the darkness either of his past or his future. He thus stands on the sacred page—amidst a narrative which, in its faithful record of births and deaths, seems intended to illustrate the truth that "Death reigned from Adam to Moses,"—as one *who liveth*. Without wishing, therefore, to derogate in the least from the depth of our author's meaning, or from the dignity and mystery that invest the person of Melchisedek; without wishing to reduce him to the prosaic level of ordinary humanity, I yet can see no reason for finding in him any thing superhuman, or for departing from the prevailing view of the best modern expositors, which seems to me to have judiciously and wisely discarded all the old mysteries regarding Melchisedek. The truth is, our author's language itself receives far greater depth and significance by our making its statements regarding Melchisedek derive their peculiar character and dignity from the supernatural personage *whom he represented*, than from any supposed supernatural attributes of Melchisedek himself. And we must remember, too, that for all the purposes which Melchisedek was to subserve as a *type*, the appearance, the mere *representation* of these qualities in him, answers precisely the same purpose as the realities. Here the principle truly applies, "*De non existentibus, et non apparentibus, eadem est ratio.*"—K.].

By Salem we are probably to understand Jerusalem (which bears this shortened name also at Ps. lxxvi. 8; comp. KNOBEL *Gen.*, 2 Aufl., p. 149 ff.) although according to Judges xix. 10, the older name of Jerusalem was *Jebus*, and we

find in JEROME (Ep. 126 *ad Euagrium*) that later tradition makes the Salim (or Salumias) of Jno. iii. 23, lying eight Roman miles south of Sycthopolis, the residence of Melchisedek. Bleek, Tuch., Ewald, Alf., decide after Primas., Rel., Rosenm., etc., in favor of this latter place, which is also probably mentioned Judith iv. 4. The author says designedly not *εἰς τὸν αἰῶνα*, but *εἰς τὸ διηνεκές*—perpetually, because the priesthood which he has in sacred history, from the beginning to the end, without interruption and without transmission to another, is *his own* (HOFM. *Schriftb.* I. 402; 2 Ed. II. 1, 550, Del., Stier, etc., after Theodor. Mops.); not because his priesthood is perpetuated in Christ, the type remaining in the antitype (Thol. after Primas., Haymo, Thom. Aquin.), nor because the name of Priest, according to Rev., is applied to all the blessed (AUBERL. *Stud. u. Krit.*, 1857, III. 497).

VER. 4. And consider how great, etc.—The *metabatic* *δέ* introduces the consideration of the other side of the matter. It is more in harmony with the impassioned and elevated style of the passage, to take *θεωπεῖρε* as Imper. than as Indic. *Πηλίκος* refers ordinarily, according to the connection, to age, to size, or to moral greatness; but here to exaltedness and dignity of position. The *καί* is to be referred, not to Abraham (Luth., Grot., etc.), but to *δεκάτην*, as indicated by the order of the words. *Ἀκροθίνια* literally, the top of the heap, denotes commonly the first fruits of the harvest offered to the Deity; sometimes, as here, the choicest spoils of war selected out as a sacred offering. Of such select portions consisted the tithe of the entire booty, that was now presented by Abraham: the entire spoils cannot be denoted by *ἀκροθίνια*, as supposed by Chrys., Erasm., Luth., Calv., etc. The name of honor *ὁ πατριάρχης*, which denotes the ancestral father and head of the Israelitish nation, is applied Acts ii. 29, to David, and Acts vii. 8, 9, to the twelve sons of Jacob.

VER. 5. And they indeed who, from the sons of Levi, etc.—In the words *ἐκ τῶν υἱῶν Λευί*, Bl., De W., Lün., etc., take *ἐκ* *partitively*; but it is better, with Hofm., Del., etc., taken *causatively*. For the contrast is not drawn between those who as descendants of Aaron were priests, and those who were mere Levites, but between the *Levitical* priests and Mel., who has tithed Abraham, although (*μὴ γενεαλογ. ἐξ αὐτῶν*) not deriving his lineage from them. [The reason is, however, hardly conclusive. For although the writer does not intend a contrast between the priests and the other sons of Levi, yet the *natural method* of designating the Levitical priest is precisely that which is here employed, viz., those of the sons of Levi who received the priesthood.—K.] *Ἐξ αὐτῶν* is by some erroneously referred to the Israelites, and by Grot. to Levi and Abraham together. A second contrast is this, that the Israelites received the tithes on the ground of a *legal ordinance*, while Melchisedek received it as a spontaneous offering. Add to this, that the Levites had to do with their *countrymen* over whom, although brethren, they were placed, and to whom they were at the same time restricted, while the relation of Melchisedek to Abraham was entirely different. The last point is the relation of him who blesses to the man who

as Patriarch is the historical bearer of those promises of God which include the blessings. *Ἱερεῖα* denotes the priestly service, and the priestly prerogative. In all other passages of our Epistle stands *ἱερωσύνη*—priesthood, i. e., priestly office and dignity (comp. Sir. xlv. 7 with xlv. 24). But even in the LXX. the meanings of the two words run into each other. Since, now, at Num. xviii. 1, the term *ἱερεῖα* is used to designate the *Aaronic* service, and Jehovah calls the Levites in relation to Aaron *τοὺς ἀδελφοὺς σου*, Biesenthal makes (see DEL., p. 278 *Anm.*) the sagacious conjecture that our author refers to Num. xviii. 25-32, where the Levites are required to give the tenth of the tenth to the priests, and that, instead of *ἀποδεκατοῦν τὸν δαύδ*, we are to read at Hebr. vii. 5, *Λευί*. This would remove the difficulty occasioned by the fact that our author ascribes to the priests what, according to Lev. xvii. 30, belonged to the Levites, viz., to receive all the tithes in Israel from Jehovah, to whom all the tithes of the land belong. For we cannot along with Bl. (followed by Bisp., while most recent intpp. do not touch the difficulty in question, and Ebr. seeks to evade it by a rendering inconsistent with the order of the words) assume that in the period after the exile the priests perhaps took the whole tithes for their own subsistence, and the maintenance of the temple service, and that the remaining members of the tribe of Levi surrendered to those who were actually engaged in the temple service what was demanded for their support. The passages Nehem. x. 38ff.; xii. 44; xiii. 10; Tob. i. 6-8, state precisely the reverse. The simplest solution is the assumption of the older comm. (Drus., Seb. Schmidt, etc.), that *ἀποδεκατοῦν*, is to be understood of the *indirect* tithing of the people by the priests, in that they received their tenth from the tenth of the Levites.

[The fact that there should ever have been any trouble about the solution of this point, shows how easily difficulties are found in the Scriptures, by an unnecessary rigidity of verbal interpretation. In a *detailed account* of the Mosaic Institutions, we should of course expect a statement of the precise relations of the priests to the Levites, and of the Levites to the people. But in a *brief reference* to them made merely for the sake of illustrating a principle, it is sufficient to state the general fact that the Levitical priests tithed the people, i. e., had their subsistence by the tithing of the people, without any intimation of the *modē* in which it was done, whether by tithing directly or through another body.—K.]

The conjecture of Ribera that under the term *δαύδ*, the author *jointly* includes the Levites, and that of Thom. Aquin. that the author starts from the supposition that the *Priestly class* furnish the *ground and purpose* of all the tithing, inasmuch as they alone receive tithes without rendering them, are both to be rejected. The Infin. form *ἀποδεκατοῦν* adopted by Tisch. after B. D* (which MSS. also read at Matth. xiii. 82, *κατασποῦν*), appears to be of Alexandrian origin; comp. *ἐηλοῖν* as a var. lec. in DRESSEL *Patr. Apost.* p. 322, n. 4; and *σπράνοιν*, after an Inscription given by KRÜGER (I. 1, § 82, *Anm.* 7). Seb. Schmidt, Böhme, etc., connect the *κατὰ τὸν*

νόμον with τὸν λαόν, Bleek, Bisp., Lün., with ἐν πολλῇ ἐχούσιν, the majority with ἀποδεκατοῦν.

VER. 8. Of whom it is witnessed that he liveth.—Inasmuch as the Melchisedek of history is certainly dead, while yet the author is speaking not of an office but of a person, Cappell., Heins., Storr, in entire violation of the context, take the subject to be Christ. Equally unnecessary too is it with Theod., Bl., etc., to appeal to Ps. cx., which speaks of the *Antitype* of Melchisedek. We need only refer for the explanation of the language to Gen. xiv. (Ec., Calv., Este, etc.), as we have here but a variation in the statement of ver. 3, that Melchisedek is “without end of life.” The person of Melchisedek is indeed treated as historical, but only in so far as he is a type of the Christian Messiah.

[Alford heads his comm. on ver. 8 thus: “*Second item of superiority in that Melchisedek's is an enduring, the Levitical a transitory priesthood.*” This language is not quite accurate. The author is not comparing the priesthood of Melchisedek with the Levitical priesthood, but illustrating the *personal greatness* of Melchisedek, which he does by showing his superiority to Abraham, and then again his superiority to the Levitical priests, in that while they receive tithes as dying men, he receives them as one of whom it is testified that he liveth. His priesthood is not primarily in question.—K.]

VER. 9. And so to speak, etc.—In itself ἐς ἑνός εἰπεῖν may mean, “to say in a word (briefly),” and “so to speak” (Theophyl.). The former signification which is here adopted by Camerar., Beng., etc., is much less appropriate than the *second*, which with the Vulg. and Luth. is maintained by most intpp. [I doubt the classical use of the phrase in the *first* signification. At all events it is incomparably more common with Greek writers in the *second*, which is here in like manner most decidedly in accordance with the context.—K.] The phrase implies that the author is not speaking with strict accuracy, but only with *virtual* or *approximative* truth. Δι' Ἀβραάμ is not on account of Abraham (August., Phot.), but, *through* Abraham; the Gen. not the Acc.

DOCTRINAL AND ETHICAL.

1. In the biographies of persons who in the Holy Scripture itself have received a typical significance, we are to regard not merely what is recorded of them, but also what, in regard to them, is designedly *past in silence*. So of the silence of the Holy Scripture regarding the origin and end of Melchisedek, who, with bread and wine in his hands, went forth from his royal city to meet and bless Abraham in the vale of Shittim, or the *king's dale*, which 2 Sam. xviii. 18 is mentioned as the place in which Absalom erected a monument, and is sought for in the neighborhood of Jerusalem (*Jos. Ant.* 1, 10, 2). The conjectures of Jewish and Christian interpreters in DEYLING (*Observ.* *Sacr.* II. 71 seq.) which identify Mel. with Shem, Ham, or Enoch, are as much opposed to the history, as the conjecture of NORK (*Bibl. Mythol.* I. 154) who here finds the Phœnician god Sydik, i. e., 𐤱𐤕𐤕 = Kronos, Saturn. He is

simply an *otherwise unknown* king, whose meeting with Abraham, however, is, in the history of redemption, at once of the greatest historical and typical importance.

2. In the narrative itself lies the basis of the author's typical interpretation. For Melchisedek is designated Gen. xiv. 19, 22 priest (כֹּהֵן) of the Most High God (אֱלֹהֵי עֵלִי).

He thus not merely performed *priestly acts*, as did also Abraham as princely chief, and as did every father of a family. The language points to a priesthood *distinct* from his royal authority, and from the *patriarchal* character, which was united with royalty *only in the person* of Melchisedek. When, therefore Abraham bows before this priestly king, receives his blessing, and renders to him tithes, he recognizes not merely their relationship in modes of faith, in their common worship—a worship untainted by idolatry—of the God who created the world (while, at the same time, Abraham on his own part emphasizes, v. 22, the specific reference of his faith to *Jehovah*, as the God who reveals himself in the work of human redemption), but he places himself *personally* in a *subordinate relation* in respect of office to this priestly king—a relation thus naturally and necessarily suggesting a typical explanation, and a *Messianic* reference. Historically, the phenomenon of his appearance is explicable in the fact that, according to Scripture itself, the worship of Jehovah, which characterized the descendants of Abraham (Gen. xxviii. 13; Ex. iii. 6) did not actually owe its origin to Abraham. Abraham is not the first professor of this faith, but only its main representative and transmitter among the children of Noah, as Seth among those of Adam. Just as at a later period, in contrast with the false *particularism* of the Jews, Jehovah is de-

signated as the God who is מְעוֹלָם, Pa. xc. 2; xciii. 2; ciii. 17, or מִקְדָּם, Hab. i. 12, so the

Jehovah worshipped by Abraham appears in Gen. as the Creator of the world already worshipped by primitive men on the ground of the revelation of Himself. And the agency of Abraham in maintaining the knowledge and worship of this God, is expressed in the same words as that of Seth, Gen. iv. 26. In the statement, however, that men then “began to call on the name of Jehovah,” the historian cannot intend to be understood that then absolutely the name of Jehovah was first made known; for but a little before the same name had been put in the mouth of Eve. He employs the term of the *religious worship* of Jehovah, which also at Ps. lxxix. 6; cxvi. 17; Ia. xii. 4, this expression very decidedly designates.

3. The existence of a *priestly king*, entitled to utter a *blessing* and to receive tithes, and in this character *acknowledged by Abraham*—a personage who is indebted for his position to no lineal descent, or legal ordination, but who exercises a *ministry purely personal*, so that alike his origin and his end are veiled from our view, furnishes the natural ground and justification of the thought that a *non-Levitical* priesthood, outside indeed of the Mosaic legal enactments, yet still according to the will of God, holds

an authorized relation to the descendants of Abraham; nay, that the Messiah predicted (Ps. cx.) within the very sphere and by the very prophets of Judaism, as a priest after the order of Melchisedek, possesses alike in his royal priesthood and his personal character, an infinite elevation above the Levitical priests, and the Aaronic high-priests, and that to recognize this is a sacred duty of the Hebrews.

4. The typical elements which attach themselves to the Scripture account of Melchisedek are found not merely in the acts which the Scripture narrative ascribes to him, but also in the significance of his name. This designates him as a type of the Prince of Peace, Is. ix. 5, and Branch of righteousness, Jer. xxiii. 5; xxxiii. 15, who as a Ruler standing near to Jehovah, Jer. xxx. 21, coming forth from the midst of Israel, spreads righteousness and peace in the land, Ps. lxxii.; Mich. ii. 13; Jer. xxiii. 5 ff.: establishes them according to the Divine will, Ezek. xxxiv. 24; xxxvii. 25: in that He creates peace among the nations, Zech. ix. 10, and is himself Peace, (Mich. v. 5). This typical character is entirely overlooked by those who ascribe to our author the idea that Melchisedek came miraculously into life and miraculously departed from it, (NAGEL, *Zur Charakteristik der Auffassung des A. T. im N. T.*, 1850); or that he is the incarnation of an angel (Orig., Didym.), or of the Holy Spirit; (The author of the *Quest. in vet. et Nov. Test.* in Hilarius and the Egyptian Hierakas, *Epiph. hær.*, 67); or of a Divine power transcending even Christ in majesty (the Melchisedekites, a section of the Theodotians), or of the Son of God Himself (Molinæus, Cunnæus, Hottinger, D'Outrein, Starke and others, after some orthodox Fathers in *Epiphanius hær.*, 55).

5. "The Melchisedek of human history has indeed died; but the Melchisedek of sacred history lives without dying, fixed for ever as one who lives by the pen of the sacred historian, and thus stamped as type of the Son, the ever-living Priest," (DEL.).—"Likened, he says, to the Son of God." And wherein does this likeness display itself? In the fact that we know neither the end nor the beginning either of the one or the other; but of the one, because the beginning

and the end are not recorded; of the other, because they have no existence." (Chrys.).—"As man, Christ was without Father, and as God, without mother; as high-priest He was without genealogy, and as Eternal Son of God without beginning and without end of days." (BISP.).—"Christ, in the Divine counsels, is before all figures and types: He is the original; all others are copies. They are modeled after Him, not He after them; so also Melchisedek after Jesus Christ, not Jesus Christ after Melchisedek."—(HEUBNER).

HOMILETICAL AND PRACTICAL.

The appearance and work of Jesus Christ have been pointed out to us in the Old Testament not only by words of prophecy, but also by types and figures alike in persons and acts.—We understand the history of the world, only as we conceive it from the point of view of sacred history, and interpret it under the guidance of the Holy Spirit.—To what should we be moved by the thought that our actions have a far-reaching and profound influence on the fortunes of our posterity?—It is those who have been already blessed who are always receiving new blessing.—Pious men render mutual service to each other for the honor of God.

STARKE:—To heroes and warlike men, who venture their life to protect their country and people, belong respect, refreshment and intercessory prayer.—Happy are the kings who are kings of righteousness and of peace.—The Divine Administration has many a time wrought something through the primitive fathers, not merely for their sakes, but also for the sake of their posterity.

HEUBNER:—The priesthood of Christ, not the priesthood of the Law, is the source of all blessing.—To our Melchisedek belongs every thing in sacrifice, since we have all from Him and through Him.—Let us learn that our true nobility springs not from men but from Heaven; that we are to forget time, and think only of eternity.—The Levites take a tenth from their brethren; Melchisedek from Abraham; but Christ receives the reverence, the service of the whole world.

II.

The Old Testament itself predicts the abrogation of the Levitical high-priesthood which rests on the basis of the Mosaic law, and the merging of it in the eternal priesthood of the Messiah.

CHAPTER VII. 11-19.

- 11 If therefore [If indeed now, If to be sure now, *εἰ μὲν οὖν*] perfection were by [=through, *διὰ*] the Levitical priesthood, (for under it [on the basis of it, *ἐπ' αὐτῆς*] the people [have] received the law,) what further need was there [om. was there] that another [different, *ἑτέρον*] priest should arise after the order of Melchisedec, and not be called after

12 the order of Aaron? For the priesthood being changed [transferred, μετατιθεμένης], there is made [becometh] of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of [from] which no man gave [none hath given] attendance at the altar. For it is evident that our Lord sprang [hath sprung] out of Juda; of which tribe Moses spake nothing concerning priesthood [priests, ἱερείων].¹ And it is yet far more [is still more abundantly] evident, for that [if, εἰ] after the similitude of Melchisedec there ariseth another [a different, ἕτερος] priest, Who is made, not after the law of a carnal² commandment, but after the power of an endless [indestructible] life. For he testifieth [is testified of, μαρτυρεῖται],⁴ Thou art a priest for ever after the order of Melchisedec. For there is verily [there becometh indeed, γίνεται μὲν] a disannulling of the [preceding] commandment going before [om. going before] for the [on account of its] weakness and unprofitableness thereof [om. thereof]; For the law made nothing perfect, but [(for the law perfected nothing), and] the bringing in of a better hope *did* [om. did], by which we draw nigh unto God.

¹ Ver. 11.—Instead of ἐν αὐτῇ, read after Sin. A. B. C. D^o. E^o. 17, 31, 46, ἐν αὐτῇ; and instead of the Pluperf. νενομοθετήτο, read after Sin. A. B. C. D^o. E^o. 17, 47, 73, νενομοθετήται.

² Ver. 14.—Instead of οὐδὲν περὶ ἱερωσύνης, read after A. B. C^o. D^o. E^o. 17, 47, περὶ ἱερείων οὐδὲν. So also in Sin., excepting that there οὐδὲν stood originally after Μωσὴς, and has been placed before it by a later hand.

³ Ver. 16.—Instead of σαρκικῇ, read with Sin. A. B. C. D^o. L., σαρκίῳ.

⁴ Ver. 17.—Instead of μαρτυρεῖ, should be read with Sin. A. B. D^o. E^o. 17, 31, μαρτυρεῖται.

[Ver. 11.—*ei μὲν οὖν, if to be sure now, if, indeed, therefore, οὖν, looking back and linking the proposition in a general way with the preceding; the μὲν looking forward, and implying that the writer has in his mind some alternative sentiment to that which immediately follows, and which would naturally be introduced by δέ, but which may be, as here, suppressed. The words μὲν οὖν, do not affect in the slightest degree the construction or meaning of εἰ with its verb. Alford absurdly translates: "If again" as "the nearest English expression to εἰ μὲν οὖν." It could not well be more unfortunately rendered, unless possibly by *yea if*, by which Alford renders the same combination at ch. viii. 4, while the rendering of μὲν γὰρ, ver. 18 of ch. vii., by *for moreover*, is equally regardless of the meaning of the particles, and the den sense of the context. In the present case the author passes (ver. 11) from a consideration of the personal greatness of Melchisedek, a greatness guaranteed, by implication, the greatness of the priesthood in which his should and its antitype—to the points of superiority of the Melchisedek priesthood of Christ over the Levitical priesthood.—*is* αὐτῷ, on the basis of it—νενομοθετήται. Part. like δεδεκαετηρῆαι, ver. 9, have had their legislation, stand recorded as having received the law.—*εἰ ἐν χρεία* what need any longer; *ἐν, logical here, not temporal.*—*ἕτερον ἱερεῖον, a different priest, not merely ἕτερον, another, numerically.**

Ver. 12.—*μετατιθεμένης, while it is undergoing a change or transfer; not simply being changed—μετατρέσκει.*

Ver. 13.—*ἐφ' ὧν, upon, in relation to whom.*—*μετέσχεν, hath participated in, hath shared in* (perf. not as ch. ii. 14, μετέσχευ); Eng. ver., pertaineth to.—*οὐδὲς προσέσχεκεν, none hath given attendance.*

Ver. 14.—*ἡρόδοτος γὰρ, for it is conspicuously evident—ἀνετίεταλον, hath sprung or risen, not ἔρξατο—περὶ ἱερέων, concerning priests.*

Ver. 15.—*περισσότερον ἐνι κατὰβολόν ἐστι, more abundantly still is it evident, κατὰβολός, intensive of ἔλλος, and περισσότερον, stronger than the simple comparative of κατὰβολός.—εἰ, if—if it is the case that—and τίς; Eng. ver., for that which gives the meaning—ἀνίσταται, there ariseth.*

Ver. 16.—*γέγονεν, hath become, eis, priest; Alford, is appointed; Eng. ver., is made—ἀκαταλύτου, not exactly as Eng. ver., endless; but not to be dissolved, indissoluble, indestructible.*

Ver. 19.—*Οὐδὲν γὰρ ἔτελε, for the law brought nothing to perfection, should be in parenthesis, and ἑνεσχυγῆ, a bringing in upon, or in place of, coordinated with ἀβέβαιος as subject of γίνεται, as shown clearly both by the μὲν and δέ, and the much greater clearness and elegance of the construction; "there takes place an abrogation on the one hand—and an introduction thereupon ἐνι." Ebr. follows the Eng. ver. in its erroneous construction. Alf. constructs the sentence otherwise correctly, but (mis)understanding apparently a statement of HARR. PATER (11. 414) regards μὲν as here used elliptically, and pointing to an understood contrast in the permanence of the *ὡς ἀκατάλ.* just mentioned. "It is hardly possible, even with the right construction of the sentence, to regard this μὲν as answering to the δέ following ἑνεσχυγῆ; its connection with the γὰρ will not allow this. If this had been intended we should have expected the form of the sentence to be ἀδύνατος γὰρ γίνεται τῆς μὲν προαγωγῆς ἐντολῆς." No criticism could be more incorrect. There is not the slightest reason why μὲν cannot stand with γὰρ, and yet be followed by its corresponding δέ, unless it is impossible for a sentence to stand in the relation indicated by γὰρ to a previous sentence, and yet itself be susceptible of a distribution of its members by a μὲν and δέ. We have in fact just such a construction at vers. 20, 21, and it is among the most natural and familiar in the language. And the construction proposed by Alf. as required in case the μὲν and δέ here were in contrast, is totally wrong. The order of words which he has given would imply a contrast not between the abrogation of the preceding commandment and the introduction of a better hope, but a contrast between the abrogation of the preceding commandment on the one hand, and of something else on the other. The construction, as it stands, brings out, regularly and elegantly, the required antithesis. It might indeed have stood γίνεται γὰρ ἀβέβαιος μὲν προαγωγῆς—ἑνεσχυγῆ, δέ, and also in one or two other modes of arrangement; but no change is needed.—E.]*

EXEGETICAL AND CRITICAL.

VER. 11. If, indeed, now perfection were, etc.—*Εἰ μὲν οὖν ἦν* is the genuine Greek construction for a hypothetical proposition which denies the reality of the case supposed.* The *οὖν* does

* [The *μὲν οὖν* has nothing whatever to do with the character of the hypothetical construction. The words simply indicate, the one (*οὖν*) its logical relation to that which precedes, and the other (*μὲν*) its connection with that which follows. The *εἰ ἦν* (all that belongs intrinsically to the construction) is indeed genuine Greek, for the protasis of a hypothetical proposition which denies the reality of the case supposed, but so it is equally for that of one which admits it. All turns upon the character of the *apodosis*. If the *apodosis* be an *indicative past* with *ἄν*, the proposition denies; if any *Ind. tense* without *ἄν*, it admits. Thus *εἰ ἦν τελειώσις, χρεία οὐκ ἔν ἦν*

not refer back to ch. vi. 20 (De Wette, Bisping). The *γὰρ* in the parenthetical clause refers to the obvious but unexpressed thought that one might be inclined to assume that perfection was brought about through the Levitical priesthood, inasmuch as this stood in reality in organic connection with the Mosaic law. The supposition that the sentiment merely is that the people received legal ordinances regarding the priesthood (Schlicht., Grot., Bl.), is contradicted not merely by the utter superfluity of such a remark, but chiefly by the fact that it is only with verbs

would be; *if there were perfection, there would not be need, but there was, or is, not.* *Εἰ τελειώσις ἦν, χρεία οὐκ ἔν* would be; *if there was perfection there was no need—and there was perfection.—E.]*

of speaking that ἐπὶ with the Gen. stands in such a sense (BERNHARDY, *Synt.*, p. 248). Many, as Seb. Schmidt, Rambach and others, have even explained it barely of rites and institutions pertaining to the τελείωσις. Clauses denoting necessity are commonly followed by the Inf. with μή (HART, *Partikellehre* II. 125). When, however, the negation refers not to the entire sentence, but, as here, to an individual portion of it, οὐ also occurs (MADVIG *Gr. Synt.*, § 205; Kühn., § 214, Anm. 2). Luther makes λέγεσθαι depend on χρεία, and all that intervenes depend on λέγεσθαι. It is more easy and natural to make the two Infinitives, ἀνίστασθαι and λέγεσθαι coördinate with each other, and both dependent on χρεία. Ἐρερον emphasizes the diversity in kind.

VER. 12. For if the priesthood is undergoing a change, etc.—The γάρ refers not (as with Lün.) to the parenthetical clause, but introduces the first argument in support of the main idea of ver. 11, viz., that the appointment of a Melchisedek priest, is incompatible with the assumption of the sufficiency and efficiency of the Levitical priesthood. Νόμος is neither to be restricted to the law of the priesthood (Bez., Grot., etc.), nor to the ceremonial law (Calv., à Lapide, Carpz., etc.). For although it is true that ver. 13 merely introduces the proof of the proposition of ver. 12, that the change of the law, there asserted as inseparable from the change of the priesthood, appears historically in the fact that the Old Testament itself predicts the Melchisedek priest as a non-Aaronic and Levitical priest, while ver. 14 attaches to this the historical proof of the fulfilment of this prediction in the person of Jesus, and thus far the law spoken of might be the mere law of the priesthood; yet inasmuch as it has been previously stated that the Israelitish people had received their νόμον in organic connection with the institution of the priesthood, of course the change of law here referred to can by no means be regarded as a partial one. [Moll then regards ver. 13 as still lingering back in the realm of prophecy, and simply asserting that the person of whom the language of the prediction is uttered, viz., "thou art a priest," etc., appears in the very fact of the prediction as belonging to another tribe, where none gave attendance at the altar; for if he was a Melchisedek priest, he could not be an Aaronic and Levitical priest, and therefore could not be of the tribe of Levi; and he then regards ver. 14 as coming down into the actual historical life of our Lord, and confirming the inference from prophecy by the well known testimony of fact. The main scope of the paragraph, he thinks, is to illustrate the cardinal idea of ver. 11, viz., that the institution of the Melchisedek Priesthood of Christ is incompatible with the supposition of the competence of the Levitical priesthood to accomplish its intended work of perfection. This is shown, first, by the fact that the Old Testament itself, as shown by the prediction of Ps. cx., contemplated a transfer of the Levitical priesthood to another tribe—a transfer actually realized in the person of Jesus (12-14). Secondly, by the essential difference in the character of the Melchisedek Priesthood of Christ (15-17)—K.]. Ταῦτα, ver. 14, refers to the words of the Psalm, cx. 4. The

Perfects μετέσχηκεν, προσέσχηκεν, ἀνατέταλκεν, point to the historical facts as now standing completed before the eye. Ἄφ' ἧς denotes the springing forth from the φύλη. Προσέχειν τι= to give one's attention, or devote one's activity to a thing. The reading προσέσχηκε in Erasmus is a Patristic gloss. The πρό in πρόδηλον is not temporal (Pierce), but strengthens the conception of a thing as lying open or conspicuous by the facts, while κατάδηλον in like manner emphasizes the reasonings of ver. 15.

VER. 15. And it is still more abundantly evident, etc.—Ebrard entirely erroneously supposes that the thing here asserted to be evident is the fact of our Lord's springing from Judah (ver. 14). Bisping, following Chrys. and others, supposes it to be the greatness of the difference between the Levitical and the New Testament priesthood. Klee, with Primas, Just, Rambach, etc., supposes it to be the reality of the change of the priesthood. Delitzsch, with J. Cappell, and Bengel, regards it as the inefficiency of the Levitical priesthood; while Bleek, De Wette, Thol., Lün., find in it the statement that the change of the priesthood involves the change of the law. But this statement itself served merely as the first proof of the capital thought contained in ver. 11, viz., that the appointment of a Melchisedek priest was incompatible with the efficiency of the Levitical priesthood, and was itself again substantiated by the fact of the actual occurrence of the change. The author now advances to the second proof of the same point, a proof in which is involved alike the insufficiency of the Levitical priesthood, and the greatness of the distinction between the Levitical and the New Testament priesthood. In the previous argument the stress was laid on the circumstance that with the change of the priesthood stood actually and as matter of fact connected a change of the Mosaic law. It is now laid on the intrinsic idea and character of a Melchisedek priest. A Melchisedek priest, as such, is the subject of the clause. Had the author had in mind Jesus personally, he would have personally designated the subject, of which the predicate would then be the priest of a different character. The greater clearness of this proof, however, lies in the fact that His birth from a different Israelitish tribe does not so much constitute the Messiah a ἕτερος λεπείς as his "likeness" to Melchisedek. This not merely places him in another τάξις of Priests, but gives him a priesthood forever (εἰς τὸν αἰῶνα), and such a priesthood can alone work τελείωσις, comp. ver. 25.

[The passage vv. 11-16 is, as indicated by the great diversity of opinions regarding it, while easy enough to translate, among the most difficult in the Epistle to analyze so as to assure us that we have the precise scope and drift of the author. Some, as Lünemann, regard ver. 12, with its ratiocinative γάρ, as simply illustrating the parenthetical clause of ver. 11, a view which at first glance seems probable. Others, as Bleek, De Wette, Delitzsch, regard it as paving the way for what follows, and "laying down the ground why, not without urgent cause, the priesthood is changed" (De Wette, admitting at the same time that the parenthetical clause of ver. 11 has an important bearing on the illustration. Moll

considers the capital thought which the whole passage is designed to illustrate, to be the incompatibility of the institution of the Melchisedek priesthood, with the idea of the sufficiency and competence of the Levitical priesthood. Equally, perhaps still more diverse, are the views regarding the reference of the *κατάκληρον*, ver. 15. Let us follow a little the course of thought. The author passes, at ver. 11, from illustrating the *personal greatness* of Melchisedek—involving by implication, the superiority of his priesthood to that of Aaron, and *a fortiori* the superiority of that of which his was but a type, to the Aaronic—to the consideration of the relative claims of the two priesthoods themselves, *viz.*, the Levitical priesthood and the Melchisedek priesthood of Christ. The main ideas which he introduces, and which lie in the very nature and relations of the case, are the following: 1. That the Mosaic economy rested for its execution and effectiveness on the Levitical priesthood; the abrogation, therefore, of the latter involves an abrogation of the former. This abrogation he mildly calls a *transfer*. 2. That this abrogation of the priesthood and of its associated and superincumbent economy is already predicted in the Old Testament, (in the declaration of God, Thou art a priest forever, *etc.*), and that this prediction is actually realized in the well-known descent of Jesus Christ from the stock of Judah—a non-priestly tribe. 3. That the change of priesthood, and of course the superiority of the latter, consists even more in the *internal character* of the Melchisedek priesthood, as compared with the Levitical, than in the mere external fact of change. 4. That the *oath* which accompanied the inauguration of the Melchisedek priest marks its superiority. 5. That its superiority is also marked by its singleness, untransferableness, and perpetuity, in all which features it stands contrasted with the Levitical. These are the general ideas from ver. 11 to ver. 26, and it is only at two or three points, chiefly at vv. 12, 13, and 15, that the difficulty is found in tracing the precise thread of connection. Without feeling over confident, I think it is nearly as follows:

If, indeed, now (the *now* *ὅτι*, linking it in a general way with what precedes, the *μέν* pointing to the suppressed affirmation, contrasted with the supposition as; if, indeed it were, *but it is not*) perfection were by the Levitical priesthood—and that priesthood was bound to make the law effective, for the legislation of Moses was based upon it—there were no need for another priest to be spoken of in prophecy as about to arise after the order of Melchisedek, and not after the order of Aaron. And that such a change would not take place without urgent cause is evident, for see how far-reaching it is. For when the priesthood is transferred, as in the prediction of the Psalm it is, it carries with it a transfer and an abrogation of the Law. And that such a transfer is made is clear; for he in regard to whom the language of this prediction is uttered, belongs to another tribe, of which none has ministered at the altar;—(Delitzsch considers that in this verse (ver. 13) the author has already descended from the region of prophecy to that of fulfilment. Moll regards him as still standing on the ground of the prophecy, and

simply stating what the prophecy implies regarding the birth and tribal relations of the predicted priest. In favor of Moll's view is the indefinite *ἐφ' ὃν λέγεται ταῦτα*; in favor of that of Delitzsch are the definite statements with the perfect tense of the verb, which seem to point to actual historical facts. I concur on the whole with Delitzsch; Alford scarcely touches the question).—For it is a well-known historical fact, that our Lord hath sprung from Judah, to which tribe appertains no regular priesthood. From this fact now it is evident that that change of priesthood has taken place which brings change of law, *viz.*, the fact that the old priesthood belonged to a particular tribe, and that when it passes to another tribe, of course the Mosaic priesthood is subverted, and therefore the whole structure reared upon it falls to the ground; but it is still more abundantly evident from another fact, *viz.*, the *intrinsically different character* of this new priesthood, in that this priest arises *after the likeness of Melchisedek*—having those properties which this likeness would presuppose—who hath been made, *etc.* From this point the course of thought is easy. I thus do not regard the course of thought as carried out with strict logical precision. The author shows how great consequences depend on the overthrow of the Levitical priesthood—no less consequences than the abrogation of the whole law that rests upon it—shows how this transfer is actually made in the person of Jesus, and how still more vital and deep-reaching than the mere transfer, is the change in the intrinsic character of the Melchisedek priesthood itself. Here he has, as it were, drifted into the topic of the *superiority* of Christ's Melchisedek priesthood to the Aaronic, which he then farther illustrates by the matter of the oath, and the singleness and perpetuity of the Melchisedek priest as against the plurality and transitoriness of the Levitical priests.—K.]

VER. 16. Who has been made not after the law, *etc.*—By *νόμος* here Chrys., Calv., Beng., Böhme, Thol., and others, understand the Mosaic law, whose elements are collectively designated as a fleshly institution. But the expression *κατὰ νόμον ἐντολῆς σαρκίνης* in antithesis to *κατὰ δόξαν ζωῆς ἀκαταλείτου*, requires certainly that we take *νόμος* as at Rom. vii. 21, 23 in the sense of *norm*. We are not, however, to infer from this that *ἐντολὴ σαρκίνης* is the special requisition of the Mosaic law regarding the Levitical priesthood (Lün.), and is so designated because it lays stress merely on outward, earthly things, which are liable to destruction, as on *lineal descent*, *etc.*, and installs only mortal men as priests (Theod., Grot., Bl., De Wette, *etc.*). Still less may we appeal to the fact that in later Greek the distinction between adj. ending in *ιας* and *ινος* is done away (Winer, Thol., *etc.*). For no New Testament writer could characterize the Mosaic law, whether taken as a whole or in any of its ordinances, as *fleshly*, inasmuch as they are collectively to be referred back to the will of God, and for this reason Paul expressly emphasizes the spiritual nature alike of the *νόμος* and of the *ἐντολὴ*, Rom. vii. 12, 14. Doubtless, indeed, the signification of *perishableness*, which Beng., Carpz., *etc.*, have found in *σαρκικός*, is possible for *σάρκεος*

(=made of flesh). Still I should prefer to refer the epithet to the qualities of externality, frailty and impotence, which belong to the nature of the *σάρξ*, and which are also at the same time predicated of the ritual and statutory character of the Mosaic law. It is this property of the law which I conceive to be expressed by *ἐντολὴ σαρκίνη*. To this corresponds the fact that it is not placed in contrast directly with the historic Jesus but with the *ἔρεπος ἱερεῖς*, which finds its realization in Him, whose characteristic, as shown by ver. 18, is drawn from the words of the Psalm. Any reference to the capacity of Christ to impart life to others (as supposed by Cam., Dorsch., Calov, etc.), is not for a moment to be assumed. As previously *κατὰ τὴν τάξιν Μελλ.* was explained by *κατὰ τὴν οὐμολόγητα Μ.*, so here *εἰς τὸν αἰῶνα* is explained by *κατὰ δύναμιν ζωῆς ἀκατάλυστον*. The language then has not reference to the incarnation of Christ the Messiah, but to His appointment as Melchisedek priest in the presence of God, in the completeness and perfection of His personal life. He is also the subject of *μαρτυρεῖται* [so Alf.], which Bleek and others take impersonally. *Ὅτι* is the *ὅτι* of citation as ch. x. 8; xi. 18.

VER. 18. For there becometh a doing away, etc.—The author is showing that the thought expressed in vv. 15, 16 is contained in the passage of the Psalm. To this passage points the Pres. *γίνεται*, which belongs to the two clauses that are separated by the parenthesis. Some interpreters remove the parenthesis, erroneously and make v. 19 an independent sentence, either making *ἐπίστασις* a predicate to *ὁ νόμος*, and supplying *ἐστίν* or *ἦν* (Erasm., Calv., Ebr., etc.), or making *ἐπίστασις* subject and repeating *ἐτελείωσεν* (as Beza, Grot., E. Ver.). In the former case the meaning would be: "but the law is indeed, or was, an introduction to a better hope:" in the second case: "but the *ἐπίστασις*, etc., did bring in perfection." The latter construction would demand the article before *ἐπίστας*, as before *νόμος*, indicating the subject. The former is opposed alike by the fact that the *μὲν γὰρ* without the corresponding *δὲ* is not=namely, but only=for to be sure, for at least, (HART. Partik. II., 414), which is here entirely out of place, and that *ἐπίστασις* is not=*ἐπίστας*, but denotes the introduction of something either as added to an object already existing, or as a substitute for it. This object is here *προάγοντα ἐντολὴ*, whose meaning is determined by the connection, for which reason the absence of the article does not require that the clause be taken as a general one (Schlicht., De Wette), while the use of *ἐντολὴ* as substantially equivalent to the Mosaic νόμος, would be adverse to it, (Primas., Chrys., Theod., Calv., Grot., etc.). The thought contained in the parenthesis (so rightly at first constructed by Luther, and erroneously changed in his later version), is weakened by changing the neut. *ὁδὸν* into the masc. *ὁδόν*, (Chrys., Schlicht., Grot., Carpz., Bisp., etc.).

DOCTRINAL AND ETHICAL.

From this passage Chr. Ferd. BAUR takes occasion ("Christianity and the Church of the three first centuries," p. 99), to maintain that

our author holds an essentially different position from Paul, saying, "To the Apostle Paul Judaism is essentially law, while in the law again appears only its negative relation to Christianity. To the author of the Hebrews, Judaism is essentially a priesthood. The priesthood is with him the primary thing, and the starting point of his entire discussion; the law is but secondary. The latter must regulate itself by the former." It is only when torn from its connection that our passage can be so explained. It points rather to the historically known fact, that the Mosaic law, through which the Israelites in general were constituted a people, and especially a people of God, was given to them with direct reference to, and on condition of the ministry of the priesthood, which, in its establishment and functions, stood indissolubly connected with it. From this, then, could the conclusion be drawn, that the change of so essential an institution as the priesthood would include and draw after it the change of the law itself. If then, farther, as an historical fact it must be acknowledged, that in the Old Testament itself, by the divine word of prophecy, this change of the priesthood is announced as one designed by God, and with certainty to be introduced through the Messiah, there could be drawn the farther conclusion that the whole law and the legal covenant relation in general, has, in the plan of God himself, only a transitory, and as elsewhere indicated, disciplinary significance. The fact was thus demonstrated, that in the establishment of the Law, and of its institutions, God did not promise and pledge within the covenant of the law itself, and within its means of grace, the attainment of the demanded and designed perfection. Rather this perfection must and can be attained by other means of grace, which are in like manner announced by God, and have been already introduced.

2. The Law can, as the verbal expression of the Divine will, only describe perfection; it cannot exhibit it personally. It can further, as the command of God to His people, only demand from them human perfection, but not create it in them. Finally, as the law of the holy God, it cannot overlook the universal lack of perfection, nor leave those whose duty binds them to this perfection, exempt from punishment. It must rather judge the sin everywhere disclosed by it, and, since all men prove themselves to be sinners, can only condemn and not acquit. This is the imperfection and the weakness—this incapacity to produce perfection—which lies in the nature of law as such, and of course also in the law of God; comp. Rom. viii. 8; Gal. iv. 9, where Paul calls the law *τὸ ἁσθενὲς καὶ πτωχὸν στοιχεῖον*.

3. Should, with this condition of things, a positive covenant relation between God and His people, bound solemnly to the law, be possible, this could only take place by instituting an expiation, upon the foundation of which rests a reconciliation for the forgiveness of sin, and the introduction of the spiritual peace and blessing, which we so deeply need. But since man as a sinner is incapacitated for it, his only hope rests upon the Divine interposition in providing such an expiation.

4. This divinely originated plan is not merely

promised by the word of prophecy, but was immediately, by a system of legal arrangements, by the institution of the Levitical priesthood, at once prepared for and prefigured. So far was it from lying within the divine purpose to introduce perfection by this institution, that on the one hand its typical and symbolical character was made clearly manifest, and on the other its transitory nature and import were expressly declared by the direct prediction of a priesthood of another character in the Old Testament itself, where the Messiah is purposely represented not merely as a priest-king, but also as not an Aaronic, but a Melchisedek Priest.

5. It is true that Christ is also the *antitype* of the high-priest Aaron; yet only in so far as His death on the cross, which wrought an eternal redemption, is compared with the annual expiatory sacrifice, which only the high-priest, after first making expiation for himself, was permitted to offer. But in respect, on the other hand, to the *origin and dignity* of the Son, who, forever perfected, sits enthroned at the right hand of the Father; in respect to that ministry of intercession and of blessing, which gives perpetual efficacy in heaven to the sacrifice which once for all was offered upon earth,—in respect to these He is the counterpart of the Priestly King Melchisedek.

6. In this relation Christ exercises forever His mediatorial function, because in His person He possesses an indestructible life. He is Priest, not in consequence of any commandment, or on the ground of any priestly descent, but in virtue of His personality, which renders Him the bearer of an eternal and untransferable priesthood, on the ground of His offering of Himself on the cross, and in consequence of the position which He assumes as the Risen, eternally living God-man, exalted above all heavens to the throne of God.

7. The origin of Jesus from the tribe of Judah (Rev. v. 5), through His descent from the house of David (Acts ii. 30; Rom. i. 3; 2 Tim. ii. 8), which is, on the one hand, like the rising of a star, Num. xxiv. 17, or of light from on high, Is. lx. 1; Mal. iii. 20; Luke i. 78; on the other, like the sprouting branch, Is. iv. 2; Jer. xxiii. 5; xxxiii. 16; Zech. iii. 8; vi. 12, shows that the priesthood of Jesus is not the Levitical-Aaronic, but the Melchisedek priesthood; that thus the change predicted in the Old Testament has already historically taken place, and with this the abrogation of the Mosaic law received its authorized beginning. In this connection the remark of the author that this birth of Jesus from Judah is a perfectly well-known fact, so that he can make of it as of an unquestionable foundation, the most decided use in addressing his readers, is of great historical importance, especially in view of the circumstance that this epistle was written before the destruction of Jerusalem.

8. In the old covenant the Levitical priests were the mediators between God and the people; they had the honorable appellation of "those who draw near to Jehovah," Num. x. 3. Since Christ entered on His office as the only and eternal mediator, the whole people of God have received the appellation of a royal priesthood; a free access to the Father has been opened to all be-

lievers, and the realization of a better hope has commenced, which in the Old Testament prophecy came from the Melchisedek priest to the law, and passed over, out of and beyond it.

9. Also the hope of the believers of the Old Covenant was not directed merely to earthly goods, to long life and possession of the promised land, to security from enemies, and to dominion over unbelievers. The hope of a future life was according to ch. xi. 10, 13, 14 by no means wanting to the Patriarchs, and the Messianic hope gave them not only a concrete subject matter of their hope, but led also to better means for perfection than the legal institutions could furnish.

10. The idea of perfection embraces all points and elements in that state of perfectness in which the Divinely appointed goal is reached, to which Christ was led by sufferings (ch. ii. 10), and to which man (x. 1) can attain only through this ἀρχηγός τῆς σωτηρίας on the ground of the sacrifice of this New Test. high-priest (x. 14). But this state is not with Kruss (*Hist. de la Theol. II.*, 551) to be limited to subjective and moral perfection. It rather has only its beginning in the purification which appertains to the conscience, ch. ix. 7; its progress in that drawing near to God (vii. 19), in which the outward objective principle of sanctification described in ch. x. 14, now proves itself actually efficacious; and its conclusion in eternal life, primarily in the spirits of just men made perfect, xii. 23, then after the resurrection, in their participation in glory, xi. 40.

HOMILETICAL AND PRACTICAL.

The likeness and unlikeness of Christ to the priests of the law.—Wherein consists the strength, and wherein the weakness of the law?—The hope, by which we draw near to God, as already foretold in the Old Testament, by means of the old covenant, however, was not to be realized.—God changes not His plan, but does change sometimes the means of its accomplishment.—The glorious harmony of prophecy and history in the person of Jesus Christ.—How do law and Gospel stand related to each other?—The hope to which we are called: a. as to its substance; b. as to its foundation; c. as to its nurture.—Christ, a priest of a different kind from all other priests whatsoever.—Christ at once God and man, Priest and King, subject to the law, and free from its statutory observance.—The mutual relation of law and priesthood.

STARKE:—The Old Testament, as one which in itself was much too weak, must necessarily be changed, and through the New Testament, a better hope be brought in, through the efficacious sacrifice and intercession of Jesus Christ, as the perfect high-priest, who alone gives us salvation. The Levitical Priesthood is fulfilled through the Messianic, and thereby has been done away.—The holy and wise God has in His word set forth, for the good of men, the mystery of Christ, in manifold ways, with so many reasons, of which some are at once clearer and more binding than others.—What the prophets have predicted of Christ so many hundred years ago, has been in Him so

exactly fulfilled. Who sees not also in this, the divinity of the Holy Scriptures?—While all believing Christians are permitted to draw near to God in Christ, they are also all spiritual priests, whose dignity and office it is to offer themselves in sacrifice to God, (Rom. xii. 1; 1 Pet. ii. 5, 9) as those who are animated with the Spirit of Christ, and adorned with the white priestly garment of righteousness, Is. lxi. 10.—Blessed is he who from time to time draws near in faith to Christ, and in Christ unto God, and makes his whole life nothing else than, as it were, a perpetual going out from himself and the world, and going in unto God, Jam. iv. 8.—He who, while he lives on earth, draws not near to God, in faith and prayer, will not come to God after death, ch. iv. 16; Rom. v. 1, 2.

HAHN:—As Priest, Christ assists from within; creates an internal atmosphere, gives freedom and joy. As King, He aids also from without, and removes everything which can hinder

the inner life of His people, and brings to naught the assaults of their foes.

RINGER:—From the fact that another Priest was to appear, was to be inferred an entire change in the economy of God.

HUWAZER:—The present religion of the Jews is an exceedingly defective Judaism. They admit some of its elements, while what is most important in it, they are utterly unable to carry out.—All mysteries, orders, societies, which claim equal or even superior rank to the Church of Christ, are a sin against the high-priestly dignity of Christ.

STEIN:—Christianity is by so much the more perfect covenant, in that the covenant of God in the Old Testament, merely introduced, prepared for, and prefigured it; in that it then removes imperfections which the former was not able to remove; and finally, in that there are also blessed prospects for the future, which indicate Christianity as the more perfect covenant.

III.

The New Covenant is by so much the more excellent as Jesus Himself is its personal guarantee.

CHAPTER VII. 20-22.

- 20 And inasmuch as not without an oath [the swearing of an oath, *ὅρκωσις*] was he
 21 made priest: (For those priests were made [for they indeed have become priests] without an oath; but this [he] with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedek:)¹
 22 By so much² [also] was Jesus made [hath Jesus also become] a surety of a better testament [covenant].

¹ Ver. 21.—The words *κατὰ τὴν τάξιν* Melch., are wanting in Cod. Sin., B. C., 17, 80. In the Sin. are wanting also the preceding words *εἰς τὸν αἰῶνα*.

² Ver. 22.—Instead of the Rec. *ποσούτων*, we are to read *ποσούτο* according to the Sin. A. B. C. D*. In the Sin. the *ν* has been added by a later hand, as also previously the words *εἰς τὸν αἰῶνα* as far as Melch.

[Ver. 20.—*ὅρκωσις*, the swearing of an oath: so the fuller form (like *μυσθαρδοσία*, II. 2) had better be rendered (with Alf.), than by the simple oath (*ὅρκος*, as vi. 17).

Ver. 21.—*οἱ μὲν γὰρ χωρὶς ὁρκου. εἰς τὴν ἰερ. γει.* for they indeed—for while they, without the swearing, etc., have become priests. It is difficult to reproduce in English the force of the periphrastic *εἰς τὴν γεινομένης*, are having become, bringing out more fully the two-fold idea of becoming and continuance. We cannot, perhaps, render better than simply have become as if it were *γέγονε*.

Ver. 22.—*καὶ ἀπειρῶτος διαθ. γει. ἔγγυος ἴης.*, also of a better covenant (not testament), hath Jesus become (not, been made) surety.—K.]

EXEGETICAL AND CRITICAL.

VER. 20. And inasmuch as, etc.—Luther translates erroneously, “and besides, what is much,” from a misconception of the Vulgate *et quantum est*. He connects also, like Chrys., Theodoret, Erasm., Calv., etc., these words with the preceding. True, the text in fact emphasizes the idea that this hope was not introduced without the swearing of an oath, but in form a protasis precedes to which the *κατὰ ποσούτο* corresponds,

and in which we are not to supply *ἰερεὺς γέγονεν* (Ec., Beng., Böhme, Lün.), still less *ἔγγυος γέγονεν*, but, *γίνεται τοῦτο* (Bleek, De W., Thol., Hofm., Del.).

VER. 22. Surety of a better covenant.—Luther erroneously understands here *διαθήκη* as testament, and translates without authority *ἔγγυος*, *ausrichter*=executor. In classic Greek *διαθήκη* always denotes an arrangement, in general, a disposition or settlement, of which will or testament is a special form. The Sept., however, employs the word regularly instead of *συνθήκη*, as a trans-

lation of בְּרִית, so that it is also to be regarded in the New Testament as a *terminus dogmaticus* = covenant, from which signification we are to depart, only when compelled by the connection. The justification of this view of the word on the part of the LXX., and of the New Testament writers, lies in the fact that the covenant of God with men is not a compact concluded between two equally authorized and independent parties; but is essentially a Divine arrangement and disposition against sin and for human salvation, into which those who are called enter under a religious obligation, and to which God binds Himself in His truth and faithfulness. The Hebrew expression appears, on the contrary, to spring from this latter view, since for the word בְּרִית the signification "*determine,*

constitute, establish," assumed by Hofm., cannot be proved, but only either the signification "separate, choose out," is admissible, 1 Sam. xvii. 8, or the signification "cut," with reference to the original mode of ratifying a covenant, to which Jehovah (Gen xv.), as matter of convenience condescends.—Εγγυος is not to be explained by μεσίτης, mediator, although this word (not found elsewhere in the New Testament) may have been selected with allusion to the preceding ἐγγίζειν. Moreover the strictly *juristic* conception of the term *fidejussor*, and a reference to Christ's *vicarious satisfaction* (Thom. Aquin., Calov, etc.), as well as any supposed reference to Christ's sufferings in general, as sealing the covenant (Bl., De W., Lün.) is against the context, which in Christ, the Everlasting One, exalted at the right hand of God, recognizes the voucher and guaranty for the eternal maintenance and validity of the covenant which He mediates.

DOCTRINAL AND ETHICAL.

1. The Levitical priests entered the priestly office by a simple *command*; Christ entered it by an arrangement confirmed with a Divine oath. In this lies an undoubted *pledge*: 1. for the fulfilment under the conduct of the Messiah, of the Divine promise; 2. for the exaltation of the New Covenant above the earlier one; 3. for its everlasting duration.

2. Jesus is the promised eternal *priestly king*, whose *personal* character, position and dignity, give to the covenant which He mediates a closely allied and corresponding preëminence.

3. In the very nature of a royal *command* in regard to an arrangement and institution whose perpetuity is not specially indicated, still less promised and pledged, lies already the possibility of the *reversing* of the command, of the annulling of the institution, of a change of the arrangement by the Ruler Himself, without His thereby of necessity becoming untruthful, unrighteous and untrustworthy, falling into contradiction with Himself, or throwing back into confusion the products of His own creative power.

HOMILETICAL AND PRACTICAL.

Jesus Christ, the *mediator* of the New Covenant, is at the same time the pledge: *a.* of its everlasting continuance; *b.* of its divinely approved character; and *c.* of the perpetual accomplishment of its promises.—How the preëminence of the New Covenant over the Old is assured *a.* by the promise and *oath* of its author; *b.* by the person of its priestly mediator.—From the Old Testament itself we might infer the exaltation of the *Priest of the Promise* above the priests of the law, and above their service.—The *Promise* connects with one another Law and Gospel, and at the same time leads over from time into eternity.

STARKE:—As it was conceived and determined in the counsels of the adored Trinity, so in Christ Jesus has all been carried out that in Him all should become blessed, and whatever will *may* become blessed.

RIEGER:—From the *swearing of the oath* the Apostle justly infers the great earnestness, the weighty interest and the extraordinary pleasure with which God has entered into and sealed this His arrangement.—Elsewhere *He* swears who *undertakes* an office in order that persons may entrust to him their interests; but here He swears who *confers* the office in testimony of His high purposes, and of His unchangeable will.

IV.

Christ lives forever, and can therefore, in His unchangeable Priesthood, forever intercede in the presence of God on behalf of the redeemed.

CHAPTER VII. 23-25.

23 And they truly [indeed] were many priests [have more than one been made priests], because they were not suffered to continue by reason of death [on account of their
24 being hindered by death from continuing]: But this man [he], because he continueth

25 forever, hath an unchangeable priesthood. Wherefore [whence also] he is able also [om. also] to save to the uttermost [completely, unto perfection, *εις τὸ παντάλως*] them that come unto God by him, seeing that he ever liveth to make intercession for them.

¹ Ver. 23.—Instead of *γεγονότες ιερείς*, we are to read with A. C. D. E., *ιερείς γεγονότες*. Yet the Sin. has the words in the order first named.

[Ver. 23.—*Καὶ οἱ μὲν*, and they indeed—and while they—*πλείονες σίνων*, etc., have in larger numbers, as more than one, become priests—*ἐὰν τὸ θάνατ. κωλύσθαι*, on account of their being hindered by death, etc. If the finite verb is used it should be in the present, not “were not suffered.”

Ver. 21.—“O, *ὅτι*, but he, not, but this man—*ἡ παραβατόν ἔχει τὴν ἱερωσύνην*, hath his priesthood, not to be passed by, hence superceded; or, perhaps, better (with reference to the active *παραβαίνω*, go aside from, transgress, violate, *παραβάς*, transgression, violation) not to be transgressed or transcended, inviolable.

Ver. 25.—“Ὅθεν καὶ, whence also.—*εις τὸ παντάλως*, unto completion, completely. *πάντοτε ζῶν*, always living.—K.]

EXEGETICAL AND CRITICAL.

VER. 23. And they indeed, as more than one, etc. — The connection shows that this plurality of the priesthood is not to be conceived as *simultaneous* (Erasm. in Paraphr., Braun, Del. [but Del. only partially—K.]), but *successive*. The idea of Del. that the language points back to the act of inauguration and consecration at Ex. xxviii. 29, where Aaron is not for himself alone chosen and consecrated, but in connection with his sons, and that it is the *multiplicity* of the priests that insures the continuance of the priesthood, is at once without proof, and obscures the antithesis. So also of the interpretation of *παρὰ μένιν*, favored by Del. of *continuance in the priesthood* (Æc., Grot., and others). It is not with the priests in general, but with the *high-priest*, that Christ is placed in contrast; and to *παρὰ μένιν* corresponds the following *μένιν*. [But by no means necessarily in the same signification. I think Grot., Del., etc., are clearly right. To make *μένιν* and *παρὰ μένιν* identical in meaning makes an intolerable platitude: “they are hindered by death from remaining in life!” But the *change* of reference is both suggested by the change in the verbs (*μένιν* and *παρὰ μένιν*) and gives to each an appropriate and beautiful force: ‘They are hindered by death from abiding in their priesthood;’ He on account of His abiding forever in life, hath His priesthood unchangeable. The necessity of giving to both verbs the same reference is only *apparent*. The real contrast is against it.—K.]

VER. 24. Unchangeable.—‘*Ἀπαράβατος* belongs to the later Greek, and with Theodor., Æc., Theoph., Erasm., is by most taken *actively*—*not passing over to another*, whence Este and Justiniani explain that the priests of the Catholic Church are not *successors*, but *vicarii et ministri Christi*. More accordant with usage is the *Passive* construction, *not to be passed beyond or overstepped*, hence *inviolable, unchangeable*.

VER. 25. To the uttermost, completely, to the consummation.—*Εἰς τὸ παντάλως* is erroneously referred by the Peshito, Vulg., Chrys., Luth., Calv., Schlicht., Grot., etc., to *time*. “Ὅθεν καὶ, whence also, shows that the declaration in this clause is to be regarded as the consequence, and indeed the natural consequence, of the statement of the clause just previous. [This seems hardly decisive against the reference of the adverbial clause to *time*; yet in the connection we can scarcely doubt that the reference is not to His saving *always*, or *forever*, but to His saving *completely*, those who come to God through Him.]

The *perpetuity* of His priesthood enables Him to carry through the salvation which He has commenced—K.]

DOCTRINAL AND ETHICAL.

1. A further prerogative of the New Covenant lies in the *unchangeableness* of the Priesthood, attached to *one and the same person*, and by Him carried out in the *most perfect manner* forever. The ground of this lies in the fact that Christ tasted death indeed, but has also forever overcome it; and that to both these alike, to His sufferings and His victory, as He originally undertook and accomplished them on our behalf, so also in heaven He gives on our behalf perpetual validity and efficacy.

2. The eternally unchanging, high-priestly, and royal sway of the glorified Son of Man, is the cause of our perfect salvation, in that, by means of this, we, *reconciled*, draw near to God, and are kept in *perpetual* fellowship of life with God.

3. The Priesthood of Jesus Christ does not commence with His ministry in heaven. There rather, He, the eternally Living One, as antitype of the priestly-king, Melchisedek, gives entire completeness and efficacy (Rom. viii. 34) to the sacrifice which, as antitype of the *Aaronic* high-priest, He offered in His death upon the cross, by the sacrifice of Himself.

HOMILETICAL AND PRACTICAL.

Salvation and blessedness are the grand aim of the Priesthood of Jesus Christ.—The Priesthood of Christ is not less efficacious than it is permanent and comprehensive.—*Nearness to God* is possible only through the Son, but through Him is ultimately enjoyed in blissful perfection.—Wherein lies, on the one hand, the *indispensableness*, on the other, the *imperishableness* of the Priesthood of Christ?—In what consists, on what rests, and by what means is effected, the *complete deliverance* of men through Jesus Christ?—Christ has in His Priesthood no *successor*, since He lives forever, and no *substitute*, because He Himself exercises His office perfectly and all-sufficiently.

STARK:—The exalted Jesus prays actually before the throne of His Heavenly Father, on behalf of men, in a way that is pleasing to Him, so long as the kingdom of grace continues, since He can still bring man to salvation.—True members of Christ evince their spiritual priesthood toward others, in the fact that they pray for them zealously, although not with the meritorious

supplication with which Christ pleads for us, yet still acceptably, and in a manner that is productive of blessing.—Priest, Bishop, and Prelate, all are nothing. Christ is the true Archbishop and Chief Shepherd, to whom all things minister, and through whom all are nurtured and live, physically, spiritually and eternally.

RIGGS:—The death of Jesus Christ was no hinderance to the continuance of His Priestly office and employment, rather was itself a part of it. That Christ lives forever, is not only a prerogative of this Living Person Himself, but is also a blessing for us. Many circumstances that contribute to my happiness may change, but this capital circumstance changes not: "He ever lives and makes intercession for us." Who would ever reach the destined goal, were there

not such a priestly office and intercession ever exercised on our behalf in the Sanctuary of God?

HEUBNER:—Drawing near to God implies not merely coming to Him in prayer, but obtaining His grace on earth, and His heavenly kingdom hereafter.—Christ is not merely an intercessor on behalf of those who are to be made subjects of grace, but also on behalf of those already converted, in their state of moral weakness and infirmity.—All human dignities, institutions, schools, perish; the dignity and office of Christ are imperishable.

HAHN:—In heaven we are more regarded and cared for than we believe, and in the heart of the Father and of the Son there is much that is taking place on our behalf.

V.

As the sinless Son of God, Jesus Christ has once for all offered Himself in sacrifice for the sins of the world.

CHAPTER VII. 26-28.

26 For also [*om.* also] such an high priest [also] became¹ us, *who is* holy, harmless, undefiled, separate [having been separated] from sinners, and made [become] higher
27 than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once [for all], when he
28 offered up himself. For the law maketh [constitutes, καθίστησιν] men high priests, which [who] have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is [hath been] consecrated [perfected] for evermore.

¹ [Ver. 26.—Instead of the bare ἐπέσεν we should read with A. B. D. E. καὶ ἐπέσεν, although Sin. has not the καὶ [and adds force and beauty to the clause, and is undoubtedly genuine. It is as if he said, "not only do we have such an high priest, but such an one also became us."—E].

[Ver. 26.—Τοιοῦτος γάρ. The clause is constructed with exquisite rhetorical beauty. In place of τοιοῦτος γάρ ἵερὸς which would have sprung naturally from the preceding, the author, with reference to the following discussion, changes the noun to ἀρχιερεὺς, and then skillfully throws this over to the end of the clause, where it takes the reader by surprise. —ἀκακὸς hardly harmless by which word our Eng. ver., also renders ἀσπαστος. The latter is properly *guileless*, the former, perhaps, *void of malice*. 'Harmless' is certainly too negative a term.—εὐχαριστήριος, having been separated, locally withdrawn, from sinners.—γενόμενος, not made, but becoming, viz: in His exaltation at God's right hand.

Ver. 27.—καθ' ἡμέραν, day by day, daily.—ἀνενέγκας, by offering up.

Ver. 28.—ἀνθρώπων, emphatic, those who are mere men.—ὧν him who is Son—the art. omitted as ch. i. 1., τετελειωμένος, having been perfected.—E.].

EXEGETICAL AND CRITICAL.

VER. 26. For such an high priest, also, etc. —Τοιοῦτος refers back to the high-priest described in v. 25; γάρ finds the reason of His existence in His adaptedness to our needs; καὶ emphasizes the naturalness and justness of such a reference; and the following predicates *holy, etc.*, define the special traits of our Melchisedek High-priest: ὅσως, with the LXX., a common translation of דְּרִשָּׁה,

refers to one's relation toward God; ἀκακὸς to His relations toward men; ἀμίαντος to His personal unceasing fitness for priestly service; καὶ ἀπὸ τ. ἀμαρτ. to His withdrawal from all disturbing contact with the wicked, John vii. 82-86;

Is. liii. 8; not to His inward purity in His outward association with sinners during His earthly life (Ebr.); ὑψηλ.—γενομ. to that absolutely superterrestrial, supramundane mode of existence which followed His exaltation.

Ver. 27.—Who hath no daily need, etc.—Καθ' ἡμέραν, daily, day by day, cannot mean "on a definite day in the course of the year," (Schlicht., Michael.), nor can it with διαπαντός be taken as indicating *annual repetition*—still ever and ever recurring, (Grot., Böhm., De W., Ebr.). It is supposed, therefore, with Calov, and the best older interpreters, by Bl., Thol., Lün., that the author, with his mind specially on the singleness and finality of the sacrifice of Christ, has in loose and inexact expression, blended

the priestly sacrifices in general with the grand high-priestly sacrifice on the annually recurring day of atonement. They point, in support of the assumption, to the fact that the high-priest was not merely empowered to take part in the daily burnt offering as often as he chose (*Mishn. Tract. Thamid* VII. 8) but that he made frequent use of this privilege, particularly on Sabbaths, new moons, and festal occasions, (JOSEPH. *Bell. Jud.* V. 5, 6), and that the same is true of the daily incense offerings, to which there was ascribed an atoning significance, *Lev.* xvii. 11, 12; *Num.* xxxiii. 10, LXX. As this sacrifice would seem to have been originally offered morning and evening by Aaron in person, *Ex.* xxx. 7; and the author of our epistle goes back in various ways, to the original institutions which were intended to be binding on all the generations of Israel, *Ex.* xii. 14; xxx. 8, the words ἀνάγκην ἔχει may admit this explanation all the more, as already *Sir.* xlv. 14, 16, the sacrificial service is designated generally as the service of Aaron, and also PHILO (*Ed. Mang.* II. 321) calls the high-priest εὐχὰς καὶ θυσίας τελεῶν καθ' ἑκάστην ἡμέραν. Against Wieseler's assumption that this passage attests a rite existing merely in the Egyptian temple of Onias, we have the decisive fact that also in the *Jerus. Talmud*, tr. *Chagiga*, II. 4, and in the *Babyl. Talmud*, tr. *Pesachim*, 67a, it is said of the high-priest that he offers daily sacrifice (DEL. *Talmud. Studien* XIII. in RUDELB. and GUER. *Zeitschr. für die luth. Theologie und Kirche*, 1860, IV. 593 ff.). In like manner we may observe that, according to Philo, I. 497, in the daily sacrifices the priests offered a meat-offering for themselves, and the sacrificial lamb for the people. In this the πρότερον and ἔπειτα standing in relation to the daily offering, may find an explanation. We shall thus be under no necessity of referring the language exclusively to the high-priestly *mincha*, i. e., to the vegetable meat offering, which according to *Lev.* vi., 13-16, the high-priest has to offer from the day of his anointing, daily, morning and evening, and this not for the people, but as a matter of daily consecration for himself; and to lay the emphasis on the fact that this meat-offering is designated *Sirach* xlv. 14; Philo, I. 497, 26; II. 321, 38; JOSEPH. *Ant.* III. 10, 7, as a θυσία, and is also mentioned by ORIGEN (*Homil.* IV. in *Levit.*): See LUNDIUS *Jüd. Heiligh.* III. 9, § 19, more recently THALHOFFER: 'The bloodless sacrifices of the Mosaic Ritual,' p. 139-156. It may, however, well be urged that our author ch. v. 1, designates every sacrifice including the δαπα in the narrower sense, as a sacrifice made in its ultimate ground and purpose, ὑπὲρ ἀμαρτιῶν. Only we must not deny that primarily the comparison of our passage with ch. v. 8, points certainly to a proper expiatory offering made by the high-priest περὶ λαοῦ, and that the sin-offerings following in succession suit no other day so well as the annual great day of atonement. The statements above made, however, show that we need not necessarily on this account yield our assent to the view of Hofmann (SCHRITTS. II. 1, 287, 2 *Ausg.* II. 1, 404), as is done by Riehlm, Alford, and Delitzsch in his commentary: "The comparison is not made between what Christ would have to

do, and that which the high-priests have daily to do; but between that which the high-priests have to do, and that which Christ would have to do day by day. He would be obliged, inasmuch as ever new and perpetual expiation would be required, to do day by day that which he has now done once for all." Delitzsch remarks that this view is favored alike by the nicely chosen position of καθ' ἡμέραν, and by the plural expression ὡς περ οἱ ἀρχιερεῖς; but he has retracted his concurrence (RUDELBACH, *Zeitschrift*, 1860, IV. 595). Hofmann refers the τοῦτο ἐποίησεν to the whole expression πρότερον—λαοῦ, as also Schlicht., Grot., Hammond did, though with different special views, inasmuch as Hofmann regards as the antitype of the sin-offering presented by the High-priest περὶ λαοῦ, the supplication of Jesus in Gethsemane (ch. v. 7, 8); while against all use of language, Schlichting understands by ἀμαρτίας Christ's infirmitates et perpassiones, Grotius understands by it the dolores assumed and submitted to by Christ as punishment for the sins of humanity, from which dolores He was only set free by death. Delitzsch, however, with the majority, refers it to the high-priestly θυσίας ἀναφέρειν ὑπὲρ τῶν ἀμαρτιῶν τοῦ λαοῦ. The γὰρ v. 28 introduces the reason, as lying in the fact of the case, for the above-mentioned relation of Christ to the Mosaic priests.

DOCTRINAL AND ETHICAL.

1. The death of Jesus Christ on the cross is in its essential significance to be conceived as a voluntary self-sacrifice, corresponding to the purpose of God, yet not barely in the sense of a moral offering for the benefit of others, but as a vicarious sacrifice, expiating the guilt of sin for collective humanity, taking away the punishment of sin, and working reconciliation with God.

2. Its fitness for such a work this death derives from the character of the person, who is at the same time priest and victim, and unites in himself, and possesses in their truth and reality, all qualities which in the Levitical service are divided between priest and victim, and which there have but a mere symbolical efficacy.

3. The nature of this self-sacrifice of Christ excludes the continuance of the symbolico-typical priesthood and sacrificial service, just as its eternal validity and efficacy admits no repetition of this perfect sacrifice, and no substitution, or the offering of any other sacrifice of like dignity and importance with the Son, who is perfected forever.

4. The weakness which inheres in mortals is partly a creaturely limitation, partly an inborn sinfulness, partly a personal guiltiness. From this springs the partial nature of the legal high-priesthood, its purely symbolical significance, and the necessity of a plurality of persons relieving one another, and of actions which repeat themselves with special mutually supplementary acts. But within the Old Testament revelation itself, the promise of God, confirmed by His oath, points to the universal character, to the reality and to the efficacy of the atonement accomplished by the eternally perfected Son.

HOMILETICAL AND PRACTICAL.

1. The character of the Priesthood of Jesus Christ, in its dependence on the nature of the person of the Lord.—The sole and single high-priesthood of Jesus Christ, corresponds perfectly to the necessities of the human race, and to the revealed purpose and will of God.—The weakness of men and the eternal perfection of the Son.—Christ at the same time priest and victim.—The causes of the sacrifice of Jesus Christ are: *a.* the sin of the world; *b.* the purpose of God; *c.* the loving obedience of the Son.—The effects of the offering of Jesus Christ by Himself: *a.* on the perfection of His own person; *b.* on the relation of the world to God; *c.* on the character of the priesthood exercised by man.—Wherein consists the preëminence of the high-priesthood of Jesus Christ?

STARKE:—Preachers bear their treasures in earthen vessels. When they err let none be stumbled thereat; they are obliged also for themselves to bring the offering of repentance.—Christ has made an offering once for all; by this we should and must abide; and thus it is to deprecate His sacrifice, to desire still daily to offer it as Popish priests assume and undertake to do.—The sacrifice of Christ made once for all, serves us, as for the strengthening of our faith,

so also for the cleansing of our walk, that we may abide therein and not draw back.—Behold the ground of the efficacy and perfection of the single and final propitiatory sacrifice of Christ; He is the Son of God whom the Father hath raised from the dead, received into His glory, and placed at the right hand of His majesty.

RIGGS:—The depth of our need, and the loftiness of the purposes for which God has commenced His dealings with us, demanded such a High-priest as God in this One has prepared for us.—Such a high-priest was necessary for us, who, with the purest seal for the honor of God, could still in a becoming manner lead to Him a world full of sinners.—Jesus has shown satisfactorily that He is at once a true friend of sinners, and from the heart an enemy of sin.

HEUBNER:—The ground of the priestly dignity of Christ lies in His innocence, righteousness and holiness.—The repetition of sacrifices was a constant reminder of the weakness and sinfulness of men.

MENKEN:—Holiness in feeling and in conduct the Scripture ascribes to mortal men while they live in the flesh and on the earth, as it also demands of believers and righteous men, that they shall cherish in their heart, and evince in their life, holiness, not merely in the future but also in the present world. But it styles no mortal man *perfect*.

THIRD SECTION.

THIS PRIESTHOOD CHRIST ACCOMPLISHES, AS HEAVENLY KING AND MEDIATOR OF THE NEW COVENANT, A COVENANT PREDICTED IN THE OLD TESTAMENT.

I.

As High-priest of the true sanctuary which God reared and not man, Christ hath taken His seat at the right hand of Majesty in the heavens.

CHAPTER VIII. 1-5.

Now of the things which we have [are being] spoken *this is* the sum [chief point]: We have such a high priest, who is set [took his seat, ἐκάθισεν] on the right hand of the throne of the [om. the] Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and [om. and] not [a] man. For every high priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that [also] this man [one] have somewhat also [om. also] to offer. For if [indeed, μὲν] he were on earth, he should [would] not [even, οὐδέ] be a priest, seeing that there are priests [those] that offer gifts according to the law: Who serve unto the example [as those who minister to a copy] and shadow of [the] heavenly things, [according] as Moses was admonished of God when he was about to make [complete, ἐκτελεῖν] the tabernacle: for See, saith he, *that thou make* all things according to the pattern shewed to thee in the mount.

- ¹ Ver. 2.—*Kai* is to be expunged after *Sin. B. D.* E.**, 17.
² Ver. 4.—Instead of *ei μὴ γὰρ*, should be read with *Sin. A. B. D.**, 17, 73, 80, 137, *ei μὴ οὖν*. [*Tisch.* retains *ei μὴ γὰρ*, which seems to me much more accordant with the connection. The substitution of *οὖν* for *γὰρ*, though strongly supported and favored by most modern editors, I cannot but regard as the result of a misunderstanding of the connection.—K.]
³ Ver. 4.—The words *τῶν ἱερέων* before *τῶν προσφαιμένων*, are not found in *Sin. A. B. D.* E.**, 17, 73, 137, and are to be regarded as a gloss, which Grotius, Mill, and Griesbach were inclined to expunge. The Art. before *ῥήμον* is wanting in *Sin. A. B.*, 57, 80.
⁴ Ver. 5.—Instead of *νομήσῃ*, all the best authorities require us to read *νομήσω*.

[Ver. 1.—*Κεφάλαιον δέ*, and as a capital point, not the "sum;" for he is not summing up the preceding, but advancing to a new discussion.—*ἐν τοῖς λεγομένοις*, over, respecting the things which are being said—the points under discussion; not over the things which we have spoken (as if summing up what had been said) which would require *τοῖς εἰρημένοις*.—*ἐκάθισεν*, sat down, took his seat.

Ver. 2.—*ἀληθινῆς*, true—genuine, archetypal, not the shadow or copy.

Ver. 3.—*eis τὸ προσφαιεῖν*, for the offering, in order to offer.—*θεν ἀναγκαῖον*, whence (not, wherefore) it is, or was necessary.—*καὶ τοῦτον*, also this, scil., high-priest.

Ver. 4.—*Εἰ μὴ γὰρ ἦν*, for if indeed he were much better, in my judgment, than the reading *ei μὴ οὖν*, if, indeed, now.—*οὐδ' ἂν ἦ ἱερεὺς*, not even would he be a priest; no emphasis on *ἱερεὺς*, as contrasted with *ἀρχιερεὺς*, but the *οὐδ'* emphasizes *ἦν*, not even would he be.—*ὄντων τῶν προσφαιμένων*, there being—inasmuch as there are, those who are offering.

Ver. 5.—*οἵτινες*, characteristic, as those who.—*ὑποδείκναι*, to a copy; sometimes *ὑποδείξαι*.—*ὑπόδειγμα*, a thing shown under, i. e., in subserviency to, something else whether as model or copy.—*τῶν ἱερουανῶν*, of the heavenly, scil., *παραγμάτων*, things, or, as I think, better, *ἁγίων*, sanctuary—*καθὼς κεχηρημέναι*, according as Moses has been divinely instructed.—*μὴλλον ἐπιτελεῖν*, being about to accomplish, hence, complete, carry through the construction of.—K.]

EXEGETICAL AND CRITICAL.

VER. 1. A capital point in respect of the things which we are saying.—As the author comes now to a point not hitherto specially treated, and proceeds to a comparison between the priests who serve in the *Mosaic tabernacle*, and Christ, the royal Priest who ministers in heaven as the true sanctuary, *κεφάλαιον* must here denote not the "sum" (*Erasm.*, *Luth.*, *Calv.*, etc.), but "chief or capital point." The appended *ἐπὶ τοῖς λεγομ.* too, excludes the idea of a *summing up* or recapitulation of a previous discussion, as this would demand the form *κεφ. τῶν εἰρημένων*, "sum of what has been said." The present part. shows also that the author is not introducing a fresh topic additional to the preceding (*Calv.*, etc.), but simply bringing out into fuller notice and development, with reference to the special character of his readers, the chief and central point of the existing discussion. This cardinal point is the determining of the quality of our High-Priest Christ, who, as the Messiah seated at the right hand of God, can only minister in the sanctuary of which that of Moses is to be regarded as the earthly copy. Hence, ver. 2 is, without a comma, to be united with ver. 1. It is indifferent for the sense whether the words commencing the chapter are taken as *Acc. absol.*, or as an anticipatory nominative apposition to the entire following clause. The explanation of *Hofmann*, who puts a colon after *κεφ. δέ*, is wholly erroneous: (in addition to those who were called high-priests we have," etc.).

VER. 2. As minister of the sanctuary and of the true tabernacle.—The Adj. *ἀληθινῆς* is commonly, by Zeugma, referred also to *ἁγίων*. But we have thus either a tautology, or a difficulty in distinguishing *ἁγίων* and *σκηνῆς*, if the former word be regarded as neuter. The distinction drawn by *Chr. F. Schmid*, who makes *τὰ ἅγια* denote the whole temple, and *σκηνή* the holiest of all, is entirely arbitrary. The reverse distinction would be much more in accordance with the general usage of the author, who uniformly, except *ch. ix. 3*, designates the holiest of all by the simple *ἅγια*. But why thus distinguish the part from the whole, if this part again is to be included in the whole? We should rather infer that the *σκηνή* could also designate only a part of the entire sanctuary, and of course

the part separated from the 'holiest of all,' which *ch. ix. 2* is called *σκηνή ἡ πρώτη*. But what application shall we make of this distinction? According to *Del. τὰ ἅγια* would seem to designate the throne of God situated above and beyond all the heavens, the eternal *δόξα* of God Himself, into which Christ has entered, and where He appears as mediator on our behalf; but *σκηνή*, the heaven of angels and of all the blessed saints, where Christ rules with mediatorial sway. This view is refuted—to say nothing of other objections—by the very language of our passage, in which Christ, as minister *τῶν ἁγίων*, has taken His seat at the right hand of the throne of Majesty in the heavens. Few, however, will be inclined, with *Hofm.* (*Weiss. II.* 189 ff.; *Schriftbeweis II.* 1, 405), to understand, after *Beza*, *Gerhard*, etc., by *σκηνή*, the glorified body of Christ, or in a broader sense, after *Calov*, *Braun*, etc., the Christian church. It were more natural to refer *τὰ ἅγια*, though not with *Seb. Schmidt*, *Braun*, *Rambach*, to the employments and utensils required for the priestly service, yet, with *Luth.* and others, to the holy and true goods and possessions. But this explanation is discountenanced alike by the word *σκηνή* and the word *leitourgós*, which latter in this connection, instead of its original signification of a public officer acting for the good of the people, has, doubtless, in accordance with the usage of the Sept., a special relation to the position and office of priest. If now we abandon the idea of a *zeugma* in the construction, we shall still not be obliged, either with *Hofm.*, to resort to the unnatural construction of *ἐν τοῖς οὐράνοις* with *τῶν ἁγ. λειτουργός*, nor to retain, with *Primas.* and *Ecoum.*, the masc. construction of *τῶν ἁγίων*, a construction illy harmonizing with the designation of Christ as *leitourgós*. We need but take *καὶ explicatively*, and all difficulty vanishes.

[The last sentence undoubtedly suggests the true solution of this much vexed question. The term *ἅγια*, holy place, sanctuary, is first naturally used with reference to the character and use of the tabernacle as consecrated to God, and a place of religious and priestly service. The word *σκηνή* is then added to designate the structure, and to bring it into more distinct relation to the tabernacle of Moses. The added *καὶ τῆς σκηνῆς ἀληθ.* is then a sort of loose synonyme or fuller statement of the idea conveyed by the *τὰ ἅγια*. *Delitzsch's* notion, that the *ἡ σκηνή* is the

heaven of the glorified saints, and Hofmann's that it is the glorified body of Christ, are both utterly unfounded conceits—that of Hofmann preëminently so; while the view of Alford, which undertakes to combine the two, with a preponderance in favor of Hofmann's, labors under the double difficulty of adopting two views, both of which are alike without support in the Epistle, and without a particle of intrinsic probability, and which are also irreconcilable with each other. Every interpretation that undertakes to carry into the heaven of the New Testament the distinction between the inner and the outer sanctuary of the Mosaic tabernacle, ignores the very fundamental idea of that distinction, and leads to inextricable difficulties in interpretation, as has been illustrated in the numerous hypotheses, purely conceits, which the attempt to fix the nature of that heavenly outer tabernacle has originated. And if it be urged that the Mosaic tabernacle was itself but the copy of the heavenly tabernacle, and that, therefore, the antitype *must* have the same divisions as are found in the pattern, I reply that this is pressing unduly the figurative language of the author. The real actual pattern of the Mosaic tabernacle was that which God showed to Moses in Mount Sinai, an exact model after which he was to construct his earthly material tabernacle, and nothing more. Now that the author again should make a figurative application of that literal language, need not surprise, and should not mislead us. Literally that tabernacle was modelled precisely after the pattern or the direction which God had given Moses in the mount. Figuratively that tabernacle becomes a copy or type of the heavenly tabernacle or sanctuary, inasmuch as the high-priest ministering there in a symbolical expiation and removal of sin, typifies the heavenly High-priest officiating on high in a real expiation and forgiveness of sins. But that we are thence to carry *all* the special features of the earthly tabernacle into the figurative, heavenly New Testament tabernacle, does not follow; and is in fact impossible. For the essential characteristic of the outer tabernacle as distinguished from the inner—the very thing which it denoted was, as we shall subsequently see, *separation from God*. The veil of the temple, answering to the veil of the tabernacle, was rent at the death of the Son of God. The separation between outer and inner tabernacle, was done away—never to be renewed.—K.]—“*Ἀληθής* excludes the *untrue* and *unreal*, *ἀληθινός* excludes that which does not correspond to its idea. The measure of the *ἀληθής* is the *actual*, the measure of the *ἀληθινός* is the *ideal*. In *ἀληθής* the idea corresponds to the object, in *ἀληθινός* the object corresponds to the idea” (KARNIS *Eucharist*, p. 119). For a parallel in *thought* see *Wisd.* ix. 8.

VER. 8. For every high-priest, etc.—Many expositors take ver. 8, which Camer., Beng., etc., enclose in a parenthesis as an incidental remark, unnecessary to the connection (Michael.), or disturbing the train of thought (De W.), or introducing a train of ideas that is again crowded out by others (Thol.), or merely explanatory of the word *λεωτουργός* (Lün.). But the purpose of the author is not to show that Christ must be a Priest of sacrifices. Since the *λεωτουργεῖν* or deal-

ing in sacrifices is essential to the function of every high-priest (Lün.); he rather proceeds to prove that the *λεωτουργία* of Christ can be exercised only in a *heavenly sanctuary*, which corresponds to the idea of the sanctuary that in type and figure was presented in the Mosaic tabernacle. It was already demonstrated from Scripture, that the Messiah is appointed of God to be alike King and Priest. As High-priest He must necessarily have *somehow* that *he may offer*. In what this consists, remains as yet unstated, and it is a purely arbitrary and embarrassing hypothesis, which limits *λεωτουργεῖν* and *προσφέρειν* exclusively to offering sacrifices. We are but pointed (as already observed by Justiniani, Este., etc.) to the necessity of *priestly functions and acts to be accomplished by Christ*. But in the legal economy where the Levitical priests have their function, there was absolutely no place for the priesthood of Christ; He needs, consequently, for the exercise of His priestly vocation, a heavenly sanctuary; and one which fulfils the entire idea of a sanctuary. Hence we are to supply with *ἀναγκαῖον* not *ἴν* (Peshito, Bez., Beng., Bl., De W., Lün.), but *ἐστίν* (Vulg., Luth., Calv., etc.), and to refer the *προσφέρειν* not to the sacrifice, offered once for all, of the body of Christ on the cross. The Aor. requires neither that we translate with Lün.: “for which reason it was necessary that also this one should have something which he *might* offer;” nor with Hofm.: “for which reason it is necessary that he have something which he *may* have offered.” To read *where* for *δ* is totally unnecessary.

[I cannot but conceive that the true connection of the thought in ver. 8 has escaped nearly, or quite all the interpreters. That many of them have failed to detect it, is certain from the diversity of their explanations. Some, with Bengel, would put it in parenthesis. Michaelis regards it as entirely unessential to the connection; De Wette, as a disturbing intruder; Tholuck as turning to a thought that was again crowded out by others; Lünemann as added to explain the import of *λεωτουργός*; Alford, after Delitzsch, as belonging here only incidentally; while Moll regards it as simply a *general statement* of the high-priestly function of Christ as introductory to the proof that He is ministering in a heavenly tabernacle. In this general and wide diversity of views, all but one *must* be, and all may be, wrong. The following may perhaps only increase by one the number of opinions to be rejected. I think, however, that it will be found that a close analysis will sustain the view that the passage is neither parenthetical, nor irrelevant, nor incidental, but introduces the grand thought which forms the theme of discussion through this and the following chapter, and that in fact this states, and states in its proper place, what is the vital point of the whole Epistle. Christ's Melchisedek Priesthood has been previously considered; now comes the consideration of His Aaronic high-priesthood. This is vital to the subject; for His mere Melchisedek priesthood, however intrinsically majestic and glorious, would be of no avail to sinners; He must minister in the heavenly sanctuary as the counterpart of Aaron, the Levitical high-priest, and, as such, in correspondence with this relation, *He must have*

something to offer. What this is, is the point now to be stated, and of which the author *only apparently* loses sight, the point toward which he pursues a constant though somewhat indirect course from this to ch. ix. ver. 11. Let us follow the course of thought. So important is it that He have something to offer, that if He were on earth, He could not even be a priest, inasmuch as there there is a regularly ordained priesthood for all the offerings of the Mosaic law, and which cannot *there* be superceded. But in fact He *has* a Priesthood in the heavenly tabernacle, and a Priesthood as much superior to the Levitical as the Covenant which He guarantees is superior to that under which they served. This leads to a natural digression—a digression from the immediate point under discussion, but standing in intimate vital connection with the general theme of the Epistle—in illustrating the superiority of the New Covenant, of which Christ was High-priestly Mediator and surety, over that Old Covenant of which the Levitical priests were servants. This illustration is effected by the apposite and beautiful citation from Jeremiah, which unfolds the *better promises* that characterize the New Covenant. This topic finished, the author resumes with ch. ix. the inquiry, *what* the New Testament High-Priest has to offer. He recurs, therefore, to the arrangements of that Old Covenant, whose high-priestly service was typical of that of the New. He naturally goes back to the tabernacle in which that service was performed (“to the first Covenant now there belonged,” etc.), dwells somewhat minutely on its features (in order, by delineating its majesty, to enhance the glory of the Covenant which it but symbolizes), and then adds the facts to which all this description is but introductory, *viz.*, that while the ordinary priests enter daily into the outer sanctuary, into the inner the high-priest enters but once a year, alone, and *not without blood*. Thus we are prepared for the statement at ver. 11, to which all this has tended, *viz.*, that Christ must enter the heavenly tabernacle also with *blood*, and here the author reaches the point which he had in mind at viii. 3, and which he has not since lost sight of. If this analysis be correct, it will be seen that Moll’s general division of the Epistle, which makes ch. ix. commence a new capital section, is vicious, inasmuch as it *cuts right in two* a chain of argument whose links are most closely connected. The same is true of Ebrard’s analysis, who begins, as it were, a new and independent section with the description of the Mosaic tabernacle, and neither Delitzsch nor Alford has made any improvement on them. In fact, this description of the Mosaic tabernacle, ch. ix., is merely incidental, or rather a subordinate link in a chain of reasoning by which the author is showing what the New Testament High-priest has to offer. Thus ver. 3 of ch. viii. formally introduces the topic around which the whole discussion turns from this point to ch. x. 19, where, in reality, the grand argument of the Epistle terminates.—[K.]

VER. 4. For if to be sure [*εἰ μὲν γάρ*] he were on earth.—*Εἰ ἦν* cannot here mean “if he had been” (Böhme, Kuinoel; nor is any

thing to be supplied, as *e. g.*, either *μόνον*, Grot., etc.), or *λεπείς* (Zeger, Beng., Carpz, etc.). The *οὐδέ* belongs to *ἦν*, not to *λεπείς*. Had the author intended to say that in the case supposed Christ could not be even a *priest*, much less a *high-priest*, (Bl., Bisp., Hofm.), he would have written *οὐδ’ λεπείς ἂν ἦν*.

VER. 5. As those who minister to a copy and shadow of the heavenly.—*Λατρεῖν* stands indeed commonly with the Dat. of the person whom one serves, yet is found also with the Dat. of the thing in which (not *with* which) one serves, as also ch. xiii. 10. The proper signification of *ὑπόδειγμα* is that of an embodying, representative image; for which reason the word can be used, ch. iv. 11, as *παράδειγμα*, *example*, *model*, and here as at ch. ix. 23, and more usually, denotes *copy*, with the subordinate idea of an outline simply drawn from memory. *Σκιά*, *shadow*, may stand in antithesis to *σῶμα*, *body* (as at Col. ii. 17), in which case it simply opposes the *non-essential* to the *essence*; or in antithesis to *εἰκὼν* (as ch. x. 1), in which case it suggests to the imagination the *obscurity* of the shadowy image. With *τῶν οὐρανίων* we need not, with Lünemann, supply *ἀγίων*; for the following chapters show clearly that not heavenly localities, but *heavenly relations and Divine ideas*, as realized in Christ, are regarded as the archetype symbolized by the Mosaic sanctuary: [so Alford: “the things in heaven, in the heavenly sanctuary.” But the author, though treating of heavenly facts, relations, etc., yet does it under the imagery drawn from the earthly tabernacle. He has already employed that imagery, transferring to heaven the figure of the tabernacle (ver. 2), and to this he ever and anon returns (ch. ix. 24), and in view especially of this passage just referred to, I incline to adopt Lünemann’s view.. This, of course, need not prejudice the fact that the thing essentially aimed at is ideas and relations.—K.]. So also Ex. xxv. 40. We need not assume an actual temple as archetype of the tabernacle which Moses from Sinai may be supposed to have beheld, standing in heaven, nor any original structure which God Himself had reared as a model upon Sinai, where, according to the later Rabbins, it was to stand forever, but a *pattern structure*, which was shown to Moses in prophetic vision, and is described in the words of God, Ex. xxvi. 26-30. This signification, *model building*, the word *תבנית* (which

Josh. xxii. 28 denotes architecture, Deut. iv. 17, denotes sculpture of every kind, and Ps. cxliv. 12 points to a plastic model), will very well bear at Ex. xxv. 40. But it by no means accords with the prophetic survey of a model building which expresses heavenly relations, to assume, with Ebrard, a mere drawing, or outline edifice, although such a drawing might in itself apply to the word in question according to 2 Chron. xvi. 10, where it signifies *sketch*, *outline*, and 1 Chron. xxviii. 11 ff., where it signifies *ground plot*. The typical signification comes out strongly at Isaiah xlv. 13, inasmuch as there, at ver. 14, the word is to be sought for the carrying out and realization of the pattern structure given in ver. 13.

DOCTRINAL AND ETHICAL.

1. After Christ, as High-Priest, had given His life as an expiatory offering on the cross, and with His atoning blood had entered into the inner sanctuary of heaven, He has not returned again from heaven to earth, as the Levitical high-priest was obliged, after completing the sprinkling of blood, again to quit the inner Sanctuary. The office and function of the Levitical priests suffices not as a type of Christ's work of reconciliation, and of His mediatorial position. Christ is a *Priest of a different description*, and for this has Melchisedek for His type. In this comparison, the capital point is, the recognition of the fact that Christ is a *royal Priest in heaven*, i. e., after His elevation to the right hand of Majesty *ceases not to exercise priestly sway*.

2. Since the Melchisedek priesthood is of a different order from the Levitical-Aaronical, this cannot refer to an *offering of Christ in heaven*, but only to a *Priestly function*, by which the High-Priestly sacrifice that was previously, and once for all, offered upon the cross, is rendered *prevalent* with God, *efficacious* with respect to men. Yet this priestly function in *making intercession* and in *bestowing blessings*, Christ exercises as a *High-Priest* who sits upon the Throne of God, i. e., on the ground of His sacrificial death upon the cross, and by virtue of His position as glorified God-man. "The blood of Christ has indeed been, in His sacrifice, poured out upon the earth, and so been separated from the sacrificial body, as was done with animals in the typical sacrifice. But still it behooved that it should not barely be sprinkled upon the earth, but be borne to the sanctuary of God to sprinkle the throne of grace. And after it has been once borne in thither, and sprinkled in a divine way, it belongs now to the office of our High-Priest whom we have in the sanctuary, to sprinkle it also upon our hearts and consciences, and this life of ours, still, indeed, having its source in blood, but not in the love of God, again to unite with the true life of Divine love." (Steinhofer).

3. Since, according to the Scriptures, the Priesthood belongs essentially to the Messiah, He must necessarily *always* exercise *Priestly functions* of essential significance; but it thence by no means follows that He must be conceived as in an act of *perpetual sacrifice*, as those do who understand by the heavenly offering either the person of the glorified God-man, and thence deduce the sacrifice of mass (as still recently Thalhofer) or regard the believers of all generations as the sacrificial offering of Christ to God, (Theodor. Mops., Chrys., Cyrill. Alex.). Nor even does it follow that in the offering which He makes we need specially think of *blood*. (Del.). Since if we, with justice, distinguish this act from the slaying of the victim, and in a detailed comparison of Christ with the Aaronic high-priests, as chaps. 9 and 10, refer the slaying specially to the crucifixion, and the *offering* to the sprinkling of the throne of God with the sacrificial blood, we must still, in the case of the expiation wrought in the death of Christ, refrain from pushing too far the points of comparison; and particularly we must not forget that these

acts immediately followed one another on the day of atonement, belong, in fact, inseparably together, and work in the objective sense an expiation which is essentially distinguished from the reconciliation which is to be obtained by the subject only on this ground, and in consequence of this. In this relation the offering of Christ by His sacrifice of Himself on the cross, is an offering *once for all*, whereby He has effected an *eternal redemption*.

4. But to the priestly functions there belongs also a *sanctuary*. The earthly sanctuary, however, built by human hands, cannot be that in which Christ has His Priesthood. There, men minister who are from a stock to which Jesus, who is Christ, does not belong. Moreover, this sanctuary in its very erection was already designated as a mere copy. There must (thus be) a *heavenly sanctuary*, to which the Messianic priestly king belongs, and in which he exercises a priestly office. All endeavors, however, to fix such a sanctuary as a *separate locality* in heaven, which locality is the *real archetype* of the Mosaic tabernacle, fail, in the fact, that "the different attributes here assigned to Christ, taken literally, exclude one another," (Thol.), and that according to Exodus xxv., not only the tabernacle but also all its utensils were to be made after the heavenly model. We must thus regard this expression as a *sensible embodiment* of the idea of the reconciliation and restoration of our fellowship with God, wrought through Christ, introduced by the designation of Christ's mission as a *Priestly one*, for which reason also Luther, with most of the ancients, understood by the sanctuary simply the spiritual *blessings* belonging to the kingdom of God.

HOMILETICAL AND PRACTICAL.

The *patterns* after which we are to regulate our life and our condition, have been *shown to us by God*, and described in the *Holy Scriptures*.—It is only by His *royal throne* in heaven that the *High-Priestly* dignity, power and work of Jesus, are rendered to us truly intelligible, challenge our admiration, and reach the depth of our spiritual needs.—Whether we let the High-Priest whom we have, also influence us for our salvation?—As the people of the New Testament we belong to the *heavenly sanctuary*, and thereby have great *prerogatives*: how do we stand with reference to the corresponding duties?

STARKE:—Thanks be to God that we have a High-Priest who sits at the right hand of the Majesty on high, and whose sacrifice and intercession have, therefore, unlimited power.—Christ is the fosterer of His Church. He Himself communicates the holy and heavenly gift. Would that we with perfect faith might hasten to this faithful High-Priest, and from the fulness of His grace, bring forth a real treasure and amplitude of heavenly blessings.—Precisely for the reason that Christ, after His one completed sacrifice, sits at the right hand of God, He fills all in all.—Whoever offers to God only the outward and corporeal, offers a Jewish, and not a Christian sacrifice.

RIEGER:—We have a Priest, such as we need. The Father has prepared Him; love and obedi-

ence have drawn Him into His office; He is perfected according to all that which was written aforetime with regard to Him; He is set before us in the Gospel, and faith lays hold upon Him.—As God has prepared to Himself a seat of Majesty, a central point of His Government, and of the bestowment of His life and His glory; He has also reared a dwelling, or holy tabernacle, in which is the seat of Majesty, and in which He receives the priestly service and worship of those who draw near to Him.—The Saviour has made use of the *temple*, as His Father's house, for instruction, and cleansed this house of prayer

for all nations, from abuses; but on Golgotha, not at the foot of the altar, flowed His blood, shed upon the wood of His cross.

HAHN:—We must follow with our gaze the dear Saviour on His course of suffering clear up into heaven.

HEUBNER:—Were not Christ in this inconceivably close connection with God in heaven, He could not, in proper and complete authority, impart the forgiveness of sins, truly annihilate sin, and arrest its consequences.—Our service of God and priesthood should be an imitation and copy of the service of God in heaven.

II.

Christ's priestly service is by so much the more excellent, as the covenant of which He is Mediator, rests upon better promises than the old covenant, which, according to its own testimony, is destined to destruction.

CHAPTER VIII. 6-13.

- 6 But now [as it is] hath he obtained¹ a more excellent ministry, by how much also he is the mediator of a better covenant, which was [hath been] established upon better
7 promises. For if that first *covenant* had been faultless, then should [would] no place
8 have been [be] sought for the second. For [while] finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house
9 of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not
10 [disregarded them], saith the Lord. For [Because] this is the² covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and will write [inscribe] them in [on] their hearts: and I will be to
11 them a God, and they shall be to me a people: And they shall not teach every man his neighbor, [fellow-citizen, *πολίτην*],³ and every man his brother, saying, Know ye the
12 Lord: for all shall [will] know me, from the least⁴ unto the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities⁵ will I remember
13 no more. In that he saith, A new *covenant*, he hath made the first old. Now [But] that which decayeth and waxeth old is ready to vanish away.

¹ Ver. 6.—The Attic form *τετύχηκε* instead of the Rec. *τέτευχε* is found in the Minusc. 47, 72, 73, 74. The form *τέτευχεν* however, is best supported on the authority of A. D^e. K. L., 80, 116, 117. The Sin. has *τέτυχε*, but a second hand has put *τέτευχε*.

² Ver. 10.—A. D. E. add *μον* which is also found in many Codd. of the LXX. But it is wanting in the cod. Alex. of the LXX. and the Sin.

³ Ver. 11.—Instead of *τὸν πλησίον*, according to all authority, should be read *τὸν πολίτην*.

⁴ Ver. 11.—*Αὐτῶν* after *ἀπὸ μικροῦ* is to be erased after Sin. A. B. D^e. E^s. K. 17, 31, 61, 73, 80.

⁵ Ver. 12.—The retaining of the words *καὶ τῶν ἀνομιῶν αὐτῶν* is sustained by A. D. E. K. L. The Sin., however, has them only from the later hand. In B. 17, 23, Vulg. and other versions they are wanting.

[Ver. 6.—*ὅτι δὲ, but now, as it is, as the case actually stands*, contrasted with the case supposed ver. 4.—*ἥτις, as one which*, characteristic, *νομισθεῖται, has been enacted*, instituted as matter of legislation, the word suggested by the legal character of the old covenant.

Ver. 7.—*οὐκ ἔνδεξιτό, would not be sought*.

Ver. 8.—*μεμψόμενος, blaming, finding fault*, either with it or them, or both; here, I think, mainly the former.

Ver. 9.—*ἐν ἡμέρᾳ ἐπιλαβομένου μου, in the day of my taking hold of them for succor*, see ch. ii. 16—*αὐτοὶ* and *ἐγὼ* placed in contrast. God divides, in His tenderness, the blame between the people and himself.

Ver. 10.—*ἰδοὺς giving either with διαθήσεται understood from the preceding verse, or irregularly connected by καὶ with the following finite verb. —ἐπιγράψω, I will write upon, inscribe*.

Ver. 11.—*οὐ μὴ διδάξουσιν, a familiar emphatic construction: There is no fear lest they may teach—they shall by no means teach, —τὸν πολίτην—συμπολίτην, fellow-citizen.—εἰδῶς, old Ionic Fut. for εἰσμαι, which thence past over to the later Attic.—ἀπὸ μικροῦ ἕως μεγάλου, from small unto great of them*.

Ver. 12.—*ἁλως, propitiously, gracious.—οὐ μὴ μνησθῶ ἐτι, I will no longer make mention*.

Ver. 13.—*ἐν τῷ λέγειν καινῇ, in saying "new." —πεπρωμένον, he hath rendered antiquated.—παλαιούμενον καὶ γηράσκον, becoming antiquated and growing old.—K.]*

EXEGETICAL AND CRITICAL.

VER. 7. *But now, etc.*—In contrast with the supposition made in ver. 4, ver. 7 exhibits the actual state of the case, and reminds us that the priestly service of Christ, although there is no place for it in the Mosaic sanctuary, has still not less value than the so highly revered Levitical worship; nay rather by so much surpasses it as the New Covenant of which Christ is Mediator surpasses the Old Covenant, which, though also founded on Divine promises, yet, even by these themselves is reminded of its yet imperfect nature and transitory significance. The *νυνὶ δὲ* is thus to be taken not temporally but logically, not, however, *deducing*, but *contrasting*, [as is uniformly the case in its logical use].

VER. 6. *Establish.*—The expression *νενομοθετηται* shows that the author regards the New Covenant partly as a fact which has been historically accomplished, partly as an economy of salvation and of life established by God, and for this reason not merely of binding authority, but also working according to fixed laws, as does also Paul, Rom. iii. 27; viii. 2; ix. 31.

VER. 7. *There would no place be sought.*—Bleek finds the idea expressed that God would have had no need to seek in the hearts of men for a better place for His covenant than was furnished by the tables of stone; but, although the statement that the first covenant was not faultless refers to the outward and ceremonial character of the Old Testament institutions, still the author, if Bleek's idea had been in his mind, could hardly have omitted the words *ἐν ταῖς καρδίαις*. Moreover the emphasis is certainly not upon *τόπος* but upon *δευτέρα*. The translation "*would have been sought*" (Erasm., Calv., Bez., etc.), is erroneous, as it would have demanded the plural perfect. The following passage of Scripture which contains the promise of a new covenant, would seem, according to Del., to show that God in His *counsel* already had a place for such a covenant, and hence sought, in the *history of the world*, the place for its actualization. Thol. takes the *τόπον ζητεῖν* here as *τόπον λαμβάνειν*, Acts xxv. 16, i. e., to take occasion. Ebr. and Lün. assume a blending of the two clauses *οὐκ ἂν ἦν τόπος δευτέρα*—*there would have been no place for a second*, and *οὐκ ἂν ἐζητεῖτο δευτέρα*—*no second would be sought*.

VER. 8. *For finding fault he saith to them.*—Lachmann reads after A. D* K., 17, 89, *αὐτοῖς*. This reference to the Israelites is, however, possible even with the better attested reading *αὐτοῖς*, since *μέμψασθαι*, is constructed alike with the Acc. and the Dat. In this construction the Peshito is followed by the Vulg., Chrys., Luth., Calv., Bisp., Del., and the majority. It is a more elegant and delicate construction, however, to leave the *object* of the fault-finding undetermined (De W., Ebr.), and with Faber Stapul., Piscat., Schlicht., Grot., Bl., Lün., Reiche, etc., to connect *αὐτοῖς* with *λέγει*. We must not, however, exactly supply *αὐτῇ*, and regard *μεμψ.* as corresponding directly with the preceding *ἀμεμπτος*. This corresponds not with the citation from Jer. xxxi. 31–34, in which the positive censure falls upon the people, and strikes

but indirectly the covenant which was unable to secure right conduct in the nation. The designation of it here is *not blameless* (*ἀμεμπτος*): and it is certainly inadmissible to regard the negative expression as on a level with a positive one. On the other hand Del. goes too far in regarding the suppression of the object of the blame, as an *ambiguity*. The construction rather intimates the two-fold applicability of the censure, and this is entirely consonant with the facts of the case. In the citation itself which adduces the Scripture proof of the preceding statement, the author puts *συντελέσω* for *διαθήσομαι* and *ἐποίησα* for *διεδέμην*, with the evident design of indicating even in the very words of the New Testament as on the part of God accomplished.

VER. 10. *I will give.*—*Δίδωμι*, giving, stands not instead of *δόσω*, *I will give* (Beng., etc.), nor is either this now to be supplied (Heinr., Steng., etc.), although the Cod. Vat. of the LXX. reads *δίδωμις δόσω*, or *εἰμι* or *ἐσομαι*. If we supply any thing, it could be only *διαθήσομαι* (Del.), with which preceding word we can also with Lün. construct the Part. (*I will make a covenant, viz., in giving*), unless we prefer with Winer the not unfamiliar construction which makes a transition from the Part. to the finite verb. It is grammatically possible also (with Böhme and Paulus) to connect *δίδωμις* with the following *ἐπιγράψαι*, in which case *καί*=also.

VER. 13. *In that he saith a new covenant, etc.*—From the above cited passage our author, by emphasizing the *καινή*, new, draws the conclusion that the Mosaic economy is even in its very origin declared as the old covenant which appears as languishing and waxing old without hope of rejuvenation. *Παλαιὸν* means originally not to render antiquated—to do away as old and useless, to abrogate, (Bez., Erasm., etc.) but, to render ancient, or old, to deliver over to the past, and to place in contrast with the new, with that which is hitherto non-existent. This transitive signification it has also, Job ix. 5; xxxii. 15; Lament. iii. 5; which, at Dan. vii. 25, passes over into the sense of *set aside as antiquated*. For what is consigned to the past, naturally grows old (*vetus*), and this in the case of the living is called *senescere*. The intransitive signification, grow old is found only at Is. lxxv. 22. The word belongs to later Greek, and in extra biblical literature is in use only in the Mid. or Pass. The Perf. in our passage points to the completed act.

DOCTRINAL AND ETHICAL.

1. From the elevation of the Priest, the author at ch. vii. 22, reasons to the elevation of the covenant guaranteed by Him in His everlasting existence; since those mortal priests who are appointed by command of the Law can sustain no comparison with the Royal Priest promised by the oath of God, potent in virtue of His indestructible life, the eternally perfected Son. There arises thus not a mere inversion of the relation, much less an argument in a circle, if here the author reasons from the superiority of the covenant founded on better promises, to the superiority of His priestly functions, who is not merely

the surety, but also the Mediator, i. e., the founder, supporter, quickener of this covenant.

2. The New Covenant also has its institutions and arrangements, established by the *revelation of the Divine will*, whose foundations are laid in the *Messianic prophecies* of the Old Testament. Among them particularly stands forth in the relation here adverted to the prophecy, Jer. xxxi. 31-34 (whose parallel we find in Ezek. xxxvi. 25-27) which, *within the limits of the O. Test. itself*, expresses most clearly the contrast so strongly emphasized by Paul (2 Cor. iii. 6-9) between the economies of *law and gospel*, and the purely *disciplinary and educational*, and hence transitory nature of the Mosaic institutions.

3. In this prophecy there is promised a *new Covenant*, which Jehovah will make with Israel and with Judah, i. e., with the *collective people*, whose restoration and reunion on the soil of the Promised Land is also promised by the prophet, a Covenant which shall have a different fate from that which was formed after the nation's deliverance from Egypt. The all holy God, in His righteousness, does away with the *old relation to the covenant-breaking people*; but in His grace will institute a system of salvation by a new Covenant, for which He already lays the *foundation by better promises*.

4. The superiority of these promises consists in the fact that the *Divine will* is no longer as a bare command to come into mere outward contact with the people, but is to *live and work in its heart*; that in consequence of this a *living knowledge of God* is to be the common blessing of all the members of the Covenant, and the distinction between prophets and non-prophets, priests and non-priests, to fall away; and that finally the ground of this will be the *forgiveness of sins* wrought without any human merits by the *grace of God*. Precisely for this reason could Jer. iii. 16, 17 even predict that the entire legal economy, nay, the very ark of the Covenant itself, would no more be an object of longing to the people. Intimations of this state of things are found, Joel iii. 1 ff.; Is. xi. 9; liv. 18; Ez. xi. 19.

5. From the disparagement of sacrificial worship which comes out frequently and strongly within the limits of the O. Test. itself (1 Sam. xv. 22 ff.; Ps. xl. 7 ff.; 1. li. 18 ff.; Hos. vi. 6; Jer. vii. 21-23; Prov. xxi. 8), we may not, however, conclude that the idea of the *death of Jesus Christ as an expiatory offering* is a relapse into Judaism—a sentiment in accordance with which HOLDHEIM (*on the Ceremonial Law in the Kingdom of the Messiah*, 1845) says: "The Rabbinical doctrine stands in this near relation to Christianity that they both rest on the common conviction that the principle of expiation contained in the Mosaic law is to be maintained as of perpetual truth and validity. Christianity bases on this the fact that by a single great sacrifice the work of expiation has been once for all accomplished for all who believe in it, while Rabbinical Judaism, holding the same fundamental idea, regards the sacrificial ritual as only temporarily done away, and looks forward to its restoration." This modern Judaism is as far removed from faith in the Old Testament as from faith in the gospel, and hence is equally incapable of comprehending both the one and the

other. An arbitrary, self-willed and self-seeking separation from the legal worship is sharply rebuked by those same prophets who, turning away from the *external character* of the legal ceremonial and its meritorious works, *demand and predict the fulfilment of that Divine will* which is revealed in the law. But God, in the law, gave, on the one hand, not merely *moral precepts*, but also such as were intended to regulate the *collective social relations* of His people, and on the other, ordained, in a way which was unconditionally binding on the Israelites, the *means* for the fulfilment of these precepts, and for expiating their transgressions of His law. To these means belonged preëminently the *system of worship* whose central point is the *sacrificial service*. But in the position which God gave to the O. Test. in the economy of salvation, all its arrangements have a partly educational or disciplinary, partly a *typical and symbolical* character. It is hence equally erroneous to deny, on the one hand, the *reality of the idea* which at this stage could be expressed only in type and figure, and in the period of fulfilment, to turn back, on the other, to the types and symbols of that *earlier period*, whether this be done by *Rabbins*, who look forward to a simple restitution of the Mosaic ritual, or by *Mormons*, who have recently proposed the introduction of animal sacrifices into the Christian worship. Until the arrival of the period of *perfection*, it is true that even Christianity itself cannot dispense with symbols, and still bears a character which represents in the temporal and earthly the eternal and the heavenly. But its symbols have no longer the *appearance of any independent value*, and its type is the type of the *completion of revelation*.

6. The circumstance is of special importance that *not without*, but *within* the Old Covenant itself, and indeed only by *undoubted words of God*, was declared that capital defect of the Covenant mediated by Moses, which consisted in its want of provisions for effecting a *real forgiveness of sin, and genuine communion with God*, and that by the promise of a *new Covenant* the existing Covenant was already in the time of Jeremiah stamped as an institution no longer satisfactory, and destined to pass away. To Christians, then, the mere continued outward existence of Judaism can have no such import as to engender doubts of that *abrogation of the Old Covenant which has historically taken place*. Decay and superannuation clear to utter extinction are the inevitable destiny of that Covenant, allotted to it by the decision of God on the ground of its intrinsic nature.

HOMILETICAL AND PRACTICAL.

The Old Covenant was not broken up from without, but was dissolved internally, and by God Himself given over to extinction.—The infidelity of the covenant-people might induce the judgments of God, and occasion the abrogation of the former covenant; but could not bring to naught God's purpose of salvation.—To the New Covenant belongs a new heart and a new spirit.—Forgiveness of sin is the foundation of all renewal; and this comes from grace by means of the New Covenant.—How the promises of the

Old Covenant are fulfilled by the Mediator of the New.

STARKE:—How blessed are we in the New Covenant! We have so great a Mediator, such glorious promises, such glorious possessions! Is it not our shame that we still remain under the dominion of sin?—The Levitical law is to be sure in itself full of Divine goodness and wisdom, yet not adequate to our happiness; but only a shadow in comparison with the substance of the Messianic priesthood and kingdom.—God adheres faithfully to His covenant and promise: men are covenant-breakers. Woe unto them!—So tender is still God's love toward His people, that He brings them into danger and need as a father his child, then takes them by the hand and brings them into security.—On contempt of the Divine words follows the Divine punishment.—Put to thyself the question: Perceivest thou that the law of God has been traced by the pen of the Holy Spirit upon thy mind and heart? Recognizest thou also the Lord thy Saviour in living faith and obedience?—Believers, as God's covenant-people, are a blessed people.—The forgiveness of sins is the greatest treasure; without it the rich man has nothing, and with it the poorest man has all things.—Man, take God at

these His words and sigh: Lord be gracious to my transgressions!—Thou seeker after vengeance, art thou not ashamed to say, "I will remember it of him!" when God says, "I will not remember it?"—Ceremonies which are not superstitious and sinful, can perhaps be endured for a season, although they have no special utility.

RIGOR:—The function of a high-priest in heaven is for himself more dignified and noble, and better and more blessed for those in whom he is to execute the promises.—Those who were under the Old Testament said: We will! and did not know that they *could* not. Now that the grace of the New Testament has made it possible, many shield themselves under the pretext of a *cannot*, while yet there is a real *will not*.

HEUBNER:—God most honors and distinguishes Himself when He associates and deals with us not as a constraining Lord and Ruler, but as a Father with children. How are we put to shame by that announcement and awaiting of the New Covenant, which we linger so far behind!—The Old Covenant is past. Would to God that the old spirit of slavish service were gone with it, and the new spirit of *willingness* and *love* reigned in all!

PART THIRD.

Superiority of the New Covenant mediated by Jesus Christ.

FIRST SECTION.

THE NEW COVENANT PRODUCES FELLOWSHIP WITH GOD, WHICH THE OLD ONLY FIGURATIVELY REPRESENTS AND PROMISES.

I.

The typical and symbolical character of the Mosaic sanctuary points in itself to but an imperfect communion with God.

CHAPTER IX. 1-10.

Then verily [There belonged indeed now even to *εἰς τὸν οὖν καὶ*] the first¹ covenant had also [*om.* had also] ordinances of divine service, and a worldly sanctuary [its sanctuary as 2 one belonging to this world]. For there was a tabernacle made [*κατεσκευάσθη, constructed and fitted out, ch. iii. 4*]; the first [foremost], wherein was the candlestick, and the table, 3 and the shewbread; which is called the [*om.* the] sanctuary. And after [*μετὰ, after*

4 =behind] the second vail, the tabernacle which is called the holiest of all; Which had the golden censer [a golden altar of incense, θυμιατήριον], and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had
 5 manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubim of glory shadowing the mercy seat; of which [things] we cannot now
 6 speak particularly. Now when these things were thus ordained [And these things having been thus arranged], the priests went [enter indeed] always into the first
 7 tabernacle, accomplishing the service of God [their ministrations, λατρίαις]; But into the second went [enters] the high priest alone once every year [in the year], not without blood, which he offered [offers] for himself, and for the errors of the people:
 8 The Holy Ghost this signifying [signifying this], that the way into the holiest of all [the sanctuary, τῶν ἁγίων] was not [has not been] yet made manifest, while as [om.
 9 as] the first [foremost] tabernacle was [is] yet standing: Which was [is] a figure for the time then [om. then] present, in which [according to which, viz., figure]¹ were [are] offered both gifts and sacrifices, that could not [cannot] make him that did the service [him that renders the service, τὸν λατρεύοντα] perfect, as pertaining to the
 10 conscience; Which stood only in [standing merely in connection with] meats and drinks, and divers washings, and carnal ordinances,² imposed on them until the time of reformation.

¹ Ver. 1.—The word σκηνή of the lect. rec. is, according to all authorities, to be stricken out, and is not, with Peirce, Wetst., Seml., to be understood. The capital thought is διαθήκη, covenant [and this as, in Eng. ver., is clearly to be supplied in thought with ἡ πρώτη].

² Ver. 9.—For the Rec. καθ' ὅν, we are, with Sin. A. B. D*, 17, 23*, 27, to read καθ' ἣν [referring to παραβολή].

³ Ver. 10.—For the Rec. καὶ δικαιομασι σαρὰς, the reading δικαιοματὰ σαρκὸς was approved by Grot., Mill and Beng., recommended by Grieb., and by all recent editors is received into the text. The καὶ is wanting in Sin. A. D*, 6, 17, 27, 31, and δικαιοματὰ, is found in Sin. A. B. and ten minusc., the sing. δικαίωμα in D*.

[E]πεὶ μὲν οὖν, had indeed, to be sure, now. Οὖν, as usual, links the coming discussion with what precedes; the concessive μὲν intimates that the prerogatives here conceded to the Old Covenant are to find by and by their limitations, as at ver. 6, or at ver. 11. The "then verily" of the Eng. ver. has no warrant either in the original or in the context. Alford's rendering "now accordingly," is very little better—τὸ ἄνω κορυφαίον not, and a worldly sanctuary, but and its sanctuary, as one belonging to the world. It is difficult to take the words as—τὸ ἄνω κορυφαίον, the, or its, worldly sanctuary. It is also hard here to take κορυφαίον as purely predicative, viz., its sanctuary a worldly one—the sanctuary which it had belonged to the world. Better, perhaps, to regard it as quasi predicative, as a sort of after thought—and its sanctuary, to wit, one belonging to the world.

Ver. 2.—Κατεσκευάσθη, was constructed, reared, established, not exactly, made—ἅγια, holy place, sanctuary, not, the sanctuary.

Ver. 3.—Θυμιατήριον, probably not censer, but altar of incense. (See below).

Ver. 6.—τοῦτον δὲ οὗτος κατεῖχε, and these things having been thus arranged,—the priests enter, etc. This construction is scarcely a solecism, as Alford calls it, but is, I think, perfectly good English, although "being thus arranged," would here express nearly the same idea, and would give the sense with sufficient exactness.—εἰσάγειν, not went, but enter, as ver. 7.—προσφέρειν, not offered, but offers, and so other verbs in this passage. And the explanation is not that the author "conceives of the whole system and arrangement as still subsisting," but simply employs the historical present, transporting himself back into the past, and indicating that the priestly and high-priestly entrances which he describes, followed upon the previously described arrangements. It seems extraordinary that this simple and obvious, and only natural explanation of the passage, should have been so generally lost sight of, and the author charged with ignorance and mistakes which in such a writer, say nothing of his inspiration, are utterly inconceivable, and which are in fact purely factitious, being chargeable only on the failure of his critics to recognize a natural and elegant rhetorical usage. The idea that the author fancied that the sacred articles above described were found either in the then existing temple, or even in the temple of Solomon, is countenanced by nothing in the text. There is no good reason for supposing that his mind past beyond the Mosaic tabernacle, the original and proper symbol of the Old Covenant, whose grand leading features indeed were reproduced in the temple, of which, however, the author makes no mention.

Ver. 7.—ὁ προσφέρων, which he offers—ἑνὲς ἑαυτοῦ, on behalf of himself.

Ver. 8.—εὐφρανέσθαι, has been (not "was") made manifest, the Perf. in keeping with the Pres. εἰσάγειν, and προσφέρειν, and προσφέρωντας (ver. 9).—τῆς πρώτης σκηνῆς, the foremost tabernacle.—ἰχούσης ἐντάσειν, holding or retaining its standing, place, position.

Ver. 9.—ἡν, as usual characteristic; as one which—quippe quæ.—παραβολή (δότην, understood), is a likeness, similitude, figure: supply ἡν, not was (ἦν), because the whole construction is in the historical present.—εἰς τὸν καιρὸν τὸν ἐνεσθῆσαν, for the present, or existing season, viz., not that of the time of the writer (as supposed by some), but that of the Old Economy of which and for which the outer tabernacle was a παραβολή; and the Part. ἐνεσθῆσαν keeps up the figure of the present time, as in the verb εἰσάγειν, etc. To make this ἐνεσθῆσαν refer to the Messianic period, even with Alford's explanation, that it is not a figure of, but for the present time, is still to deprive it of nearly all its significance, and, when taken in connection with the following καθ' ἣν οὖρα προσφέρωντας, is inextricably to confuse the whole passage.—καθ' ἣν, according to which, scil. παραβολῆν, figure, or emblem.—προσφέρωντας, are being offered in this present ante-Christian time into which the author has thrown himself back.

Ver. 10.—μὴν ἔτι, only conditioned upon, or, as Moll, standing in connection with; hardly, with Alf. and Eng. ver., consisting in, or standing in, which could scarcely be affirmed of the gifts and sacrifices. They stood connected with them, or as it were conditioned upon them.—μέχρι καιροῦ διορθώσεως, until the season of rectification.—ἐπικεκείμενα, lying upon, as burdens.—K.]

EXEGETICAL AND CRITICAL.

VER. 1. There belonged, indeed, now also to the first, etc.—The καὶ, also or even, points to a parallel instituted between the Old and the New Covenant. Μὲν οὖν intimates that, in accordance with the preceding representation, this actual result is to be recognized, that the

concession here made of the excellencies of the Old Covenant [εἶπε μὲν, had to be sure, had, I grant] is to be followed by its limitations, which reduce these arrangements of the Old Covenant to their true value, and at ver. 6 ff. bring out the contrasted features of the New Covenant. The preterites εἶχε and κατεσκευάσθη prove not that the destruction of the temple has as yet actually taken place, but refer, the former to the

covenant which God Himself has made antiquated (πεπαλαιωκεν, ch. viii. 13), the other to that Mosaic sanctuary which stood connected with it, and was copied after the heavenly pattern. As the language has to do with arrangements for worship, the word *δικαιώματα*, ordinances, needs a more precise limitation. Hence we are not, with Luth., Grot., etc., to take *λατρείας* as Acc. plur., but as Gen. sing. The *δικ.* are thus characterized as ordinances of divine worship, and are, by the particle *τε*, closely attached to *ἄγιον*. This word should not, therefore, with Luth., Carpz., and others, be taken in an ethical sense; but designates the sanctuary whose constituent parts are immediately recounted. Previously, however, it is more exactly characterized by the adj. *κοσμικόν*, which either, according to later usage, is connected with the noun without the article (BERNHARDY *Synt.*, p. 323), or, since it is common to connect *ἔχειν* with a definite object, and a predicative adj. without the article (*Madvig* § 12), and since this construction is also familiar to our author (ch. v. 14; vii. 28), gives predicatively the characteristic quality of the sanctuary in question. A comparison with vv. 11 and 24, shows that it stands in contrast with *ἐν οὐρανῷ*, and hence can mean only *seculare* (Vulg.), *belonging to this world*; not, "accessible to the whole world, and thus even to the heathen" (Chrys., Erasmus, and others)—which, in fact, was true of only a part of the sanctuary, the court of the Gentiles—nor "celebrated throughout the whole world" (Kypke); nor "adorned, decorated, well-furnished and arranged" (Homberg); nor "symbolizing the universe" (as Theodor. Mops., Theodoret, Grot., and others).

VER. 2. For a tabernacle, etc.—The author designates the two parts of the tabernacle, separated by a veil, the holy place, and the Holy of holies, as two tabernacles (vv. 2, 8); hence *ἡ πρόωρον*, added to define the preceding general word *σκηνή*, is here not *temporal*, but *local*, and the neut. plur. *ἄγια* stands contrasted with the *ἅγια ἄγιον*. It is erroneously taken by Eras., Luth., and others, as fem. sing. *dyla*. In the temple of Solomon there were ten candlesticks, 1 Kings vii. 49; 2 Chron. iv. 7; in that of Herod, on the contrary (after Ex. xxv. 31 ff.; xxxvii. 17 ff.), only one (JOSEPH. *Bell. Jud.*, V. 5, 5; VII. 5, 5) of fine gold with seven branches, standing on the south side. On the north side stood the table of cedar-wood, overlaid with gold plates, two cubits long, one broad, one cubit and a-half high, with golden rings at its feet for two poles by which it was carried. On this table were the censers and the "loaves of the presence" (shew bread), i. e., twelve cakes of finest meal, each six palms long, five broad, and a finger in thickness, which lay supported on golden forks and cross-pieces, and were each week eaten by the priests. Our author appears to name, not the things themselves, but their sacred use, viz., *πρόθεσις τῶν ἄρτων*, the setting forth of the loaves. Since the LXX., however, use this expression, 2 Chron. xiii. 11, for the translation of *מַעֲרֹכֶת*

הַחֶמֶת, the keeping up of the bread, we need not, with Bl., De W., and Lün., maintain against Thol., that the *passive* meaning is, perhaps,

possible in Heb. and Lat. (*strues*), but not in Greek. Nor may we, with Grot., Beng., and others, assume a *hypallage*, nor a *hendyadis* with Valckenauer.

VER. 3. And behind the second veil—

In this verse the author appears to commit an archæological error in transferring to the inner sanctuary the altar of incense. For JOSEPH. (*Bell. Jud.*, V. 5, 5) and PHILO (*Ed. Mang.*, I. 504) place the altar of incense (two cubits high, a cubit in length, and a cubit in breadth, and overlaid with gold), consisting of acacia wood (in the temple of Solomon of cedar wood, 1 Kings vi. 20), in the holy place between the candlestick and the table. The great importance of this springs from the fact that Ex. xxx. 10, *this*, as well as at xl. 10, the altar of burnt offering, is designated by the name *ἄγιον τῶν ἁγίων*, and that, on the annual great day of atonement, this was purified by the high-priest with the same blood which he bore into the Holiest of all, Lev. xvi. 18. Also it is called, Ex. xl. 5, 24; Num. iv. 11, *τὸ θυσιαστήριον τὸ χρυσοῦν*. It is hence inadmissible to suppose that our author has entirely omitted to mention this altar, and that *θυμιατήριον* may denote the censer (Pesh., Vulg., Theoph., Luth., Grot., Wets., Beng., Stier, Bisp., etc.). These expositors (including some profoundly versed in Heb. antiquities, as Reland, De Dieu, Braun, Deyling, J. D. Michael.) appeal, indeed, to the fact that the altar of incense is commonly called *τὸ θυσιαστήριον θυμιάματος*, while the censer on the other hand is called (Ezek. viii. 11; 2 Chron. xvi. 19; JOSEPH. *Antt.* IV. 2, 4) *θυμιατήριον*. From this, however, we can draw no certain inference, as we can point out no constant and uniform mode of designating these utensils. The word *θυμιατήριον* appears in Joseph., Philo, Clem. Alex., Orig., as the common term for the altar of incense, and is even found several times as a various reading in the Sept. Besides, the golden censer is only mentioned in the ritual of the second temple, under the name of *כִּי*, but not in the Law, to which alone our author refers. There is only a shovel-formed basin mentioned Lev. xvi. 12, with which the high-priest brought the coals from the altar of burnt offering, and this is called *כַּיִתָּה*, *κρυπτειον*, and is not

spoken of as gold. Nor need we attach any weight to the fact that JOSEPH. (*Bell. Jud.* I. 7, 6; *Antt.* XIV. 4, 4), in enumerating the objects which Pompey saw in the sanctuary, mentions only the golden table and candlestick, the abundance of incense and the sacred presents, but not the altar; and (*Bell. Jud.*, VI. 5, 5) speaks only of the carrying away of the candlestick and table. For, however surprising it may be, that even on the triumphal arch of Titus are sculptured only the golden table, the candlesticks, and the vessels of incense, still all this proves nothing for our passage, in which the author is speaking of the divinely instituted arrangements of the tabernacle, not describing the later temple; for in this temple were found no longer, even in the time of Solomon (1 Kings viii. 6), the here mentioned pot of manna, the budding rod of Aaron, and, after the loss of the ark of the Covenant, its place was indicated in the temple of Herod only by a stone. Bleek,

Lün., and others, therefore, assume, in explanation of the error which they charge upon our author regarding the position of the altar of incense, that, a stranger to Jerusalem, he has drawn his knowledge of the sanctuary of Israel only from the writings of the Old Testament, and has been led astray, 1, by Ex. xxvi. 35, where only table and candlestick are mentioned as furniture of the sanctuary; 2, by the indefinite and easily misunderstood statement regarding the position of the altar, Ex. xxx. 6; xl. 5, 26; Lev. iv. 7; xvi. 12, 18; and 8, by the special distinguishing of the altar of incense at the great day of atonement. But it is scarcely conceivable, that in matters so generally known, and in a communication to the Hebrews so carefully elaborated, and so intrinsically important, the author should have allowed himself in so gross an error as that of placing the altar of incense behind the second veil (which was called *καρὰ πύραγμα* in distinction from the first, the *καράλυμμα*). Add to this that the author would then have involved himself in contradiction with another well-known fact, and even with himself. For at ver. 7 he notices the fact that the high-priest went but once a year into the holiest of all. Must he, then, not have known that on the altar of incense the incense offering was daily made as symbol of prayer (Rev. viii. 3), not merely by the priests on whom the lot fell (Luke i. 9), but frequently by the high-priest himself? Most unquestionably, since ver. 6 he himself refers to this service of the priests. We are, therefore, justified in assuming that the author does not refer here to *local position* (for which he uses *ἐν*) but that the part. *ἐγὼνα*, *having*, may probably denote the idea of *belonging to*, which in Heb. is

denoted by *לְ*. This explanation is, in fact, adopted by many of those interpreters, who, referring it, indeed, to the *censer*, yet suppose that this latter had its permanent place not in the Most Holy place, but in the utensil chamber (Theophyl., Grot., Beng., Menken, Stier, etc.), since, according to Lev. xvi. 13, the precise purpose of the incense was to prevent the high-priest from beholding the Caphoreth, and it seemed unnatural to suppose that the high-priest had let the incense-vessel remain over the whole year in the inner sanctuary, and then on the day of atonement should have exchanged it with the one recently brought from the utensil chamber of the temple; or that the high-priest should have brought in incense and coals in a golden vessel, and shaken these upon a special incense-vessel, which had its fixed place in the inner sanctuary (Peirce). Surrendering the *local* sense of *ἐχειν* (as we certainly must, ver. 1), it is assuredly more natural to refer the term to the far more important *altar of incense*; and we may point in confirmation to the fact, that not only Is. vi. 6 introduces an altar belonging to the heavenly sanctuary, but that at 1 Kings vi. 22, the connection between the altar of incense and the holy of

holies is expressed by the form *הַמִּזְבֵּחַ אֲשֶׁר לְדָבִיר* = the altar belonging to the inner shrine, the adytum (Keil against Thenius: so also Ebr., Del., Riehm); so also according to Ex. xxx. 6;

Deut. xl. 5, it would seem to have been placed over against the ark of the Covenant, and on the day of atonement to have been, like the *Caphoreth*, sprinkled with the blood of the sacrifice (Lev. xvi. 18). The only ground of doubt would lie in the circumstance that the mention of the ark of the Covenant immediately follows (connected by *kai*), and that this most unquestionably had its place (Ex. xxvi. 34) in the holiest of all. But we must not forget that though the ark of the Covenant was, indeed, brought (1 Kings viii.) into the temple of Solomon, yet it perished in the destruction of that temple by the Chaldeans, so that the second temple had, in its most holy place, absolutely none of these articles, as JOSEPH. (*Bell. Jud.* V. 5, 5) expressly testifies (*ἐκεῖτο δὲ οὐδὲν ὄλεως ἐν αὐτῷ*). This also confirms our belief that the purpose of the author is not to describe the holy localities and furniture of the second temple, but that these things are mentioned only in order to exhibit that which mirrored forth the peculiar nature and dignity, and especially the symbolical and typical character, of the Mosaic sanctuary. The assumption of Wieseler, that the temple at Leontopolis had precisely the arrangement here mentioned, and possessed sacred objects and utensils, modelled after the pattern of those here enumerated, is a hypothesis quite destitute of any historical proof.

In which was a golden pot, etc.—*Ἐν ᾧ* refers not to *σκηπή* (Justiniani, Pyle, Peirce), but to *κιβωτός*, and stands in contrast with *ἐπεράνω*. The same idea that the pot of manna and the rod of Aaron were kept in the ark of the Covenant itself, is found with later writers, who appeal to the authority of tradition (see Weist.); and the expressions of Scripture make rather for than against it. The locality is indeed, Ex. xvi. 33, left undetermined by the mere regulation that the pot shall be kept for a memorial "*before Jehovah*." But it is said of it, ver. 34, and, Numb. xvii. 25, of the rod of Aaron, that they

were placed *לְפָנֵי הָעֵדוּת* *before the testimony*.

This term, however, never denotes the ark, but often designates the law. Besides the tables of the law, such objects might perhaps well have their most fitting place in the sacred ark, as being essentially memorials and symbols of the miraculous interpositions of Divine grace (Ebr.), and not mere contrasts to those fruits and products of the earth which were daily or weekly presented in the sanctuary. In the sojourn of the ark among the Philistines, these objects, fraught indeed with religious significance, yet not belonging to the rites of worship, might have disappeared, since we are told, 1 Kings viii. 9, that on the removal of the ark into the temple of Solomon, it contained *nothing but* the two tables of the law.

Vers. 5. The ocherubim of glory.—The article before *δόξης*, in Griesb. and Schultz, is, according to all the uncial MSS., to be expunged. The Gen., however, serves here not to designate the glorious or splendid quality of the two symbolical figures, wrought massively out of fine gold, which occupied the two extremities of the cover of the ark of the Covenant, upon which, with faces turned toward each other, they looked

down, and which they covered with their outspread wings. We must rather refer it to the *δόξα θεού*, which also stands at 1 Sam. iv. 22; Sir. xlix. 8, without an article, because regarded as a *proper name*, and which was throned above the cherubim, 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; Is. xxxvii. 16. But the throne of God is called, Ez. ix. 8; x. 4, 18, 19, a throne of glory, כִּסֵּא הַכְבוֹד. But from

this throne of the sacred service God was pleased also to speak to Moses, Ex. xxv. 22; Numb. vii. 80. For the massive golden cover of the ark of the Covenant (which ark itself was overlaid within and without with plates of gold) had essentially the significance of a mediation between the ark of the Covenant and the God who was enthroned above it, 1 Chron. xxviii. 2; Ps. xcix. 5; cxxxi. 7; Is. lxvi. 1; Lam. Jer. ii. 1. Primarily it was the footstool of the throne, whose bearers or symbols are the cherubim, and which rests upon the covenant of the law. For equity and righteousness, as revealed in the law of God, form the pillars of this throne, Ps. lxxxix. 15; xcvi. 2; whence also the sanctuary, and particularly the ark of the Covenant itself, is the throne of Jehovah, Ex. xv. 17; 1 Kings viii. 13. By the sprinkling of the blood of the sin-offering, however, the *Capporeth* becomes not so much the cover to that law which worketh the wrath of God (Hofm. after Hengst.), as a *ἱλαστήριον ἐνδμετα*, propitiatory covering, Ex. xxv. 16, and then a *ἱλαστήριον* in general, according to Lev. xvi. 15 ff. The idea of covering has transformed itself into that of expiation, i. e., covering of sin, whence also, 1 Chron. xxviii. 11, the most holy place is called בֵּית הַכְּפָרֶת. While

Josephus writes *οἰ* and *αἱ χερουβείμ*, and Philo always *τὰ χερουβίμ*, the LXX. fluctuate between the ordinary form of the neut. and the rarer one of the masc. The closing syllable also varies between *βίμ*, *βείμ*, *βίμ*, and *βίμ*. The neut. springs from the fact of their being regarded as ζῶα, Ezek. x. 15. The *πρὸς ὧν*, concerning which things, refers not (as Ebr.) merely to the cherubim.

VER. 6. *Once in the year, etc.*—Since the high-priest, on the tenth day of the seventh month, Tisri, the day of atonement (יִּוֵם הַכִּפּוּרִים),

was obliged to go at least twice into the inner sanctuary, Lev. xvi. 12 ff.; according to the *Mishna tract.*, Joma v. 1; vii. 4, four times,—*ἅπαξ*, once, is best understood of what took place once in a year, although consisting of several separate acts,—a sense belonging to the words at 8 Macc. xi. 1; JOSEPH. *Bell. Jud.* V. 6, 7. To this view we are also led by the following verses. For with the blood of the heifer the high-priest made expiation for his own sin; with the blood of the goat expiation for the sins of the congregation; and this distinction is here made, and this rightly so, that the sins are called *ἁνομήματα*; see at ch. v. 2. The accomplishment of this twofold expiation required, however, a twofold entrance into the inner sanctuary, both of which principal acts were preceded by an entrance with a dish of coals and a censer of incense, and followed by a fourth after the evening sacrifice for the bringing out of these utensils. In accordance with his hypothesis, Wieseler connects the words

“not without blood,” etc., closely with the leading clause; which produces, however, an entirely false contrast with ver. 6. Nor are we necessarily to infer from the Perf. Part. *κατεσκευασμένων*—to be referred, at all events, to ver. 2—that the author regards the two grand divisions of the Mosaic sanctuary, together with their contents, as also still existing in the Jewish temple of his time (Lün.), nor do the present tenses, *εἰσίσταν* and *προσφέρει*, of themselves lead necessarily to the conclusion that the author wrote before the destruction of the temple. We need only suppose that this form of expression in its connection with the context implies that the legal worship was still in existence, and that on the basis of the old Mosaic arrangements, reaching down into the time of the author, while the preservation or loss of certain vessels or utensils of the service is a matter of as profound indifference as the replacing of the tabernacle by the temple of Solomon, and the differences in this before and after the exile.

Blood which he offers, etc.—The expression, *προσφέρειν τὸ αἷμα*, Lev. i. 5; vii. 33; Ez. xliv. 7, 15, points to the *sprinkling* (הִזָּחַת), which was made once upwards, and seven times downwards, towards the *Capporeth*. This was followed by the *besmearing* of the horns of the altar of incense with the mingled blood of the heifer and goat, with which the altar itself was seven times sprinkled; then the *שְׂפִיכָה*, pouring out on the altar of burnt offering. The slaughter (שְׁחִיטָה) connected with the laying on of the hand (סְמִיכָה) merely rendered possible the offering of the blood; but this, in that it was the means of expiation, rendered possible that presentation of the gift upon the altar, or offering (הִקְטָרָה), which was acceptable to God. On the strength of this blood-accomplished expiation, the priests could, throughout the year, present in the sanctuary the daily and weekly offerings. The absence of the article before *ταῦτοι* proves that this word is not (with the Vulg., Luth., Calv., Grot., and others) to be made dependent on *ἀνομιμάτων*.

VER. 8. *The Holy Spirit showing this, etc.*—The *τοῦτο* refers to the following Acc. with Inf., and *δηλοῦν* is used here of *prophecy by act or symbol*, while at ch. xii. 27; 1 Pet. i. 11, it is used of prophetic foreshowing by word (ver. 12). The *τῶν ἁγίων*, too, refers not to persons (Peshito, Schultz), but to the true sanctuary (ch. x. 19). The Gen. stands, as Jer. ii. 18, *τὸ δόξαι Αἰγύπτου*, and Matth. x. 5, *ὁδοὶ ἐθνῶν*, of the end or goal of the way. *Ἰπρώτη* designates here not the first Jewish sanctuary—first in time (as Grot., Carp., Beng., Böhme, etc.), but the first or forward tabernacle, in contrast with that behind it (the second, ver. 7).

VER. 9. *Which is an image for the time, etc.*—Erasm., Beng., etc., refer *ἥτις* in the sense of *ὅτι* to the entire preceding clause, and explain the fem. by the attraction of *παραβολή*: the *ὁ καιρὸς ὁ ἐνεσθηκός* thus becomes the time in which the author wrote; and the circumstance that the outer and the inner sanctuary stood separated

beside and distinct from each other, is regarded as an image of that time in which the yet undestroyed Theocracy of Israel forms, as it were, the outer space and locality for the Christianity which has sprung up within its bosom. The same view is shared by Boehme and Klee, yet with the difference that they connect *ἡ τις* with *παραβολή*, and make it, as such, the subject of the clause—*which figure or symbol applies to the present time*. De W. adheres to the latter construction, but—with most intpp., explains the *ὁ καιρ.* *ὁ ἐνεστ.* of the antichristian period extending down into the present, thus—*ὁ αἰὼν ὁ ἐνεστώς*, Gal. i. 4. Granting the possibility of this meaning of the phrase (which Del. on insufficient grounds controverts), it is still more natural to refer *ἡ τις* to *σκηνή*, not to *ὁράσιν* (Chr. F. Schmid), nor by any means to *ὁδόν* (Cramer). For if the author has previously designated the Holy of holies as *παραβολή*, *likeness*, *emblem* (Luth., erroneously, *type*), of the Christian economy, why should not he now designate the “holy place” as an emblem of the Jewish economy, especially as it is his precise purpose to state in *how far* Judaism, as a merely intermediate system, appeared precisely represented by the sanctuary? (Thol. against De Wette). In still closer correspondence with the mere words, indeed, we might (with Del. and Alf., after John Damasc. and Primas.) refer the *καιρὸς ὁ ἐνεστ.* to the present time, as commencing with the inauguration of the New Covenant, and interpret it of the *καιρὸς διορθώσεως*, and either with Carpz., Hermann and others, translate “clear down to the present time” [or, with Alf., render *for*, in reference to, the present time].* But this is forbidden by the context (Riehm, Reiche, Lün.), inasmuch as the *καιρὸς διορθώσεως*, ver. 10, or the time of restoration and rectification appointed of God, is here evidently the *Christian* period of the world's history, and with it stands contrasted the *ὁ καιρὸς ὁ ἐνεστηκώς*, whose emblem is the outer sanctuary, separated from the All-holy by a veil, and in accordance with which figure or *παραβολή* there exist, of course, only external and merely ceremonial institutions for securing perfection. Lünemann less fittingly refers the *καθ' ἣν* to *πρώτη σκηνή*. [There can be no doubt that in the first place, *ἡ πρώτη σκηνή* is here, as at ver. 2, the first *in place*, the foremost, tabernacle, as distinguished from the second one, the Holy of holies. In the second place, *ἡ τις*, with the author, refers properly to *σκηνή*, and marks the *σκηνή* as a proper symbol and emblem of Judaism, which it precisely was. The foremost tabernacle or sanctuary was cut off from the second by a veil, which none could pass but the high-priest alone, and he only once a year, and for but the briefest stay within. The first tabernacle, therefore, stood there confronting, and indeed formed by, that awful veil, and the dread Holy Presence behind it, as a standing reminder to priests and people of their *separation from God*; that the way into the most holy place was not yet made manifest, and of course that the Jewish ritual, in connection with which they stood, was utterly unable to secure true forgiveness, and bring in the

needed perfection. That foremost tabernacle, then, was the emblem and figure of Judaism. In the third place, the *εἰς τὸν καιρὸν τὸν ἐνεστηκότα* refers decidedly (as against Del. and Alf.) not to the now present time of the writer, the time of fulfilment and completion, but to the antichristian period, the era of Judaism, *in reference to which and for which* this outer tabernacle stood as an emblem. Nor need we, with many, and apparently Moll, suppose this time to be represented as extending down to the present, and thus explain the *ἐνεστηκώς*. Like all the tenses of the passage in this connection, it stands of the past conceived as present, the author throwing himself back in the whole representation into the past, although I would not *deny* the justice of the view that perhaps the author the more readily adopted this figure because the Jewish sacrifices had even yet a lingering existence: though I see no necessity for this. Thus this outer tabernacle is a *παραβολή*, an emblem of the imperfect character of Judaism for the existing time, *etc.*—K.]

TO render perfect as to the conscience, etc.—The idea of *συνείδησις* (E. V., *conscience*), is more comprehensive on the one hand than that of *conscience*, on the other than that of *internal consciousness*. The word designates the inmost conviction of our moral self-consciousness, so that ch. x. 2, we can have the words *συνείδησις μαρτυρῶν*, and 1 Pet. ii. 19, *συνείδησις θεοῦ*. The words thus refer not merely to the quieting of an accusing conscience (Theodoret, Calov, *etc.*), and not merely to the moral perfection of the consciousness (Schultz, Bl., De W.), but to the fact that the worshipper could not by the presentation of his offerings, attain his end in a way that met the demands of his moral and religious self-consciousness, could not, that is to say, attain to *ἀγιότης*.

VER. 10. Purely in connection with meats, etc.—*Ἐπί* designates not the objects for the sake of which the offerings are to be brought (Schlicht., Limb., *etc.*), or in respect of which a Levitical perfection actually takes place, as an outward and *provisional* means of justification. For *μόνον ἐπί* is to be connected neither with *τελείωσαι* (Schlicht., Ebr.), nor with *λατρεῖν* (Luth., Este, *etc.*), but with *ἐπικείμενα*, which stands parallel with *δυνάμεναι*, and as, along with this participle, it refers to *δῶρα τε καὶ θυσίαι*, might on account of the intervening clauses, be easily changed to the neuter. It is by no means to be referred, with the Vulg., to *δικαιώμασιν*, being thus taken—*ἐπικείμενοι*. Nor with the amended text is it either necessary or proper to take *ἐπικείμενα* as apposition to *δικαιώματα*, and refer *μόνον* to this latter word (Lün.). *Ἐπί* can, to be sure, express the *adding* or *accession* of something to something else, or outward neighborhood or proximity. But “meats and drinks” are not—as neither are ordinances regarding food—equivalent to forbidden meats. Quite as little does the term refer to sacrificial feasts (Peirce, Storr, Heinr., *etc.*), or to the Paschal supper (Bl., De W.). For *δικαιώματα* are not *means of justification*, but *ordinances*, and precisely such, and referring to the *flesh*, are the *δικαιώματα λατρείας* of the Old Testament. *Ἐπί* with the dat. signifies commonly the foundation on which, and

* [So I fill out the apparently imperfect sentence of the original.—K.]

at the same time, the circumstances connected with which, any thing is done. The Gen. *σάπας* may also denote that the things bear in themselves the nature of the *σάπας*. We should here refer the term to the historical superficiality and perishableness of these legal institutions (ch. vii. 16), but that the connection indicates the Gen. as referring here not to the *quality*, but to that which is the *object* of the ordinances, as 1 Sam. viii. 9, 11; x. 25. τὸ δίκαιωμα τοῦ βασιλέως denotes the Divine ordinance regarding the king.

DOCTRINAL AND ETHICAL.

1. From the fact that God Himself has declared the Old Covenant incapable of attaining its purpose of salvation, and doomed it to abrogation, it still does not follow that its peculiar ordinances of Divine worship were therefore *valueless*. Nor, on the other hand, does the fact that they owe their origin to Divine revelation, and hence have an authority transcending that of any mere human arrangements, prove that they are *binding* upon the subjects of the New Covenant, or put them on the *same level* with its institutions of grace. They have rather, in accordance with the character of the Old Covenant, partly a typical and symbolical nature, partly a pedagogical and disciplinary significance, and as such possessed a high value.

2. With all the *glory* evinced in the furnishing of the Holy place and the Holy of holies, and with all the *sacredness* and *majesty* of the acts of religious service which transpired within them, still the entire arrangement of the vessels of the service, the separation of the outer from the inner sanctuary by the veil which concealed the latter, the distinction of people, priests and high-priests, the nature of the sacred acts which each separate class was characteristically to perform, their ritual and ceremonial character, incontrovertibly show that reconciliation with God and the dwelling of God with His people, here existed only in mere *representation, promise, and symbolical expression*.

3. This relation of the Old Testament sanctuary and worship as a type and emblem, to the actual communion of redeemed men with the holy God in the time of the real and actual reestablishment of right relations, is no arbitrary one, but is *prophetically announced and made known by the Holy Spirit Himself*. In this lies the Scriptural ground and justification of a historical treatment which seeks the typical reference in the symbols of the Old Covenant itself. Still the principle must be judiciously and cautiously applied.

HOMILETICAL AND PRACTICAL.

We need no longer *seek* the way to the heavenly sanctuary as if it were *unknown*, and may not

complain, as if it were *closed* to us; rather we can and should walk on *the way which has been opened to us*.—What the Holy Spirit has *instituted and produced, can only through the illumination of the Holy Spirit, be rightly understood and treated*.—No outward splendor of religious worship can make good the absence of *true communion with God*.—By its employment in *the service of God* even the earthly and the outward comes into relation to the eternal, and stands connected with the inner life of man.—Nature, value, and use of the means supplied by Divine worship for our spiritual well being.

STARKE:—No service of God can be without ceremonies; but that is the most excellent which has cast off external parade and has the most of the power of the Spirit.—If the Lord's house on earth has been glorious, much more is that above in heaven.—If every Christian is under obligation to serve God publicly in His temple, much more must preachers be always at hand when the public worship of God is celebrated.—Heaven stands open; but the place is holy; nothing common and impure will be admitted, Rev. xxi. 27.—Preachers bear their treasure in earthen vessels; they too are sinners, and must, like others, seek the cleansing away of their sins.—The outward worship of God is nothing without the inward; it then becomes only sin to him who renders the service, and ministers condemnation rather than salvation.—Under the New Covenant we may, without violating the conscience, eat and drink that which contributes to our enjoyment; only with moderation and thanksgiving, Col. ii. 16; 1 Tim. iv. 3.—Outward and bodily washing and cleansing stand in no proper relation to Divine worship. But as neatness and cleanliness are always becoming and attractive, it behooves us also to appear before and serve God in outward purity, 1 Tim. ii. 9.—The outward chastening of the body is but a miserable service of God; but to crucify the flesh with its lusts and desires, is pleasing to God, 1 Cor. iv. 8; Gal. v. 24.

RIEGER:—The higher blessing bestowed on our age is to be sought not in doing away but in fulfilling the commandments.

HEUBNER:—A survey of the institutions of the Old Testament is not without utility to the Christian; it shows him the prerogatives which he possesses, viz., no longer merely the shadow, but real, essential blessings.—The whole ancient world is crying out after a Reconciler; the modern world will not have Him.—In Christianity lies the germ of the general improvement and perfection of the entire condition of humanity.—The tranquillizing of the conscience is the end of all sacrifices. The more the conscience was awakened, the less could sacrifices appease and satisfy it.

II.

Perfect communion with God is rendered possible by the perfect mediatorship of Jesus Christ, on the ground of a real expiation.

CHAPTER IX. 11-15.

- 11 But Christ being come [coming forward¹, *παράγονόμενος*] a high priest of [the] good things to come, by a [by means of the *διὰ τῆς*] greater and more perfect tabernacle, not made with hands, that is to say, not of this building [world, or creation, *κτίσεως*];
 12 Neither by the blood of goats and calves, but by his own blood he [*om.* he] entered in once [for all] into the holy place, having obtained [obtaining] eternal redemption *for*
 13 *us* [*om.* for us]. For if the blood of bulls and goats [goats and bulls],² and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying [in respect to the
 14 purity] of the flesh, How much more shall the blood of Christ, who through the [an] eternal³ Spirit offered himself without spot to God, purge your [our]⁴ conscience
 15 from dead works to serve the living God? And for this cause he is the mediator of the [a] new testament [covenant] that by means of death [a death taking place] for the redemption of the transgressions *that were* under the first testament [covenant], they which are [have been] called might [may] receive the promise of the eternal inheritance [*or*, those called to the eternal inheritance may receive the promise].

¹ Ver. 11.—Lachmann's reading *γενόμενος* instead of *μελλόντων* is not sufficiently vouched for by B. D^e, although followed by Chrys., Ecum., Ital. Pesch. Philox.

² [Ver. 13.—*τράγων καὶ ταύρων*, goats and bulls instead of bulls and goats, is the reading of A. B. D. Sin., etc.—K.]

³ Ver. 14.—The reading of the Vulg. *πνεύματος αἰῶνιου*, found in D^e, and in many minusc., is only an interpretation. In the Cod. Sin. it appears only as a correction.

⁴ Ver. 14.—Instead of the Rec. *ὑμῶν*, we are to read after A. D^e. K., 44, 47, 67, *ἡμῶν*. The Rec. has, however, the sanction of the Cod. Sin.

[Ver. 11.—*χριστὸς δὲ παρὰγονόμενος*, but Christ coming forward, presenting himself, i. e., appearing upon the stage of history, Matth. iii. 1, etc.—*τὸν μελλόντων ἀγαθῶν*, of the future good things.—*διὰ τῆς μετῆς*, by means of the greater, etc., with def. article.—*οὐ τὰν τῆς κτίσεως*, not of this creation, thus not *κοσμικόν*, belonging to the world. ver. 1.

Ver. 12.—*οὐδὲ δὲ αἱματος*, nor, or, and not by or through the blood: not "*neither by the blood*,"—*εἰσῆλθεν*, entered; the pron. *he*, of the Eng. ver., is not needed, *χριστὸς* is the subject.—*εὐρέμενος*, not having procured (as if *εὐρήμηνος*), but procuring; his "procuring" is represented as coincident with, and in fact conditioned upon his entering. The added *for us*, of the Eng. ver. (especially standing where it does), is unnecessary and enfeebling. The emphasis is on *aἰώνιος*, ETERNAL.

Ver. 13.—*τοὺς κεκοινωμένους*, those who have been defiled.—*πρὸς τὴν σαρκὸς καθαρότητα*, in reference to the purity of the flesh.

Ver. 14.—*καθαρίσῃ*, shall cleanse, with reference to *καθαρότητα*, cleanness above.—*εἰς τὸ λατρεῖν*, into or unto our serving—in order that we may serve.

Ver. 15.—*διὰ θανάτου*, of a (not, the) new covenant—*θανάτου γενόμενον*, a death taking place.—*οἱ κεκλημένοι τῆς αἰῶν. κληρον.* Moll constructs: "the called ones of the eternal inheritance," as Thol., Ebr., and some older expositors. Allord objects that thus *κληρονομία*, which receives "the stress, as being presently taken up in the next verse, would hardly be introduced in the most insignificant place possible, as a mere adjunct to the description of the subject of the sentence." But the stress seems not upon *κληρονομία*, but rather on the eternal (as contradistinguishing the character of the New Covenant inheritance from that of the Old), and partly also upon the *λάβωσιν*, may receive, in order to characterize the New Covenant, as one under which, by the death of the great sacrificial victim, the called ones receive that inheritance which had before been only promised. And so in the verse following, it is not the *κληρονομία*, that is dwelt upon, but the connection between the death of the testator (the *θανάτου γενόμενον*) and the obtaining of the promised inheritance. The real objection to the construction in question (adopted by Moll, Tholuck, Ebrard, Luther, the Peshito, etc.), is that, although not without examples, especially in Greek poetic diction, it has no warrant elsewhere in the usage of the author, and is rather too harsh to be assumed without necessity.—K.]

EXEGETICAL AND CRITICAL.

VER. 11.—But Christ coming forward, etc. —*Παράγονόμενος* is used with reference to a historical appearance or advent, 1 Macc. iv. 46; Matth. iii. 1; Luke xii. 51. But had he had in mind the entrance of Christ upon His heavenly priesthood, he would have employed *γενόμενος*, ch. i. 4; vi. 20; vii. 26. Still the words are not to be referred to His incarnation, but to His ac-

tual appearance as matter of historical fact, in the character and function immediately designated. For the words *ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν*, are not to be separated by a comma from *παράγν.* (Beng., Griesb.) and not to be resolved into *εἰς τὸ εἶναι ἀρχιερεῖα*, but to be taken as predicate. But the *τὰ ἀγαθὰ* good things are not styled *future* (*μελλ. to come*), as being future to the believers of the Old Test., but as belonging to the *οἰκουμένη μέλλουσα* ch. ii. 5, the *αἰὼν μέλλων*, ch. vi. 5, the *μέλλουσα πόλις* ch. xiii. 14.

By means of the greater and more perfect tabernacle, etc.—With Primas., Luth. and others we connect the much-versed words *διὰ τῆς μετέωρου—κτίσεως* immediately with the preceding, which we, however, construct as in apposition to *Χριστός*. Hofm. extends this connection clear to *αἵματος*, but the majority of interpreters make both dependent on *εἰσῆλθεν*, and commonly refer the “greater tabernacle” to the heavens, through which Christ passed into the inner sanctuary, as God’s real dwelling-place, as the earthly high-priest passed through the outer tabernacle. Undoubtedly, *διά* may denote in the one case the local place and way, in the other the means whereby Christ entered into the Holiest of all. Nor does the repeated declaration of Scripture that the hands of God formed and stretched out the heavens, forbid our inferring that the heavens could be here meant, on the ground that the tabernacle is here designated as “not made with hands.” For this we might appeal to v. 24, where heaven is contrasted with the Mosaic sanctuary, and this latter is called in the contrast *χειροποίητα*. Nor need we again, if we adopt this view, restrict ourselves to the mere material heaven of clouds, but might refer the words to the invisible worlds, the dwelling-place of angels and of the blessed, which, as a tabernacle not made with hands, are contrasted with the hand-wrought tabernacle of Moses. In favor of this too is the emphatic heightening of the import of the term *χειροποίητον* by the appended *οὐ τούτης τῆς κτίσεως*. For we must conceive these supramundane heavens as God’s creation and work, but not belonging to this perishable creation, with which we have immediately to do. And if we distinguish these supramundane, but still created heavens, in which are “many mansions,” John xiv. 2, to which thus still a locality is ascribed, from the uncreated dwelling-place of God Himself, as the heaven exalted above all relations of time and space (Stier, Del.), then we could not charge on the view under consideration the objection urged by Beza: “*per absurdum diceretur per cælum ingressus esse in cælum.*” But, after all, this interpretation furnishes no proper point of comparison between heaven and the outer tabernacle. For this tabernacle was not a mere passage-way to an interior locality; and we again see no object in so detailed and elaborate a description. This studious elaborateness is decidedly at war with Tholuck’s idea that the representation of the lower heavens is but as it were a mere foil to the conception of the heavenly holy of holies. Still less can we understand by the outer tabernacle, the world in general (Justiniani, Carp.) in which case we should have to render “not of this mode of building,” i. e., not like the tabernacle of Moses; which false translation, with a different conception of the meaning, is given by Erasm., Luth., Beng., and others. With just as little reason finally can the words be applied (with reference to ch. x. 20; John i. 14) to the body of Christ, whether it be understood of His human nature (Chrys., Primas., Calv., Bex., Grot., Est., Beng. and others), or of His holy life in the flesh (Ebr.), or of His glorified body (Hofm.), or of His mystical body the church militant on earth (Cajet., Calov, Braun, Ramb., etc.). We

get under each explanation either an unnatural idea, or an unnatural parallel, even though we take the first *διά* not locally but instrumentally; or we subject the words to a sense which they will not bear. For *σκηνή* may indeed denote the body, but scarcely life in the body, or the sacrifice of the body, or the glorified body. To the sinlessness and holiness of Christ the phrase cannot refer; for the high-priest attained these not in the outer sanctuary, but only in the most holy place by the sprinkling of the blood of the heifer. To me the very contrast presented with the purely symbolical and typical nature of the old covenant, a nature illustrated in the character of the Mosaic tabernacle by the Holy Spirit Himself, seems utterly to exclude the carrying over of the distinction of a hither and inner tabernacle to the New Testament dispensation, and to this the figurative language here used has exclusive reference. I regard, therefore, *σκηνή* as a designation of the tabernacle in general, and prefer the perfectly simple explanation previously touched upon (at viii. 2), which is supported by the very arrangement of the words, and corroborated by the much more natural force thus given to *οὐδέ*. The manner in which Christ has become a high-priest is here not in the slightest degree in question: the author is simply setting forth the fact that, by His high-priesthood, not a symbolical, but a true and actual reconciliation with God has been effected. He is a high-priest, not of the earthly, but, as has been already shown by the author, of the heavenly tabernacle. This heavenly sanctuary which ch. viii. 2 he called *σκηὴ ἀληθινή*, genuine tabernacle, of which Christ is *λεειτουργός*, he here styles the better and more perfect tabernacle, which he characterizes as that not built by hands, i. e., founded indeed, but not belonging to this world, by means of which Christ has historically appeared and exists as high-priest of the good things to come, in the same way as the Jewish high-priest, by means of the Mosaic tabernacle, became the priest of symbolical and typical blessings. In accordance with this, or as such, has He also not (*οὐδέ*) by means of the blood of goats entered into the holy place, which corresponds to the holiest of all, or the dwelling-place of God. *Εὐράμενος* is the second Aorist (formed in imitation of the first Aorist (which Alexandrine peculiarity became, by means of the Sept., an ordinary Hellenistic usage), and coincides in time with that of the finite verb [i. e., not having procured, but procuring]. The feminine formation *αἰνία* is found in the New Test. only here, and 2 Thes. ii. 16.

[There is no point, in my opinion, in which Moll has shown sounder judgment as an interpreter than in the clear and simple way in which he has here (as at ch. viii. 2) brushed aside the numerous vagaries and conceits in which eminent expositors have indulged regarding the heavenly tabernacle. Christ’s holy life on earth, His sacrifice on the cross, His earthly human body, His heavenly glorified body, the lower local heavens, the heaven of the angels and glorified saints, have all been made to answer to the outer tabernacle, through which the Saviour past into the inner sanctuary. The lower local heavens, as being those through which Christ

actually did pass, is the only one of these that does not at once strike one as purely arbitrary and capricious; and these heavens stand in no conceivable relation to the proper *significance* of the outer tabernacle. This, as Moll justly remarks, was no mere *passage-way* into the holiest of all, but stood with its own expressive import, and as a theatre of constant priestly service. The other meanings too are such as could only by the harshest straining of terms, be called a tabernacle, or as utterly fail of correspondence to the idea of the outer tabernacle of Moses. The language of the author at first view, indeed, seems to favor this distinction of the two tabernacles. Christ, he says, entered *διὰ τῆς σκηνῆς*, into the sanctuary. It is natural here to interpret *διὰ* locally, and to think, therefore, of the Levitical high-priests passing through the outer into the inner tabernacle, and thus to make *διὰ τῆς σκηνῆς* here analogous to the former. But against it there are several serious objections, as would be readily conjectured by one who considers the numerous and widely diverse and discordant opinions regarding the nature and significance of this outer tabernacle through which the heavenly high-priest passed. These objections are chiefly four: *First*, the outer tabernacle of Moses is not represented as a mere place for *passing through*, but as a place of constant priestly service; and although the high-priest must have past through it when he entered the holy of holies, yet that is a mere incident upon which no stress is laid, which the author does not even mention, and of which he does not appear to have thought. It is not supposable, therefore, that he would have selected as a prominent feature of Christ's entrance into the heavenly Sanctuary, that which it had not even occurred to him to mention with reference to the earthly. *Secondly*, there is in the figurative tabernacle of the New Testament no outer sanctuary. There cannot be any. There is no place for it. The outer Sanctuary of the Mosaic tabernacle stood as the "emblem for the time then existing," the Holy Ghost signifying, while that anterior tabernacle yet had place, that the way into the holiest of all had not been yet made manifest. There is here a most explicit and unmistakable declaration on the subject. The outer Mosaic tabernacle stood as the symbol of imperfection, of distance from God—of approach to Him only typically, but not really effected. With the rending of the veil of the temple at the death of Christ, that distinction between outer and inner tabernacle disappeared for ever. Unless, therefore, we are willing to reverse the author's entire doctrine, and maintain that the sacrifice of Christ has not fulfilled what was before symbolized, producing a *real approach* to God, and converting the whole Christian body into a "royal priesthood," we must concede that there is and can be in the New Testament arrangements nothing answering to the outer tabernacle of Moses. *Thirdly*, in perfect correspondence with this is the brief but emphatic and striking description which the author gives of this *σκηνή*, through which Christ passed into the Sanctuary on high. It is "the greater and more perfect tabernacle"—"not made with hands," i. e., not "of this material creation." This clearly stands in an-

tithesis, not to a part of the tabernacle of Moses, but to the whole of it. That was typical; this is *ἀληθινή*, the genuine archetypal tabernacle. That was *κοσμική*, belonging to the world, material, made with hands: this is heavenly, spiritual, not made with hands, not of this creation. These epithets and descriptive phrases, which would have no significance as referring to the outer Mosaic tabernacle, are strikingly pertinent as referring to it as a whole, and as characterizing the archetypal, true, heavenly, greater, and more perfect tabernacle, in which the New Testament high-priest ministers in distinction from the worldly, typical, material tabernacle of the Levitical priesthood. *Fourthly*, with this view, and only with this, the author's parallel becomes complete. The parallel has reference to two points, the tabernacle, in which the respective priests ministered, and the offerings which they brought. The Levitical priest ministered in the earthly, worldly, typical tabernacle, and brought into it the blood of bulls and goats; Christ ministers in the heavenly, spiritual, archetypal tabernacle, and His offering is *His own blood*. The *did* may, in both cases, be taken instrumentally; or in the first locally, and the second instrumentally: the author having his mind on the fact, that in the tabernacle the priest did really pass through a considerable portion of it before reaching the *adytum*, and transferring the same imagery to the skies.—KJ.

VER. 13. *The ashes of an heifer, etc.*—Besides the expiatory offering, the author mentions the rite of purification, by which those contaminated by contact with dead bodies, i. e., persons and utensils that had become Levitically unclean, might, by means of spring water mingled with the ashes of a red, spotless heifer, burnt outside of the court, sprinkled upon them with a hyssop branch, become again Levitically clean (Num. xix.). It is better, with Erasmus, Beza, etc., to connect τοὺς κεκοινωμένους with βαπτίζουσα, which requires an object, than with δυνάξει (Vulg., Luth., Calv., Beng.), which may easily stand absolutely, and differs essentially from δυνάξει.

VER. 14. *By means of an eternal Spirit.*—The words διὰ πνεύματος αἰωνίου belong as well to ἀμωμον as to προσήνεγκεν, which, however, belongs not to the offering of the blood poured out upon the earth in the inner sanctuary (Socin., Schlicht., Grot., Limb., Bl., in part Riehm), but, as shown by the technical expressions, to the offering on the cross. Nor is the πνεῦμα αἰών. identical with the δόνατος ζωῆς ἀκατάλπτου, ch. vii. 16 (Socin., Schlicht., Grot., Limb., Carpz., Riehm, Reuss), but its *causae*; nor does it apply either to Christ's glorified condition after His exaltation (Döder., Storr), nor to the spirit of the law in contrast with its letter (Michael.), nor to the spirit of prophecy in the prophets (Planck). It is undoubtedly by design that the Holy Spirit Himself is not expressly named, and the absence of the article implies that the noun is to be taken generically (Lün.) as Rom. i. 8. But it must be still referred, as to the matter of fact, to the Holy Spirit dwelling in Christ, and not to the divine nature of Christ (Beza, Calov, Bisp., etc.), or to the Spirit of God that made Christ a living man (Hofm.), or to His

divine personality (Del.). But this view, which brings into clear relief the *ethical* features of Christ's sacrifice of Himself, is by Bleek, De Wette, and others, raised into undue prominence, while others, again, with Este, refer the words too exclusively to the Third Person of the Trinity. The author, on the contrary, is laying stress, on the spiritual power of the offering of Christ, as an unblemished and spotless mediator, in its attribute of *eternal*. In this epithet is, of course, then implied a contrast. It implies, however, not a contrast with the *fire* which consumed the Levitical offerings (Chrys., Ec., Theophyl., etc.); nor with the perishing animal soul in the blood of the sacrificial victim (Hofm., Del.), inasmuch as it is not the offering itself that is secured by the agency of this Eternal Spirit, but the atoning efficacy of the blood, a fact which RIEHM II. 527 *Anmerk.* appears to overlook. The words rather express a contrast with that which originates and perishes in time; and they bring the offering of Christ upon the cross into immediate dependence upon the ministry of a Spirit whose agency for this purpose at once reaches back into the eternity of the past, and carries its influence forward into the eternity of the future. Tholuck regards the words as expressing a contrast with the fleshly character of the law, taking with Fritzsche the *did* to denote not so much condition as the sphere, in which the offering takes place; thus, "in a true and eternal manner" (similarly Socin. and Beng.). The *ἔργα νεκρά* are not sinful, and hence death-bringing actions, but the works of the law which, as they have in themselves no life, so produce no life, comp. ch. vi. 1.

VER. 15. **And for this reason he is mediator of a new covenant, etc.**—*Διὰ τοῦτο* is to be referred, not to what follows, merely anticipating the *ὅτι* (Schlicht., Bl., Ebr., etc.), but in view of the close connection with the preceding, to the whole train of thought, vv. 9-14, not specially to *αἷμα* (Sykes, Chr. F. Schmid). The final clause, *ὅτι*, etc., gives not so much the goal to which, according to the divine counsel, the New Covenant was to lead, and with this the way and means by which the attainment of this goal should be accomplished (Lün.), as the purpose of God to bring by the way that has been described, those who have been called to the eternal inheritance into the fruition of the promise. We are certainly not to connect *εἰς ἀπολύτρωσιν* with *λάβωσιν*, but, as a clause denoting object and purpose, with *θανάτου γενομένου*. But to connect *τῆς κληρ.* with *ἐπαγγ.* (Erasm., Luth., Calv., Bl., De W., Lün., Hofm., Del.), though intrinsically possible, is less natural than with the immediately preceding *κεκλημένοι* (Pesh., Thol., Ebr., Riehm, etc.), inasmuch as the called here are not *Christians* as such (*κληροί*) or exclusively, but also according to v. 28 and ch. xi. 39, 49, embrace the believers of the Old Testament, and the word, therefore, seems to need a qualifying addition. The *λαβεῖν τὴν ἐπαγγ.* occurs also, ch. xi. 18; Acts ii. 33, of the reception of the *substance* of the promise, as *κληρονομεῖν τὴν ἐπαγγ.* ch. vi. 12, 17; *ἐπιτηχεῖν τῆς ἐπαγγ.* ch. vi. 15; *κομίσασθαι τὴν ἐπαγγ.* ch. x. 36; xi. 39. The importance to the following discussion of the idea of that *inheritance* (*κληρονομία*), which

even in the Old Testament is promised, and by the counsel of God designed for all the members of the covenant people, but into whose possession the *κεκλημένοι* can enter only by means of a new *διαθήκη*, renders it natural even here to link with the *διαθήκη* the idea of a *testament*. Since, however, this signification develops itself only from the connection of the following verses, it is more appropriate, in this introductory sentence, to use a word which, like *διαθήκη*, can admit, according to the exigency, of being specialized either into covenant or testament.—LÖFFLER (*on the Church Doctrine of Satisfaction*), BRETSCHN. (*Dogmatic* II. § 155), and Reiche at Rom. (iii. 25) regard the idea as expressed that the reconciliation refers only to sins committed before the transition to Christianity. But Calvin says rightly: *non quæ tempore Vet. Test. commissæ, sed quæ Vet. Test. vigore manebant irremissæ*; and Tholuck remarks how it springs from the train of thought that only he who stands in the New Covenant, can have continually and forever the consolation of feeling the sense of guilt completely done away.

DOCTRINAL AND ETHICAL.

1. Christ has, indeed, *historically*, that is to say, in *time* and on *earth*, appeared as a High-priest, but on the one hand His priesthood is not merely the fulfilment of the *Aaronic*, but also of the *Melchisedec* type; and, on the other, the sanctuary, of which He is High-priest in *both relations*, is not the earthly sanctuary, reared by human hands after a divinely indicated pattern, and by its typical and symbolical character destined to pass away; but the sanctuary belonging to the heavenly world, *imperishable* and *opening the way* to the fulfilment of all the promises of God. The same character is, for this reason, also borne by all the good things of which Christ, as High-priest, is mediator.

2. In the *ritual* of the Old Testament there lies between the means and the result no internal and essential connection. That which unites the two, is merely a divine ordination. But on account of the *covenant relation*, the Israelites in believing obedience to God, yielded themselves to this ordination, and in carrying out its requirements received from it a blessing. Still, the whole bore merely the *stamp of externality*, alike in the means and in the result, and also in the union of atonement, cleansing and sanctification.

3. In the New Covenant, also, *expiation, cleansing, sanctification*, are still distinguished, but are at the same time internally and essentially united. The same blood of Christ, which *objectively* expiates, *subjectively* purifies the moral consciousness, so that the consequence of this *redemption* is a *priestly service*, in which the ransomed one no longer in individual rites and under the compulsion of the law, but with his whole person, by means of the new spirit, is *sanctified*, and henceforth continually *sanctifying* himself for the living God.

4. Precisely the same remark applies to the *features of the sacrifice of Christ*, which latter stands not in an outward relation and one merely approved and determined by God, but in an in-

ternal and essential relation to this result as the *alone sufficient*, and *eternally efficacious* means of accomplishing the divine purpose of redemption. For Christ has offered *Himself*, and that as a *spotless* and *blameless* victim in the sense of the High-priestly sacrifice, and all this has been effected through the instrumentality of an *Eternal Spirit*.

6. There is, indeed, a *ransom* and a *redemption*, in a more general sense, as simple *deliverance*; but taken in connection with high-priestly arrangements, we must here adhere to the more specific sense of "ransoming" or freeing, by the *payment of a ransom-price*. This ransom-price is the *blood of Christ* as of an entirely spotless lamb, 1 Pet. i. 19; Eph. i. 7; Col. i. 14, and is here, as always, in Scripture, designated as a price divinely offered; so that the idea of the ransom price as paid to Satan (Origen, Basil, and others till St. Bernhard) is to be totally rejected. It can, indeed, be said that Christ has been made unto us of God redemption, 2 Cor. i. 30. But this expression merely gives prominence to the divine agency alike in the sending of Christ into the world, and particularly in the work of redemption, and points at the same time to the acceptance on the part of God, of the ransom which has been paid. In that we have been sold under sin, Rom. vii. 14, we have become helpless victims of the *wrath*, or *avenging justice of God*. Against this we are, according to the Hebrew mode of expression, *covered by the blood shed for us*, which, as *sacrificial blood*, has an *expiatory significance*. The redemption can thus, on the one hand, be conceived as the payment

of a *כֶּפֶר*, i. e., *ἀντρωσις*; on the other as a *כִּפְּרוֹת*, i. e., *ἱλασμός*. It is invariably effected by means of a *substitutionary satisfaction*, and by a *perfectly valid expiation*.

6. The efficacious element in the blood lies not in its matter or substance, but the *life which moves in it*, and which, by means of a *special act*, not connected with the course of nature, has been yielded up to death, Lev. xvii. 11. Since, then, the crucifixion of Christ falls not under the category of the slaughter of an innocent person, or of the murder, for the ends of justice, of a righteous man, but under that of the surrendering up of His own person at once freely and in accordance with the purpose of God, Tit. ii. 14; 1 Tim. ii. 6, the significance, power and efficacy of this death must correspond entirely with the *peculiar nature and dignity of the person of Jesus Christ*. He Himself, however, expressly indicates, Matth. xx. 28, His death as the *substitutionary offering of a ransom-price*. On account of the nature of His person, consequently, this vicariousness must be complete, the satisfaction all sufficient, the ransom actual and eternal. As against the false and distorted interpretations of Hofmann, see DELITZSCH'S *Second Appendix* "on the firm Scriptural basis for the Church doctrine of vicarious satisfaction" (in his Commentary, p. 708 ff.).

7. The sacrifice of Christ is also not compared with the human sacrifices of the heathen, but is brought into direct relation with the high-priestly expiatory offering ordained by God, as being the accomplishment of its type, and the realization of its symbol. In this very fact lies

the certainty that the relation of God to this offering is neither that of mere *passive permission*, nor that of Divine wrath quenched in the blood of human sacrifices, nor that of any *caprice* or *unrighteousness* on the part of God in His acceptance of this sacrifice, and holding the substitution as valid. This becomes perfectly clear, if we regard, on the one hand, the *position of Christ* alike in reference to God and to mankind, and, on the other, His *relation to the Spirit of God*.

8. It is not enough to bring into prominence the thoroughly *moral* character of the sacrifice of Christ; neither is it sufficient to lay stress on the *religious* purity and acceptableness in the sight of God of this act, with its moving grounds and impelling causes. In this case we should merely have a sacrifice accomplished such as, in respect of conscientiousness, love of truth, zealous faith, and fidelity of compassion, all true Christians are enabled by the influences of the Holy Spirit to accomplish in a death by martyrdom. We have to do with a *movement and working of the Spirit in Christ*, which has its *ground and beginning* not within the limits of time and of humanity, and thus with a sacrifice freely determined upon in eternity, and accomplished within the limits of time in perfect unity with the eternal Spirit, who works perpetually through Christ's whole career of life and suffering—a sacrifice which, precisely for this reason, has a world-embracing and ever-during significance, and has become the means of the establishment of a *new covenant*.

9. On the basis, and under the authority of the Mosaic law and worship, there was indeed a *calling to the eternal inheritance* of the children of God; but the promised inheritance could not be received, because the law was able only to sharpen the consciousness of guilt, and with this the sense of deserved punishment and death, while the *ritual* could, in its turn, produce only, as a Levitical purification, a typical redemption, a merely symbolical approach to God. It was only through the truly expiatory death of the God-man, who expiated, suffered and died, not for Himself, but vicariously, and rendered satisfaction not merely to the righteousness, but to the punitive righteousness of God, that a *change was wrought in the entire relation of humanity to God*, and a *real taking away of man's guilty condition and relations became possible*.

10. All this mirrors itself indeed in human feelings, experiences, and testimonies, and finds in them expression; but it has its *ground* in no human conditions and conceptions, but in the arrangements and promises of God. The necessary consequence of the death of Jesus Christ is, therefore, a *new covenant*; so that this death is: not merely the antitype of the High-priestly offering of atonement, but also, of the Paschal Lamb, 2 Cor. v. 7, and, as is immediately intimated in what follows by the author of our Epistle, is the antitype of the covenant sacrifice, Ex. xxiv., whereby Israel, sprinkled by the blood of atonement, was dedicated as the people of God, and as a royal priesthood (Lev. viii.).

11. The death of Christ is, in its significance in sacred history, just as little to be conceived apart from the *glorification of the Royal Priest* enthroned at the right hand of God, which followed upon His *resurrection and ascension*, as

from the *perfected life* of the Incarnate One, which was secured by His obedience and sufferings. In the passage before us, however, these intermediate and conditioning acts are merely indicated, and not brought into prominence. The emphasis lies rather on the fact that the accomplished entrance of Christ into the heavenly sanctuary accomplished once and for ever, in that it wrought *eternal* redemption, had its ground and efficiency in His own blood, and for this reason infinitely transcends its one-sided and shadowy type in the expiatory rites of the Old Covenant.

12. It is only by a reference to the High-priestly offering of atonement, that an emphasis is laid upon the *blood* (see particularly chap. xiii. 11). Elsewhere an offering of the *body* is also mentioned (chap. x. 10), but, of course, comprehending this, in that Christ is said to have offered up *Himself* (ch. vii. 26; ix. 14, 25; Eph. v. 2); since we have to do with the full and undivided person of the Redeemer, alike in His earthly and His glorified state. At all events, our author is not chargeable with that sensuous mode of conception and expression employed by the Socinians, which characterizes the school of Bengel and Höttinger, and has been followed by Stier, and, in part, by Hofmann—a mode of expression which, while unduly pressing the analogy of the earthly high-priest's proceedings in the act of expiation, is fraught with misconceptions, false assumptions, and dangerous consequences. It assumes that the blood of sprinkling (ch. x. 22; xii. 24) is even in heaven a separate thing, existing beside the glorified but bloodless body of the exalted Redeemer. Quenstädt has strikingly expressed the correct view, while Calov, on the other hand, has indulged in many sensuous representations, and in an undue admixture of merely sensuous and poetic with dogmatic elements.

HOMILETICAL AND PRACTICAL.

The *perfection of the mediatorship* of Jesus Christ consists in the perfection: 1, of the *sanctuary* in which He exercises His office; 2, of the *office* which He exercises; 3, of the *sacrifice* which He has offered; 4, of the *covenant* which He established; 5, of the *blessings* which He procures.—The *power of the blood* of Jesus Christ: *a.* whence it springs; *b.* what it accomplishes; *c.* how it is appropriated.—The *death* of Jesus Christ as a High-priestly sacrifice.—The *nature, the causes, and the effects* of the sacrifice offered by Jesus Christ.—We are *redeemed*: 1, from what? 2, by what? 3, for what?—The *purging of our conscience*: *a.* in its necessity; *b.* in its means; *c.* in its consequences.—The *consequences* of Christ's offering of Himself are: 1, His *entrance* into the heavenly sanctuary; 2, an *eternal* redemption; 3, the *New Covenant*.—What *defiles* and what *purifies* us.—Redeemed by Christ, we yet cannot do whatever we would; we are members of the *New Covenant*.—The *New Covenant* in: 1, its object; 2, its foundation; 3, its means.—The *death* of Christ is the *most perfect* offering: 1, as an offering of Himself; 2, as a sin-offering; 3, as a cleansing offering; 4, as a covenant offering; 5, as a peace-

offering.—The *Redemption* through Jesus Christ is: 1, an *eternal* one; 2, a *complete* one.—We have in our redemption to look: 1, at the *Mediator*, who has procured it; 2, at the *price* which it has cost; 3, at the *gain* which it has secured; 4, at the *covenant* which it has established; 5, at the *end* which it proposes.

STARKE:—Saviours [healers] and redeemers [ransomers] from bodily needs are distinguishable; but Jesus is the true *Saviour*, who saves us even from our sins; He alone has procured an *eternal redemption*.—Grand redemption of the human race! The Son of God Himself has redeemed us by His own blood.—The blood of Christ is a free, public boundary fixed against sin.—How heavy, great and dreadful must our sins be in the sight of God! They are assuredly dead works, which bring not only temporal, but also eternal death.—A believer may indulge in defiance and glorying against the Devil. Out of Christ I am to and in myself a sinner; In Christ I am a sinner no longer.—The atoning sacrifice of the Lord Jesus is efficacious not only for the future, but for the past; for the believers of the Old as well as of the New Testament.—Many children of the world imagine that they are able to live well and rightly before others, when behold, their works are purely dead works, which spring from a heart spiritually dead, and lead to eternal death. Matth. xxiii. 27; Rev. iii. 1.

RIEGER:—Purification and propitiation comprehend God's entire work of rescuing from sin. 1 John ii. 2; Col. i. 14, 22.—With the plague of an evil conscience, or with the halting movements of an unpurified conscience, there is no service acceptable to the living God.

MENKEN:—The way into the holiest of all was no path of pleasure pursued by self-will and self-glorification; but a path of the deepest self-abasement, which, through the Eternal Spirit, offered itself unto the uttermost before God.—The New Testament is nothing but the history of the fulfilment of the Divine promise, and thus the history of the appearance of the Promised One, and along with this, the history of an accomplished, the announcement of an existing, reconciliation of the world with God.

HEUBNER:—The infinite value of the reconciliation wrought by Christ: 1. In the way and manner in which it has been made; *a.* as an immediate propitiation of God in the sanctuary of God; *b.* by Christ's offering of Himself. 2. In the effects of this reconciliation, since *a.* it purifies the conscience; *b.* gives power for a holy life; *c.* has established God's covenant with men, so that they now have full entrance into life.

TEXTOR:—(*Epistolary Sermons*, 1853). The high-priestly office of Jesus Christ: 1. how this is already prefigured in the Old Testament; 2. how Jesus Christ has exercised it; 3. the benefit which it brings us.

FRICKE:—The blood of Jesus Christ purifies 1. the conscience; 2. from dead works; 3. to serve the living God.

L. HARMS:—(At Hermannsburg): The heavenly high-priesthood of our Lord Jesus on the new earth: 1. His Church; 2. the altar; 3. the congregation (1863).

III.

In the concluding of this New Covenant the blood of Christ was indispensable.

CHAPTER IX. 16-22.

16 For where a testament is, there must also of necessity be [be adduced or declared,
17 *φέρεσθαι*] the death of the testator. For a testament is of force after men are dead:
otherwise it is of no strength at all [since it scarcely is of any force] while the testa-
18 tor liveth. Whereupon [whence, *θεν*] neither [not even, *οὐδέ*]¹ the first testament
19 was [has been] dedicated [inaugurated] without blood. For when Moses had spoken
every precept to all the people according to the² law, he took the blood of calves and
of goats,³ with water, and scarlet wool, and hyssop, and sprinkled⁴ both the book [it-
20 self, *αὐτό*] and all the people, Saying, This is the blood of the testament [or, cove-
21 nant] which God hath [om. hath] enjoined unto you. Moreover [And] he sprinkled
likewise with blood both the tabernacle, and all the vessels of the ministry [service].
22 And almost [pretty nearly, or about, *σχεδόν*] all things are by the law purged with
blood; and without shedding of blood is [there takes place] no remission.

¹ Ver. 18.—Instead of *οὐδ'* A. C. D. E. L., 4, 44, 55 (but not the Sin.), write *οὐδέ*.

² Ver. 19.—The article before *νόμον* is vouched for by A. C. D. L., 21, 47, 71. In the Sin. it comes from a second hand.

³ Ver. 19.—The Art. before *σπένναν* is required by Sin. A. C. D. E., 80.

⁴ Ver. 19.—For *ἐπάσπεν* all the Uncial MSS. have *ἐπάσπεν*.

[Ver. 16.—*φέρεσθαι*, not *be*, as E. V., but, *adduced, declared*, Alf., *implied*; Words., *brought to pass*; many, *afferri coram iudice*, of establishing judicially; Moll renders "*beigebracht werden*."

Ver. 17.—*ἐν νεκροῖς*, *over the dead, in case of the dead*, lit., on condition of persons as dead.—*ἐπεὶ μύσσει* elegantly softening and appealing rather to the judgment of the reader; "for look whether perchance it has force;" see if it be not perhaps invalid. It is by no means intensive, as in the E. V., "it has no force at all." Otherwise it should be taken as a question: "*Since does it at all—it does not at all, does it?*"

Ver. 18.—*θεν*, *whence*, logical.—*οὐδέ*, *not even*.—*ἐγκαινίσματα*, Perf., *has been inaugurated*, not, *was dedicated*. The Perf. implies that it stands before our eyes.

Ver. 19.—*ἀναθεῖς γὰρ*, *for after every commandment was spoken*, etc.—*αὐτό τε τὸ βιβλίον*, *both the book itself*.

Ver. 20.—*ἐπερίλατο*, Aor., *enjoined*, not, *hath enjoined*.

Ver. 21.—*καὶ τὴν σκηνὴν δὲ*, *and the tabernacle too*; so *καὶ—δὲ*, constantly and elegantly used in Greek. Not quite as in E. V. and Alf., and moreover.

Ver. 22.—*καὶ σχεδόν*, and *pretty much, pretty nearly*, as one might say. It does not like our *almost* (Gr. *ἀλίγου ἔτι*) positively exclude a part, but simply declines to guarantee the exact accuracy of the statement. *Almost*, therefore, is never its proper rendering. Alf. renders *almost*, but adds parenthetically, *one may say that*, which is sufficiently exact.—*αἱματηρῶς*, either *shedding of blood* in the slaughter of the victim, or *pouring out of the blood* of the victim when slaughtered; the former here seems more probable. *Αἵματις*, "*seems to be a word coined by the sacred writer, to express his meaning*." Alf.—*γίγνεται*, *takes place*.—K.]

EXEGETICAL AND CRITICAL.

VER. 16. For where a testament is, etc.—Attempts have been very naturally made (springing from the *θεν* of ver. 18, and the *γὰρ* connecting this verse with ver. 15), to take *διαθήκη* here in its ordinary sense of *covenant* (*Crit. Sacr.*, VII. 2 p. 1067 sq., Seb. Schmidt, Michaelis, Cramer, Ebrard, etc.). They are convicted at once, however, of error, by the utter falseness of the idea that in the formation of a *covenant* the death of Him who framed it is indispensable to its validity, as well as by the intolerable harshness of any other mode of explaining *ὁ διαθεμενος*. For although *ἐν νεκροῖς* might indeed denote "over slaughtered sacrificial victims," inasmuch as in later usage *τὸ νεκρόν*, is frequently—*τὸ πτώμα*,—it is impossible that *ὁ διαθεμενος* can be applied either to the animal offered in sacrifice in confirmation of the covenant, or to the man regarded as replaced and represented by the victim, and thus pledging himself as it were to a moral death, or to the mediator of the covenant. If,

on the other hand, in allusion to the above mentioned inheritance (*κληρονομία*), we evolve here out of the more general signification of *διαθήκη* (*arrangement, dispositio*) the more special one of *testamentary arrangement, testament*, we must beware of extending the application of the comparison made in illustration of the thought, beyond the immediate sentiment and purpose of the writer, and thus of introducing alien and incongruous elements into the passage. Such is the idea advanced by Menken, who says (*Homilies on Chapters I.X. and X.*, p. 142) that only He who by His death has proved Himself worthy of the inheritance, could make others fellow-heirs with Him; as also that of Hofmann, who (*Weissag.* II., 165) appeals in proof of the necessity of the death of the *ὁ διαθεμενος*, to the fact that during His life He could add something to His possessions, and thus could not during His life-time make any one an heir of the whole property that He should leave behind Him. The question is not now of a setting forth of the ultimate ground of the death of Christ, a ground already assigned at ver. 15—but of an illustration of its

practical necessity, in order for the *delivering over* of the blessings of salvation, as an inheritance. Compare as to the idea, Luke xxii. 29: *καὶ ὡς διατίθεμαι ὑμῖν καθὼς δέθετό μοι ὁ πατήρ μου βασιλείαν*. Among the ancient Hebrews there were, it is true, no arbitrary testamentary bequests, Deut. xxi. 16. But among the later Jews they were by no means unknown (MICHAELIS, *Mos. Recht*. II., § 80), and the sentiment in question is conceived and expressed not from a Hebrew, but a Hellenic point of view. If we decline giving to *ἀποδοῦναι* the signification adduced (HORM. *Schribb*. II. 1, 428) or *endured* (referred by Wittich to the *relatives*), the most probable rendering will be that of *sermone ferri=constare* (Bretschn.). The *juristic* application of the word =*afferri coram iudice* (Hammond, Elsner, and the majority, since Valckenaer) is restricted properly to the adducing of evidence in court, and applies not to the right of inheritance. The rendering *esse, extare=γίγνεσθαι* (*be or become*), which, with the ancients and up to the time of Valck., was the prevalent one, is held among later comm. only by Schultz and Böhme, and cannot be sustained. The rendering *expectari* (Grot.) is totally inadmissible. Grammatically indefensible too is the making *μήποτε=μήπω*, not yet (Vulg., Erasm., Luth., Schlicht., Böhme). In a strictly *objective* sentence we should indeed have expected *οὐ*; but the later writers in *causal* sentences with *ὅτι* and *ἐπεὶ* frequently confound *οὐ* and *μή* (MADVIG, *Synt.*, § 207, Anm. 2). If, with Winer, we decline ascribing to our author a negligence belonging properly to the vulgar idiom (MULLACH, *Gramm. der Griech. Vulgar-sprache*, p. 29), but give to *μή* its subjective force, we must then (with Œc., Beng., Lachm., Hofm., Del., etc.) assume an *interrogation*; and this all the more, as *ἐπεὶ*, also at chap. x. 2; Rom. iii. 6; 1 Cor. xiv. 16; xv. 29; introduces a proof in the form of interrogation, and *μήποτε* appears alike in direct (John vii. 26) and indirect (Luke iii. 15; 2 Tim. ii. 25) interrogations. Quite unnecessarily ISIDOR. PELUS. (*Ep*. IV., 118) prefers the reading *μή τότε* found only in D*.

VER. 18. **Whence, also, neither has the first covenant, etc.**—The reference of *θεν* to ver. 15 by putting vv. 16, 17, in parenthesis (Zachar., Mor., Storr, Heinr., Bisp.) is inadmissible. The words *κατὰ τὸν νόμον* are not to be connected with *πάσης ἐντολής* (“Every commandment as contained in the law,” (Schlicht., Calov, Beng., Bl., Bisp., etc.)) but with *λαληθείσης*, (Œc., Erasm., Calv., Bez., Grot., etc.); not, however, in the sense of “according to the command” in reference to the injunction, Ex. xx. 22, (Bez., etc.) but, “in accordance with the law received on Sinai;” inasmuch as in concluding the covenant, an exact repetition of the divine commands was indispensable.

VER. 19. **He took the blood, etc.**—The *καὶ* after *βιβλίων* which we must not (with Colomes. and Valcken.) strike out, and which cannot possibly, with Beng., be taken as corresponding to the *καὶ δὲ* of ver. 21, forbids our making *αὐτὸ τὸ βιβλ.* dependent on *λαβών*. We are to assume here, as also in the mention of the *goats* which might be chosen for burnt offering, (Lev. i. 10f.; iv. 23 f.; ix. 2 f.; Num. vi. 10 f.; vii. 27; comp. Ex. xxiv. 5); and were also used in the expiatory offerings

mentioned in vv. 12, 13, and in like manner in respect to the *means of purification*, (which elsewhere are found only in the case of lepers, Lev. xiv., and those defiled by dead bodies, Num. xix.) an *expression* drawn from *tradition*, (and which, at least in respect to that which immediately follows, is also found in JOSEPH. *Antt.* III. 8, 6), of the event recorded, Ex. xxiv. In the citation we have *τοῦτο* instead of the *ἰδοὺ* of the Sept., *ὁ θεός* instead of *κύριος*, and *ἐνερτίκω* instead of *δέθετο*.

VER. 21. **And the tabernacle, too.**—Since the tabernacle and vessels were constructed at a later period, the author cannot refer to anything that is *contemporaneous* with what is hitherto mentioned. To this fact points the *καὶ δὲ=but also, on the other hand also*. The *anointing* is that enjoined, Ex. xl. 10, which is probably identical with that which was performed, Lev. viii. 10, during the seven days of priestly consecration, an account of which, similar to that here recorded, is given by Josephus, while the original text recounts only the sprinkling with oil, as of the positive means of *consecration*, but mentions the *purifying* by the blood of atonement only in reference to the altar, Lev. viii. 15, 19, 24.

VER. 22. **And all things, as one might say, are purified with blood, etc.**—Also, water and fire are a means of purification; but when the question is of forgiveness of sin, then *blood* is demanded, according to Lev. xvii. 11. The *vegetable* sin-offering of the poor, Lev. v. 11–18, forms no exception, but is a recognized substitute. Chrys., Primas., etc., erroneously refer *σχεδὸν* to *καθαρίζεται* as if expressing the imperfection of this purification, neither, however, does it belong to *ἐν αἵματι*, (Beng., Böhm.), but to *πάντα*. The word *ἀματεκνωσία* is understood by De W., Thol., Hofm., Keil, of the pouring out of blood on the altar, and the sprinkling, while Bl., Lün., Del., Kurtz, on the contrary, refer it to the *slaughter*, which is parallel to the death of Christ upon the cross. Del. recalls the language of the last Supper, Luke xxii. 20, as in point of symbol and of fact, furnishing the closest parallel, without yet being insensible to what, on purely archæological grounds, may be urged in favor of the former explanation (comp. EINHORN, *Prinzip des Mosaismus*, p. 82 ff.).

DOCTRINAL AND ETHICAL.

1. Even in the Old Test. the salvation promised by God to His people, under certain terms and conditions, appears as an inheritance.

יְהִי. It is thus not unscriptural, and not even surprising, but merely uncommon, when Christ, who previously was regarded as the accomplisher of the revelation of God, and as royal head and leader of His people to salvation, as pledge and mediator of that new covenant which was promised and typified in the Old, is now represented as a *Testator*, in that, for the vivid illustration of the close connection, lying in the very nature of the case, between the death of Jesus Christ and the attainment of the inheritance of the children of God, promised to us by God, and given over as His own, to Christ, for transmission to us, this comparison opens the

most appropriate and the most instructive analogies.

2. *Since such is the state of the case, for this reason even in the formation of the old covenant, the application of blood, for cleansing and for expiation, was indispensable, and during the existence of that economy was always employed for such a purpose, in accordance with the express command of God. It was then, with a reference to the death of Jesus Christ, as the true and efficacious sacrifice, that this arrangement was instituted; and it is no accommodation to Jewish prejudices, and Rabbinical modes of expression, to regard Christ as a priest and an offering; rather, on the contrary, the Levitical offerings are to be conceived under the point of view of a divinely ordained type of the sacrifice determined in the eternal counsels of God, and freely undertaken by Christ, (ch. x. 5 ff.). Hence the ὁδὸν, v. 18.*

8. In this connection becomes explicable, also, the sprinkling of the Tabernacle, and of the sacred vessels, and of the sacred records of the divine revelation and covenant, *with blood*, as well as the sprinkling of the people, although this belongs only to tradition. It expresses the obligation inhering in both parties for the offering of the efficient sacrifice, and the present inability to furnish it with the means existing at the time. *Remittere peccata non est opus absolutæ misericordiæ, sed fit interveniente simul satisfactione eaque sufficientissima licet a misericordia divina procurata.* (Seb. Schmidt).

HOMILETICAL AND PRACTICAL.

Obedience to the ordinances of God is not merely the duty of men, but our best auxiliary

in the struggle against sin.—The law of God which makes acquainted with and condemns sin, points also the way to the forgiveness of sin.—Sin is a stain which can be removed only by blood.—On the connection of sin, expiation, and forgiveness.

STARKE:—Just as surely as Christ has died, so sure is the covenant of grace with God.—Divine justice demanded blood, and without this God could not be propitiated, Col. i. 14, 20.—Moses, a faithful servant in the house of God. Blessed are they who are his imitators!—There is, in itself, nothing pure before God, not even the holy place, nor the teachers who enter thither to conduct the service of God, as the people who assemble there to serve God, and this even in their best acts; yet the blood of Christ purifies all.—How capital a point of faith is furnished by the blood and death of Jesus Christ! without this, all His suffering were in vain, and that even though it had been far heavier than it was. By this we are reconciled with God.

RINGER:—Only through Christ, and His death, has the whole blessing of redemption, which God would apply to us miserable wretches for our salvation, amounted to a proper testament and bequest, i. e., to a gracious economy confirmed by the death of its Author.

HEUBNER:—If everything is defiled by the impure hands of men, if the whole earth is desecrated by sin, then does everything stand in need of cleansing and consecration, Job xv. 4.—In the expiatory power of the death of Jesus lies its proper significance, Is. liii.—Without a surrender to death there is no reconciliation. The yielding up of life an expiation for desecrated life, Ex. xvii. 11.

IV.

The necessary, yet never repeated sacrificial death of Christ has introduced a perfectly satisfactory propitiation.

CHAPTER IX. 23-28.

- 23 It was therefore necessary that the patterns [copies] of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices
 24 than these. For Christ is not entered [did not enter] into the holy places made with hands, which are the figures [counterparts] of the true [genuine, ἀληθινῶν]; but into heaven itself, now to appear [to be manifested, ἐμφανισθῆναι] in the presence of God
 25 for us: Nor yet [and not, οὐδέ] that he should [may] offer himself often, as the high
 26 priest entereth into the holy place every year with the blood of others: For then must he often have suffered since the foundation of the world: but now [as it is, νυνί] once in the end of the world [ages, αἰώνων] hath he appeared [been manifested, πεφανέρωται]
 27 to put away sin by the sacrifice of himself [by means of his sacrifice]. And as [in so much as καθ' ὅσον] it is appointed [reserved, ἀπόκειται] unto men once to die, but after
 28 that the judgment: So [also] Christ was once [for all] offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

1 Ver. 27.—καὶ is to be read after οὗτος, according to the united testimony of the Uncials.

[Ver. 23.—τὰ μὲν ὑποδείγματα *the copies indeed; or while the copies.* ὑποδείγματα something shown or exhibited under in subordination to, something else, whether as a pattern, or a copy; here clearly the latter; though perhaps it may be better to take *ὡς* as lessening, lowering down, the signification, thus *faint sketch, delineation, outline.*

Ver. 21.—οὐ γὰρ εἰς χειροποίητον εἰσῆλ., *for not into a sanctuary made with hands did Christ enter—for it was no sanctuary made with hands, into which, etc.—τὸν ἀληθινόν, the genuine, the archetypal.—ἐμφανισθῆναι to be manifested, not simply to appear.*

Ver. 25.—οὐδὲν—προσφέρειν *nor that he may (not might) offer himself.*

Ver. 23.—ὡσεὶ ἵδεν—*idea, as, since it were, would be necessary for him frequently to suffer; idea logical as ch. ii. 1.—he must frequently have suffered.* The meaning is not, with Del. and Alf., that His making repeated offerings now in the heavenly sanctuary, would necessitate His having previously frequently suffered on earth, inasmuch as each offering in the sanctuary presupposes a previous suffering on earth. This is a thought altogether too far-fetched for the scope of the passage. The writer argues, in my judgment, simply from the historical fact, or perhaps rather confirms his statement by a reference to the historical fact. If He were entered into the heavenly sanctuary, in order to make, as the high-priest did, repeated entrances into it, it would follow, as a logical conclusion, that there must have been a series of such acts in former ages. If, like the entrances of the Levitical high-priest, His entrance and presentation of Himself were of such a nature as to require repetition, then, of course, there should have been a series of sufferings and entrances in former times. But in contrast with that, and as showing the single and decisive character of His High-Priestly entrance, he has, in fact, (vivi 84) been manifested but once, and that, once for all, at the consummation of the ages—*ἐκ τῆς θύρας αὐτοῦ, by His sacrifice—the sacrifice which He made.* It was, indeed, a sacrifice of Himself, but this is not expressed in the text.

Ver. 27.—καθ' ὅσον not simply as (*ὡς, or καθὼς*) but *inasmuch as*, assigning a ground or reason.—*ἀντεστέρας, if (lies away) is reserved for, not is appointed.—εἰς σωτηρίαν for salvation is by some connected with the Part. ἀντεστέρας, but by most better with ἐμφανισθῆναι, will appear for salvation.—E.]*

EXEGETICAL AND CRITICAL.

VER. 23. **It was necessary now, etc.**—The nature of the following verse renders it more desirable to supply ἦν (Ebr., Del.), than ἐστὶν (Lün.). The ἐπουράνια are not the heavenly blessings (Seb. Schmidt, Ramb., and others); not the Christian Church (Chrys., Theod., Este, Lapid., Calov, Heubn. etc.); but the heavenly sanctuary in contrast with its earthly copy made with hands. The plur. κρείττους θυσίας points not to the sufferings, prayers, and works of love of Christians, in common with the sacrificial death of Jesus (Grot., Paul.). It is the plural of kind, or class. But to transform purification into consecration (Bl., Lün., De W., etc.) is totally unallowable, as is also the substituting in the place of the heavenly sanctuary, the men who belong to the New Test. economy (Thom. Aqu., Beng., Menk., Thol., etc.). But neither is the cleansing in question an actual purging of heaven by the casting out of Satan, which Akersloot would refer to Luke x. 18, John xii. 31; while Bleek would explain in accordance with Rev. xii. 7-9. The context demands an expiatory purification, i. e., a doing away of the influence of human sin upon the heavenly sanctuary (Stier, Hofm., Del., Riehm, Alf.).

VER. 24. **For not into a sanctuary made with hands, etc.**—The author is not assigning the ground why there is now need of better sacrifices for the cleansing of the heavenly sanctuary (Hofm.), nor giving the proof that Christ has actually entered into the heavenly sanctuary, (Bl., Lün.,) nor illustrating the contrast between the earthly and the heavenly sanctuary (Ebr.), nor is he demonstrating the necessity of better offerings for the heavenly world from the reality of the one which has been furnished and offered to God (Del.). He is confirming the declaration of the previous verse, that the purification argued as necessary, has been actually accomplished. Hofm. now concedes, that the Infin.

[* Alford criticises the Eng. ver. "must have suffered" on the ground that the antecedent time, being already indicated by the ἵδεν, need not be again expressed by παθεῖν. The criticism would be just if the ἵδεν were in the English version instead of in the Greek. But in English the must, which translates the ἵδεν, not having in itself the idea of past time, this idea has to be put into the accompanying infinitive. The rendering of the common version is therefore, I think, idiomatic and unexceptionable.—E.]

Aor. ἐμφανισθῆναι constitutes no ground of objection (Win. § 44; Matt. xx. 26; 1 Pet. iv. 2) to our understanding the *νῦν* of the permanent presence of Christ before the unveiled face of God in heaven. The position of the *ἐντὸς ἡμῶν* at the end of the clause, throws intentional and weighty emphasis upon the soteriological significance of this ἐμφανισθῆναι, a significance referable in its purpose to the persons of the readers. This word expresses (Acts xxiv. 1) strikingly the reciprocal and unveiled face to face manifestation of God and Christ, and is found in no corresponding sense among the technical expressions of the old covenant.

VER. 25.—**May offer himself, etc.**—The προσφέρειν ἑαυτὸν refers not to Christ's offering Himself on earth. In that case it were virtually *παθεῖν*, v. 26, which, as ch. xiii. 12, is to be understood of the suffering of death. But the offering of the blood in the heavenly all-holy presupposes the slaying of the victim outside of the Adyton, and is brought about by the entrance of the high-priest, of whom after his entrance, was required a two-fold offering of different kinds of blood (ch. ix. 7), as his entrance was preceded by the slaughter of two different victims. To this refer the expressions of our passage, in which to avoid a misapprehension of the plur. θυσίας, used in v. 23, the idea is repelled that in the heavenly all-holy, whither Christ has entered, not in alien but in His own blood, He has now to offer Himself at repeated times. Had repeated offerings of Himself been the purpose of His entrance into heaven, which assuredly is in every case to be conceived of as but a single one (Schlicht and Böhme, Bl., Hofm., Del.), then must also a πολλάκις παθεῖν have preceded, and that indeed "from the foundation of the world," i. e., Christ would have been obliged to suffer just as many times before His entrance to God, as He now was repeatedly to offer Himself before God (Hofm., Del., Alf.). But this would contradict the fact that Christ has become man, not at the beginning, but at the end of the world. This explanation is far more probable than the common one that Christ would otherwise have been obliged every time to return into the world.

[I do not see much to choose between the two explanations: viz., that which urges the singleness of Christ's entrance and offering in the heavenly sanctuary, on the ground that

otherwise He would have had repeatedly to *descend* and suffer, inasmuch as every *προσφέρειν* implied a previous *παθεῖν*, and that which urges the singleness of His *προσφέρειν*, on the ground that otherwise He must have gone through a series of sacrificial sufferings while remaining on earth, in order to accumulate, as it were, a stock of sacrificial suffering, on the strength of which He might make an equal number of priestly offerings in the heavenly sanctuary. Or rather it seems to me that the latter view, though supported by Del., Alf., and Moll, is much the harsher and more improbable of the two. For although it is undoubtedly true, as Del. urges, that the author takes his stand on the assumption of only a single presentation of Christ in heaven, yet it is equally true that this is based on the actually existing state of facts, *viz.*, on the singleness of Christ's sacrificial suffering on earth. For it surely is not more monstrous to assume a series of descents to earth and re-entrances into heaven after suffering death, than to assume a series of deaths continuously occurring on earth to be followed subsequently by as many successive high-priestly entrances into the heavenly sanctuary. The latter seems to me, considering the analogy of the Jewish rites, much the more unnatural of the two. In point of fact I do not believe that the writer had in mind precisely either of the above ideas, though that which he had comes much nearer to the first than the second. The question is not in his mind a question of the *relation* between a supposed series of priestly offerings in heaven, and a corresponding series of sufferings on earth. It is simply a logical deduction from a matter of fact. If Christ's entrance into heaven were of the nature of the Jewish priest's entrances into the Mosaic sanctuary, such, *viz.*, as to involve a repetition of His entrances, and offerings from time to time, this must have led inevitably to, and manifested itself in, His repeated sufferings in the successive ages of the world. But there has been no such manifestation. He has, *in fact*, (*νυνί*) appeared and suffered but *once*, and that at the very close of the old period, and when the former age is about to merge into the new. This fact is in itself decisive of the nature of His priesthood. It at once *grows out of*, and *demonstrates* the fact, that His priesthood, unlike that of the Levitical priests, is one in which *one* act of suffering on earth, and *one* priestly entrance into and offering in heaven, accomplish the whole work.—K.].

The *πεφάνηται* refers not to the appearance in heaven before God, (Grot., Schultz, etc.), but to the *φανέρωσις ἐν σαρκί*, 1 Tim. iii. 16; 1 Pet. i. 20; v. 4; 1 John ii. 28; iii. 5, 8. The expression *ἐπὶ συντελείᾳ τῶν αἰώνων* is in sense—*ἐπ' ἐσχάτῳ τῶν ἡμερῶν τούτων* ch. i. 1; and like the Pauline (1 Cor. x. 11) *τὰ τέλη τῶν αἰώνων*, is a translation of the Heb. **קֵץ הָעוֹלָם**. The

connection of the words *διὰ τῆς θουσίας αὐτοῦ* with *πεφάνηται* (Grot., Carpz., Böhme, Thol. etc.), is unnatural, "since *θουσία* appears much rather as expressing the *end* of the manifestation of Christ than the *means* of that manifestation." (Del.). These words are thus to be closely connected with *εἰς ἀθέτησιν ἀμαρτίας*, which gives

the object of Christ's appearance on the world's theatre of action, *viz.*, "the doing away, absolutely, and beyond the need of being supplemented with any second similar manifestation, of all that is sinful."

VER. 27. **And inasmuch as it is reserved, etc.**—*Kaθ' ὅσον* constitutes not, like *καθώς*, merely a comparison, but at the same time a *reason*, in this case for the fact that in Christ also, along with His death, the work of His first appearance on earth has been once for all completed, and admits no repetition; but that something corresponding to the *judgment* is still also in reference to Him to be looked for. This reason lies in His real assumption of human nature. The author for this reason also employs the Pass. *προσενεχθεῖς*, "*being offered*," because in this comparison the sacrifice of Christ is regarded not as a voluntary offering, but as a suffering appointed to Him, as something *befalling* Him (Hofm.). We must therefore not, with Chrys., supply *ὑπ' ἑαυτοῦ*, *by Himself*. '*Ἀνενεγκεῖν* is understood by the Pesh., Chrys., Ec., Theoph., Michael., of the *presenting and offering up* of sins in sacrifice; by Luth., Schlicht., Grot., Bl., Hofm. (*Schrijf.* 1 Ed.), Lün., etc., of the *taking them away*—*ἀφαίρειν*, chap. x. 4; by Hofm. in 2 Ed. of *Schrijf.*, in its classic sense of *bearing up under, sustaining, enduring them*; by Jac. Cappell., Calov, Beng., etc., of *bearing them to the cross*, according to 1 Pet. ii. 24; by August., Este, Seb. Schmidt, Böhme, De W., Bisp., Del., Riehm, Alf., of *vicarious bearing*, according to Is. liii. 12, where it is said of the Servant of Jehovah: *αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκε*. This latter view, now also ably defended by EBR. (*Allg. Kirchenzeit.*, 1856, Nr. 116-127) has specially in its favor the declaration that Christ, at His second coming will appear *χωρὶς ἀμαρτίας*. Chrys., Theod., Grot. and others refer erroneously this latter expression to the *redeemed*, who will then be entirely perfected. It refers to the *person of Christ*. Even in His first appearance His person was sinless, and sin was not in Jesus in the form of *concupiscencia*, as maintained by Dippel, Menken, Irving. But it partly assailed Him in the form of *temptation*, chap. iv. 15, partly lay upon Him in the form of *punishment*, 2 Cor. v. 21. The expression *χωρὶς ἀμαρτίας* stands in antithesis to the *εἰς τὸ πολλὰ ἀνενεγ. ἀμαρ.* Thus in the main rightly Ec., Theophyl., Carpz., De W., Bisp., Hofm., Del. and others. We need not, however, for this reason take *ἀμαρτία* as *sin-offering* (J. Capp., Storr, etc.), or as *punishment* for sin (Klee, Thol., etc.), or (with Schultz) *having to do with sin*. Unauthorized alike by the language and by the fact, is the view of Theodor. Mops., Theodoret, Bl., that the phrase in question implies that there will then be no realm of evil and of sin which could require the work and agency of the reappearing Christ. A *visible* return is indicated by the *ὁδοῦσεται*, and it is characterized as the *second* appearance, because the appearances to the disciples, which took place after the resurrection and before the ascension, belong to the period of Christ's first coming to earth. The reading *διὰ πίστεως* either after or before *εἰς σωτηρίαν* (adopted by Lachm. after A. 31, 47, but in 1850 again expunged), is a gloss. Still less are we authorized to connect *εἰς σωτηρίαν* with

ἀντεδεδωκεν (Primas., Camerar., Klee, Stein, etc.). It belongs to δέδοται, and points to final deliverance from all misery.

DOCTRINAL AND ETHICAL.

1. In the death of Christ that has been really fulfilled which the sprinkling of the sacred book and of the sacred vessels of the temple with blood, symbolically represented. The sanctuary originated in reference to human guilt and sin, but has been purified from the guilt of the general corruption, by the fact that the Son of God, who, by the establishment of the covenant with sinful men, has, although from pure grace, yet assumed the obligation of their ransom, has actually and all-sufficiently offered Himself as a vicarious offering.

2. By Jesus Christ's single and unrepeatd, yet all-sufficient offering of Himself, the guilty relations of collective humanity are objectively removed, at whatever time its members may live upon the earth; so that neither does a repeated presentation of Himself take place in heaven (which would presuppose a corresponding repetition of the sufferings of Christ, since the beginning of the world), nor is the second coming of the Messiah, which is in the certain future, for the purpose of a second vicarious suffering. By virtue of the true deity of the Saviour, His single offering is for ever sufficient; by virtue of His true humanity He is incapable of rendering it more than once.

3. The "now" of the manifestation of Christ on our behalf before the face of God in heaven, so that no veiling cloud intervenes, such as was in the Mosaic sanctuary, Lev. xvi. 2, is the present period of salvation, which, as the closing period, lasts until the *parousia*, and has, as its condition and historical commencement, the appearance of Christ in the flesh with His single and final offering.

4. Christ has not merely entered, from love and compassion, into the fellowship of human suffering, but He has taken upon Himself the burden of human sin; and this burden, under which men were in danger of utterly succumbing, He has been able to lift from them in no other way than by voluntarily enduring for them the punishment of sins which they had deserved, and by His vicarious death taking it from all the guilty—who here, as chap. ii. 10, are called many, not in the particularistic sense of an exclusion of some from salvation merely by virtue of the electing purpose of God, nor in reference to the failure of some to fulfil the condition of a participation in salvation, but, as Matth. xx. 28; xxvi. 28; Luke xxii. 20; Mark xiv. 34, with reference to the fact that the single offering of the one God-man, is forever efficacious for humanity in all its manifold members. To the application of the doctrine of vicarious suffering to the passage before us, it cannot, with Hofm., be objected, that an expiatory bearing of sin cannot be designated as the aim and object of His offering of Himself. With entire correctness Del. replies to the objection: "Atonement for sin was not indeed the purpose of men in bringing upon Him this infliction; but might be none the less the purpose of God in subjecting Him to it, and his own in submitting to it."

5. The earlier opinion, still held by Heubner, that for individuals judgment follows immediately upon their death, but that after the resurrection follows the manifestation of the judgment in relation to all, cannot at least be deduced from our passage. The contemporaneity of the judgment and of the second coming of Christ, follow clearly from chap. x. 25, 37 ff.; and the decision according to which the lot of the one class is perdition (ἀπώλεια) and that of the other περιστολή ψυχῆς, is mentioned ch. x. 38 ff., as a consequence of the coming of Christ. Nevertheless, when the Judge in our Epistle is expressly designated (chap. x. 30 ff.; xii. 28, 29; xiii. 4) not Christ, but God is named, which might stand connected with the fact (D. Schultz) that God is the being that makes the enemies of Christ His footstool. Since, however, the glory and majesty of Christ, are elsewhere strongly emphasized in our Epistle, it might at first seem surprising that the judgment is no where expressly ascribed to Christ. From this, however, we may not with Bleek, deduce the inference that that Divine judgment which destroys the adversaries, precedes the *parousia*. This may, with Riehm, be more simply and satisfactorily explained, from the fact that the exalted Christ stood before the author's mind as a heavenly High-priest, and it was therefore entirely natural to regard as the object of His reappearance upon earth, merely the consummation of His high-priestly work, i. e., the complete salvation of believers, and on the other hand, to ascribe to God Himself the accompanying judgment, and the punishment of the adversaries.

HOMILETICAL AND PRACTICAL.

The appearance of Jesus Christ on earth terminates one, and opens another section of the history of the world.—How does the entrance of Christ into heaven stand related to the object of His appearance on earth?—The likeness and the unlikeness of the death of Jesus Christ, and of the dying of the children of men, 1, in their causes, 2, in their results.—The divine ordering in the connection of sin, death, and judgment.—How does the second appearance of Jesus Christ in the world distinguish itself from the first? 1, in respect to His person; 2, in His relation to sin; 3, in His influence on the world.—In Christ we experience that there is a contact with sin, which does not defile, but which annihilates sin.—The doing away of the hinderances to our blessedness.—The looking forward of believers to the appearance of the Lord, 1, in its authorization; 2, in its satisfaction; 3, in its obligation.

STARKES:—There are, indeed, many offerings made to the Lord, but the most from hypocrisy, and although such have great outward show, yet they do not please Him. The sacrifices which please God, are a broken heart and a contrite spirit, Ps. li. 19.—The appearance of Christ in the presence of God is not merely the presentation and holding forth of His person and of His propitiatory sacrifice; but extends also to a true, glorious, and powerful intercession, in the strictest sense of the word. But He prays no longer thus humbly as when He was upon earth; for

His prayer belongs to His state of exaltation, and is a fruit of His sitting at the right hand of God, the Father.—Men are at no time so holy as to be absolutely beyond sinning; but since we daily sin much, and deserve punishment, we always need purification through the blood of Jesus.—The single offering of Christ upon the cross, takes away sin.—Only once has He been sacrificed, and more than once He may not be sacrificed, and therefore not in the sacred Supper.—The last judgment is as certain as death.—Observe, that upon death follows the judgment. Look to it, then, and strive with the highest industry, that thou die happy, and that thou mayest await with joy the appearance of thy Saviour for thy salvation.—To await Christ's coming unto salvation is the prerogative of believers, who have received for this, in a living hope, the first fruits of the Spirit; who love the appearing of the Lord, and, in order that they may hold themselves in readiness for a blissful death, deny the world and say: Even so, Come Lord Jesus, Rev. xxii. 20.—The ungodly will not be looking for the coming of Christ at the final judgment, although He will appear unto them, whether they will or no; and this undesired appearing will to them be full of sadness (Jude 15, Rev. i. 7).—Only when Christ shall appear will believers become perfectly blessed, Col. iii. 4.

RIGOR:—The heavenly sanctuary which Christ has entered in His appearing before God, is also the goal to which He will bring all who come to God by Him.—Whosoever learns from the Gospel the cause and fruit of the appearance of Jesus in the flesh, and of His offering for sin, and learns it with a loving knowledge, he may look with joy for His appearance in glory, and for the consummation of His own blessedness.—What a difference between the two appearances of Jesus, in weakness and in glory! then, under the burden of our sins, with the accompaniments of shame, the cross, and death; now, in His endless life, in the power of God and His revelation in glory.

HEUBNER:—Only in eternity shall we see from what an abyss Christ has rescued us, and into what glory He translates us.—Redemption was, in the mind of God, virtually effected from eternity, 2 Tim. i. 9. There was, then, need of no appearance in the presence of God; but that appearance of the crucified One which has taken place in *time*, was made to reveal the counsel of God to the world of spirits.—The duration of the world is limited to a fixed period of time. As surely as it has a beginning, so surely will it have an end.—Waiting is the Christian's art. He waits for the appearance of Christ, whereby the truth of faith is victoriously confirmed, and Christ is manifested to be the Being whom Christians regard Him.

STEINHOFFER:—Jesus, the founder of the new covenant, has gathered up the sin of the whole world, together with all its evil fruits, upon the cross, and has, once for all, so completely driven them away, that, under the testimony of the Gospel, we need make no further distinction in respect of *many*, or of *great* sins.

MENKEN:—If even the earthly figures of heavenly things were desecrated and defiled by the communion which sinful men had with them, and could, therefore, remain in connection with them only on account of offered sacrifices, and only by means of certain holy expiations and purifyings, how much less could we anticipate an immediate, unconditional, unobstructed communion of dying and sinful men with heavenly things!

HAHN:—The heavenly things flee before us in our impurity, and thither may no impure person come; and yet all the treasures of the suffering and death of Christ are deposited there, and thence must we obtain them. If we wish anything therefrom, we must again be reconciled with the sanctuary. But this is accomplished only through the blood of Christ.—Happy is he who has laid the foundation of his faith in the first appearing of Christ; he will behold Him with joy in the second.

V.

The perpetually repeated expiations of the old covenant attest their impotence for any real taking away of sin.

CHAPTER X. 1-4.

For the law having a shadow of [the] good things to come, and [om. and] not the very image of the things, can ¹ never with those [the same] sacrifices, which² they offered [offer, προσφέρουσιν] year by year continually, make the comers thereunto perfect. For then would they not³ have ceased to be offered? because that the worshippers once purged⁴ [having once for all been cleansed] should [would] have had no more conscience [or consciousness] of sins. But in those sacrifices [in them] there is a remembrance again made [om. made] of sins every year. For it is not possible that the blood of bulls and of goats should take away sin.

¹Ver. 1.—The meaningless Plur. *δύναται* in S'n. A. C. D^{ss}. and many minusc. is to be regarded as a clerical error. In order to explain it Luchini put a point after *παράγειν*, and omitted in his small ed. the relative before *προσφέρει* with A., 2, 7*, 17, 47, while A* 31, Philox. introduce it before *οὐδέποτε*. The Sing. is found in D^{ss}. E. K. L. and many minusc., also Vulg. Italia. Copt.

²Ver. 1.—Instead of *ἀε* Bl., Tisch., Alf., read (after Sin. D^{ss}. L. (?) N. Lat. ver. before D. and E., also minusc. 73, 178) *αἰς*, which, however, might have easily sprung from the endings of the three immediately preceding words.

³Ver. 2.—For *ἐπεὶ ἅν* all authorities require the reading *ἐπεὶ οὐκ ἅν*.

⁴Ver. 2.—The reading *κακαθάρσιν* deserves the preference, as is also indicated by the reading *κακαθάρσιμον* in A. and C., (whether this orthography be a mere blunder in copying, or more probably, a conformity of the spelling to a careless pronunciation.)

[Ver. 1.—*Σκίαν γὰρ ἔχον*, for a shadow the law having, etc. The emphasis of the Greek order of words can hardly be reached in English.—*κατ' ἐνιαυτὸν*, annually, year by year, is difficult as to position. Ebr., Hofm., Del., Alf. connect with *οὐδέποτε δύναται*; Calv. Bl. De W., etc., with *προσφέρουσιν*. The former seems the easier, and, though harsh in construction, very forcible, "year by year with the same sacrifices, etc., can never." But see below.—*ἡς προσφέρουσιν*, which they offer, not as Eng. ver. *offered*, the figure of the present time having been kept up from the preceding chapter, and especially as the old covenant sacrifices did undoubtedly still continue. Still, that the writer's mind is mainly on the past, is shown by the Aor. *ἔταυοντο*, for which, if he had distinct reference to the present time, the Imperf. *ἔταυοντο* should be used.

Ver. 2.—*ἐπεὶ*, since, viz. in that case, Rom. iii. 6; 1 Cor. xv. 29—*συμβέσθην*, consciousness—moral consciousness, conscience.—*ἀραὶ κατὰ*, having been once for all cleansed.

Ver. 3.—*ἐν αὐταῖς*, in them; the addition of the Eng. ver. is unnecessary.—*ἀνάμνησις*, a calling to mind, remembrance.—*κατ' ἐνιαυτὸν*, year by year.

Ver. 4.—*ἀδύνατον γάρ*, for it is impossible, ch. vi. 4.—[K.].

EXEGETICAL AND CRITICAL.

VER. 1.—**Image.**—*Εἰκὼν* is not the essence itself (Peshito, Luth., Grot., Justiniani, etc.); nor the primitive form of the original (Stengel) which is then explained as the substantial essence of the things; nor merely the finished picture in contrast with the slight and shadowy outline (Chrys., Theodoret, etc.); but the *living historical form*, in which the *invisible essence* finds its representation.

Can never, etc.—The *προσφέροντες* are the priests, the *προσερχόμενοι* are the members of the congregation to whom the offering belongs. *Κατ' ἐνιαυτὸν* is connected by Ebr., Hofm., Del., Alf., with *οὐδέποτε δύναται*, by Calv., Bl., De W., etc., with *ἡς προσφέρ.* by most intpp. with *ταῖς αὐταῖς θυσίαις*—the same year by year, or annual offerings. Hofm. also connects, with Paulus and Lachm., *εἰς τὸ διηνεκές* with *τελειῶσαι*, and further makes the *προσερχόμενοι* the subject of *προσφέρ.* We should thus have the statement that the individual members of the congregation, by the fact of their continuing throughout the year to bring offerings for themselves, and these of the same kind as those brought by the high-priests, viz. : animal offerings, furnished a practical proof of the insufficiency of the law, and of the expiatory offerings ordained by the law, and annually offered by the high-priest in behalf of the whole congregation, to produce any real and permanent perfection. In favor of this we may indeed be pointed to the like connection, *τελειῶν εἰς τὸ διηνεκές* v. 14, and to the sharp contrast of this idea "perfecting in perpetuum" with the *οὐδέποτε*; but, on the other hand, we may urge with Bleek, and others the tameness of the relative clause, *ἡς προσφέρουσιν* when standing without *εἰς τὸ διην.*, and the forcible suggestion of Tholuck, that the very combination *κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις εἰς τὸ διηνεκές*, in connection with the *οὐδέποτε*, presents, as in a vivid picture, an endlessly recurring round of painful and unavailing ceremonies (as at v. 11). The individual expressions will not aid in solving the problem. *Εἰς τὸ διηνεκές* (an Ionic form for the Attic *διανεκές*, which found its way into familiar use) harmonizes well with the idea that the offering of sacrifices, under the dominion and in accordance with the purposes of the law, continues on indefinitely and endlessly into the future—a point unsuccessfully

combated by Hofmann. Nor again does the word *λατρεῖν*, v. 2, necessitate our adoption of Hofmann's view; for though we grant, indeed, that the term here denotes no priestly function, (as Este., etc.), but refers to the service of the private members of the congregation; yet this service again does not here as at ch. ix. 9, refer to the offering of gifts and sacrifices, but to the general religious worship of the congregation who, by means of priestly offerings, were drawing near to God. On the other hand, we must concede (comp. ch. xi. 4, 17, with Sept., at Num. xxxi. 50) that the statement of Del., that *προσφέρειν*, in our Epistle, denotes exclusively an official and priestly offering, must be accepted with limitation. The decision then of the question turns upon this. The author is assigning the ground for the declaration, made but a little before, of Christ's having entered, *once for all*, with His high-priestly offering of Himself into the heavenly holy of holies. He finds this ground in the utter inefficacy of the *annually recurring* expiatory sacrifices of the Levitical high-priest, which were ordained by the law, and which were of *ever unvarying quality*, and which had, therefore, but one significance in their bearing on the establishment of the New Covenant, which was at once promised and typified in the old. The law, in consequence of its peculiar nature—a nature inseparable from its purpose and destination—has not the power, by its annually recurring and prescribed expiatory offerings, to secure for the congregation perfection, i. e., that substantial and abiding purification which brings them into relationship with God. Could such have been the effect of these offerings on the congregation, the annual sin-offerings, and with these the Old Covenant itself would have ceased, and been done away; there would have been such a removal and doing away of the sense of guilt, as could take place only on the basis of completely satisfactory, and hence *final and un-repeated* sacrifice. This view of Hofm. thus becomes, in every way, improbable. It is discounted alike by the fact that even in the New Covenant the individual members of the church may not cease to seek, on the basis of the expiation once for all accomplished by Christ, individual reconciliation and continued forgiveness of their sins, and also that even in the Old Covenant the continued service and offerings of individuals were no less studiously and explicitly

enjoined than the annual sin-offering of the high-priest.

VER. 2.—For otherwise would they not have ceased, etc.—If we omit the *οὐκ*, the sentence must be taken as an affirmation; the better reading with *οὐκ* makes it interrogative. The construction of *παύεσθαι*, with the Particip., is entirely classical. Hofm. refers *ἀλλά* to the main negative statement of v. 1, and translates, by “*sondern*,” making it simply the counterpart of that negative statement (*viz.*: cannot make perfect, but, instead of that, there is a remembrance). But it is more natural to refer it to v. 2 as—on the contrary. *Ἀνάμνησις* might mean (with Vulg., Calov, and others) *commemoration*, or (as Schlicht. Grot., Beng., etc.) *commemoratio publica*, in allusion to the three penitential acknowledgments of the high-priest on the day of atonement. But the common signification in *memoria revocatio* is to be preferred as the more comprehensive. Del. has given in full the three penitential prayers in his history of Heb. poesy, p. 186 ff. *Συνείδησις* *dupr.* is not the consciousness of sin in general, but that which brings back upon the man the personal criminality, responsibility, and punishableness involved in his sins. Com. GÜDER (*Stud. und Krit.*, 1857 II. 279 ff. *Inquiry into the Scriptural Doctrine of Conscience*).

DOCTRINAL AND ETHICAL.

1. The heavenly good things are even to Christians still in the future; but because, and from the time when, Christ appeared as high-priest of those good things (ch. ix. 11), we are brought into actual fellowship with them, and we have, as already tasting (vi. 5) the powers of the world to come, the pledge and the assurance that we shall yet, as children of God entitled to their inheritance, enter into their full possession. The Gospel renders possible not merely a clear and sharp expression of them, but also the formation of heavenly relations upon earth; the introduction and setting forth, the use and enjoyment of the heavenly good things even in the world, of which the law was able to furnish only an unsubstantial and shadowy image. “Christ stands, as it were, in the meridian light of the great day of time, and casts His shadow backwards over the whole Old Covenant. But as the shadow is seen only in the light, and comes out all the more clearly and sharply in proportion to the brightness of the light, so it is only in the light of the New Covenant that we recognize clearly the typical character of the old.” (Bisping).

2. With the certainty of an atonement actually accomplished, and truly acknowledged of God, comes a completed transformation of the moral and religious conscience and consciousness of man. No longer is this consciousness filled with sin and with the fear of righteous punishment, under the sense of unremoved guilt; but it en-

joys reconciliation in consequence of the forgiveness of sin wrought through grace, and by virtue of an atonement. The subjects of this reconciliation, inasmuch as they are not yet brought to a state of perfection, need, it is true, the continuous appropriation of the sacrificial death of Jesus Christ, and of its influences; but inasmuch as they have been, once for all, brought into the new relation of salvation and peace with God, they have no need of the successive repetitions of that sacrifice. In fact, the repetition of the sin-offering shows, that it does not accomplish that which it signifies; that it is thus not the true sin-offering, as the animal sacrifices in pagan religions show indeed the need of an atonement, but are inadequate to the satisfaction of that need.

3. The idea of the sacrifice in the mass, as a bloodless repetition of the bloody sacrifice on the cross, is entirely irreconcilable with this passage of Scripture, which lays its emphasis upon the fact that the repetition of the atoning sacrifice points back to its objective insufficiency, which would thus only strengthen and deepen our longing after that perfect and effectual expiatory system which the old economy only prefigured and paved the way for.

HOMILETICAL AND PRACTICAL.

The actual deliverance of the conscience from the stain and burden of sin, is accomplished neither through human services, nor through legal sacrifices, but only through the blood of Jesus Christ.—The connection between the service of God, approach to God, and human perfection.—The pain and the blessing of a remembrance of sin.—The means for the purification of the conscience in our religious services.

STARKE:—All religious service must tend to this end, *viz.*, the perfection of man.—The forgiveness of sin takes away all guilt and punishment, but not the root and entire stain of sin.—Conscience accuses and bears testimony that we are ever, repeatedly, sinning and needing forgiveness.—Alike the days of feasting, of fasting and of prayer, ordained by Christianity, serve for a memorial of the Divine benefits and of our sins.

RINGER:—Even the shadowy outline given by the law, is to be regarded as a great benefaction on the part of God.—The purification of the conscience is an inestimable good.

MENKEN:—So long as man does not possess the offering itself, but only a shadow of it, so long he must fail of true reconciliation. A shadow can never give that which lies only in the substance.

HEUBNER:—How great was the veneration of the Jews for the shadow! Do Christians hold in equal veneration the truth and reality?—What the blood of animals could not, the blood of Christ could effect.

VI.

Scriptural proof of the complete efficacy of the sanctification obtained on the basis of the obedience of Jesus Christ.

CHAPTER X. 5-18.

5 Wherefore, when he cometh [while coming, *εἰσερχόμενος*] into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared [didst thou form for, *κατηρίσω*] me: In burnt offerings and sacrifices for sin thou hast had no [hadst not] pleasure.¹ Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering [sacrifices and offerings]² and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by [according to] the law; Then said he [he said], Lo, I come to do thy will, O God [*om.* O God].³ He taketh away the first, that he may establish the second. By the which [In which] will we are [have been] sanctified through the offering of the body of Jesus Christ once for all. And every priest⁴ [indeed, *μέν*] standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man [one]⁵ after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting [awaiting] till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* [And, *δε*] the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days; saith the Lord, I will put my laws into their hearts, and in [upon] their minds [understanding]⁶ will I write [inscribe, *ἐπιγράψω*] them; And their sins and their iniquities will I remember⁷ no more. Now [But] where remission of these is, *there is no more* [an] offering for sin.

¹ Ver. 6.—*πρόθεστος* the form adopted (after A. C. D*,.) by Lachm. and Tisch., is to be preferred to *εὐθέστος*.

² Ver. 8.—The plur. *θυσιᾶς καὶ προσφορὰς*, is, according to Sin. A. C. D*, 17, 23, 57, to be read instead of the sing., which repeats the words, ver. 5, and in Sin. is substituted by the corrector.

³ Ver. 8.—The Art. before *νόμον* is wanting in Sin. A. C., 37, 44, 71, 73.

⁴ Ver. 8.—The reading *ὁ θεός* after *τοῦ ποιῆσαι* is interpolated from ver. 7, and, with Sin. A. C. D. E. K., 17, 39, 44, is to be expunged.

⁵ Ver. 11.—The authorities vary between *ιερεὺς* and *ἀρχιερεὺς*. The sense demands the former word, which is also found in Sin.

⁶ Ver. 12.—The authority of Sin. A. C. D*, E., 67*, 80, 116, requires *οὗτος δέ* instead of *αὐτὸς δέ*.

⁷ Ver. 16.—Instead of *ἐν τῷ διανοῦν*, as read by D***. E. J. K., and most minusc., *ἐν τῷ διάν.*, is to be preferred with Sin. A. C. D*, 17, 31, 47.

⁸ Ver. 17.—Instead of *μνησθῶ*, read with Sin. A. C. D*, E., 17, *μνησθήσομαι*. Sin. has the former reading as a correction. [Ver. 5.—*εἰσερχόμενος*, while coming into, i. e., historically, not specially at his birth; but not *εἰσελθὼν*, on entering, or, after entering.—*κατηρίσω*, didst thou frame, *fit out*, perfect.

Ver. 6.—*πρὸς ἁμαρτίας*, offerings for sin.

Ver. 7.—*τοῦ ποιῆσαι*, denoting purpose, i. e., in order to do.

Ver. 8.—*ἀνωτέρω λέγων*, above, further back, while saying.—*αὐτῶς*, characteristic; such as are.—*προσφέρονται*, are offered, not, "were offered."

Ver. 9.—*εἶπεν*, he hath said (chap. i. 13; iv. 3).

Ver. 10.—*ἐν ᾧ θελήματι*, in which will, not by which will. *ἡγιασμένοι ἐσμὲν*, we have been sanctified; a completed act. We are sanctified might be that which habitually takes place, which would require *ἡγιαζόμεθα*.

Ver. 11.—*πᾶς μὲν ιερεὺς*, every priest indeed—while every priest.

Ver. 12.—*οὗτος δέ*, but this one, but he. Tisch. reads *αὐτὸς δέ*, but he himself, but against preponderating authority, including that of Sin.—*προσενέγκας*, after offering.

Ver. 13.—*τὸ λοιπὸν*, as to the rest, in future—*τοῦ λοιποῦ* scil. χρόνου, for the remaining time.—*ἔως*, with subj. *τεθωσιν*, for the more classical *ἔως ἂν τεθωσιν*—*τοὺς ἡγιαζομένους*, those who are being sanctified, or who are sanctified from time to time, *τοὺς ἡγιασμένους*, would be those who have been sanctified.

Ver. 15.—*μαρτυρεῖ δὲ ἡμῖν καὶ*, and testifies for us also.

Ver. 16.—*ἐπιγράψω*, I will inscribe.

Ver. 17.—*καὶ—μνησθήσομαι*, Alf., dissenting from nearly all the recent comm., makes the apodosis of the citation commence here instead of with *λέγει κύριος*, ver. 16; but although there are objections to the latter, the difficulties of his construction, I think, are still greater; and the examples of the use of *καὶ* which he cites as justifying this construction (i. 6; ii. 13; iv. 5) present really no analogy to it.—K.]

EXEGETICAL AND CRITICAL.

VER. 5. **Therefore while entering into the world, etc.**—The *διό* refers to the impossibility spoken of in ver. 4. The author is not adducing a *proof* of a doctrine perfectly evident and unquestioned; nor is he here—not until a little after—showing that even in the Old Covenant itself is expressed the consciousness of this state of things. He adduces, it is true, the words of Ps. xl. 7-9, in which David, after his anointing, but before ascending the throne, recognizes a relative fulfilment of the prophecy, that “the Prince is to spring forth from Judah,” and declares that he, in contrast with Saul, is ready, under the guidance of Samuel (1 Sam. xv. 22), to accomplish the will of Jehovah, which lays stress, not on ritual sacrifices, but upon the offering of obedience, and the sacrifice of the will. But the *form* of the application is not that of *citation*; for the subject of *λέγει* is not David but Christ. And besides, since the present *ἐρχόμενος* is not *venturus* (Erasm.), but is coincident in time with *λέγει*, the author clearly treats the words of the Psalm, not as a direct prophecy of Christ regarding himself. He rather puts into the mouth of Christ, on the basis of the typical relation of the Old and New Covenant, the words of David as his own, since they are fulfilled by him; and his special purpose is to render prominent the *self-moved* and *voluntary* act of the antitypal David in his entrance into the world for the sake of offering himself as an all-sufficient expiatory offering. As the part. is not *εισελθών*, we can refer it neither to the later entrance of Jesus on His public ministry (Bl., De W.), nor to the age of conscious choice and volition in man, indicated Is. vii. 16 (Del.).

But a body didst thou form for me.—The Heb. text has: “Ears didst thou bore for me.” This is referred by Hengst., von Gerl., and others, with the ancient itntp. (who also translate erroneously “bore through, perforate”) to the custom mentioned Ex. xxi. 6; Deut. xv. 17, of boring through the ear-lap of a servant who might become free, but preferred to remain in the voluntary and permanent service of his master. But we should rather refer the expression to our capacity of understanding by means of the ear, the expressed will of God, and thus of learning the way and means of acceptable sacrifice. Any arbitrary change of the text may not be charged upon our author. He found the reading *σώμα* in the MSS. of the Sept., of which but few and inconsiderable ones have *ὠτία* or *ὠτα*. Bl., Lün., and others, assume that *σώμα* is an old corruption in the text, sprung from *ἡθιλλησα* ΣΩΤΙΑ. But neither is *ἡθι* literally rendered by *ὠρναξαι*. We must, therefore, suppose a *generalizing* of the thought as early as the Greek translation, and the more so as the further rendering *ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ*, favored the supposition that the one who is speaking here is He of whom Moses and the prophets testified, and for whose divinely decreed coming the Old Testament had prepared the way (Del.). *Κεφαλὶς*=*little head* is originally the name of the knobs at the end of the staves

about which the scroll or volume was wound, and then the volume itself, with or without the addition of *βιβλίον*, Ezek. ii. 9; iii. 1-3; Ezra vi. 2. Luther renders the word by *chiefly*, *pre-eminently*, inasmuch as some took it as=chief part or portion. Others translate “in the beginning,” as if having reference to a definite passage. In the Hebr. text the language is: “I come with the volume of the book which is written of me,” referring to the Prince’s code, Deut. xvii. 14 ff., which the sovereign was always to keep at hand for his guidance. In the Heb. and in the Sept., the words “to do Thy will, O God,” are followed by, *it was my pleasure, ἡβουλήθην*. In dropping this word, our author throws the clause *ἐν κεφαλίδι*—*ἐμοῦ* into parenthesis, and makes *τοῦ ποιῆσαι* dependent on *ἤκου*, which Thol. takes in its classical use as Perf., *I am come, I am present*. *Εἰδοκτεῖν* takes in the classics the Dat., but in Hellenistic Gr. *ἐν* (ch. x. 88) or frequently, as here, ver. 6, the Acc. Also Lev. vii. 37; Num. viii. 8, the Sept. designates the sin offering by the bare *περὶ ἀμαρτίας*, the idea of *sacrifice* being supplied from the connection (Ec., Lün.).

Ver. 10. **In which will, etc.**—*θέλημα* is not the will and obedience of Christ (Calv., Justinian, Carpz., and others), but the purpose and counsel of God, which is to be regarded as a purpose of love conceived in eternity, carried out in time by means of the freewill offering of Christ, and in the Holy Scripture is to be recognized as an openly revealed plan. *Ἐφάπαξ* belongs not to *προσφοράς* (Ec., Schlicht., Stein, etc.), which construction would have required a repetition of the art., but to *ἡγιασμένοι ἐσμέν*, which expresses not one *subjective sanctification*, but one objective reception into true relationship to God, and into the actual fellowship of the members of the people of God as the *ἅγιοι*, ch. vi. 10; xiii. 24. The mediator of this relation is Christ, *ὁ ἀγάπων*, ch. ii. 11.

VER. 11. **And while every priest, indeed, standeth, etc.**—The *καί* introduces a new antithesis—to wit: that between the never-ceasing, yet ever-ineffectual and unavailing service of the Jewish priests, and the regal repose of the Messiah, who, after accomplishing an expiation of never-failing efficacy, exalted above the need of further sacrifice, sits enthroned at the right hand of God. In the inner forecourt none was permitted to *sit*; it was only to those who held watch without that this privilege was accorded, while the designation of the Levitical service by the words, “and he stood before the face of Jehovah,” is to be taken in its literal sense. A like contrast is expressed ch. i. 13 ff. in relation to the angels. *Περιελθὲν*, to take away round about, from every side, refers to the sin which begirts and encompasses man, ch. v. 2; xii. 1. *Τὸ λοιπὸν* is the time still remaining until the *Parousia*. The parallelism of the clauses, and the progress of the thought, require our taking *εἰς τὸ διηνεκές*, ver. 12, not with the participial clause (Theophyl., Luth., Beng., Böhme, Lachm., etc.), but with *ἐκάθισεν*. The *ἐφάπαξ* of Christ’s offering is the burden and crown of the thought, ver. 1-10; in vv. 11-14 the ever-during throne after a once forever completed sacrifice, occupies the foreground (Del.). The Perf. *τετελείωκεν* in connection with the Pres. Part. *ἀγιαζόμενος*,

shows that here the reference is not to the *subjective perfection* of Christians reaching the end of life, and kept after the example of Jesus, by obedience in suffering (ch. v. 9; xii. 2); but to the translation of those who have become subjects of the high-priestly work of Christ, into that *condition of perfection objectively and eternally valid in the sight of God*, which the law, with its numerous and perpetually recurring rites and offerings, was unable to secure (ch. vii. 19; ix. 9; x. 1). The Scripture proof consists in a selection from the passage, Jer. xxxi. 31-34, already cited viii. 8-12.

DOCTRINAL AND ETHICAL.

1. The fact that the words of David, which, within the Old Testament itself, express not the *legal*, but the *evangelical idea* of sacrifice, are put into the mouth of Christ, as spoken on His entrance into the world, shows Christ in *self-conscious pre-existence*, destining Himself to be a *free-will offering* in perfect obedience to the will of the Father, whose will thus becomes identical with that of the Son.

2. The fact, still further, that even in the Old Testament obedience is put in *place* of animal sacrifices, and thus this also is declared to be a sacrifice, and, indeed, the true sacrifice, furnishes the Scripture proof of the doctrine, that Christ's voluntary offering of Himself in perfect and loving obedience, is the genuine sacrifice, *well pleasing to God*, to which prophecies and types point.

3. In the fact, finally, that Christ's offering of Himself has fulfilled the saving and loving will of God, not merely as expressed in Scripture, but as existing in His *determinate counsel*, the idea of sacrifice is realized; the purpose of God to institute an economy of salvation, based upon the expiation of sins by an efficacious sacrifice, is attained; and hence there is no further offering for sin, either in the same, or any different form, as evinced also by the express testimony of the Holy Spirit in Jeremiah.

4. When God places His *will—to wit*: the performance, by His servants, of that which He wills, positively as a *second* requisition, it appears in contrast with the first, *viz.*, the offering of external and symbolical sacrifices. But the offering of such sacrifices was itself a matter of express divine ordination; and thus a contradiction seems to emerge and an antagonism *within the sphere of the divine counsels and purposes themselves*. In truth, however, there is no contradiction between the two, but simply a *taking away* of the earlier system of the divine appointment *first*, and its *replacement* by the *second*. The transitory nature of the first is not merely *pre-figured* by the symbolical character of the legal sacrifices themselves, but *expressly declared* within the very limits of the Old Testament revelation, partly by statements regarding the essential will of God, partly by the prediction of a new and perfect covenant. But in a merely outward offering God has *never* had pleasure. The fact of its being brought from the *property* of the worshipper, always had a reference to his *personality* and will. But even the voluntary offering of *things* stands in no equal or parallel relation to the entire person's *voluntary sacrifice*

of himself. Thus the Old Testament utterances are, as to the matter of fact, in no way self-contradictory.

5. Our *transference* into a true saving and peace-imparting fellowship with God, or our objective sanctification is brought about by the *personal offering* of Jesus Christ upon the crosses (Eph. v. 2); which offering is the fulfilment of the *essential will and eternal saving purpose of God*, and has *once for all accomplished* what was only shadowed forth by those typical sacrifices which year by year were offered by the priests who ministered before God, *always the same*, and of such quality that their impotence completely to take away sin was everywhere conspicuous.

6. The *waiting* of the Royal Priest, who is enthroned at the right hand of God, for the complete subjection of all His enemies, does not involve the idea of His personal inactivity until the time of His second coming, but expresses, in contrast with that *activity of the earthly priests which never attains to its end*, the exalted repose of the Mediator, who, in every relation, has reached the goal of perfection; who, after bringing to actual realization the ideal of propitiation which was typically announced in the Aaronic high-priesthood, now receives forever the position typically predicted in the royal priesthood of Melchisedek, a position exempted from future sacrifices, and fraught with unlimited homage, honor, and capacity for the bestowment of blessings.

HOMILETICAL AND PRACTICAL.

The *efficient* cause of our salvation is the eternal gracious will of God; the *meritorious* cause is Jesus Christ with His personal sacrifice.—No creature had power to reconcile the world with God; but the *atoning sacrifice of Jesus Christ* has rendered possible a perfect *taking away* of sin, and a *perfection* of the sanctified.—We have nothing to fear from any *hidden* purpose of God; we should rather regulate ourselves and all things according to His revealed will.—In Jesus Christ's offering of Himself for our redemption is evinced the perfect harmony of the *righteous* and the *gracious* will of God.—*The cross is the altar* on which Christ has offered, once for all, His blood for atonement, and His body for sanctification.—*Obedience* to the will of God not merely gives *value* to the sacrifice we bring, but is itself the *best sacrifice*.—How can the offering of sacrifices work the *forgiveness of sin*?

STARKE:—Sin must be, in the eyes of God, an evil overwhelmingly great, since by no other means, whether work, obedience, or sacrifice, can it be atoned for and done away, but only by the all-holy sacrifice of Christ, 1 Pet. i. 19; 1 John i. 18.—Jesus Christ is the only object revealed in the entire Scriptures to whom they can be pointed who would obtain forgiveness of sins and eternal blessedness, Acts x. 43.—The myriad sacrifices of the Old Testament could not have been, in the slightest degree, acceptable to God, except so far as they prefigured the perfect propitiatory offering of the Messiah, an offering of which He had long before smelled the sweet odor, Eph. v. 2.—See how willingly thy Jesus suffered for thee; shouldst thou then not again somewhat willingly suffer for

Him? John xviii. 4; 1 Pet. ii. 21.—No worship of God can be acceptable to God otherwise than in Christ.—The Divine service of the Old Testament was burdensome and oppressive; we cannot sufficiently thank God, that in Christ we are free from it. He who now will not serve God shall have all the less excuse, and heavier condemnation, Gal. v. 1.—We are under obligation to serve God every day, and can never serve Him sufficiently, Luke xvii. 10; Rev. vii. 15.—He who suffers with Christ, and conquers in Christ, will, with Christ, be gloriously exalted, 2 Tim. ii. 11, 12; Rev. iii. 21.—We may bid defiance to our enemies; in Christ shall we triumph; but they shall be overthrown and lie prostrate, Rom. viii. 34 ff.—Thou puttest faith in a trust-worthy man; it were a shame not to believe the true God Himself, who has testified that the sacrifice of Christ alone suffices for our sins, 1 John v. 9.—To have the law of the Lord in our mouth merely, and make our boast of it, is nothing; but whoever has it written on his heart, and retains it, he is pleasing to God.

RIEGER.—What gave to the sacrifice of Jesus its everlasting value, is that in it all was executed according to the direction and will of God.—*Sanctification* comprehends all the different elements in the restoration of man, calling, justifying, glorifying.—The Holy Spirit also gladly interests and occupies himself with the gracious covenant of God on behalf of us poor sinners. He recognises with joy every forward step that we take therein.—The grace of Christ, the blessing of His single sacrifice, gives wide scope for the love of God, for His pleasure in us, the objects of His grace; and with the love of God comes a larger communion of the Holy Spirit.—The language of the Son has been, under the impulses of the Spirit of Christ, recorded in writing by holy men, and thus gradually grew up the whole Old Testament Scripture, together with the

pledge and obligation therein recorded, of Him who was to come, and upon which, even on the cross, His attention was fixed, until He saw all had been accomplished.

SCHLEIERMACHER (*Festival Discourses*):—The death of the Redeemer, the end of all sacrifices: first, because there is needed no other remembrance of sin, which otherwise must have been renewed from day to day, and from year to year; but, secondly, because sin is now really taken away, and such insufficient provisional aids are no longer needed.

HAUBNER.—The value of our body, and of the whole sensible world, consists in their being means and instruments of the Holy Spirit.—God has had no pleasure in offerings which were made without repentance and faith; they could at best continue only till Christ; and finally, God regarded them merely as types.—The continued dominion of Christ amidst all the uprisings of His enemies, amidst all the endeavors against Him, His doctrine and His Church, is a pledge of our reconciliation, and of our ultimate completed blessedness.—Forgiveness of sins is the condition of our receiving the Holy Spirit.—Christ, with His holy suffering, love and perfect obedience is the one only thing wherein God can have infinite pleasure, and for the sake of which He can look graciously on the race of men.

MENKEN.—The divine majesty and universal dominion to which our perfected Mediator and High-Priest attained immediately on His entrance into the heavenly all-holy, stands in glorious contrast with the momentary and fearful waiting of the Levitical high-priest before the shadowy semblance of the divine throne; but it assures us, also, that we have in our eternal High-Priest in heaven all that we need for our salvation, and most complete perfection. He is all, and possesses all.

SECOND SECTION.

EXHORTATIONS, WARNINGS AND PROMISES, SUGGESTED BY THE PRECEDING DISCUSSION.

I.

A decided, steadfast and livingly attested adherence to the Christian faith in Christian fellowship is urgently enforced by a reference to the second coming.

CHAPTER X. 19-25.

19 Having therefore, brethren, boldness [confidence] to enter into the holiest by the
20 blood of Jesus, By a new and living way, which he hath [om. hath] consecrated [ini-
21 tiated *ἐνταξίνων*] for us, through the vail, that is to say, his flesh; And *having* a high
22 priest [a great priest] over the house of God; Let us draw near with a true heart in

full assurance of faith, having [had] our hearts sprinkled¹ from an evil conscience; 23 and [having had] our bodies washed with pure water, Let us hold fast the profession 24 of our faith without wavering; for he is faithful that promised; And let us consider 25 one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

¹ Ver. 22.—Cod. Sin. A. C. D^o. write *παρρησιάζομαι*.

[Ver. 19.—*ἐξ ὧντες οὖν, having therefore, emphatic in position*—*παρρησιάζομαι, confidence, boldness*—*εἰς τὴν εἰσοδὸν τοῦ ἁγίου, for our entrance into (lit., the entrance of) the sanctuary*; E. Ver. "*the holiest*," right as to the substantial idea, though incorrect as to expression.

Ver. 20.—*ἦν ἐνεκαίνισεν ἡμῖν ὁδόν, which entrance he initiated for us, as a way, etc.*

Ver. 21.—*ἱερεὰ μέγαν* not a high-priest, but a great, exalted priest.

Ver. 22.—*παρρησιάζομαι, having been sprinkled, ἁλυνόμενοι, having been washed*. These two parts of the exhortation, but conditions of it. The first clause to be connected with what precedes, the second with what follows.

Ver. 23.—*καταρχώμεν, let us hold our confession of faith unwavering*; ἀλλήλῃ without article attached predicatively to *ὁμολογίαν*.

Ver. 25.—*τὴν ἐκκοινωνήσασιν αὐτῶν, our own (synagogal) assemblage*; the term being transferred from the *synagoga* to the Christian assemblies.—*Βλέπετε, ye behold*.—E.]

EXEGETICAL AND CRITICAL.

VER. 19.—**Confidence to enter in, etc.**—The *παρρησία*, of which Christians as such find themselves in possession, is in this passage also not freedom, or a *rightful claim* (Erasm., Grot., etc.), but the joyful and confident spirit, which is *conscious and avails itself* of its right, and of its freedom in its assertion. The words *ἐν τῷ αἵματι* are not with Bl., Stier, etc., to be referred barely to *εἰσοδόν*, but to the whole clause; for the reference is not here, as ch. ix. 25, to the high-priestly entrance of Jesus (Heinrichs), nor to our entrance made through the blood of Jesus, but to our *παρρησία* in respect to the entrance, which *παρρησία* has its ground and origin in the blood of Jesus, Eph. iii. 12. This entrance, which forms the gate-way to the holiest of all, is, in its nature, an *ὁδὸς πρόσφατος καὶ ζῶσα*, and, as such, has been consecrated for our use by Jesus our *πρόδρομος*, vi. 20, and our *ἀρχηγός*, ii. 10. 'Hν is erroneously referred by Seb. Schmidt, Hammond, etc., to *παρρησία*. The epithet *πρόσφατος*—*newly slaughtered*, now points to the fact that, previously non-existent, it has been originated by the sacrificial death of Jesus (Theodoret with the most), and not to its perpetual freshness (Ebr.). The term *ζῶσα*, *living*, emphasizes its vital power and internal efficacy, (Hofm. Del.); not its *end*, as producing life, (De Wette), nor its imperishableness (Bl.), nor the character of those who walk upon it (Stier, Ebr., etc.). The author is speaking not of a subjective relation of Christians, but of an *objective medium*, which is figuratively designated, on the one hand, as an *εἰσοδός*, on the other as an *ὁδός*; but by the added qualifying term is immediately withdrawn from the limitations of the imagery contained in the names to the sphere of the moral truths which the imagery represents. To this imagery belongs also the designation of the flesh of Jesus as a *veil through which* the new and living way leads into the holiest of all. The connection of *διὰ τοῦ κατὰ* with *ἐνεκαίνισεν* (Schlicht., Böhm., Hofm., Del.), would require *διὰ* to be taken instrumentally; but the veil cannot be the means of consecration, or of the possibility of treading the way into the holiest of all; but requires to be done away, or *rent asunder*, in order to open an entrance for the church. We must, therefore, take *διὰ* locally,

and connect it with *ὁδόν*, understanding *οἶκον* or *ἀγῶσαν*. [So also Alford. And yet the immediate addition of *σάρξ*, *flesh*, to *καταπέτασμα* would seem to render it probable that the author had his mind quite as much on the *instrumental* use of *διὰ* as the *local*. We enter through the veil locally, and through the flesh, i. e., Christ's crucified body, instrumentally.—K.]

VER. 21.—**A great priest over the house of God.**—Klee, Klein and others, take the words *ἱερεὰ μέγαν* together as = *high-priest*. But the priest whom we Christians have, is, as He who sits enthroned at the right hand of God as *rex sacerdotialis*, styled a *great* priest, exalted above every other priesthood, ch. iv. 14. By *οἶκος τοῦ θεοῦ* Theophyl., Bl., De W., Lün., Riehm and others understand *heaven*, or the heavenly sanctuary; Theodoret, Ec., Calov, Este, Thol., Ebr. and others, the household of believers, the family of the children of God; while Del. would unite both conceptions. The former reference has in its favor the above-mentioned *εἰσοδός τῶν δυνάμιν* and the designation of Christ as *λεωταρχὴς* (viii. 2) of the heavenly sanctuary, (com. ix. 11) to whose *permanent* priestly function the writer makes frequent reference. [In favor of the other explanation is the writer's use of *οἶκος*, ch. iii. 2 ff., which is applied to the church founded by Moses, and to the New Testament church founded by Christ, but which is nowhere in the Epistle (unless here) applied to the Sanctuary. The latter meaning, too, is equally in harmony with the connection, and in fact more directly calculated to inspire the hope and confidence which the writer is now striving to awaken. The import of the phrase may be doubtful, but I incline to prefer the latter.—K.]

VER. 22.—**Having had our hearts sprinkled, etc.**—The writer has previously stated clearly the two great prerogatives enjoyed by Christians, which furnish not merely an *objective possibility*, but also the *practical inducement and motive* for approaching and drawing near to God. He now mentions first the *subjective condition* in which the *προσέρχεσθαι* can and must take place viz: that of a *true heart ἐν ἀληθείᾳ καρδίᾳ* (רִצְּחוֹת בְּלֵב אֱמֶת) (Is. xxviii. 8) *ἐν πληροφωρίᾳ πίστεως*, and then in a participial clause, their *actual fitness* for this. The sprinkling which reaches the heart, and the consequence of which is styled the doing away in us of an *evil conscience*

—purification from guilt is, evidently sprinkling with the *Blood of Christ*, ch. ix. 14; xii. 24; 1 Pet. i. 2, whereby the expiatory offering up of His life is *appropriated to the person*, and He, as freed from the stain of sins, is enabled to appear in priestly service before God; as also the priests of the Old Covenant received, at their consecration, a like sprinkling with blood (Ex. xxix. 21; Lev. viii. 30); nay, in the making of the Old Covenant, the whole people were sprinkled with the blood of the covenant sacrifice (Ex. xxiv. 8). We thus refer the language, not to sanctification (Beng., Menk., Stier), but to *justification* on the ground of a propitiation.

VER. 23.—**And having had our bodies washed, etc.**—Another form of Levitical cleansing and sanctifying was washing with pure water, which Aaron and his sons likewise had to submit to at their consecration (Ex. xxix. 4): to which also the priests, as often as they went into the Sanctuary, submitted their hands and feet, from the brazen vessel or laver, before the entrance into the holy place (Ex. xxx. 20 ff.; xl. 20 ff.); but to which the high-priest, on the annual day of atonement, submitted his whole body, Lev. xvi. 4. To this rite allusion is evidently made, and as shown by the word *σῶμα*, we are not, with Calv. and others to take the *water* according to Ezech. xxxvi. 25, as a symbol of the outpouring of the Spirit, or as indicating washing away of sins generally (Limb. Ebr., etc.), and least of all with direct reference to the blood of Christ, (Reuss). We must recognize expressly a *reference to baptism*, Eph. v. 26: Tit. iii. 5. For baptism forms the transition point from the objective system of salvation to its subjective appropriation through the grace which by virtue of the Divine arrangement it sacramentally imparts, and contains in itself the *obligation* to holiness on the part of the reconciled and justified, Rom. vi. 8 ff.; 1 Pet. iii. 21; and also actually *works* the washing away of sin, Acts xxii. 16; 1 Cor. vi. 11. Grammatically this clause forms the transition from the first to the second part of the exhortation, which would utterly lack connection, if the two participial clauses, were both of them referred either to the preceding *προσερχόμεθα* (Pesh., Primas., Luth., Bl., De W., Del., etc.), or to the following *κατέχωμεν*, (Hofm.). In favor too of this connection of *καὶ λελού.* with *κατέχωμεν* (as held by Thol., Lün., etc.) is the fact that with baptism stands connected the *ὁμολογία*, which may signify just as well the active confessing of the hope, as the passive profession, whose object is the Christian hope. The clause assigning the reasons for steadfastness reminds us of 1 Cor. i. ix.; x. 18; 1 Thess. v. 24; 2 Thess. iii. 3.

VER. 24.—**And let us give heed to one another, etc.**—The third part of the exhortation, similarly adjoined by *καὶ*, refers to the *duty of love* toward the members of the church, in special reference to their position at the time, while the first has to do with *faith* and the second with *hope*. The purpose of their mutual and watchful regard is a *παροφυσμός*, which, (while elsewhere in the New Testament, denoting stirring up and irritation in a bad sense Acts xv. 39; 1 Cor. xiii. 5) here as sometimes in the

classics, the following Gen. shows to be employed in a good sense.

VER. 25.—**Not forsaking, etc.**—The words apply neither to a neglect of duty toward the church (Bl.), nor to the forsaking of her when involved in peril, distress and need (Böhm.). For *ἐπισυναγωγή* never signifies the Christian body (Calv., Just., Bl., etc.) but only *assembly, congregation* (2 Macc. ii. 7; 2 Thess. ii. 1), and it is only the *ἐκτὸς τῶν* that restricts this to the readers, as a Christian and worshipping assembly (Chrys. and the most). The incidental clause *ὡς ἔθος τῶν* shows that the withdrawal from the religious assemblages had with some already begun, yet that no "formal apostasy is meant, but only a neglect, marking an abatement of zeal at no wide remove from apostasy," (Del.). The day of Christ's re-appearing is called here as 1 Cor. iii. 18 simply "the day" (*ἡ ἡμέρα*). The *δοῶ* is to be constructed not with *ἐγγίζουσιν*, but with *βλέπετε*—*δοῶ* μᾶλλον.

DOCTRINAL AND ETHICAL.

1. Christians find themselves in possession of two important advantages, which not merely *establish the possibility*, but furnish a *practical living inducement* to draw near to God. These advantages are: 1, the joyful and confident *boldness* to make use of the entrance to the formerly closed, but now opened heavenly sanctuary; 2, the *Priest* over the house of God, *exalted* above every priesthood, Jesus Christ.

2. This boldness is found only within the *sphere of the influence, and in the power of the blood*, of Jesus Christ. For during the life of Jesus Christ on earth, His flesh had the same influence: as the veil between the outer and inner sanctuary of the Temple. Full and unobstructed communion with God had in this a barrier which must first be overcome, but which was completely removed in the sacrificial death of Christ. Thus it becomes apparent also here that it is not the *doctrine and example of Jesus* that render possible our communion with God, but the *death of the God-man*, which, in its connection with atonement and propitiation, as indicated by the train of thought through the entire Epistle, can neither be the mere figurative representation of an idea, nor have a simply *moral* significance. Our way to God leads always through this *rent veil* of the flesh of Jesus Christ, which is the henceforth unveiled and ever open gateway to heaven.

3. Since Christ has gone into heaven, in order therein to *remain*, and there, as in the true sanctuary, on the ground of His completed work of redemption, to *appear in the presence of God for us*, the exercise of His Priestly office in mediation, intercession and blessing, takes place in the *most perfect manner*, and *without interruption*. It only remains now that we, as His ransomed Church, gather ourselves thither unto Him.

4. Before we are called to appear before God in eternity, we should so avail ourselves in time of the means of access to the heavenly sanctuary, that the characteristic marks of Christians, in faith, hope and love, shall be found in us. *Faith* gains its fullness from the sprinkling of the heart with the blood of Jesus Christ, whereby are produced the certainty of our reconciliation

with God, and the experience of our justification. *Hope*, which expresses itself in holding fast our confession of specifically Christian faith, finds its warrant in the appropriation of the grace of baptism, and draws its nourishment from the promises of the one only reliable and faithful God. *Love*, whose rights and obligations lie in the needs and blessings of communion and fellowship, finds occasion, stimulus and strength for its exercise in participation in Christian worship, and has its living connection with faith and love in awaiting and preparing for the approaching day of the Lord's return.

5. Since the ascension of Jesus Christ, the day which ends the circling round of days and merges time into eternity, is not merely apprehended by itself as in a sort of standing and perpetual proximity, but is expected by the disciples as *approaching*, with the conviction that every new morning may possibly be the last; and with the feeling that those who are called and are qualified to judge the signs of the times (Matth. xxiv.) may by no means overlook the premonitory signs, occurring in history, of the coming of this decisive day of judgment and salvation.

HOMILETICAL AND PRACTICAL.

The wishes, thoughts and ways of the Christian tend not merely into the *earthly*, but into the *heavenly* sanctuary.—Our drawing near to God: 1, in its basis and foundation; 2, in its means; 3, in its blessings.—The right use of the *means of grace*: 1, in their quality; 2, in their effects.—How we have to dispense the *gifts of grace* imparted to us beneficially *to ourselves and to others*.—Whereby we make every day a day of blessing.—We need not fear the final judgment, if we rightly improve the present time.—We must not merely *expect* the day of the Lord, but *prepare* ourselves for it.—How we overcome the *perils of society* by the *blessings of Christian fellowship*.—How we must recompense *fidelity with fidelity*.—The *character* of those who would come to God.—The connection of *faith, hope and love* in the life of the true Christian.—To the *nature* of the way opened to us into the heavenly sanctuary, should our *walk* in it correspond.

STARKE:—A Christian must conduct with great thoroughness and gentleness his admonitions to his neighbor.—Faith in Christ is the way to God.—Christ is the great High-priest in respect: 1, to His person; 2, to His office; 3, to believers, of whom He is the Head.—Whoever would be great, and have what is great, must make choice of Jesus.—If the heart has rightly apprehended the grace of God, and believes that Christ is a living, gracious, kind and sweet Saviour, it also so uses that grace, and so feels the attraction of the love of the Lord Jesus, that it penetrates even to His gracious seat.—The way to heaven can be entered by him only who has a living faith in his Saviour, holds constantly to his confession of hope, and has a zeal that provokes to love and good works.—Neither doubter nor despairer can enter into the kingdom of God.—The faithfulness of God is above all faithfulness. God is faithful to fulfil what

He has promised, and to guard what He has given. Should not this furnish to our faith and hope a double basis for a joyful confession?—One Christian must be guardian of another, and rebuke with words whatever runs counter to God and virtue.—Every one must look first to himself, and seek in all respects to make a certain advancement, and keep and increase what he has: but this same well regulated self-love he must also evince for his neighbor, on the ground of a common membership in the spiritual body of Jesus Christ.—Mere external contact with the worship of God fails indeed to secure salvation; but wilful contempt of it is the way to ruin and damnation.—The diligent contemplation of the displays of God's punitive justice in death and the final judgment, may and should serve us as a perpetual discipline in godliness.

RIGGER:—The pure water of baptism has drawn our body and its members into the service of the Lord, and also raised it to the dignity of a future resurrection. It is, therefore, a capital point in the hope that has been bestowed on us, and to which we must adhere, that even in our body which has wrung from us many sighs over sin and death, we shall yet be penetrated and pervaded by the salvation of God.—Love draws great quickening from hope; but by the exercise of love, hope again gains ever wider scope.—Without fervent zeal in ourselves, mutual admonition is of no account.

HAHN:—He in whom is the life of Christ, has also the entrance into the sanctuary.—By faith our spirit has, even in the present life, an entrance into the sanctuary; but God has, in baptism, also appropriated to himself our body as that in which the life of Christ is to be made manifest.

HEUBNER:—God ever vouchsafes to the believer the privilege of approach; is ever accessible, ever to be addressed.—Our hope itself, and more than this, our confession of hope also, we should ever hold fast.—How deeply have Christians to reflect on what has been bestowed on them with Christ and His death.

THELUCK:—How, in our own time, are we to consider the forsaking of the Christian assemblies? *a*, in its causes; *b*, in its consequences.

MENKEN:—That the way has been consecrated for us, indicates our right to walk in it; and also an obligation resting on us not to decline walking in it.—Not in the Spirit, not in His higher nature and dignity, not in so far as He was in the form and essential likeness of God, has the Son of God consecrated for men the living way into the holiest of all; but rather in so far as He has humbled himself to the form of a servant in our sinful flesh, and in the flesh has suffered and conquered.—From the signs of the times, from the rent veil, from the opened sanctuary, we see that the first grand division of our world's history has past by, and in a sense and measure, such as never before, the day of the coming of our Lord Jesus Christ draws near.

GRÖK:—Of our sacred priestly obligations: 1, Priestly approach to the mercy seat; 2, the priestly sprinkling of our hearts; 3, the priestly holding fast to our confession of hope; 4, the priestly receiving of one another in love.

II.

The heaviest and inevitable judgment of God falls upon apostasy from acknowledged Christian truth.

CHAPTER X. 26-31.

26 For if we sin wilfully after that we have received the knowledge of the truth, there
27 remaineth no more [a] sacrifice for sins, But a certain fearful looking for of judgment
and [a] fiery indignation, which shall [the glowing fervor of a fire that is about to]
28 devour the adversaries. He that despised [set at naught] Moses' law died [dieth]
29 without mercy under two or three witnesses: Of how much sorer punishment,
suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,
and hath counted the blood of the covenant, wherewith he was sanctified, an unholy
thing [common, unhallowed, κοινόν], and hath done despite unto the Spirit of grace?
30 For we know him that hath [om. hath] said, Vengeance *belongeth* unto me, I will
recompense, saith the Lord.¹ And again, The Lord shall [will] judge² his people.
31 *It is* a fearful thing to fall into the hands of the living God.

¹ Ver. 30.—The words λέγει κύριος are wanting, indeed, in Sin. D*. 17, 23*, 67*, and most ancient translations, but have the authority of A. D. E. K. L. Philox., and are added by a later hand in Sin. Comp. Expos. of ver. 29, conclusion.

² Ver. 30.—Instead of the lect. rec. κύριος κρίνει, we are to read κρίνει κύριος after Sin. A. D. E. K. 31, 73, which MSS., except Sin. and A., have also ὅτι preceding, as Sept., Deut. xxxii. 36; Ps. cxxxv. 14. In the Sin., the change has been introduced by the corrector.

[Ver. 28.—*ἐκονοίας γάρ, for voluntarily, ἐκον.* emphatically standing before the Part.—ἀμαρτανόντων ἡμῶν, *we sinning*, in case of our sinning—the present Part. denoting an habitual and abiding state; but nothing seems to require us to transfer it, with Alf., to the actual day of judgment. It seems much more forcible, as well as more natural, to refer it to the condition, in the present life, of one who has completely apostatized from God.—μετὰ τὸ λαβεῖν, *after receiving*.—τὴν ἐκτίμωσιν, *the recognition*—more than the mere γνώσις—the knowledge to which the mind has been consciously directed, and borne, as it were, its attestation.—ἀπολείπεται, *there remaineth* as a logical result: καταλείπεται, *there is left behind* as a historical fact, see ch. iv. 1, 4.

Ver. 21.—Πῦρς ζῆλος ἰσθίων μέλλοντος, *an indignation, or, fervor of fire that is about to devour*.

Ver. 28.—ἀθετήσας τις, *any one, after setting at naught*.

Ver. 29.—ὁ καταπατήσας, *who trampled on*—κοινόν, *common*, that of a common man (De W., Del., Alf., etc.), or (as Thol., Lün., Moll, etc.),—ἀκάθαρτον, *unclean, impure*.—K.).

EXEGETICAL AND CRITICAL.

VER. 26. For if we sin wilfully, etc.—That the reference here is not to deliberate and heinous sins in general, but to apostasy from Christianity after regeneration, is clear from the entire phraseology. Ἐκονοίως stands in contrast with ἀγνοοῦντες and πλανώμενοι, ch. v. 2: the pres. ἀμαρτανόντων marks *habitual* in contrast with transient denial: the apostasy is *preceded* by the ἐπίγνωσις τῆς ἀληθείας, at once a theoretical and practical recognition of the truth, and deliberate and conscious embracing of it, and is *followed* by a failure of any further expiatory sacrifice, and instead of it (ἀπολείπεται, as ch. iv. 6) an ἐκδοχή, whose fearfulness is heightened by the rhetorical τις. Πῦρς ζῆλος is not to be taken as a single conception=*fiery zeal or jealousy* (Luth., etc.), since the following Part. takes the case of πυρός, which is treated as a person, as at ch. xii. 29 God Himself is called πῦρ καταναλισκόν. Ἐσθίειν points not to a destroying=annihilating, but to the sensible conscious suffering of the fiery infliction. The expressions remind us forcibly of Is. xvi. 11 in the Sept. The words in ver. 28 refer evidently to Deut. xvii. 6, which refer in like manner not to the transgression of individual commandments, but to a breaking of

the covenant, and abandonment of God for idol-worship. Hence the ground for the following parallel.

VER. 29. Of how much sorer punishment think ye, etc.—Δοκεῖτε lays the decision regarding the case, about which there can be no doubt, on the judgment of the readers: ἀξιωθήσεται represents God as Him who weighs the greatness of guilt, and hence awards the τιμωρία according to the facts of the preceding (Aor. Part.) sins. The words ἐν ᾧ ἡγιασθή (as read uniformly except by A. and Chrys.) designate the blood of the covenant as that whose sanctifying influence—i. e., an influence which, in virtue of the atonement and purification, consecrates to a true covenant fellowship with God and His people—had been already experienced. Hence κοινόν here, doubtless, denotes *impurity* (Vulg., Luth., Grot., Thol., Ebr., Lün., Riehm, etc.), not *commonness* (Pesh., It., Œcum., Theophyl., Bez., Schlicht., Beng., Bl., De W., Bisp., Del., etc.). By πνεῦμα τῆς χάριτος Bl., De W., Lün. understand the Holy Spirit as the gift of grace; but more correctly acc. to ch. xiii. 9, 25 (comp. Zech. xii. 10). Böhm., Del., Riehm, etc., understand it as the *efficient principle* of grace. The first citation is from Deut. xxxii. 35; the second from Deut. xxxii. 36 (repeated Ps. cxxxv. 14). In both passages the sentiment is, that Jehovah, by His

judicial sway, will vindicate the rights of His people against His enemies. This meaning of the original is also here to be maintained, since *τὸν λαὸν αὐτοῦ* denotes in the conception of the writer the church of God of the New Covenant (Del.), which is overlooked by Bl., De W., Lün., who understand the words of a judgment upon the people, instead of *for* them. The first citation deviates from the Heb. text, and still more from that of the Sept.; but accords with Rom. xii. 19, which contains also the *λέγει κύριος* that is wanting in the original. Hence Bl., De W., Del., Reiche infer that the citation was taken at second hand from Romans; while Meyer (Rom. xii. 19, 8d ed.) regards the paraphrase of Onkelos, Lün., on the contrary, a current *proverbial* form of the expression, as the common source of the citation both here and in Romans.

DOCTRINAL AND ETHICAL.

1. The most immediate inducement to follow the injunctions that in their rightful claim have just been laid down, is the *great danger* of apostasy from Christ, and the *terribleness* of its consequences.

2. The *penitent sinner* may indeed, with resigned spirit, choose rather to fall into the hands of God than of men, 2 Sam. xxiv. 14; Sir. ii. 18. But the *covenant-breaker* and apostate, who has come into a hostile and radical gainsaying of the truth which he had before acknowledged, *cannot be again renewed to repentance*, ch. vi. 4-8, and cannot possibly henceforth obtain forgiveness of sins. The offerings of the law bring no *true propitiation*; self-originated offerings have not even the character of *type* and of *promise*. If the only true atoning sacrifice, the Son of God and His blood, have in view of the earlier experience of its sanctifying power, been rejected as useless, and the Spirit of grace spurned and scorned, not only is there nothing to *replace* the sacrifice thus rejected and dishonored, but this itself can no longer exercise a *saving influence* upon him who has made wilful and wanton wreck of all the previous influences of grace.

3. The distinction of *peccatum deliberatum* and *ignorantia* is a less fixed and rigid one than is commonly supposed: there is in sinning a knowledge of the right, which the sinner refuses to allow to assert itself. The veil of the lying excuse which is drawn over the conscience would fain lift itself, but is held fast with convulsive power. Such a character of the inward struggle and gainsaying of truth must we particularly insist on when Christian truth, once attested by the Holy Spirit, is, in an apostasy which has grown out of lesser acts of infidelity, not only denied, but blasphemed. The conflict regarding objective truth becomes all the more fierce in proportion as there is, at the same time, a conflict against the truth which still in a measure asserts itself within the bosom of the apostate (Thol. comp. *Stud. und Krit.*, 1836, *Heft.* 2).

4. Rightfully and justly after such an apostasy, nothing remains to be expected but *judgment*, which will be executed by God with the full *living energy* of His holy nature, just as inevitably as His undeceiving word has infallibly declared it; and its fearfulness will stand proportionate to the richness of the grace, and

the fulness of the revelation, of the New Covenant.

HOMILETICAL AND PRACTICAL.

To the *greatness* of the grace which has been received we find standing in direct relation the *guilt* of apostasy, and the *fearfulness* of the punishment.—The hands of God reach through time and eternity, and to apostates bring no less of terror and destruction, than comfort and assistance to believers.—The *judgments of God* come slowly but surely; yet they are preceded by the *proffer* of grace and the *announcement* of punishment upon the despisers.—He who turns the grace of God into *wantonness* has nothing further to hope from His compassion.—The *looking for* of the Divine judgment, without faith in the expiatory sacrifice of Jesus Christ, is a *foretaste* of damnation.—The *wrath* of God burns as *hotly* as His love, and strikes no less surely than justly.

STARKE:—Were there to be another sacrifice, there must also be another Messiah; and God must lay through Him an entirely new foundation for salvation; must institute an entirely different economy for attaining it; and must consequently, at the same time, Himself take away the way which has been disclosed, and the foundation which has been laid, through Christ. Inasmuch, therefore, as this is absolutely impossible, it is also equally impossible that any one should be saved out of Christ; and that any other propitiatory sacrifice should be made on his behalf.—Not only is the judgment of God terrible in itself, but terrible is also the tormenting fear and foretaste of it which the ungodly feel in themselves as a hell even upon earth.—Great sins deserve great punishments; he therefore who allows himself in their commission must not be surprised that he receive his reward (Jer. ii. 19).—Against the apostate there are three witnesses: the Father, who hath given to him His Son; the Son, whose blood he tramples under foot; and the Holy Spirit, the Spirit of grace, to whom he does despite.—Seest thou the apostate and ungodly walking secure, believe that he will not remain unpunished; God does all precisely at the right time; he will thus speedily remember him (Nah. i. 2).

HAHN:—According to the greatness of His grace, is the severity with which God visits His wrath upon the contempt of it.

RIGER:—To the Lord Jesus is ascribed a long-suffering patience (ch. x. 33), but to believers a hopeful waiting (ch. ix. 28): unbelievers, on the contrary, fall into a fearful apprehension, wherein many a word of God that had been heard without fear, returns with terrible power.—The unfruitful vine before every other tree is given as food to the fire (Ezek. xv. 6, 7); and thus abused love and neglected grace awaken all the greater wrath.—It is a great deception of our hardened and insensible heart that the death-punishments threatened in the law, stoning, etc., affect us more than the sorer punishment which takes effect only in the realm of the future and invisible.—“He who eats my bread, tramples me with his heel,” is the just complaint of Jesus in regard to His betrayer.

HEUBNER:—There is a more subtle and a more open apostasy.—The abandonment of the only Saviour and Propitiator takes us out of the reach of propitiation.—The apostate suffers a twofold punishment; first, in awaiting it, and then in the actual experience.—We hear in this case an earnest testimony to the guilt of careless and unprincipled changes in religion.

MENKEN:—In that the Lord judges His people He will avenge and deliver them.—Vengeance is a prerogative of the Divine majesty. This we

are not to assume, but rather to refrain from all private vengeance, and, feeling the love of Jesus Christ, are to commend to the Divine compassion those who in thought and act oppose themselves to Christianity, and who are our enemies for the Gospel's sake; and this all the more from the fact that they who from this cause, hate, calumniate and abuse us, unless they cease from their unrighteousness, will not escape the Divine retribution.

III.

A speedy entrance into blessedness awaits those who endure to the end; of which the readers inspire a hope by the steadfastness which they have already evinced.

CHAPTER X. 82-89.

32 But call to remembrance the former days, in which, after ye were illuminated, ye
33 endured a great fight [struggle] of afflictions; Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of
34 them that were so used [that so walked]. For ye had compassion of me in my bonds [sympathized with those in bonds, τοῖς δεσμοῖς]¹ and took joyfully the spoiling of your goods, knowing in yourselves that [that for yourselves]² ye have in heaven a better
35 and an enduring substance. Cast not away therefore your confidence, which hath
36 great recompense of reward. For ye have need of patience [steadfastness, ὑπομονῆς], that, after ye have done [or, by doing=ye may do—and] the will of God, ye might
37 [may] receive the promise. For yet a little while [a very little], and he that shall
38 come [he that cometh, ἐρχόμενος] will come, and will not tarry. Now the just [But my just one]³ shall live by faith, but if *any man* [and if he] draw back, my soul shall
39 have [hath] no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving [procuring, preserving] of the soul [of life].

¹ Ver. 34.—Instead of the *lect. rec.* τοῖς δεσμοῖς μου, found in D***, E. K. L. (but recognized even by Este as an expanded gloss on the erroneous τοῖς δεσμοῖς of ORIGEN. *Exhort. ad mart.*, 44) we are to read τοῖς δεσμοῖς after A. D*, whose testimony is the more important, as B. and C. are here defective. Sin. however, has the *lect. rec.*

² Ver. 34.—Instead of the ill-attested *lect. rec.* ἐν ταῖς, we are either with Sin. and many minusc. to read ταῖς, or better, with D. E. K. L., ταῖς; with this accords best also the circumstance that ἐν οἰστροῖς is wanting in A. D*, 17, but on the contrary is found in D***, E. K. L.

³ Ver. 38.—After εἰσάγετε we are with Sin. A. Vulg., etc., and the Cod. Alex. of the Sept. to retain ποο. In D*, the two Syriac and other ancient versions and most MSS. of the Sept., it stands after *victims*. The Rec., without reason, omits it entirely. The failure of this pron. in the Heb. text does not decide for the Gr. text.

[Ver. 32.—ἀναμνησθεσθε, *Be calling, or, keep calling to remembrance*, as a habit; so Pres. tense; not Aor. ἀναμνήσθητε, *call to remembrance*, as a simple act.—ἀλλήλων, *struggle, contest*, requiring exertion; not μάχην, *fight, battle*.—παθημάτων, *sufferings, not afflictions* (θλίψεως) as in next verse.

Ver. 33.—τοῖς μὲν, *on the one hand* (lit., *as in this order*).—θεραπεζόμενοι, Pres. Part. *being habitually made a spectacle, γυνάσκοντες*, Aor. *being made, or becoming*, as a single fact.—τῶν οὕτως ἀναστρεφόμενων, *of them who so walk*, i. e., *in reproaches and afflictions*.

Ver. 34.—τοῖς δεσμοῖς συνεπαθήσατε, *ye sympathized with the prisoners*.—γινώσκ. ἔχετε ταῖς, *knowing that ye have for yourselves*; not, as E. V., *knowing in yourselves*.

Ver. 35.—ἵνα, *characteristic, as one which hath—because it hath*.

Ver. 36.—ὑπομονῆς, *of patient endurance*.—ἵνα τὸ θεοῦ ποιεῖσθε κομισησθε E. V. (In order) *that after ye have done the will of God, ye may receive the promises*. So Moll substantially, “after fulfilment of the will of God, ye may receive,” etc. ALFORD: “that ye may do the will of God and receive—that doing the will of God, ye may receive.” De Wette: *durch Erfüllung*, by fulfilment of, by doing the will, etc. The sentence will equally well bear either of the three constructions: 1. “that, after doing the will, ye may receive:” 2. that, doing the will, ye may receive—ye may do the will and receive: 3. “that doing the will ye may receive—that, by doing the will, ye may receive.” Either, too, here makes perfectly good sense. For although Alford’s rendering, “ye may do and receive,” is entirely admissible, and may be the right one, yet his reason for rejecting the first, is scarcely decisive, viz. “No endurance, or patience would be wanted, when they had done the will of God, to receive the promise.” True, but endurance or patience would be wanted to bring about that state of things in which they, after having done the will of God, might receive the promise. For such is the character of the sentence that the endurance might have reference exclusively to the participial clause, or to the finite verb, or to both together, and nothing but the connection could determine which.

Ver. 37.—*μικρόν ὄσον, ὄσον*, more emphatic than “a little,” as E. V.; “a little, a very little”—the repeated ὄσον being a sort of double diminutive, “*aliquantillum*.”—*ἐρχόμενος*, *he that cometh*; not, as E. V., *he that shall come*; nor, as often rendered in the gospels, *he that should come*.

Ver. 38.—*ὁ δὲ δίκαιός μου*, but my righteous one (*μου* here being guaranteed by the best authorities).—*καὶ εἰς ὑποσπένδρα*, and if he shall have shrunk back, timidly drawn back (lit. *ὑποσπένδρα*, lower sail, take in sail, then, shrink back from danger, as often in the classics). Eng. ver. supplies (with many) *τις*, if any man, contrary to the spirit of the passage, although, if the exigencies of the connection required it, it would be quite defensible grammatically. *τις* (with Middleton and Scholefield) is, I think, to be supplied at John viii. 44, with *ἀλλὰ*, although the commentators generally decline to receive it. Here the reference of *ὑποσπένδρα* to the *δίκαιος*, is only one more among many passages of like import in this Epistle.

Ver. 39.—*οὐκ ἴσμεν ὑποστολῆς*, we do not belong to back-sliding.—*εἰς περιποίησιν ψυχῆς*, for, or unto the procuring, gaining, preserving of the soul—or of our life in the sense of Matth. x. 39, *he that loseth his life (τὴν ψυχὴν) shall lose it*. And so better, I think, with Moll, De Wette, &c., than soul, with Luther, Stier, Alford, &c.—E. J.]

EXEGETICAL AND CRITICAL.

VER. 32. But calling to mind, etc.—*Ἀναμνησθῆναι* is usually constructed with the Acc. of the remembered object, the simple *μνησθῆναι* with the Gen. *φωτισθέντες*, enlightened, denotes conversion to Christianity as a translation from the power of darkness into the realm of light, so that the truth has found recognition and efficient action in the soul, and Christ is not merely believed in and praised as the Light of the world, but shines in the soul, as the Sun of Righteousness.—Excellent Chrys., in regard to the conflict of suffering; *οὐκ εἶπε πειρασμούς ἀλλὰ ἀληθεινὴν ὅπερ ἐστὶν ἐγκωμιὸν θύομα καὶ ἐπαύων μερίστων* (“he does not say temptations, but struggle, a term of high eulogy”).—The *οὕτως* is by some referred to walking in ‘steadfastness,’ by most to walking in ‘affliction.’ The latter only is admissible, in the subordination of the two clauses, *τοῦτο μὲν—τοῦτο δὲ* to *ὑπομείνατε*, as exhibiting the different modes of their manifested ‘endurance.’ The *οὕτως* in the second division can only refer to the characteristic mentioned in the preceding. The *τοῦτο μὲν—τοῦτο δὲ*, found in the New Testament only here, is thoroughly classic.

VER. 36. After fulfilling the will of God.—Beng. erroneously refers the Aor. Part. *ποιήσαντες* to the previously mentioned Christian acts of the readers immediately after their conversion. [Grammatically considered, the passage might bear this, although I think the Perf. Part. would then be more natural. At all events, the *ποιήσαντες* undoubtedly refers to acts hereafter to be done under the influence of the *ὑπομονή*. But even then, whether the better rendering is, “after doing,” or “by doing,” or by two co-ordinate verbs, “may do and receive,” is doubtful. Substantially, they would here amount to the same thing; though in other cases of like construction, the difference might be important. But then the context would generally decide the right construction.—K.]. The will of God is here not as ch. x. 7 ff. God’s purpose and counsel of redemption, whose fulfilment became the great end of the life of Christ, but the will of God, as required to be fulfilled by the Saints, not, however, in its most general character, as a simple rule of life (Thol., and others); nor as restricted to the sanctification which is effected through the sacrifice of the Son (Bl.); but in special reference to steadfast endurance unto the end (Theophyl., Lün., Del.).

The promise (*ἐπαγγελία*) is here, as in several other places, the substance of the promise, the thing promised.

VER. 37. For yet a little—how little time, etc.—The words *μικρόν ὄσον ὄσον*=a little,

how very, very little! which form one of the very few instances in which the superlative is expressed in Greek by repetition, are probably taken from Is. xxvi. 20; and in their connection with *ἐτι* are in our passage, like *ἐτι μικρόν*, John xiv. 19, better regarded as an independent Subst. clause than as an Acc. of determinate time employed to introduce the freely cited passage, Hab. ii. 3, 4. The original text runs: “If it delays (*viz.*, the vision) wait for it; it comes, it comes, it will not linger.” The subject is the overthrow of the Chaldean world-dominion by the judgment of Jehovah. The Sept. itself suggests the turn of the passage, so as to apply it to a person by the rendering *ὅτι ἐρχόμενος ἤξει*, which our author makes still more concrete by adding the def. article. The original then adds: “Lo! his soul is puffed up, is not upright within him (the Chaldean);” the Sept., on the contrary: “If he timidly draws back, my soul hath no pleasure in him” (*ὑποσπένδρα*, used originally of lowering the sail, then of timidly shrinking back). On this follows the clause: “But the righteous will live, *ἐκ πίστεώς μου*,” (Cod. Vat.); or, “But my righteous one will live,” *ἐκ πίστεως* (Cod. Alex.). Grot. supplies *τις*, De W. *ἀνθρώπος*. Calvin carries the fact that the passage aims not to be a direct and proper citation, but simply a free application of the original, to the extent of putting the concluding clause into the mouth of the author, and understanding by *ἡ ψυχὴ μου* the soul, not of God, or (as Ec.) of Christ, but of the author. With *ἐγμέν* Grot., Carpa., and others supply *τέκνα* or *υἱοί*. It is better taken in the strictly classical Gr. construction of a Gen. of belonging. The allusion to *ζῆσθαι*, and the contrasted *ἀπόλεια* shows that *περιποίησις ψυχῆς* is not, with Luth., Calv., etc., to be taken of the soul; while still we are not, with Ebr., to refer it to temporal bodily life in escaping from the impending destruction of Jerusalem, but, of eternal life, corresponding to the expression, 1 Thess. v. 9, *εἰς περιποίησιν αἰωνίου*.

DOCTRINAL AND ETHICAL.

1. A second inducement to follow the admonitions of vv. 19–25 lies in the encouraging remembrance of the steadfastness evinced under previous sufferings; a steadfastness which is still to be maintained in faith, and which is accompanied by great promises that will be perfectly fulfilled at the re-appearing of Jesus Christ.

2. Conversion to Christ, inasmuch as it introduces into the soul the true light of life, gives, indeed, to the believer, through the beams of this gracious luminary, the certainty of reconciliation, and, along with the acknowledgment of the truth, at the same time, an experience of salvation; whence come at once quiet to the heart, repose to the conscience, and peace to the soul.

But as even the converted man still remains in the world, there arises, ere long, a great and perpetually recurring struggle amid sufferings. By insults and afflictions, endured partly in their own persons, and partly by sympathy with those companions in faith who pursue their Christian walk amidst like circumstances of suffering, the children of God are made a spectacle of derision to the world.

3. In the case of apostasy the sacrifices already offered would have been offered in vain; and the sufferings hitherto endured, would have been endured to no purpose. He, on the contrary, who remains steadfast in the appointed conflict of suffering, not merely receives an *experimental testimony* of the power of faith, but also acquires thereby courage and strength, and the invigoration of hope, and *final victory*.

4. The assurance of *imperishable and inalienable* possessions, not only aids us in relation to the loss of our earthly goods, but renders believers even *joyful sufferers* under acts of violence, and *willing sharers* in the sufferings of the oppressed. For suffering for the name of Jesus, and on account of a conscience that owes allegiance to God, is an honor and a favor (Acts v. 41; 1 Pet. ii. 20).

5. The recompense of reward comes as certainly as the *Lord Himself, who is already on the way*. But as the securing of life is certain to those who persevere in the faith, equally certain is the destruction of those who timidly draw back. *Faith* thus, in its abiding confidence in the Lord, is the *essential condition* of the attainment of salvation, of which the *coming of the Lord* is the *essential means*. But believers are strengthened in their conflict of suffering, and in their waiting for the fulfilment of the promises of God, particularly by the assurance and clear view, that the period of waiting for the dawning of glory is a *vanishing span of time*.

HOMILETICAL AND PRACTICAL.

The aid and comfort derived from the *remembrance of conflicts and suffering* that in former times have been *victoriously* endured in *faith*.—To begin in faith, but not to *endure*, leads to useless sacrifices, vain hopes, and fruitless sufferings.—The attainment of the promised blessings must be preceded by the *fulfilment* of the Divine will: but this cannot take place without a *living faith*, that proves itself in suffering.—The *proving* of one's faith in *one's own* and in *others' sufferings*.—A manifold struggle of sufferings is allotted to Christians in this world; but along with this, a *great promise*, and a *rich reward*.—How the *loss of earthly goods* is borne, and replaced by *more ex-*

alted and permanent possessions in heaven.—Why *life* is not gained without *faith*.

STARKE:—Christians are God's combatants, and must be in perpetual conflict; hence, they also expect the wreath of honor which the heavenly calling holds out to them.—What is to comfort us in all trouble and persecution? The hope of eternal blessedness in heaven.—Trouble and persecution are badges of the Christian; where they do not bear these in themselves, there is something wanting in their Christianity (2 Tim. iii. 12).—Christians are under obligation not merely to sympathize with the wretched, but, as far as possible, to help them.—Observe the characteristic of the kingdom, and of the members of the kingdom of Christ; which is to *do good* and to *suffer evil*. It is wonderful, but salutary; it must serve for great good (Ps. cix. 5).—In disease, pain, and suffering, confidence in our gracious God is better than all medicines; it is a tried means, and must bring aid.—Mark it, soul! it is not enough to have well begun the struggle; thou must also complete it, and arm thyself accordingly with patience. For he who falters, in him the Lord hath no pleasure; nay, he draws back to his condemnation.—A Christian must not by impatience make his cross heavier than it is, but in quiet and hope will be his strength, Jer. xxx. 15.—The suffering of the present time is brief and light, 2 Cor. iv. 17; Is. liv. 7; Ps. xxx. 6; we must not, therefore, allow the time under the cross to seem to us long.—The faith that brings salvation is no dead thing, but a living essence, and productive of life, Gal. ii. 20.—Ah! this should be our greatest care in the world, to save our soul, and all the more, that we are in imminent peril of losing it.

RIEGER:—Who shall be the persons with whom we in our time hold and seek fellowship, is a point that must involve important consequences, reaching down to the day of Jesus Christ.—He who does the will of God, and awaits with patience the promise, has contentment on earth, and yonder, as the end of his faith, salvation.

AHLFELD:—The righteous will live by faith. We consider: 1, the nature and quality of faith; 2, the righteous by faith; 3, the blessing of faith.

HEUBNER:—The longer we practice, the easier becomes the conflict.—There are secret trials, but also public sufferings; the latter are all the more bitter, inasmuch as they take place before the eyes of those who have no sympathy.—On moments hangs the blessedness of eternity.—The expectations of a faithful teacher are powerful stimulants; they inflame our zeal.

HEDINGER:—Impatience destroys all the fruit of the Cross.

THIRD SECTION.

INSPIRING RETROSPECT OF THE HISTORY OF THE BELIEVING ANCESTORS.

I.

Edifying examples of faith down to the time of Abraham.

CHAPTER XI. 1-7.

Now [But] faith is the substance of [confidence in] things hoped for, the evidence [conviction] of things not seen. For by [in] it the elders obtained a good report. Through faith we understand [apprehend intellectually, νοοῦμεν] that the worlds were [have been] framed by the word of God, so that things which are seen were not made of things which do appear [that not from the things which appear may have sprung that which is seen¹]. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God² testifying of [over] his gifts; and by it he being dead yet [after dying still] speaketh.³ By faith Enoch was translated that he should [in order that he might] not see death; and was not found, because God had [om. had] translated him; for before his [the] translation he had [hath had] this testimony, that he [has] pleased⁴ God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is [becometh] a rewarder of [to] them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear [pious forethought], prepared an ark to [for] the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

¹ Ver. 3.—The reading *μη ἐκ φαινόμενων* is now established, and the sing. *τὸ βλεπόμενον* deserves the preference before the plur. of the Rec. after Sin. A. D*. E*. 17.

² Ver. 3.—The reading *τῷ θεῷ* in A. D*. 17 received by Lachm. is evidently an error of the copyist. It is corrected in Sin.

³ Ver. 4.—Instead of *λαλεῖται* read *λαλεῖ* after Sin. A. 17, 23, 31, 39.

⁴ Ver. 5.—*Ἀπὸ τοῦ* of the Rec. after *μεταβίβας* is, according to A. D*. 17, 67**, 80, to be expunged. In the Sin. it is added by a second hand.

⁵ Ver. 5.—We are to write after Sin. A. K. L., 46, 71, 73, *εὐαρεστημένοι*: on the other hand, after Sin. A. D. E., 109 *ὑπὸ σκοτεινῷ*.

[Ver. 1.—*ἔστιν δέ, ἔστιν* not, as many, "there is faith," but: "but faith is," etc.; *ἔστιν* a copula, but, as very often in the classics, emphatically placed first,—*ὁπότε* as, as occasionally in later Greek, confidence, as ill. 14. Not a rhetorical description, but a simple statement of the nature of faith.

Ver. 2.—*ἐμαρτυρήσαντες*, were attested, received attestation.

Ver. 3.—*νοοῦμεν* we perceive with the νοῦς, mind, reason, thus intellectually and rationally (Rom. i. 20)—*κατασκευάσθαι*, have been (and so stand now) framed. *Τοὺς αἰῶνας*, the ages, hence the worlds, regarded as existing in time.—*ῥήματι θεοῦ*, by an uttered word, mandate of God (i. 3).—*εἰς τὸ μὴ*, in order that not, the logical purpose of this intellectual perception: *μὴ* belongs to the whole clause, but grammatically to *γενόμεναι*—*ἐκ φαινόμενων*, emphatically placed in the clause, thus: in order that not out of things that appear—*μη ἐκ φαινόμενων* cannot stand for *ἐκ μη φαινόμενων*—*μὴ*—*γενόμεναι*, not—should have sprung, as it would have done, unless discerned to have been framed by the word of God.

Ver. 4.—*Μαρτυροῦντες* *ἐν τοῖς ὅμοις*, testifying over, on condition of, his gifts: not *ἐπὶ τῶν ὁμοίων*—*ἐκδοθέντες* *ἐν*, after dying, still, *ἐν*, logical, under this state of things, viz., even after he was dead (see Gen. iv. 10).

Ver. 5.—*τοῦ μὴ δεῖν*, in order that he might not see—experience death: the purpose of the translation, including perhaps also (Alf.) "the purport."—*πρὸ τῆς μεταβίβας* previously to the translation—to the record of it, or to its occurrence as recorded.—*μεμαρτυρηται*, he hath received testimony, he stands attested to in the record.—*εὐαρεστημένοι*, so have pleased.

Ver. 7.—*εὐλαβηθεὶς*, moved with pious fear or foresight; Alf., taking forethought (see *εὐλαβείας*, v. 7); *εἰς σωτηρίαν*, for the saving.—K.]

EXEGETICAL AND CRITICAL.

VER. 1.—But faith is confidence in things, etc.—The position of *ἐστι* at the beginning of the clause by no means obliges us to the

* [I of course do not mean to deny the abstract possibility of this, nor to affirm that there are no Greek constructions very nearly or possibly quite analogous to it. I simply mean to say that there is here no such necessity as would alone justify our resorting to it; while again also most of the

view last defended by Böhme, which was indicated by the Lect. Rec. up to the time of Grieb. by a comma after *πίστις*. According to this the following words would be in apposition with *πίστις*, while the real existence (*ἐστι*—there is, there ex-

cases cited in proof of the usage are hardly satisfactory. Thus, in the passage of Thuc. i. 6, *ἡγουμένων ἀνδρῶν ἐν τῷ δόξαντων*, there is not the slightest necessity for assuming a transposition of the *ἐν*. "Men not the most powerful leading" is identical in meaning and equally natural with "men, to wit, those not most powerful."—K.]

(*ists*) of faith would be asserted with emphasis, for which, however, there is no shadow of an occasion. Rather, the copula is made to precede (and hence as the subst. verb to be accented) in order to call attention to the predicates which characterize the subject (so also WIN. since Ed. 5). We are thus to look for a *definition* of faith, but a definition corresponding to the connection and object of the section: a definition therefore which does not restrict itself to mere Christian and Gospel faith, but presents religious faith in its broadest and most general aspects. The *object* of this faith is, therefore, in a manner entirely general, but still appropriately and exhaustively, designated as *τὰ ἐλπιδόμενα* and as *πράγματα οὐ βλέπομενα*, designations which do not mutually cover each other, but are *concentric*, and express the essential relation of the objects of faith to the need and condition of the believing subjects, under both their practical and theoretical aspects. *Ἐπίδοσις* and *ἐλεγχος* express that which, in this relation, faith is as an *affection or act of the mind*. The former denotes (com. ch. iii. 14) *steadfast confidence* (Luth., Grot., and most recent intppr); the latter, *conviction*, (particularly in the conscience) *assurance*, (August., Calv., Beng., etc.). The refutation of the rendering of *ἐπίδοσις* as *substance* (ch. i. 8) as in Vulg., Ambros., August., Chrysos., Thom. Aqu., Schlicht., Beng., Bisp., etc., or as *foundation*, as with Erasm., Calv., Stein, V. Gerl., etc., or as *representation*, as with Castal., Paul., Menk.; and of *ἐλεγχος*, as *proof* with Vulg., or as *inward persuasion* with Bl., De W., Lün., Menk., will be found well worth reading in Thol. and Del. In proof of the correctness of his definition the author adduces the fact that *ἐν ταύτῃ*, i. e., in point, or in respect of, a faith of such a nature, the ancient fathers have a good report. This meaning of *μαρτυρεῖσθαι* is frequent in Acts, and occurs, 8 John, 12; 1 Tim. v. 10. In this latter passage, as here, it is constructed with *ἐν*, which is neither to be regarded as equivalent to *διά* in vv. 4 and 39 (Luth., Calv., Grot., Beng., and others); nor need be separated from the verb—in possession of such a faith (Win., Bl., Lün.), [Moll's construction is, I think, unobjectionable; there is no difficulty in making *ἐν ταύτῃ* directly limit the verb. They gained their attestation in this—in this point, in such a faith they gained a good report.—K.J.]

V. 8. By faith we understand.—*νοοῦμεν*. We apprehend with the *νοῦς*, mind, intelligence. This verse would seem, according to Lün., to be out of place, and in relation to v. 4, to introduce an inharmonious element into the discussion. This unfavorable judgment springs from the erroneous supposition that v. 8 shows merely "the necessity of faith, on our part, in relation to a fact belonging to the past, and recorded in Scripture." To such a necessity the language has no reference; the passage treats merely of the fact that faith, as an assured conviction of things which are not seen, also evinces itself within us in our rational and spiritual perception of that *relation* of the creation to the Creator which forms the condition of all history, and all Revelation, while its more full unfolding belongs to the Scripture that commemorates the faith of the fathers.

This faith, resting upon and guided by the Holy Scripture, is the organ within us of that perception of the invisible in and above the visible, and of their reciprocal relation, to which neither the perceptions of sense, nor the deductions of reason of necessity lead. The most natural inference for men would rather be this, that *τὸ βλέπομενον*, that which falls under the eye, that which meets our senses, has sprung *ἐκ φαινόμενων* viz., out of that which belongs to the world of phenomena. This idea of the *causal* relation of the phenomena to the *τὸ βλέπομενον* must be set aside, as shown by the *μὴ γινόντων*, which declares that the *seen* has not sprung from the *apparent*. The *μὴ* belongs (with all the best interpreters since Beza) to *γινόντων*, and not to *ἐκ φαινόμενων*. With this latter, however, (= *ἐκ μὴ φαν.*) it was constructed, after the Peshito, Vulg., Chrys., Theod., by the ancients generally, and recently by Stengel and Ebrard, and taken entirely arbitrarily as *nothing, things non-existent*, while Schlicht., Este, and others, adopting the same construction, conjecture that the author, with his mind on Gen. i. 2, *ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος* of the Sept., refers to the visible issuing forth of the organized world from formless and blind chaos. With equal erroneousness most interpreters take the clause *εἰς τὸ μὴ* as denoting *result*. It, in fact, implies *purpose* (Hofm., Lün., Del., Riehm). It makes a recognition of the *design* of God in that framing and arrangement of the world (*κατηγρίσθαι*) which has been just before described. God, by the Word (*ῥῆμα*), which gives authoritative expression to His will, has formed the *αἰῶνας*. These *Æons* (*αἰῶνες*) are (ch. i. 2) the invisible, spiritual, and permanent potencies of the phenomenal world, of which, at the opening of the epistle, the author has expressly said that they owe their origin to the Son of God, and of which he here says that they were formed, arranged, or put in order by the creative mandate of God. They form the antithesis required by Del., to the *ἐκ φαινόμενων*, which antithesis he, supposing it not to be expressed, needlessly and erroneously supplies by *ἐκ τῶν νοητῶν*, as the intelligible and *divine ideas*, out of which the world has sprung. The entire confusion which has attended the explanation of this verse, has sprung from erroneously taking *αἰῶνας*, *τὰ φαινόμενα* and *τὸ βλέπομενον* as equivalent designations of the world. Calvin unites the two words, writing *ἐκφαινόμενων* as a single word, and takes *τὰ βλέπομενα* as *κἀόπτρα*, thus rendering "that they might become mirrors of invisible things." But the construction is harsh and unnatural. [I know no good authority, and no sufficient reason for Moll's singular explanation of *αἰῶνες*. The rendering *worlds*, either as material worlds (Del.), or as the aggregate of all things existing in time and space, seems far more natural, and meets all the necessary conditions of the passage. The antithesis to the *τὰ φαινόμενα*,—as that out of which the *τὸ βλέπομενον* has really sprung,—is not the *αἰῶνες* as a set of spiritual and invisible potencies (as Moll), nor the *τὰ νοητά*, as, with fully equal improbability, supposed by Delitzsch, but simply the *ῥῆμα θεοῦ*, the sovereign mandate of God. Our sensible perceptions, is the author's idea, would lead us to regard all that we see as

having no deeper origin than the things which are palpable to sense, material and sensuous springing out of material; but faith enables us to trace all to the unseen but omnipotent agency of God.—K.J.

VER. 4. **And by it he, being dead, yet speaketh.**—Many, following Chrys., take this language as declaring that the history of Abel contains still a sermon challenging our imitation of him, and that though dead, he still speaks in the testimony of Scripture. Philo finds in it a proof of the immortality of the righteous, and also Del. concludes from the cry of the blood of the righteous entering into the ear of God, that after his death he was still an object of divine care, and is thus an unforgotten, undestroyed, living personage. More correctly remarks Calv. with relation to Ps. cxvi. 15: *inde patet reputari inter Dei sanctos, quorum mors illi pretiosa est.* For the passage ch. xii. 24 shows that the author had in mind Gen. iv. 10, *to wit*: the crying of the blood of Abel to God for vengeance. God espoused the cause of Abel on account of his faith, and avenged his murder upon Cain (Riehm). The *λαλει* is a historical present, and *ἐτι* stands not as *temporal*, but serves to bring out the contrast to *ἀποθανών*: with this latter word Ec. and Beng. erroneously connect *δὲ αὐτῆς* which the former refers to *θυσία* as the occasion of his death, while the other supplies *πίστεως*, taking *διὰ* as *=ν* or *κατά*.

VER. 6. **For he who cometh to God.**—The rendering of Luth., Calov, Ramb., Wittich, Schultz, Ebr., “whoever would (or is to) come to God, as Enoch did,” distorts the words of the text, *ὁ προσερχόμενος τῷ θεῷ*, which refer to drawing near to God in religious worship, ch. vii. 25; x. 1. So also *δεῖ* denotes here not so much moral obligation, as intrinsic necessity. It completes the proof that Enoch’s translation was a *consequence* and reward of his faith.

VER. 7. **Moved with pious foresight.**—If *εὐλαβηθεὶς* meant “in the fear of God” Luth., a Lap., etc.), *τὸν θεόν* could scarcely have been omitted. Nor is the meaning of “pious trembling before the divine utterance” (Carpz., Böhme, De W., Hofm.), so appropriate as the reference to the *foresight* with which Noah, in faith in the received *χρηματισμὸς περὶ τῶν μηδέπω βλεπομένων*, proceeded to his preparations. To refer the words *δὲ ἧς τὸ σωτηρίαν* (Bald., etc.) is entirely inadmissible: we may refer them to *κιβωτόν* (Chrys., Calv., Bez., Grot., Bisp., etc.), while yet to refer them to the main subject of the discourse, *πίστει* (Primas., Thom. Aquin., Luth., Beng., etc.), is more in harmony with the connection. Noah is the first person in the Old Testament who received the epithet “righteous,” Gen. vii. 9. It is further repeatedly applied to him, Ezek. xiv. 14, 20; Sir. xlv. 17; Wis. x. 4, 6; also 2 Pet. ii. 5 he is called a “preacher of righteousness.”

DOCTRINAL AND ETHICAL.

Faith, by virtue of its nature as *faith*, excludes uncertainty and doubt, Matth. xiv. 31; xxi. 21; Rom. xiv. 23; James i. 6. On the contrary, it involves in principle the confidence of conviction, and the *firmness* of assurance. It is, however, for this reason also, an assurance of *itself*, Eph. iii. 12; not, indeed, as a formal strictly self-conscious certainty and reliableness of conviction,

but as a conviction of the reality, truth, and saving power of its object. Such a conviction is, in its very nature, not an immediate perception, that excludes all formal argument, nor again a *logical* assumption, resting on satisfactory grounds of reason. It is a union of the soul with the object of faith, generated by moral and religious influences; and this object again is not, of course, something simply regarded as true, but it brings in the act of faith itself, the proof of its reality, and becomes a part of the living contents of the soul; while the soul is thus, in an undoubting and unwavering *certainty*, assured of the *hoped for* blessings, and has an *inward* conviction of the *invisible*.

2. It is this *characteristic of faith* which appears from the beginning as the invariable, indispensable, and unreplaceable *condition* for the attainment and maintenance of the *right relation* of men with God, and as such can be established by a series of *examples* from the Old Testament, which, on the one hand, furnish the *proof* of the assertion, and on the other, can, and should, serve as comforting and stimulating *examples* (Sir. xlv. 51).

3. That in and above the visible, invisible powers and agencies, work and hover, can be ascertained, even outside of the historical sphere of revelation. Nature and reason are so constituted, that the former exhibits herself as an aggregation of phenomena, and the latter is qualified to perceive the *noumena*, which reveal themselves in the phenomena, and can, hence, attain to the recognition of the existence of God, and to the beholding of his invisible attributes (Rom. i. 19, 20). But that the world is not a manifestation of the divine *essence*, not a shooting and breaking forth of divine thoughts, not the mere materializing of a divine ideal world, but that in its origin and arrangements, as well of that which is invisible, as of that which is visible, in and upon it, it must be regarded as a *work of the will of God*, who dwells in eternal self-consciousness, this can be known only on the ground of a *positive historical revelation*. The perception of this relation of the world to God, demands a faith analogous to faith in its other exhibitions.

4. Faith, however, has not to do merely with the Scripturally *announced fact* of the creation and appropriate arrangement of the world by the creating word; we also gain by faith the *understanding* of this fact, and especially that God’s purpose in this fact is, to make God known as the creator of all things.

5. Those offerings which are *expressions of faith*, made not merely to fulfil an obligation, but as a result of profound internal conviction, best please God, and receive the testimony of their accordance with the divine will. But faith, as displayed in offerings, has special reference to the divine *compassion*, whether rendering thanks for benefits received, or yearning after more grace and fresh attestations of favor, or expressing the need of a restoring of that fellowship with God which sin has destroyed, and of representing the fellowship which grace has reestablished.

6. God remembers the *pious* not merely after their death, so as to vindicate them and their

cause: He has also power to keep them before death, and to prove Himself not merely the avenger, but the *deliverer* of the believers. The deliverance is complete, when it effects their removal from earth to heaven.

7. Where there is religious approach to God, there at least exists faith in the *existence* of the invisible God, and faith in the *benefits* of a *diligent seeking of God*. This latter can plead great promises of God (Am. v. 4; Ps. lxi. 83), and by them faith, the condition of all divine approval, is strengthened and quickened.

8. Faith not only discerns *clearly*, by means of divine revelation, still future things, and is *certain* in respect to their coming, but also in virtue of its nature, involves *obedience* to the received word, and a full *yielding* to the arrangements which God has made, and the ordinances which He has enjoined. It is as far removed from an idle waiting for coming events, as from carnal security; and, therefore, while relying most implicitly upon the help of the Lord, fails in no degree in *thoughtful foresight* and *appropriate activity*.

9. Faith does not merely, by its *confession*, utter the judgment of the wicked world; but *faith itself* constitutes the *actual condemnation* of the world, which is hindered from using the existing means of deliverance only by its unbelief; while the believer, as a child of God, not only enters into the inheritance secured to him by pious ancestors, but into the *inheritance* of the *righteousness which God imparts*, and which, in all respects, *corresponds to faith*.

HOMILETICAL AND PRACTICAL.

Nature and history serve the *believer* for *advancement in faith* and for the *confirmation of faith*.—The faith of man determines not merely the *heart* of man, but also his *condition* and his *destiny*.—Faith in its *nature* and its *effects*.—The examples of faith: 1. what they *teach* us; 2. to what they *incite* us; 3. with what they *comfort* us.—God looks not merely at what we *do*, but also upon what we *intend*.—God not merely knows His own; He is also mindful of them, and enables them to recognize His *approval* of them.—God does not merely give Himself to be known; He would also be sought after, and enables every earnest seeker to find Him.—God renders help

in time for *eternity*, yet only to those who make use of the *appointed means of aid*.—Faith has its *labor*, its *offering*, and its *burdens*; but it has also the approval of God, and the *inheritance of righteousness*.—*Drawing near to God*; 1. in its *blessing*; 2. in its *successive stages*; 3. in its *means*.

STABBE:—Away with the old and cold proverb; what our eyes see, that we believe (seeing is believing). Faith is trust and not sight.—Believers, as yet, possess not all; the most and the best they must still hope for.—Faith since it has in itself a Divine, persuasive, and convincing power, is as widely distinguished from credulity and illusive fancy as the day from the night, as a living hand from a painted one.—There is but one way to salvation, in the Old Testament as well as in the New, although this way in the New is much easier than in the Old.—Although faith is a spiritual gift of God, which has its seat in the heart, and is invisible, it still remains not unrecognizable; but along with its confession, reveals itself in works as its essential and inseparable fruits.—If a person pleases God by his faith, he pleases Him also by his works; but if, on account of unbelief, the person does not please Him, his works also fail to please Him, however holy they appear in the sight of men.—The remembrance of the righteous remains in blessing (Prov. x. 7; Matth. xxiii. 35).—Faith brings man into fellowship with God.—They who hasten after another, and seek not God, have from Him no reward of grace to comfort them.—The godly have, even in this life, material aid from their piety.

HANN:—In every time faith has its proper exercises and objects.—Believers enjoy the happiness of the Divine testimony alike in their own conscience and in their relation to others.—Faith looks into the whole plan of creation alike in respect to the invisible and the visible.

HEUBNER:—An age without faith is despicable, valueless.—Just as much as man has of faith, so much is there in him of goodness.—All service of God is sanctified only by faith.—Faith in a God who is asleep, and concerns Himself not about the world, is no religion, and brings no happiness.

RIEGER:—The eyes of God look after faith, and, without faith, find nothing well pleasing in man.—The lack of sight must hinder none from steadfast adherence to God.

II.

The example of Abraham and Sarah.

CHAPTER XI. 8-12.

- 8 By faith Abraham, when¹ he was called to go out into a place which he should after [was destined to] receive for an inheritance, obeyed [hearkened, *ὑπακούσεν*]; and
9 he went out, not knowing whither he went [cometh]. By faith he sojourned in the

[a]² land of promise, as in a strange [alien, ἀλλοτρίων] country, dwelling in tabernacles
 10 [tents] with Isaac and Jacob, the heirs with him of the same promise: For he looked
 for a [was looking for the] city which hath foundations, whose builder [architect, de-
 11 signer, τεχνίτης] and maker [framer, fabricator, δημιουργός] is God. Through faith
 also Sarah herself received strength to conceive seed, and was delivered of a child [om.
 was delivered, etc.] when she was past age [contrary to her time of life],³ because she
 12 judged him faithful who had promised. Therefore sprang there even of one, and
 him as good as dead [and that too, having become deadened], so many as the stars of
 the sky in multitude, and as the sand⁴ which is by the sea shore, [the] innumerable.

¹ Ver. 8.—Before καλούμενος, Lachm., after A. D. (E?), puts the def. article, but omits it before τόπον, after A. D*, and writes with Tisch. after A. D*. K. ἐμελλεν, instead of ἡμελλε, as read, however, by Sin., which omits the art. before both καλ. and τόπ.

² Ver. 9.—The art. before γῆν is, according to Sin. A. D*. K. L. and many minusc., to be stricken out.

³ Ver. 11.—Ἐτεκεν of the Rec., after ἡλικίας, is, according to A. D*, 17, to be expunged. In Sin. it is from the hand of the corrector.

⁴ Ver. 12.—Instead of ὡσεὶ ἄμμος, we are to read after Sin. A. D. E. K. L., 23, 37, 46, 47, ὡς ἡ ἄμμος, and we retain the words ἡ παρὰ τὸ χεῖλος, which are wanting in D*. E. — Instead of ἐγεννήθησαν, write with A. E*. K., 109, 219*, ἐγενήθησαν.

[Ver. 8.—καλούμενος, being called, summoned; with Art. δ. as read by many, "he that is called Abraham," but much less well.—ὑπήκουσεν ἐξελθεῖν, hearkened, or obeyed, to go out, i. e. so as to go out.—ἐμελλεν λαμβ., was about, was destined to receive; E. V., should after receive.—ποῦ ἔρχεται, where, he cometh, ποῦ, pregnant—whither (wh), he is coming, and where he is going to remain.]

Ver. 9.—παροῦσεν εἰς γῆν, sojourned, dwell as a stranger (lit., dwelt along side of) in the land; εἰς, again pregnant, "went into the land in order to sojourn in it." So Matth. li. 23, κατοῦσεν εἰς πόλιν, dwelt into, i. e. came into and dwelt in.—ὡς ἀλλοτρίων, as alien, as belonging to others, though he had himself been promised the future possession of it.

Ver. 10.—ἐπεδέχετο, he was awaiting, looking for, Imperf.—τὴν πόλιν, the city, not, a city. τεχνίτης, artisan, architect; δημιουργός, framer, builder, i. e., of the heavenly Jerusalem, xii. 22.

Ver. 11.—εἰς καταβολὴν σπέρματος, for the depositing of seed (Alf.); for the founding of a seed, an offspring (Moll); Del., für befruchtenden Samen; Stier, einen Samen zu gründen; De Wette, zur Gründung des Geschlechts.—καὶ παρὰ καίρῳ ἡλικίας, even contrary to the period of her age or time of life (παρὰ, aside from, in inconsistency with).

Ver. 12.—καὶ ταῦτα νεκροκρινόντων, and that too having become dead.—καθὼς, according as, equality of measure, not merely as, as of likeness.—ἡ ἀναρίθμητος, the—which is innumerable, agreeing with ἄμμος, not, as would seem in E. V., referring to the progeny.—K.).

EXEGETICAL AND CRITICAL.

VER. 8. When he was called.—The lect. rec. without the article is preferable in respect to sense, since δ καλούμενος Ἀβραάμ can hardly mean Abraham who was called or summoned, namely, to come forth (Lün.); but, in accordance with usage, could mean only the so-called Abraham, or, he who was called Abraham. But a reference to the change of name would here have nor relevancy, since this change took place not until twenty-five years after Abram's departure from Haran, the event which is here spoken of.

VER. 9. Sojourned.—Παροῦσεν in the classics is used only of dwelling in the neighborhood, but in Hellenistic use, of sojourning as a foreigner; in connection with εἰς it includes also the idea of coming to sojourn.

VER. 10. The city that hath foundations.—This is not the earthly Jerusalem (Grot., etc.), but the heavenly (Gal. iv. 28), which (ch. xii. 22) is called the city of the living God, and (xiii. 14) the city that is to be, whose foundations also are mentioned (Rev. xxi. 14). In so far as God projected the plan of this city, He is called its τεχνίτης, and as the one who executes this plan, its δημιουργός. This latter word elsewhere only at 2 Macc. iv. 1. [It figures largely in the Gnostic vocabulary, but in a very different sense].

VER. 11. Also Sarah herself.—The emphatic καὶ αὐτῇ is referred by Chrys., Beng., etc., to the fact that Sarah was a mere woman; by Schlicht., Schultz, etc., to the fact that she was barren; but by the majority correctly to that of her having been at the outset unbelieving, Rom. iv. 19.

DOCTRINAL AND ETHICAL.

1. Faith gives to obedience, which is its characteristic mark, also power; for it surrenders man entirely into the hands of God, while he sacrifices his individual will with his natural propensities and dearest inclinations, and merges his heart entirely in the pleasure and will of God. The Divine command determines his calling, and in the obedience of faith he goes willingly whither God calls him; in the confidence of faith he leaves it entirely to the Divine disposal to determine time, place, object, and limit of his sojourning and his wandering; and in the hope of faith he confidently waits in his pilgrimage for the final fulfilment of the Divine promise, and anticipates his entrance into the eternal mansions.

2. Faith renders us not merely strong in the conflict with the trials of our earthly pilgrimage, and not merely willing to surrender our temporal possessions for eternal good; it conquers also unbelief and doubt in the bosom of man, and qualifies him to be an instrument of God's omnipotence and compassion, to which later generations are pointed for their edification and their admonition (Is. li. 1 ff.; Mal. ii. 15; Ezek. xxxiii. 24).

HOMILETICAL AND PRACTICAL.

The pilgrimage of Abraham a figure of the character of our earthly life.—To the believer the word of God is sufficient: 1, as a command to set out; 2, as a directory of the way; 3, as nourishment on the journey.—The leadings of God are often

dark, and it is not unfrequently difficult for men to follow them; but faith which clings to God's *word* and *faithfulness*, receives *light* for the one, and *power* for the other.—Faith triumphs over *outward affliction* and over *inward assaults*.—It is not enough to have *received a call* from God: we must steadfastly *abide* in this clear to the end.—The *first steps* are frequently the hardest; but they are the *decisive ones*.—What we find in *God* repays abundantly what we *sacrifice* in our *vocation*.—As we have to *give heed* to the *word of God*, so we have to *trust* in the *power* of God.

STARKE:—The believer follows, if God calls him from one place to another, although he sees no temporal advantage, Acts xx. 22, 23.—Believers acknowledge that they are here strangers and pilgrims, and are seeking a genuine habitation.—The impotence of nature yields to the power of faith.—God fulfils abundantly His promises; blessed are all they who put their trust in Him!—Abundance of population is a Divine blessing, and produces no scarcity in the land;

the fault of this lies in the sins of men (Lev. xxvi. 9, 26).

RIEGER:—The will of God is as an infinitely wide space which has indeed a narrow entrance; but whoever has once forced his way through the entrance, and has entirely offered up his will to God, he henceforth has abundant space in the will of God to move in accordance with His choice.—*Waiting* expresses exceedingly well the nature and power of faith. For in waiting, certainty of conviction springing from the promise, a loving longing and desire for the promised good, and patience in hope, flow together beautifully into one.—The word of promise is, to be sure, the only seed for faith; but to prepare the heart properly to preserve this seed often requires many other labors.

HEUBNER:—Faith produces perseverance under heavy trials.—Faith must, with the believer, decide in regard to the choice of his residence.—God gives to the dead new life.—God is the guardian of holy wedlock.

III.

Renewed glance at the Patriarchs, with special emphasis laid on the act of faith performed by Abraham.

CHAPTER XI. 18-19.

- 13 These all died in faith, [as] not having received the promises, but having seen them
afar off [from afar], and were persuaded of *them* [om. and were persuaded of *them*'],
and embraced [saluted, hailed] *them*, and confessed that they were strangers and pilgrims
14 on the earth. For they that say such things declare [show] plainly that they seek a
15 [their] country. And truly, if they had been mindful of [And if, indeed, they had
had in mind] that *country* [om. country] from whence they came out,² they might
16 [would] have had opportunity to have returned [to return]. But now [as it is], they
desire [are aspiring after] a better *country*, that is, a heavenly: wherefore God is not
17 ashamed to be called their God: for he hath [om. hath] prepared for them a city.
By faith Abraham, when he was tried [hath] offered up Isaac: and he that had re-
18 ceived [accepted] the promises offered up his only-begotten *son*, Of whom it was said,
19 That in Isaac shall thy seed be called: Accounting that God *was* [is] able³ to raise
him [om. *him*] up,⁴ even from the dead; from whence also he received him [back] in
a figure.

¹ Ver. 13.—The Rec. καὶ νεοθέρως is to be rejected by the unanimous testimony of MSS. except a few minusc.

² Ver. 15.—Instead of ἐξήκουσθε read, with Sin. A. D*. E*, 17, 73, 80, ἐξήκουα. In the Sin. ἐξήκουσθε is added by the correct., as also ἀναμάρτητος instead of ἀννομώτατος.

⁸ Ver. 19.—Instead of *δυνατός* Lachm. reads *δύναται* after A. D²⁸.

⁴ Ver. 19.—The Rec. *ἐγείρει* is sustained by Sin. D. E. K. L. and nearly all the minusc. The Reading *ἐγείρει* [Lachm.] by A., 17, 71.

[Ver. 13.—*Karà πιστιν*, in accordance with faith, emphatic.—*μὴ λαβόντες*, as not receiving, stating the fact subjectively: *οὐ λαβ.* would state it objectively, simply as a fact.—*ἀπὸ μακρῶν αὐτὰς ἰδόντες*, from afar seeing and saluting them, and thus dying, *καρὰ πιστιν*; *πόρ.* belongs equally to both Participles.—*ἀσπασάμενοι* beautifully of saluting in the distance one's native land or shore; not embracing.]

Ver. 14.—*Εὐφρατίστει, make it plain, point out clearly.*—*ἡ ἀρχὴ*, not *χώρα*, a *region, territory*, but a *native land, an ancestral home*. German, *Vaterland*. Alf. renders “home.” We might, perhaps, express it by the possessive Pron. “*their country*.”—*ἐκζητοῦσιν, are seeking after*.

Ver. 15.—*Kai ei pōt' hupēstheon—ēter av, and if, indeed, they had had in mind—they would have had.* Alf. remarks that the “two Imperfects in this sentence present some little difficulty,” as both events “are past and gone,” while the customary construction of such Imperfects is with the present time. But while the latter is, perhaps, the more frequent construction, the Imperfect, in this class of hypothetical propositions, is not unfrequently used equally of past time, provided the action expressed be *habitual*. Thus Xen. says of Socrates, *oūk εἰ δέκετο—tv ἄν τιμωρεῖτο* which might be

rendered, "he would not be saying unless he believed," but which in the connection can only be rendered, "he would not have (habitually) said unless he had (habitually) believed." The construction is not uncommon enough to create any difficulty. Nor does it seem to me to involve "a harsh ellipsis" to understand *ἐμπρόσθεν*, with Bl., De W., Del., Moll, etc. of mentioning, meaning in their utterances, rather than simply to be *mindful of*—*ἀναμνήσας*, to return back, to return.

Ver. 16.—*ὡς δὲ*, but as it is, as the case stands.—*ἐπὶ τοῖς*, they are reaching out after, are aspiring to.

Ver. 17.—*Ἰπποκρίνομεν*, hath offered up, stands recorded as having offered up, which he did virtually and in intention, "as if the work and its praise were yet enduring." ALF.—*Ἰπποκρίνομεν*, was offering up: proceeding to greater detail, the author makes a more exact statement of the fact by exchanging the present for the past, and then employing not the Aor., which would have implied it as done, but the Imperf., which implies that it was only commenced, not carried through.—*ὁ ἀναθέμενος*, he who had accepted, not, received.

Ver. 18.—*Πρὸς ὃν ἐλάλησεν*, In respect to whom it was said. So I decidedly prefer to render with the Eng. Ver. (of whom), referring the whom to Isaac, rather than with Moll, Alf., and most modern intpp., to render it to whom, and refer the whom to Abraham. That the *ὅς* will equally well bear either rendering, needs no argument (see ch. i. 7, 8, 13); and the citation seems to me thus more thoroughly pertinent.

Ver. 19.—*Οὐκ ἐξ ἑαυτοῦ ὁ θεός*, that God is (not was) able to raise, etc., a general statement (with Alf.).—*ὅθεν ἐκομίσατο* see Ekog. notes.—K.]

EXEGETICAL AND CRITICAL.

VER. 18.—Inasmuch as dying is not an effect of faith, but in the case of the Patriarchs took place in a way that bore the impress of faith, we have here *κατὰ πίστιν*, in accordance with faith, and not, as elsewhere, *πίστει*, by faith. And as the words are not *οὐ*, but *μη* *λαβόντες*, followed by a contrasted *ἀλλὰ* (ΚΥΗΝ., II. 408), the sense is not, as commonly supposed, "they died in faith, not in sight, inasmuch as they did not receive the blessings promised; and this dying in faith corresponded to their life in faith;" but the meaning is, as pointed out by Schultz, Win., and Lün., that their dying, occurring as it did, before the anticipated fulfilment of the promises, corresponded to the character of faith; just as already, even in life, their hope was fixed not on the earthly, but, in faith, on the heavenly father-land, and they, pilgrims, were journeying towards it. The whole clause stands in the closest connection, and the emphasis lies on the words introduced by *ἀλλὰ*. With this, too, best harmonizes not merely the reason assigned, v. 14ff., for the patriarchal confession of v. 18, and for the author's interpretation of its import, but also the believing act (v. 17) of Abraham in his offering of Isaac. The reference to the 'promises,' commencing with Abr., and to the declarations of the Patriarchs, Gen. xxiii. 4; xlvii. 9, does not allow us, with Primas., (Ec., etc.), to refer *οἱ τοὶ πάντες* to all the previously named, from Abel down, Enoch, of course, being in this case excepted.

VER. 15. *Had in mind*.—*Μνημονεύειν* is generally, as at ch. xiii. 7; Luke xvii. 82; Acts xx. 81, 86, taken intransitively=*be mindful of*; here, however, and v. 22, 1 Thess. i. 8, it is better taken by Bl., De W., Del., etc., as transitive=*make mention of*, soil, in the declaration just referred to.

VER. 19. *From whence he also received him back in a figure*.—In all other passages of our epistle *ὅθεν*, whence, is taken logically=*for which reason*. Thus it has generally been taken here, and *ἐν παραβολῇ* has been explained of Abraham's taking back Isaac as symbol and type, either of the resurrection generally (Bald., Mich., Böhm., etc.), or of the suffering and resurrection of Christ (Chrys., Prim., Erasm., Ebr., Bisp., etc.), or of both together (Theod.). Luther moreover erroneously renders *ἐν παραβ.*, "zum Vorbilde," for a type, after the false reading of the *Vulg.* in *parabolam*. But so important typical references the author would scarcely have indicated to his readers in so incidental and obscure a manner, if he had had them in his mind. Yet it does not

follow from this that we need depart from the customary meaning of *παραβολή*, *parable*, (found also in our epistle, ch. ix. 9), and, with Camerar., Krebs, Raphael, Loesn., go back to a rare signification of the verb *παραβάλλεσθαι*, *deliver up*, *expose*, *put to hazard*, and, with Thol., translate, "in bold venturing," or, with Lün., "for which reason he even on the ground, or by means of, his yielding him up, bore him off thence as a spoil." The term *ἐκομίσατο* can hardly be alleged in support of this meaning; for this word, though used, indeed, frequently of booty and spoils of conquest, is employed still more frequently of that which one previously possessed and has received back. Precisely in respect to Abraham and Isaac, JOSEPHUS (*Antt.* 1, 18, 4) employs this word, and PHILO (II. 74, 4) makes use of it to designate the recovery of Joseph by his father. "Ὅθεν easily admits of being taken *locally*, which meaning many able interpreters, following Calv., Bez., Schlicht., Grot., have assigned to it. We must not, however, render *by way of comparison*, or *in some measure*, or *so to speak*, but *in a likeness or figure*; and we must not, with Schultz and Steng., following Lambert Bos and Alberti, refer the language to the birth of Isaac, whom Abraham had obtained from himself, as *νενεκρωμένον*, but to the *saving of his life*. He received him from the dead in a figure in that Isaac resembled a person who had been put to death and re-awakened (Theodore Mops., Calv., etc., more recently Bl., De W., Stier, Hofm., Del.). The explanation of Paulus, by virtue of a substitute, that is in exchange for the substituted ram, is unnatural; and unnatural, also, Bengel's supplying of *ἐν* with *ἐν παραβολῇ*, "*Abraham ipse factus parabola*." [Alford takes nearly the view of Paulus; "the true identification of the *παραβολή* is, I am persuaded, to be found in the figure under which Isaac was sacrificed, viz., the ram, as already hinted by Chrysostom. Abraham virtually sacrificed his son; God designated Isaac for the burnt-offering, but provided a ram in his stead. Under the figure of that ram Isaac was slain, being received back by his father in his proper person, risen from the death which he had undergone *ἐν παραβολῇ*, in and under the figure of the ram. It is an obvious, though perhaps not fatal objection to this explanation that it applies *ἐν παραβολῇ*, directly to the death of the ram, and only indirectly to the restoration of Isaac, to which the author directly applies it. According to Alford's explanation, it would seem much more natural for the author to have said that Abraham sacrificed Isaac *ἐν παραβολῇ*, than that he received him back *ἐν παραβολῇ*.—K.]

DOCTRINAL AND ETHICAL.

1. If believers know that the fulfilment of God's promises is still remote, nay, that they will never live to enjoy them personally upon the earth, this knowledge neither shakes their confidence nor troubles their joy. Time and space, uncertainty and doubt, disappear to the eye of faith. The promised blessings, faith views as the only actual and true ones, and rejoices in their future, indeed, but still certain attainment.

2. Even death changes nothing in this relation. The dying of believers bears in itself the character of faith, and on this is impressed most clearly the fact, that believers rejoice over their entrance into the heavenly home, which, during their earthly pilgrimage (Gen. xlvii. 9), they have known indeed, but only seen and saluted from afar.

3. There are also promises of God which refer to temporal blessings and earthly goods, whose fulfilment can be attained here below, as the increase of posterity, the inheriting of the promised land, victory over hostile nations. But believers have, from early times, regarded these promises and their fulfilment only as parts and stages of the one great promise of salvation which God has destined for His people; which the fathers waited for in faith (Gen. xlix. 18), and which is the essential link between the old and new Covenant.

4. The wandering of the patriarchs is not a mere restless roaming, or an aimless change of dwelling-places, but under Divine guidance is a discipline of obedience, a proving of faith, and a type and example for those who seek the abiding home; and for this reason they do not turn their eyes backward to the perishable world, and what they possess, gain, and lose therein; but forward to the promised and enduring good, whose attainment is certain, because God has already prepared it for them, and is no mere transitory good, but has come into a permanent relation to them, so that God is not ashamed to be called their God (Matt. xxii. 31 ff.).

5. During our pilgrimage to the heavenly home, trials of our faith do not cease, nay, they may even be heightened to temptations, if there seems to arise between the Divine demands and the Divine promises, and thus, in God Himself, an antagonism, a contradiction, which threatens also to divide and rend asunder the believer. The unity, however, remains preserved on both sides, and in all respects, if the believer on his side turns to nothing but the express and clear Word of God, and confidently leaves it with God, by virtue of His omnipotence, at all times to evince Himself as the true and faithful One.

HOMILETICAL AND PRACTICAL.

Strangers on earth, at home in heaven, hence called to a pilgrimage.—The aspirations of believers turn not backwards, but forwards.—What believers have experienced in life, turns to their benefit in death.—The latest trials are not always easiest, but along with experience faith has also increased in power.—God acknowledges those who acknowledge Him, and leads them to the enduring city which they are seeking.—He who in the obedience of faith can give to God what God demands, in him the promises of God will find overwhelmingly their fulfilment.

STARKE:—They who acknowledge that their citizenship is in heaven (Phil. iii. 20) will easily forget what is behind, and press forward to that which is before (Phil. iii. 13).—He who has once escaped from the vanity of the world must not allow himself again to be entangled therein; even to look back is dangerous (Luke ix. 62; xvii. 32).—Where faith is there is also obedience to God.—God takes the will of man, where outward hinderances prevent the execution, for the accomplished deed.—God has free power to bless and exalt one child of a father above another.—Faith must be simple that it may not too nicely quibble and dispute over things that appear unreasonable and impossible, and may assure itself that nothing is lost of all that is offered to God (Matt. xvi. 25).—Faith must cling to the truth and omnipotence of God.

RIEGER:—Unbelief easily vexes itself in regard to death, as in regard to all the earlier humiliations of the cross; faith adheres to the word, and with this passes, as through all preceding struggles, so also through the humiliation of death.—Faith, through the word, brings near to itself the promised good, approves the entire arrangement of God in this respect, and is not vexed and discouraged by delay.—From the tranquillity of faith springs the willing confession that one is a stranger; but that in all his action and suffering he is led on by the hope of reaching his fatherland.—In faith we learn to reconcile things which seem directly hostile to each other, as “dying and behold we live.”—The obedience of Abraham springs not from a capricious self-persuasion, or from the power of a heated imagination; it is the fruit of a reflection and a mature judgment, which comprehends and sums up all good in the ways of God.

HAHN:—The extent of our self-denial bears witness how deeply the sense of heavenly things has its lodgment in the heart.

HEUBNER:—Never has the pious man completely realised on earth the longing of his heart; he is always hoping for something better.—The crown of all hopes is the city of God, where God in the most glorious manner will dwell among His saints.—Faith makes us strong to offer up that which is dearest to us.

IV.

The example of Isaac, Jacob and Joseph.

CHAPTER XI. 20-22.

20 By faith [also] Isaac blessed Jacob and Esau concerning things to come. By faith
 21 Jacob, when he was a dying [while when dying], blessed both [each of] the sons of
 22 Joseph; and worshipped, *leaning* upon the top of his staff. By faith Joseph, when
 he died [while dying], made mention of the departing of the children of Israel; and
 gave commandment concerning his bones.

1 Ver. 20.—Read after A. D^e., 17, 23, 37, Vulg. It., πιστοι και περι των μελλόντων.

EXEGETICAL AND CRITICAL.

VER. 20. **Also.**—The position of *και* forbids our regarding the present as the mere appending of a new example of faith from the history of the Patriarchs. *Either* faith is here designated as of a nature which displays its inward confidence by the utterance of a blessing, and this in relation to a thing in the future; in which case the act of blessing evinces an undoubting faith that the word will be followed by the actual fulfilment (Theodoret, Lün.); or the *και*, with its emphasizing force, introduces the blessing as an act of faith that even *determines* the future (Del.). In both cases *περι μελλ.* is dependent on *εὐλογ.* To connect it with *πιστοι* (Peshito, Sykes) would yield a construction elsewhere without example in the New Testament, and opposed to the *absolute* use of *πιστοι* elsewhere throughout the chapter.

VER. 21. **Worshipped, leaning, etc.**—In the Heb. text (Gen. xlvii. 31) it is said, “he bowed himself upon the head of his couch” (Knobel), or, “he turned himself about upon his bed, turning his face to its head” (Hofm., Del.). At all events, he rendered thanks to God *in this way*, as the aged David did in a similar case, 1 Kings i. 47; while in his discourse with Joseph he had sat upright on his bed. In his weakness, he could neither arise nor prostrate himself. Our author here as elsewhere follows the Sept. with their pointing, *הִשְׁתַּחֲוָה* instead of *הִשְׁתַּחֲוָה*;

and has perhaps designedly brought this passage into connection with the act of blessing recounted Gen. xlviii., in order to express the devout frame of mind in which this blessing was uttered (Thol.). Perhaps, too, we are to take *αἰρού* in the sense of the reflexive *αἰρού*, and to refer the term to the pilgrim-staff of Jacob, Gen. xxxii. 10. The reference of this pronoun to Joseph, as well as the supplying of *τῷ Ἰωσήφ* with *προσεκίνησεν* (Chrys., Theodor., Theoph., etc.) is discountenanced by the utter absence of any mention of a staff of honor belonging to Joseph (which indeed Thom. Aqu. regards as symbolical of the cross of Christ, and Joseph as type of the Mes-

siah), as well as by the connection of the passage, which points to no marks of homage which Jacob, in fulfilment of Joseph's dream, may at last have rendered to him. But the rendering of the Vulg. *et adoravit fastigium virgæ ejus*, followed by Primas., Céc., Erasme., Calv., Bisp., Reuss, etc., who regard it as indicating the *direction* of his homage, and as acknowledging in act the future greatness of Ephraim, is grammatically inadmissible; for *ἐπὶ τι* nowhere occurs as expressing the object of *προσκυνεῖν*.

DOCTRINAL AND ETHICAL.

1. Believers care in the best way not only for their *own future*, but also for that of their *children and remote posterity*. Therefore they *bless* them, and God hears their *prayer*.

2. The *blessings* pronounced by believers are not mere utterances of pious wishes, but *prophecies* of the future, and *actions* which exercise a *determining power* upon history. Yet they are not sorcerers' utterances which could exercise a mastery over the will of God, and magically determine the fate of other men. They originate and exert their influence only on the ground and in the power of a human will *brought into contact with the will of God*. It is God Himself who fills and guides the blessing, heart, hand and lips.

3. Faith strengthens and influences even the weak and dying, so that they look only to God's promises, wait in blessing and in prayer clear to the end, desire, after their decease, to be gathered to their fathers and brought into the land of promise, and direct toward this all their arrangements.

HOMILETICAL AND PRACTICAL.

They *who die in faith* think: 1, of the *promises* which they have inherited; 2, of the *prayers* with which they are to finish their course; 3, of the *benedictions* with which they can influence their posterity.—Faith renders men: 1, equally *potent in life and joyful in death*; 2, equally *bold and humble*; 3, equally *reflective and forecasting*.—The *best kind of concern* for our posterity.

STARKE:—As the Patriarchs with great industry transmitted the *promises* of Christ to their posterity, so should we be zealous to bring the *Gospel* of Christ to posterity.—The saints frequently do, under the direction and guidance of God, something in which they indeed have a good purpose, but in respect to which God has determined something still higher.—It matters little at the present time where we are buried, provided only that the soul comes into Abraham's bosom; for the earth is every where the Lord's. Pa. xxiv. 1.

RINGER:—By the early setting in order of his house, Jacob admonishes us of his daily dying, and of the renewed confession of his earthly pilgrimage.

HEUBNER:—Even in age, and amidst the great infirmities of age, Jacob was strong in his faith in the sure purpose and counsel of God.—The desire of Joseph to have his bones buried with his forefathers, indicates faith in a perpetual communion among believers through the power of God.

V.

The example of Moses.

CHAPTER XI. 23-29.

23 By faith Moses, when he was born, was hid three months of [by] his parents, because they saw *he was* a proper child [that the child was beautiful]; and they were
24 not afraid of the king's commandment. By faith Moses, when he was come to years,
25 refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season [to have a
26 transient enjoyment from sin]; Esteeming the reproach of Christ greater riches than the treasures in Egypt;¹ for he had respect [for he was looking away] unto the
27 recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the
28 king; for he endured as seeing him who is invisible. Through faith he kept [he has celebrated] the Passover, and the sprinkling of blood, lest [in order that] he that destroyed² the first-born should [may not] touch them. By faith they passed through the Red Sea, as by dry land;³ which the Egyptians assaying to do, were drowned.

¹ Ver. 25.—Instead of τὸν ἐν Αἰγύπτῳ read after Sin. D. K. L., 31, 44, 46, τὸν Αἰγύπτου.

² Ver. 28.—The more correct orthography is ἀποθνήσκειν after A. D. E., instead of ἀποθνήσκει.

³ Ver. 29.—After ἔπαυσε we are to add γὰρ after Sin. A. D. E., 17, 31, 47.

⁴ Ver. 23.—γενεθεῖς, on being born—when he was born.—εἰδὼν ἀντίστοιχόν τὸ παιδίον, they saw the child (to be) fair; comely; deliver, predicate.

Ver. 24.—μέγας γινόμενος, on becoming large, on being grown up.—θυγατρίς, of a daughter, without the Art.

Ver. 25.—ἀπολαύων ἁμαρτίας ἀπὸ θανάτου, a temporary enjoyment from sin; ἁμαρτίας being here not the Gen. object, denoting sin as that which is enjoyed, but Gen. subject, denoting sin as conferring the enjoyment, or that from which the enjoyment comes. Here, as at ch. iii., the sin of apostasy. So Bl., Del., and Moll. Alf. denies, and makes it the Gen. obj.; but unnecessarily, and with much loss of force in the train of thought of the Epistle.

Ver. 26.—ἀντιβλέπων, he was looking away, as ἀποφύγεις, "so as to be waiting for it, or by regard for it determined on strengthened in a course of action" (Bl.), xii. 2.—μισθωδοσίου, the rendering of the reward (Il. 2).

Ver. 27.—κατέλιπε (κατά, intensive), abandoned, forsook.—τὸν ἀόρατον—ὄψας, seeing the unseen, scil., perhaps θεοῦ; a personification, as Rom. i. 20, τὰ ἀόρατα—καθορᾶται.

Ver. 28.—Προέειπεν, he has made; either instituted, or, in conformity with the common use of the word in such connections, celebrated. The Perf. indicates it as a thing standing recorded in history as done (ver. 17, προσετίναχεν)—τὴν πρὸς χροῖον, not strictly the sprinkling, but the pouring on (Anglicanism) of blood.

Ver. 29.—ἐπεὶ πᾶσι λαβόντες, of which, scil., either γὰρ or θαλάσσης. The former preferred by Kuin., Böhm., Klee, Del.; the latter by Bl., Lün., Alf. Moll does not decide, but apparently inclines to γὰρ.—κατεπόθον, were drunk up, swallowed up, drowned.—E.]

EXEGETICAL AND CRITICAL.

VER. 23. Inasmuch as *οἱ πατέρες* in Greek sometimes has the same signification as *οἱ γονεῖς* (examples in Wets. and Del.), and the mother of Moses is expressly mentioned in the original, we must refer the term to Jochebed and Amram, and not (with Beng., Menk., Stier, and others,) put in place of the mother of Moses, her father, Kohath.

VER. 24. Come to years (become large). μέγας γινόμενος.—Schultz and Bretschn. refer the μέγας to worldly power and honor; but the contrast is between the child and the grown up man, who has reached the period of independent choice and decision.

VER. 25. To have enjoyment from sin.—The ἁμαρτίας ἀπὸ θανάτου is not the enjoyment of sin (Theoph. Schlicht, Lün., Alf., etc.), but the enjoyment to which sin opens the way; for this enjoyment, indicated as for a season, stands in

the same relation to apostasy from God and from His people (as that *diapris* which we are to shun mentioned, ch. iii. 13; x. 26), as the suffering of affliction bears to fellowship with the covenant people of God.

Vers. 26. The reproach of Christ.—Lün. understands by the *βουδισμός τοῦ Χριστοῦ*, the reproach which Christ bore; Ebr. (after the elder interpp.), the reproach for the sake of Christ which Moses endured by virtue of his hope in the Messiah; Bl., Del., and others, correctly, the reproach which Christ had to endure in His own person, and has to endure in His members. The author's warrant for ascribing to Moses a participation in this reproach is found by Hofm. in the typical connection, by virtue of which, the Old Testament people of God bear in themselves the impress of Christ, inasmuch as Christ is He whom the Old Testament history, in advance, represents, and whom the Old Testament Word promises. Stier finds this warrant in the mystical unity of Christ and His church; De W. and Thol., in the pre-existent presence of Christ as the Logos, in the Old Testament Israel (1 Cor. x. 4; 1 Pet. i. 10 ff.); BAUMG., (*Theol. comm. on the Pent.*) citing the authority of Augustine, in that preparation for Christ's appearance in the flesh which runs through the entire history of Israel. Delitzsch unites the various explanations, and says: "The reproach of Christ is, to our author, the reproach of the Christ who was present as Logos in His people made one with Him, and there typically announcing His incarnation which was yet to take place."

Vers. 27. Forsook Egypt.—All the Greek and Latin Intpp., except Nich. Lyra, refer this to the flight of Moses to Midian, Ex. ii. 15; but since, in that case, the flight was occasioned by fear of the king's wrath (v. 14), but here, on the contrary, is ascribed to Moses' fearlessness, very weighty interpreters since Lyra (as Calv., Schlicht., Grot., Calov, Böhme, Bl., etc., and recently Ebr. and Bisp.) have referred it to the Exodus of Moses with the collected people. Justly, however, Zeger, Calmet, Bengel, De Wette, Tholuck, Länemann, Delitzsch, and others, have adhered to the earlier view. In favor of this is the succession of events here recounted; the expression *κατέλιπεν*, *abandoned, forsook*, which, indeed, might possibly be referred to the Exodus, (ΙΩΣΗΦ., *Antt.*, II. 15, 2), but in the present connection points to something personally, and exclusively pertaining to Moses; and finally, the circumstance that the Exodus (Ex. xii. 31) took place with the consent of Pharaoh. Nor is it necessary to the solution of the above mentioned contradiction, to assume, with De Wette, a decided failure of memory on the part of the author, or, with Lün., to distinguish a fear, taken objectively, from fearlessness as a purely subjective emotion. We might ask, with Tholuck, could not the author, without forgetting the fear inspired in Moses by the first rumor of the king's wrath, wish to express that his faith had nevertheless overcome that fear? or we can say, with Del., that he, the son of Pharaoh's daughter, quitted Egypt without consulting the king; that he did this without fearing the heightened wrath which he incurred by this voluntary sundering of his relation to the Egyptian court.

Both interpreters appeal in support of their view to the reason stated in the following clause, "he endured, etc."—[It seems to me that this is a case in which it is equally gratuitous to suppose, with De Wette, a failure in the author's memory; and, with Alford and others, to feel any serious difficulty in the explanation. Looking at the withdrawal of Moses from Egypt, it seems to me that one might, with nearly equal truth, say that he left "fearing," or, "not fearing" the wrath of the king; and that which one would be likely to say would depend simply on his point of view and immediate purpose in recurring to the event. That, in his earlier withdrawal, Moses *did* fear the wrath of the king is certain, and this was the immediate occasion of his flight as such. But, on the other hand, that his entire course at this time, alike in the act which occasioned his flight, and his general choice and state of mind, arose *above* considerations of fear, and were determined by a practical defiance of the wrath of the king, is equally certain. According, therefore, as the writer had his mind on the one or the other of these facts, the passing fear that dictated the flight, or the higher courage and trust in God which prevented that fear from being controlling, and which, in fact, led him to provoke the wrath of the king, he might use one representation or the other. Here it better suits his purpose to present the spiritual fearlessness which dictated his whole course of conduct, in connection with its ground, viz: his faith in Him who is unseen. I think that βασιλέα is to be understood with *τὸν ἄδραρον*. The author puts the unseen heavenly King, whom Moses saw with the vision of his faith, over against the seen king, at whom, without this vision, he would have trembled.—K.]

He endured.—It is grammatically allowable to make (with Luth., Beng., Schuka, Paul., Ebr.) *τὸν ἄδραρον* dependent on *ἐκπρίψατο*. For the transitive signification of this verb is not to *adhere* to something, but to *endure* something, e.g.: hunger and thirst. Here the intransitive signification alone is possible.

Vers. 28. Hath celebrated the Passover.—Since *ποιεῖν* uniformly appears along with *φαγεῖν τὸ πάσχα*, only of the celebration of the Passover (Ex. ix.; Ex. xii. 48; Num. ix. 2; Josh. v. 10; Matt. xxvi. 18), the assumption that here the significations of founding and celebrating are united (Böhm., Bl., Lün.), is not merely uncertain (De W.), but false: "yet the perfect *κροῖσεν* may suggest the idea that the Egyptian passover, which stands before us as an accomplished fact, has become the foundation for the celebration of the Passover in subsequent times" (Del.).

Destroyer, etc.—The Heb. *הַמְשִׁחֵה* = destruction, the Sept. translates by *ὁ ὀλεσθῆναι*, and certainly (as Asaph, Pa. lxxviii., 49) conceives as an angelic minister of divine justice (comp. 1 Chron. xxi. 12, 15; 2 Chron. xxxii. 21; Sir. xlviii. 21; 1 Cor. x. 10). It is grammatically impossible to connect *τὰ πρωτότοκα* with *θίγγ* (Klee, Paul., Ebr.). This verb governs the Gen. (here *αὐτῶν* and *τὰ πρωτότοκα* is dependent on *ὁ ὀλεσθῆναι*). Of course, in the connection "their first-born," is readily understood to refer

to the first-born of the Israelites, though the latter are not expressly named.

VER. 29. Of which the Egyptians making trial.—The relative *ἧς* can be equally well referred to the "dry land" immediately preceding (Böhm., Kulz., Klee, Del.), or to the "Red Sea." *Ἡεῖς τινος λαμβάνειν* may mean to make trial of something, or, to make an attempt at something, as here and v. 36.

DOCTRINAL AND ETHICAL.

1. When we believe that God has special purposes regarding a man, we not merely *hope* for his preservation, but we acquire *courage* in coöperating for his deliverance; and we rely on God's assistance in deeds of daring, and amidst circumstances of peril.

2. Worldly greatness, honor, power, and pleasure, have, indeed, a *splendid appearance*, and exercise a *power of temptation* by which many are led astray; but the believer recognizes the perishable and dangerous character of these possessions and enjoyments. He looks to the future, the divine judgment, and the recompense of reward; and allows himself to be influenced neither by the allurements nor by the threats of the world; is seduced neither by the fear nor the favor of man, but remains steadfast in his vocation, having God before his eyes and in his heart.

3. The power to deliver and to destroy, lies not in outward things and events, but, on the one hand, in the favor and in the wrath of God, who employs them as means and instruments; on the other, in the faith and the unbelief of men, who use these means for salvation, or abuse them to their ruin.

HOMILETICAL AND PRACTICAL.

Faith looks to the purposes of God regarding the children of men, and to the means of their accomplishment.—The believer fears neither to encounter the wrath of men, nor to endure the reproach of Christ.—That which brings salvation to the believer, brings the unbeliever to destruction.—The believer looks, 1, not upon the outward appearance, but upon the inward form; 2, not upon perishable riches, but upon the eternal possessions; 3, not upon the visible world, but upon the invisible God.

STARKER:—The world abuses in many ways the outward form and condition of men; but

God frequently employs them as a means or occasion for great good. To many a one they serve as a means of trial.—Governments are in God's stead, and are to be honored; but when they give ungodly commands, these are to be given to the winds, Acts v. 29.—The friendship of God and the world cannot be enjoyed together (Jas. iv. 4).—The temporal afflictions of the pious are followed by eternal joy; the temporal joy of the ungodly by eternal affliction; consider well to which thou wilt devote thyself.—In sufferings and afflictions we must look to the gracious reward in heaven; this can alleviate and sweeten all (Ps. xciv. 19).—To be despised and persecuted for Christ's sake, is an honor and a token of our attaining to the heavenly glory (Matth. v. 11, 12).—Let the enemy continue to rage; he cannot overpass the limits which God has fixed. When God chooses to bear with him no longer, He strikes him to the ground (Isa. xli. 10; xliii. 16, 17; li. 9, 10).

RIEGER:—O how many of our natural impulses lack that right direction which faith would give to them! how often do we yield ourselves and our children to the disposal of men, and faith should strengthen us to yield them up at the good pleasure of God!—Faith frequently receives guidance and direction from the visible; but it transforms the visible not into food for vanity, but into nourishment for its trust.—One may, even out of the delicate and beautiful, weave subtle snares for his own children, and for the innocence of others.—Faith and foolhardiness are widely separated from each other.—Faith admits the judicious employment of all means of security.

HEUBNER:—Fellowship with the people of God leads to suffering, but apostasy brings after temporal gain eternal shame.—Faith is the spiritual eye which recognizes the nothingness of earthly treasures, and the value of the heavenly.—Faith at once foregoes and preserves.

BURCKHARDT (Ohly, 1862, II. 2):—The believing spirit of the Christian: 1. In its nature; it regards the reproach of Christ, spurned and condemned Christianity, more highly than, a, earthly life, ver. 23; b, worldly honor, ver. 24; c, sinful pleasure, ver. 25; d, temporal riches, ver. 26. 2. In its reward: a, it brings out of Egypt, the house of bondage of sin, ver. 27; b, secures against temporal death by the blood of Christ, ver. 28; c, goes confidently through death into the heavenly Canaan, ver. 29.

VI.

Examples from the conquest of Canaan to the time of the Maccabees.

CHAPTER XI. 30-40.

30 By faith the walls of Jericho fell down,¹ after they were compassed about [for] seven 31 days. By faith the harlot Rahab perished not with them that believed not [diso- 32 beyed], when she had received [after receiving] the spies with peace. And what

shall I more say [what do I say further]? for the time would [will] fail me to tel¹
[while recounting, διηγούμενον] of Gideon, and of Barak, and of Samson, and of Jeph-
thah [of Gideon, Barak, Samson, Jephthah];² of David also, and [both of David and]
33 Samuel, and of the prophets: Who through faith subdued kingdoms, wrought right-
34 eousness, obtained promises, stopped the mouths of lions, Quenched the violence of
fire, escaped the edge of the sword,³ out of weakness were made strong, waxed valiant
in fight [became mighty in war], turned to flight the armies of the aliens [foreigners].
35 Women received their dead raised to life again [or from a resurrection, ἐξ ἀναστάσεως]:
and others were tortured [on the rack], not accepting deliverance, that they might
36 obtain a better resurrection. And others had trial of cruel mockings and scourgings,
37 yea, moreover [and still further] of bonds and imprisonment: They were stoned, they
were sawn asunder, were tempted [or were burnt]⁴, were slain with the sword: they
wandered about in sheepskins and goatskins, being destitute, afflicted, tormented
38 [outraged]; Of whom the world was not worthy: they wandered [wandering] in⁵
39 deserts and in mountains, and in dens and caves [caves and holes] of the earth. And
these all, having obtained a good report through faith, received not the promise:⁶
40 God having provided some better thing for us, that they without us should [might]
not be made perfect.

¹ Ver. 30.—*ἔτι* is to be read, after Sin. A. D*, 17, 23, 31, instead of *ἐπεὶ*.

² [Ver. 32.—]Holl follows Tisch. and Lachm. in omitting the *καὶ* connecting Gideon, Barak, etc., reading Gideon, Barak, Samson, Jephthah.—K.]

³ Ver. 34.—Instead of *μαχαίρας*, Lachm. and Tisch., ed. 7, read *μαχαίρας* after A. D., as in ver. 37 after D*. In both cases the reading is supported by Sin. So also the reading *ἐντραυμάσθησαν*, received by Lachm. and Tisch. instead of the Rec. *ἐνέβη* which in Sin. is only from a second hand.

⁴ Ver. 37.—Instead of *ἐκτεμνόμενοι*—*tentati* sent (Vulg. Ambros.), Luth. reads 1580, *ἐκτεμνόμενοι*, were pierced through. The majority, following Erasmus, conjecture, inasmuch as *τεμνέω* cannot be made—*toriture*, an old error of the copyist, and introduce a word indicating death by *ἔτε*, best *ἐκτεμνόμενοι*. In the Sin. this word follows the one given above [rather in Sin. the word is *ἐκτεμνόμενοι*].

⁵ Ver. 38.—The reading *ἐν ἐρημίαις* of Sin. A., 71, 73, 118, received by Lachm. and Tisch., ed. VII, appears to be an error of the copyist. The Rec. *ἐν ἔρημῳ* is sustained by D. E. K. L.

⁶ Ver. 39.—Lachm. reads the plur., *τὰς ἀνεργείας*, after A. 80.

[Ver. 30.—*ἔτι ἑπτὰ ἡμέρας*, for seven days.

Ver. 31.—*τοῖς ἀπειθήσασι*, with them that disobeyed, not ἀπειθήσαντες, disbelieved.

Ver. 32.—*τί ἐτι λέγω*, what do I say further, διηγούμενον, recounting narration.

Ver. 34.—*ἐντραυμάσθησαν* *ἐν πολέμῳ*, became mighty in war.—*ἀλλοτριῶν*, belonging to other lands, foreigners.

Ver. 35.—*ἐξ ἀναστάσεως*, from or out of a resurrection.—K.]

EXEGETICAL AND CRITICAL.

VER. 30. For seven days.—*Ἐτι*, of duration of time, as Luke iv. 25; Acts xiii. 31; xix. 10. *Πότερ* is not to be connected with *κυκλωθέντα* (Grot.), and this latter does not mean *beleaguered* (Schultz and others).

Harlot.—Jac. Cappell. and others, following the Chaldee paraphrase, erroneously translate *ἡ πόρνη*, the hostess; others, with Braun, explain the word, the idolatress. It is taken from the history, Josh. ii. 2; vi. 17 ff. Her faith consisted in her strong practical confidence (Jas. ii. 25) in the victory of the Israelites, because their God was the omnipotent God (Josh. ii. 9). His miracles had not remained unknown also to the remaining inhabitants of Jericho (Josh. ii. 10), but they, making but small account of these, attempted to withstand the people of God (Josh. vi. 1).

Ver. 32. Gideon, etc.—The order of succession is not chronological. But the author does not design such an enumeration, and he has scarcely had in mind any particular mode of grouping. Del., indeed, assumes three groups, of which the two first consisted of three persons each, and thinks that the author in the first group names Gideon as the greater hero of faith, before Barak, and in the second names Samuel after David, that he may attach to him the third group, viz., that of the prophets. But what authorizes such a triple division? And what

purpose would suggest the introduction of Jephthah, who besides is placed after Samson, into the second group? Rather according to *lect. rec.*, followed by Del., only Barak and Samson are more closely united by *τε καὶ*, as also David and Samuel, while between Gideon and Barak there is no connective particle. In like manner there is none between Jephthah and David, but before Jephthah, as before the prophets, is placed the simple *καὶ*. Lün. starts from the fact that David and Samuel are in all the MSS. connected by *τε καὶ*, and concludes from this that the preceding names were originally arranged in pairs. In that case the chronological objection would disappear, inasmuch as each new pair makes a new stage of historical progress, while in the successive pairs, the naming of the later before the earlier, is justified on rhetorical grounds, as bringing together the names of those who were coincident in time. But this ingenious conjecture rests on a combination of different readings, retaining the Rec. under the two modifications of placing (with D*) *καὶ* before Barak, and (with A., 17, Vulg., Copt., Arm., and many Fathers) striking out *τε καὶ* before Samson. The *καὶ* before Jephthah is rejected, although found in D. E. K. L., nearly all the minusc., Chrys., Theodoret, Damasc., etc. Lachm. and Tisch., are consistent in striking out all the particles except the unquestionable *τε καὶ* before, and *καὶ* after Samuel. This has also the authority of Sin.

VER. 33. Who subdued kingdoms.—The *οἱ*, who, refers not to the prophets, but to all the

previously named persons, who, however, are merely adduced as examples, so that we are not to ask, in each individual one of the following statements, what person the author had specially in view. Many of the deeds and sufferings belong to persons who are not even particularly cited, but point us in general to the historical books of the Old Testament, from which the persons named are selected by way of example. The meaning, "obtain by conflict" (Böhme), can scarcely be established for *καταγωνίζεσθαι* [rather *contending down, wrestling down*—subduing.—K.].

Wrought righteousness.—*Ἐργα. δικ.* is hardly used in the purely ethical sense (Theodoret, Erasm., Schlicht., Grot., etc.), but refers to the acts and influence connected with the office of Judges, Kings and Prophets, 1 Sam. xii. 4; 2 Sam. viii. 15; 1 Chron. xv. 14; 2 Chron. ix. 8.

Obtained promises.—Beng., Bl., Ebr., etc., follow Chrys., Primas., Theodoret, in understanding God's words of promise, and this not mainly His individual, but His Messianic promises. But the common reference of the words to the *substance* of the promises, better suits the connection; for if the believers failed to live to witness the promised salvation, ver. 39, yet they at least realized the fulfilment of special assurances. The plur. employed without the article, favors this view.

Stopped the mouths of lions, etc.—We might refer this to Samson and David, but the language points rather to Daniel, vi. 18-23; as also the following example (by force of faith quenched the force of fire) is drawn from Daniel iii., or 1 Maccabees ii. 59. Perhaps the following examples point also to events belonging to the times of the Maccabees, although they have their parallel in the earlier period, e. g., 1 Kings xix.; 2 Kings vi. and xx.; Jud. xvi. 28; Ps. xviii. 80. The word *παρεμβολή*, signifying not merely an encampment, but an army in battle array, is among the favorite expressions of the First Book of Maccabees (ΓΑΡΜΑ at 1 Macc. iii. 8). This, however, decides nothing, since the word has the same signification also, Judg. iv. 16; vii. 14, and the discourse immediately returns to 1 Kings xvii., and to 2 Kings iv., by the mention of the women who received back their dead, *ἐξ ἀναστάσεως*, i. e., either by *resurrection* (Böhm., Bl., Lün., etc.) or from a resurrection—as raised again to life. These examples from the life of the woman of Sarepta and of the Shunamite, lead, however, again, immediately, to the martyrdom of Eleazer (2 Macc. vi. 18f.), and of the seven brothers, along with their mother (2 Macc. vii.). The *ρύπανον* is regarded as an engine of torture in the form of a wheel, upon which the tortured person was stretched out like the skin of a kettle-drum, and frequently beaten to death. The *better resurrection* (*κρείττους ἀναστάσεως*) is regarded by Geo. and Theoph. (by the latter hesitatingly) as contrasted with the resurrection of the ungodly to judgment (Dan. xii. 2); by Chrys., Beng., Böhm., Bl., De W., Ebr. and others, on the contrary, as in antithesis with *ἐξ ἀναστάσεως*, standing at the beginning of the verse; while Gerh., Win., Thol., Lün., etc., more naturally [Alford says "strangely"] place it in contrast with the previously mentioned *ἀπολύτρωσις* (deliverance) from their tortures, which was proffered them.

VER. 36. And others experienced mockings and scourings, etc.—Scourings (*μάρτυρες*) and mockings (*ἐμπαιγμοί*) are spoken of, the former at 2 Macc. vii. 1, the latter at id. vii. 7, 10. We may presume with certainty, therefore, that these examples of suffering are suggested by the narratives there recorded, although the *ἔτεροι δέ*, immediately proceeds to introduce other, though kindred examples, among which we may doubtless recognize allusions to the mockeries heaped upon Elisha and Jeremiah. For not only is the stoning immediately mentioned which slew Zachariah, 2 Chron. xxiv. 20, and the sawing asunder, which according to Jewish tradition, fell to the lot of Isaiah, but previously to these, bonds and imprisonment, which may be referred to Hannai (2 Chron. xvi. 10), Micah and Jeremiah, which are connected back by *ἐτι δέ*, with the mockings and scourings, as if rising upon and transcending them. And the slaying by the edge of the sword, if not referring especially to the prophet Uriah, who was so executed by Jehoiachim (Jer. xxvi. 23), yet certainly must refer to the numerous executions of prophets in the kingdom of Israel (1 Kings xix. 10).—The goat skins, commonly black, expressed still more than the usually white sheep skins, the feelings and the condition of the prophets, who (2 Kings i. 8) are called "hairy men."

VER. 39. And all these received not the promise, etc.—This sentence refers not merely to the persons mentioned from ver. 35 (Schlicht., Storr), but to the whole body collectively (alike named and unnamed) of those whose faith has procured for them the good report which they have in the Old Testament. The participial clause must be resolved by *although*, not by *since*; for, in the connection, the sense of the clause cannot be that the ancients did not receive the promise because the faith which, in its nature, appertains to the future and the invisible, did not procure for them their good report. The statement, rather, is, that, notwithstanding the glory which they derived from their faith, they still did not obtain the promise. The singular *τὴν ἐπαγγελίαν* shows that the author is speaking not of special and individual promises, and which in fact have not remained unfulfilled, but of the fulfilment of the promise as such, i. e., the Messianic promise, which in the connection is determined still more definitely than the promise of the "eternal inheritance," ch. ix. 16, as that whose attainment presupposes the *τελείωσις*.

VER. 40. God having provided something better for us.—The reason of the fact just mentioned, is God's gracious regard for us, which has led Him to adopt such an arrangement, that the actual *receiving of the promise* is accorded to us, if we abide in the faith, while yet those fathers who are eulogized for their faith, are not excluded, but attain in like manner the *τελείωσις*, only not without us, as would have been the case if their faith had been immediately rewarded with the promised good, and no interval had come in between the faith and the attainment. Since, then, the *τελείωσις* still, also, awaits us, and will be attained only at the second coming of Christ, we are, on the one hand, *on a level with the fathers*; and, notwithstanding our

faith, have, like them, to submit to a *period of waiting*, which also gives ample scope for Christian endurance—while thus their life of faith can furnish us a comforting and stimulating example—and on the other a *better thing* (*κρείττον τι*) has been provided for us. The fulfilment of the *Messianic* promise has, with the appearance of Jesus Christ and His entrance into the heavenly All-holy, become matter of historical fact, so that the prophecy of Jeremiah is fulfilled ch. viii. 6 ff.; x. 15 ff. Even Abraham *ἐπέτυχεν τῆς ἐπαγγελίας*, ch. vi. 15 ff., and the *ἐσχάτος τῶν ἡμερῶν* (i. 1), and the *συντέλεια τῶν αἰώνων* (ix. 26), lies already behind us. We have *lived to behold* the final revelation of God in Jesus Christ, and hence the Lord pronounces His disciples *blessed*, and declares them privileged above the prophets and kings of the Old Testament, Matth. xiii. 17. Thus has something better been imparted to us than to them, comp. ch. ii. 8 ff. This reference of the *κρείττον* to the nobler boon bestowed on us than was accorded to the ancients, harmonizes better with the language ch. vii. 19; viii. 6, and with the general scope of the Epistle, than the explanation: "Something better, then, would have fallen to our lot, if they had received the final fulfilment of the promise." The connecting thought would then be, that in such a case we *should not have been born*, inasmuch as the end of the world would have arrived, and with it that state of perfection in which is neither marrying nor giving in marriage, Matt. xxi. 80.

DOCTRINAL AND ETHICAL.

1. The greatest and most important victories are not gained by the might of armies, nor even by mere patriotic heroism, but by the *power of the Omnipotent God* who, beyond their prayers and their comprehension, assists those who, in undoubting faith, adapt themselves to His arrangements, and employ the means which He points out to them.

2. Faith triumphs not merely over visible opponents and adversaries; it gives us victory also over *spiritual foes*, and makes those who were once sinners, *associates and helpers of the servants of God*, for which again God, to whom they have given honor, becomes to them a tower and shield, and bestows upon them grace unto salvation.

3. Faith, however, shows its beauty, power, and greatness, not barely in that which it *accomplishes, overthrows, and attains*, but also in that which it *sustains, endures, and sacrifices*. And in this, *women* are not inferior to men, but give them not unfrequently an inspiring example.

4. The life of believers in the world is a perpetual conflict with the world, whose severity evinces itself as clearly in their *deportment* as in their *destinies*. But the conflict is lightened by the fact that the inestimable *worth* of believers always shines forth more conspicuous and triumphant alike in their voluntary privations and sacrifices, and amidst violent oppressions and spoiliations, while the world, on the contrary, by its denial, contempt, and rejection of those who, in the sight of God, are more highly esteemed than the whole world, condemns, punishes, and impoverishes itself.

5. The final goal to which God conducts believers, is *perfection in Christ*; and this embraces the *entire person*, includes thus the resurrection and glorification of the body, and pre-supposes, therefore, the second coming of Christ. *It thus, therefore, equally awaits us* as the members of the Old Covenant who fell asleep in faith, with whom we have in common the *interval of waiting*, trials of our faith, and sufferings for the sake of faith, so that they are, to us, *examples and patterns* in the various matters with which they have to do. *For at the same time with them* shall we attain this final and comprehensive perfection, and come to the *common enjoyment* of the same blessedness. Thus the prerogative which we have enjoyed, in that the first appearance of Christ was not, with us, a matter of expectation, but of realization, binds us to all the greater humility, thankfulness, and fidelity, by how much the more clearly we discern in this arrangement the *grace of God, taking thought for our salvation*.

HOMEILETICAL AND PRACTICAL.

The like *state of mind*, the like *goal*, and the like *destiny* of the believers of all ages.—The relation of the believers to the world and to God.—The *enemies, conflicts, and victories* of faith.—*Dishonored* in the world, *honored* with God.—The transformation produced by faith.—The certain fulfilment of the promises of God: 1, in its *means*; 2, in its *conditions*; 3, in its *stages*.

STARKS:—He who dwells in heaven must assuredly laugh at those who defiantly trust to walls and ramparts.—In like manner, as at the sound of the trumpet and battle-cry of Israel, the walls of the ungodly city of Jericho fell, thus shall the trumpet voice of the Gospel overthrow the kingdom of anti-christ, Rev. xviii. 2.—Sin separates from God; but repentance conducts to God (Isa. lix. 2; Jer. iii. 1).—Good works must be judged not according to the appearance, but according to their ground and internal character.—The Holy Scripture is so rich in beautiful and memorable histories and examples, that we have no need of the fabulous inventions of the monks, but enough for our right instruction in the word of God.—Oh God! how rich art Thou even in the gifts and treasures which Thou hast deposited in Thy saints!—Faith is stronger than powder and lead, than arrow, sword, and weapon of war. It can overcome even the devil himself, and quench his fiery darts (Eph. vi. 16).—Rather should we endure a violent death, than apostatize from the true religion.—The host of sacred martyrs is very comforting to all the suffering bearers of the cross; for we are no better than our fathers (1 Kings xix. 4). O Thou God that hidest Thyself! Thou leavest Thy children here to suffering and oppression, that they may have life and refreshment forever (Rev. xii. 12).—Much distress, trouble and misery upon earth; yet the sufferings of this present time are of no account beside the glory which shall be revealed in us (Rom. viii. 18).—O how are we put to shame who live under the New Covenant by the heroes of faith who lived under the Old.—Steadfastness in true religion under great affliction, is a proof of true faith in Christ.

RIEGER:—Unbelief is always hatching distrust. "Surely there is no remedy; in great public calamities must all fare alike." But faith trusts God in all ways.—God, in His economy and arrangement of times, has graciously cared for all. Even to the ancients He has vouchsafed, in their time, sufficient evidence for faith.

HAHN:—The world speedily forgets the deeds of its heroes, however much it may wish to perpetuate them; but God bears testimony to His own. This is genuine, and will remain.—If we can do no very great deed in our time, it is enough if we exercise victorious faith in endurance, as this is the task assigned to our time

(Rev. xiii.).—Even trivial acts, if they spring from faith, are highly esteemed of God.

HEUBNER:—Faith overcomes the world.—The richness of the Holy Scripture in instructive examples. The richness of the gifts that God has deposited in the saints.—The hidden value of the righteous is manifest in the sight of God.—The Christian should be exalted above the world, but the world should learn to be worthy of the godly.—How often do innocence and truth have to conceal and withdraw themselves. He, who shall yet dwell in the eternal mansions, now often wanders without a shelter.—Many pious men fail to live to see the fulfilment of their desires; but their salvation will not fail.—Heaven unites all.

FOURTH SECTION.

A COMPREHENSIVE APPEAL, BASED ON THE PRECEDING RETROSPECT.

I.

In possession of such examples, and looking away to Jesus Himself, the readers must maintain, with steadfastness, the struggle that awaits them.

CHAPTER XII. 1-8.

Wherefore, seeing we also are [let also us, being] compassed about with so great a cloud of witnesses, let us [om. let us] lay aside every weight, and the sin which doth so easily beset us, and let us run with patience [steadfastness] the race [contest, *ἀγῶνα*] that is set before us, Looking [away] unto Jesus the author [Leader] and finisher [Perfector] of our faith; who for the joy that was set before him endured the [a] cross, despising the shame [making light of shame], and is set down [hath sat down]¹ at the right hand of the throne of God. For consider him that [hath] endured such contradiction of [ὄντο, *by, from*] sinners against himself;² lest ye [in order that ye may not] be wearied and faint [ἐκλυόμενοι, *relaxing, fainting*] in your minds.

¹ Ver. 2.—The Perf. *κεκώθει* has the sanction of all the uncials and most of the minusc., as against the Rec. *ἐκάθισεν*. [The Eng. ver. correctly, as to the sense, is *sat down*.]

² Ver. 3.—The reading *eis ἑαυτὸν* (instead of *eis αὐτόν* or *ἐπὶ αὐτόν*, which is found in D^{ms}, K. L., and nearly all the minusc., is directly sustained by A. and the Vulg.; indirectly by the senseless plurals, *eis ἑαυτοὺς*. in D^{ms}, P^{ms}, Pesh. and Sin. [Ver. 1.—*Τοιγαροῦν*, therefore, weighty and impressive in classical Greek; *τοί* probably for *τῶ*, by this, *γὰρ*, for, *οὖν*, then, now; the whole—for by this now, hence, therefore.—*καὶ ἡμεῖς*, let also us; *ἡμεῖς*, emphatic; in E. V., the emphasis partly given in the "we also."—*ποσόντων*, etc., having so great a crowd of witnesses encompassing us, so, like the spectators in the stadium, but *μάρτυρες*, having probably a double reference to their character as spectators, and as witnesses to the faith. The Greek word, like the English, has both meanings, and probably for the same reason, viz., that a witness must naturally have been a beholder of that to which he witnesses.—*ὄγκον*, bulk, weight, unnatural swelling or protuberance; and may refer primarily to unnatural bulk of the body itself; then to extraneous burdens.—*εὐπερίστατον*, probably easily placing itself around, easily besetting.—*δι' ὑπομονῆς*, by means of steadfastness, through, in the midst of, steadfastness, hence taken adverbially, steadfastly, perseveringly.

Ver. 2.—*ἀποβλέποντες*, looking away, *ἀρχηγόν*, leader, captain (chap. ii. 10), *τελειωτήν*, perfecter.—*ἐντρί*, over against, in return for, in exchange for, hence here, in consideration of.—*ἐπέστηεν σταυρόν*, endured a cross.—*αἰσχύνει καταφρόνησας*, making light of shame, not specifically, the shame of the cross, but shame taken abstractly.—*κεκώθει*, has sat down, and still holds his seat.

Ver. 3.—*ἀναλογισάσθε*, not adequately rendered by English, *consider* (which is used elsewhere for *κατανοῶ*, etc.), and difficult to express in English; think over analogously, or by way of comparison; BENG.: "*comparations instituta cogitate*;" *τοὺς ἐπικειμένους*, him who hath endured (Perf.); not merely endured (*πάσχειν*), but stood under, abided.—*ταῖς ψυχ. ἐκλυόμενοι*, fainting in your souls.—K.]

EXEGETICAL AND CRITICAL.

VER. 1. Therefore let also us.—*Τοιγαροῦν* (familiar in classical Greek, but in the N. T. confined to this passage and 1 Thess. iv. 8) connects

with the preceding O. T. examples the following exhortation to like conduct: the exhortation being couched in imagery, and technical expressions drawn from the Grecian games, with whose usages the Jews were sufficiently familiar. The phrase *νέφος μαρτύρων* at the outset, containing an

allusion to this imagery, although it is rendered distinct only by the more explicit reference which follows. The sum of the passage is this: The capital thought expressed by the verb *ῥέχωμεν* is an exhortation to the race, while the two participial clauses with *ἔχοντες* and *ἀποθνήσκοντες* intimate, the former what we possess for our incitement in the enveloping cloud of witnesses, and the latter, what we must previously have done to our persons in order to facilitate our progress. Unquestionably, now, *δι' ἐπομονῆς* attached to *ῥέχωμεν*, as more specially characterizing the race, looks back to ch. x. 36, and alike the preëminence given to *πίστις* in v. 2, and the *ταυραποὶν* of v. 1, show a clear reference to ch. xi. Yet all this does not require us, with Lün., to explain *μάρτυρες* exclusively of witnesses of faith. On the one hand, we must not overlook the fact, that the persons signalized in ch. xi. are designated as those who, on account of their faith, have received a good report, or testimony (not as those who have borne it), ch. xi. 2, 4, 6, 39; and on the other, we must remember that here, at v. 2, the eyes of those running are turned to Jesus, as *ἀρχηγός* and *τελειωτής* of faith, and this in such a way that the *ἀποθνήσκοντες* standing co-ordinate with *ἔχοντες* forms a second ground of exhortation to zeal in the race, and the *ἐπομονή* of Jesus is evolved from His history, thus brought into relation to the imagery of the stadium. The expositor, therefore, may be justified in taking the cloud of *μαρτύρων*, lifted above the earth, not, indeed, exclusively (with Bleek, De Wette, Thol., Bisp., etc.), but still primarily, as witnesses, or spectators of the struggle, and treat its meaning of witnesses of faith as not, indeed, properly combining itself with the former (with Del., Riehm, Alf.), nor again as entirely merged and lost in it. For the question is not at all one of mere spectators, but of sympathizing witnesses, witnesses who have been tried in a like conflict with our own, but have already reached the goal of perfection, and whose person and history are precisely on this account, patterns and incitements to us. The *δαί*, with the Gen., with verbs of motion, serves to designate the continuance of the movement, the permanent and habitual character of the act (BERNHARDT, p. 289). So here *δι' ἐπομονῆς* as *διὰ πίστεως*, 2 Cor. v. 7.

That easily besets us.—The word *ἐπιπείσαν* is as an *ἁπλῆ λεγόμενον* of doubtful signification. Carpz., Schultz, Stein explain it actively = seducing, enticing; but this sense cannot be established. The signification, *easily changing* = unstable, movable (Matthäi), is inappropriate. The absence of the object prevents our taking it actively; and since elsewhere all derivations from *λίσσμι* have either an intransitive or passive meaning, this word can scarcely constitute an exception. The passive meaning, however, *easily got around, avoided, or easily encompassed* = overcomes (Chrys., etc.), is far-fetched, and unsuited to the context. The same is true of Ernesti's explanation; *eagerly encompassed and thronged*, hence, *universally prized and beloved*. We must therefore go back to the middle signification, and may either, with John Gerh., Bl., De W., Lün., Riehm, etc., refer it to sin, like a garment closely and constantly encompassing and hindering the runner; or (with Anselm, Horneius,

Calv., Grot., Ebr., Del., etc.) to the fact that it everywhere easily besets us, and subtly encompasses us, so as to hinder and obstruct our way. A recurrence to the noun *πεπρωτός* for the sense, *easily involving us in evil, plunging us into danger, creating hindrances* (Theophyl., Beng., and others), is totally unnecessary. Calv., Chemnitz, Seb. Schmidt, and others, refer the word too restrictedly to hereditary sin, implied also in Luther's rendering, "which ever cleaves to us." Bugenhagen renders more correctly, "*semper oppugnans*;" and in part, Ecclamp., who, however, reduces the force of his rendering *peccatum quod nos proxime circumstat*, by the added clause, "*sive tenaciter nobis inhæret*." The rendering of Grynnæus, "*ad nos circumcingendos proclive*," reaches about the exact idea.—For giving to *δύκος* the figurative meaning of *self-sufficiency, high-mindedness* (Beng., and others), we have no warrant from the context.

VER. 2. The Leader and Perfector of faith.—*Ἀρχηγός* denotes not merely the originator, who works in us the beginning of faith (Chrys., Erasm., Lün., and the majority), but, as at ch. ii. 10, the leader, marshal, who, in the exhibition of patient and victorious faith, has preceded us, as a pattern and an aid, comp. ch. ii. 18; iii. 2. "How were it possible that faith could not be predicated of Jesus? For between Him and His eternal and strictly divine life had His earthly life, having become by the power of sin and wrath a thick prison wall, placed itself as a wall of partition, which, until it was actually broken through and done away, was non-existent only to His far-reaching and transcending faith—for that faith, by virtue of which, even in the very midst of the darkness of utter desertion, He could still call God "His God!" So soon as we recognize in its terrible and deadly earnestness the self-abnegation of the eternal Son, we cannot wonder that, while that state continued, the author designates faith as the bond between Him and God" (DEL.). The train of thought involves the idea that Jesus also, by enduring to the end, set forth and made manifest faith in its perfection (Riehm). It is not enough to say with Del. that Jesus, through affliction, entering into glory, has obtained for us ultimate salvation, styled, 1 Pet. i. 9, *τὸ τέλος τῆς πίστεως*. When faith is ascribed to Jesus Christ it must, in His person, in accordance with His uniformly developed character (ch. v. 8, 9), bear the stamp of perfection. Thus *τελειωτής* receives its usual transitive signification. And the sentiment may well be that in His display of faith Jesus also in His own person brought it to perfection (Theod., Beng., Bl., De W., Thol., Ebr., Bisp., etc.), and not merely that He brings it to perfection in us (Chrys., Lün., Del., etc.). Some, with Grot., take the idea of *τελειωτής*, too narrowly, as referring to the judge in the games (= *βραβεύς*).

For the joy that was set before him.—The joy refers not merely to the finished work of redemption, and the blessings it brings to men (Theodoret): it is the heavenly joy, the obtaining of which was to be the reward of Jesus' suffering on the cross (Primas. and the most). This idea of *ἀντί* is demanded by the connection. From a misconception of it have arisen the renderings: "instead of the heavenly glory which

He had as the preëxistent and premundane Logos (Pesh., Greg. Nazianz., Beza, etc.); or: "instead of the worldly joys and pleasures which it was in His power to enjoy" (Calv., Carpz., Stein, Bisp., etc.); or: "instead of that freedom from earthly suffering which, as the sinless One, He might have secured for himself" (Chrys., Calov, etc.).

VER. 8. For consider him, etc.—'Αναλογίζεσθαι expresses a consideration that compares and weighs. The hortatory ἀπορῶντες, looking away, which "implies the concentration of the wandering gaze into a single direction," assigns the ground or condition of the preceding admonition; and this again now itself assumes the form of an exhortation. The words ταῖς ψυχαῖς ὑμῶν are not (with Luth., Beng., etc.) to be connected with κἀμπτε, but with ἐκλυόμενοι (Bez., Bl., and the most), which would otherwise form an awkward and dragging close.

DOCTRINAL AND ETHICAL.

1. Without *steadfastness of faith* the goal is, not to be attained. But this steadfastness shows itself not merely as the power of *unfailing patience* in suffering, and as *unbending firmness* in trials, but also, as *courageous persistency* in the noblest striving, and as *unyielding exertion* in struggling for the highest goal.

2. Since without such exertion, the Christian's life-race cannot be happily terminated, it becomes the *duty of self-preservation* to divest ourselves of every thing which obstructs these endeavors, and hinders our progress to the goal. But that which most hinders our progress is *sin*, which partly cleaves to us by nature, as an oppressive burden, and a dragging fetter, and partly, whithersoever we turn, encounters us, and seeks to block up our way.

3. The most powerful incitement, and the surest means against that relaxing of effort which has its ground in *spiritual feebleness*, is an *uninterrupted looking to Jesus*, the perfected hero of faith, the greatest sufferer, the perfect conqueror, the theanthropic helper. "He has preceded us in the race of faith, and has opened the way, in commencing for us the struggle of faith. But He is also at the same time the perfecter of faith, infusing by His redemption into the believing combatants the power to achieve all and to bear off the victory." Thus Von Gerlach, not incorrectly, and yet not exhaustively, for Jesus is a *pattern and helper* in our race and conflict of faith, only in so far as in His own life He has wrought out and exhibited the *personal living image* of this course and conflict in its entire perfection. The idea that Jesus is to be regarded merely as an *object*, and not also as a *subject*, of faith, entirely destroys, when logically carried out, alike the *reality of His history* and the *genuineness of His moral and religious perfection*, and thus comes into direct conflict, not merely with the representations of the evangelists, as, for example, respecting our Saviour's life of prayer, but also the entire conception and scope of our Epistle. For this in the very passage before us runs a parallel between our struggle with the adversaries of the Gospel and the struggles of the Redeemer, and also in the case of Jesus it

regards His *continuance* in the conflict as the condition of his *τελείωσις*, which again harmonizes entirely with the representation given at Phil. ii. 9 (comp. Thol.).

HOMILETICAL AND PRACTICAL.

The witnesses, the enemies, and the auxiliaries of our conflict of faith.—The Christian's course of life, a course of suffering, and a race for victory.—Jesus the archetype and prototype of believers who go through suffering to glory.—Steadfastness in faith, in its necessity, its difficulty, and its practicability.—What occasions us to faint, and what secures us against it.—The greatest sufferer is the most valiant hero. He who is most disciplined can best help others.—How they who are withdrawn from us still remain near to us.

STARK:—What noble incitements have we in our conflict of faith! Christ who has preceded us in it, and supplies us with all power for it; a cloud of witnesses of faith, who have set us an example in this conflict; and the benefit of this conflict, whose fruit is eternal bliss.—Sin must be borne as a life-long companion, even by the children of God, and they have therein an enemy on which they may exercise their spiritual knighthood.—Although sin cleaves to man, it is not the essence of man; hence in heaven the elect are perfect.—God Himself arranged the knightly combat and the place of the tournament; on this every Christian must plant himself, and display his deeds of Christian prowess.—In the work of salvation every thing depends on Jesus.—The best lightening of the burden of the cross is that thou look away from it unto Jesus.—If thou hast not joy in the world, rejoice in thy cross; speedily enough thou wilt attain to true joy and glory.—It is the nature of man to shrink from the cross; hence we need to arouse and incite ourselves to the bearing of the cross that is so useful to us.—If we are assailed on account of our right doing in Christ, we should console ourselves with the example of Christ, strengthen our courage, and remember that we shall be abundantly rewarded in heaven (Matth. v. 11-12).—However much we may suffer for the name of Christ, Christ has still suffered far more for our sakes.

RIMMER:—Faith does not sleep, but watches and runs; yet neither does it hasten; but it waits in patience, and thus the prescribed conflict is accomplished, extremes on both sides avoided, and the way of truth preserved.—Faith looks to Jesus Christ, and is thus drawn into his footsteps.

HAHN:—Presumption and timid unbelief are the two capital faults against which patience alone can aid by preserving us in true moderation, and in the middle path.

HEUBNER:—The true use of biblical types and patterns is not idle and unfruitful contemplation, but imitation.—Sin is the heaviest burden that drags us down to earth.—Christian virtue is a free, cheerful wrestling and running after the heavenly jewel. The spirit must be deaf to a certain shame; the bearing of such shame leads to the highest honor.—That which allures and misleads in sufferings is this, that we must allow ourselves to find pleasure in those who are sinful and unworthy.

MENKEN:—Walk like Jesus! and that thou mayest walk *like* Him, walk *with* Him; and thus shalt thou walk *to* Him.

HARLESS (IV. 5):—Wherein lies the courage of a true Christian?

GEROK:—The glorious cloud of witnesses about the throne of the Redeemer of the world: 1. their bloody wounds; 2. their glorious banner; 3. their heavenly crowns.

G. VON ZETZSCHWITZ (*Testimonies of the good Shepherd*, 1864):—Looking to Jesus is our comfort and victory in all conflicts and sufferings. For looking to Jesus involves 1. at the commencement of the struggle, looking immediately to the victorious issue: 2. if it continues long, seeing before us the highest model of patience; 3. recognising in suffering itself a comforting seal of our Divine sonship.

II.

Their sufferings are profitable chastisements of the paternal love of God.

CHAPTER XII. 4-13.

- 4, 5 Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children [sons], My son, despise not thou [make not light of] the chastening of the Lord, nor faint when thou art rebuked [while being probed, corrected, *ἐλεγχόμενος*] of [by] him; For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening [It is for chastisement that ye endure],¹ God dealeth with you as with sons; for what son is he [who is a son] whom the father chasteneth not? But if ye be [are] without chastisement, whereof all are [have become] partakers, then are ye bastards, and not sons. Furthermore [*εἰτα*, then, then again], we have had [we had, used to have the] fathers of our flesh which [who] corrected us [as chasteners], and we gave *them* reverence: shall we not much rather² be in subjection unto the Father of spirits and live? For they verily [indeed] for [*or*, with reference to] a few days chastened us after their own pleasure; but he for our profit, that we might [may] be partakers of his holiness. Now no chastening for the present [in respect indeed to the present] seemeth to be joyous, but grievous: nevertheless [but], afterward it yieldeth the peaceable [peaceful] fruit of righteousness unto them which are [which have been] exercised [disciplined] thereby. Wherefore lift up [right up again] the hands which hang down, and the feeble [relaxed] knees; And make straight paths for your feet, lest [that] that which is lame [may not] be turned out of the way; but let it [may] rather be healed.

¹ Ver. 7.—Instead of *ei* read *eis*, after Sin. A. D. E. K. L., and most minusc. Reiche, however, defends the Rec.

² Ver. 9.—Ὁς πολὺ μᾶλλον, sanctioned by Sin. A. D., instead of the lect. rec. *ὅς πολλὰ μᾶλλον*.

[Ver. 4.—*ἀντικρίσασθαι*, ye resisted, Aor.; Words lay stress on the Aor.—*as ye might have done on several occasions.*"] All, with most, makes it—perfect. With *οὖν* the Aor. rendering is harsh, unless we render *not in any way, not at all*, and take *ἀντίκρ.* of a specific internal conflict with the sin of disobedience and apostasy, as the Saviour's in Gethsemane; then *μήποτε αἰματός*, refers to the Saviour's sweating drops of blood. I incline with Beza to this interpretation.

Ver. 5.—*ἐλθέτω*, ye have forgotten, much better than interrog., *have ye forgotten?* as Bl. De W., Lün., in order to soften what otherwise seems too harsh; but this forgetting is virtually assumed below, and the interrog. would be awkward.—*ἀλογεῖσθαι*, make little account of, not so strong as *despicere*.—*ἐλεγχόμενος*, while being probed, sifted, corrected, rather than rebuked.

Ver. 7.—*εἰς ταπεινὰν ὑποταγήν*, so the best authorities; it is for chastening or discipline that ye are enduring. All. argues that *ὅσοι* means can hardly have the incidental meaning which the ordinary reading requires.—*τίς γὰρ ἐστὶν υἱός*, for who is a son?

Ver. 8.—*μέτοχοι γινώμενοι*, we have become partakers.

Ver. 9.—*εἰτα*, then, in the next place. Unless we take *εἰτα* as a particle of indignant emotion, which I think better. This would indeed require, in a regular construction, *ὅς πολὺ δὲ μᾶλλον* (not as Bl. and All., *καὶ ὅς πολὺ μᾶλλον*); but that the author began with this construction in his mind, is shown by the *μετὰ* after *ταῦτα*, which has not its answering *ἀδ.*

Ver. 10.—*πρὸς ὀλίγας ἡμέρας*, with reference to a few days, or, perhaps, with Moll, etc., during.

Ver. 11.—*τοῖς δὲ ἐντὶς γινώμενοις*, to those that have been trained by means of it.—*ἀποκλίσαντες*, it renders back, yields.—*δικαιοσύνην*, emphatically placed.

Ver. 12.—*ἀποθώσαντες*, right up, bring back to erectness or straightness.—*ταπεινὰς*, slackened, unstrung.—*παρὰ πλάγους*, paralyzed, relaxed.

Ver. 13.—*καὶ τροχίδοι ὀρθῆς, &c.*, is a regular Dactylic Hexameter: *ἵνα μὴ τὸ χωλὸν ἐκτραπῇ*, part of an Iambic trimeter, as in ver. 14, *ὅς χωρὶς οὐδεὶς ἐβλάτα τὸν κύριον*, is a perfect Iambic verse.—[E.]

EXEGETICAL AND CRITICAL.

VER. 4. *Resisted unto blood.*—The expression is hardly a figure drawn from boxing (Beng., Bl., Del.), but denotes a bloody death (Wieseler), with a reference to the death of Jesus, and implies that the readers have indeed already been subjected to acts of violence (ch. x. 82 ff.), but have not as yet, like earlier members of the Church (chap. xiii. 7), been persecuted unto death, but rather are in their conduct, shielding themselves from such perils, and forget the import of the sufferings which God destines for His children. A moral struggle against their own sin, and one in which they have not put forth their utmost exertions (so recently again HOLTZMANN in the *Stud. und Krit.*, 1859, II.) is here not intended. [I incline to think it is, and that in this consists the rebuking character of the language.—K.] Sin appears here as an objective worldly power, as it appears in particular in the enemies of the Gospel, and prepares the same suffering for the disciples, as for the Lord.

VER. 5. *And ye have forgotten, etc.*—If with Calv., Beza, Bl., Lün., etc., we take these words interrogatively, the tone of reproof is softened [and the passage enfeebled]. The citation is from Prov. iii. 11, 12, where in Heb. the concluding clause runs, “and as a father to the son, He is good to him” (or, receives him kindly). instead of אֲבִי הַבֶּן the Sept. read either אֲבִי or as Job v. 17, אֲבִי, he occasions pain. The

Cod. A. of the Sept. reads with fifteen other MSS. *παύσεις*; the remainder have *ἐλέγχει*.

VER. 7. *For chastisement.*—The *lect. rec.* *ei* has the parallels, ver. 8, in its favor; still this cannot decide us against the authorities, which by no means present us an unmeaning clerical error, but assign the object of the suffering, which is the first mentioned *παύσεια*. *Εἰς*, denoting purpose, is frequent in our Epistle, chap. iv. 14; iii. 5; iv. 16; vi. 16; ix. 16; x. 19; xi. 11. The Indic. construction corresponds better with the connection (Chrys., Del.) than the Imper. (Ebr.), especially considering the pregnant signification of *ὑπομένειν* and the *εἰ* in ver. 8. Again *τίς* is not to be taken adjectively with *νόος* (Bl., De W., Thol., Lün.), nor as predicate—*of what sort perchance is the son?* (Böhme) but as a substantive, as also *νόος* and *πατήρ*, are without the article. Thus the sense is, according to Del., “where is there one who stands in truth in the relation of son, whom He does not chastise, who stands to Him in truth in the relation of father?”

VER. 9. *Again, [in the next place].*—*εἰτα* continues the argumentation.—To take the word as ironical, or as a question of surprise—to *ita ne* (Valek., Alberti, etc.) is consistent with classical usage, but is here forced, besides which also, the second member of the sentence should have commenced with *καί*.

Father of spirits.—This is not Christ (Hammond), but God, who, however, receives this designation not as one *caring* for our souls (Böhm. after Morus, and others), nor as bestower of the gifts of the Spirit (Theodoret), nor in the moral sense, as Father, in respect to the higher spiritual province of life (De W., Ebr., Lün.); but inas-

much as all spirits are derived from Him (Thol., Del., Riehm). We must not, however, refer the “spirits” exclusively to *angels* (Chrys., Ec., Theoph.); nor find here a one-sided and extreme statement of *creationism* (Calv., Beng., Este, Carpz., etc.), but only a moderate and authorized form, as at ch. vii. 10, of *Traducianism*.

VER. 10. *For a few days.*—The *πρός* stands here, and ver. 11; Luke viii. 13; 1 Cor. vii. 5; 2 Cor. vii. 8; 1 Thess. ii. 17, of the *duration* of the chastisement. The majority of expositors, with Calvin, regard the “few days” as the days of our *earthly life*; and thus find a contrast expressed between the purpose of the chastisement of children by our earthly parents, as being *with reference to*, or for (*πρός*), a few days, and the *eternity*, which is the end and scope of the Divine chastisements. Such an interpretation, however, introduces at once a false statement into the first member of the antithesis—that, *viz.* which restricts the end of *human* training in all cases to our earthly life, and creates a contrast for which the original furnishes no basis. But neither, on the other hand, is the *πρός ὀλίγας ἡμέρας* to be attached equally to both members of the antithesis, as stating the *common* period of time during which, for their respectively different purposes, and in their different ways, the human and the Divine training are carried forward (Bleek, etc.). The few days point to the brief period of *minority*, during which, as shown by the Imperfect *ἐραιδέων*, the readers, as children, were the subjects of parental discipline. But neither again does the author contrast with this limited period of parental training the *life-long* continuance of the Divine education. Of this the text contains nothing whatever. Its phraseology shows rather that any such special contrast with *πρός ὀλίγας ἡμέρας* is utterly out of the author's mind; and, in fact, Delitzsch is obliged to extract it artificially and unnaturally from the *εἰς τὸ μεταλαβεῖν τῆς ἀγιοσύνης αὐτοῦ*, making *πρός* unite the ideas of *time* and *purpose*, and *εἰς* those of *purpose* and *result*, while the clause with *πρός* expresses the limit as to time, and that with *εἰς* that of aim and object. The diversity of the human and the Divine *παύσεια* is briefly given in their respective characteristic features, and the preëminence of the latter is urged upon the attention of the readers (who have had personal experience of the former), that they may the more willingly submit themselves to it. The abstract *ἀγιοσύνης* is found elsewhere only at 2 Mac. xv. 2. [In regard to the construction of the vexed passage above, we may, in the first place, set aside at once the ideas of Wets., Storr, Kuin., Böhm., and Bleek, that *πρός ὀλίγας ἡμέρας* is to be understood of the second member of the sentence, as implying a restriction in the *time* of the discipline, alike of the human and the Divine, both being confined to the present life. This, however true, is clearly not expressed in the sentence; *πρός ὀλίγας ἡμέρας* belongs only to the first member. But, so restricted, are we to explain it as “for, i. e., during a few days,” *viz.* the few days of our minority, in which we were subject to their chastisement, or, as “with reference to a few days,” *viz.* the days of our earthly life? The objection to this latter, hinted at by Moll, and more fully expressed by Alford, *viz.*, that it is

not true that the discipline of earthly parents always "has regard only to the present life," seems to me without force; inasmuch as the author's statement is simply a *general* one, not referring to what may be the possible scope of the training of Christian parents, but what is the natural scope of human and earthly discipline *as such*. Alford's next objection (as also Moll's), viz., that the contrast thus implied between the *transitory* purpose of human chastisement, and the *eternal* purpose of the Divine, is superinduced on the passage because "there is not one word in the latter clause expressing the eternal nature of God's purpose," he subsequently answers himself by placing the *πρὸς ὀλίγας ἡμέρας* in contrast with the *ἐπὶ τὸ σὺμμερον*, in which, he says, "we have set over against one another the short time *during* which, the temporary reference *with* which their chastisement was inflicted, and the great purpose implied *as eternal* from its very expression, as *τὸ σὺμμερον* for an immortal being, in which he chastises us." The question, then, is whether, with Moll, we are to take *πρὸς ὀλίγας ἡμέρας* as simply like our "for=during a few days," or, with many others, to take it as—"with reference to a few days." If the former, then the clause *κατὰ τὸ δοκοῦν αὐτοῖς*, of the first member is set over against the two clauses in the second. If the latter, then we have a double antithesis, and the question arises, whether we are to take it, with Alford, in the natural order of the clauses ("for a few days" against "for our profit," and "according to their pleasure" against "in order to participate in his holiness") or, with Delitzsch, *chastically*, the second of the one corresponding to the first of the other, and the first of the one to the second of the other. It does not follow, however, necessarily, that, even if we take *πρὸς*, with reference to, there still is any such exact antithesis intended as either of these explanations implies. I incline, on the one hand, to take *πρὸς ὀλίγας ἡμέρας* as *in reference to a few days* (which seems to me to have much more point than the other), and, on the other, to doubt even then if the writer intends any exactly balanced antithesis. He puts the two grand points of earthly correction, viz., its being but for and with reference to a few days, and its possessing, even in the best, the character more or less of arbitrariness, against the one grand point of the Divine, viz., its intrinsic and essential profitableness, in which, however, a contrast to both the other characteristics is virtually implied.—K.]

VER. 11. **Peaceful fruit of righteousness.**—As the tree which bears the fruit is the *παιδεία*, *δικαιοσύνης* cannot be the Gen. Subj.—as even recently Klee supposes. The Gen. is Gen. of apposition (James iii. 18). The adj. *εἰρηνικὴς* stands in relation to *δι' αὐτῆς γεγυμνασμένοις*, so that the *παιδεία* is regarded under the point of view of *γυμνασία*=*ἀγών* (Thol., Del., etc.).

VER. 12. **Wherefore raise up again, etc.**—The first clause borrows both thought and language from Is. xxxv. 8; the other from Prov. iv. 28. The Pass. Signif. given by many since and with Grot. to *ἐκτρέψ.*, to be *dislocated, distorted*, is unsustained by usage. The original text, the expression of the Sept. *πολεῖ σοὶς ποσὶ*, and partially the following clause with *ἵνα*, lead us to take the

τοῖς ποσὶν ὑμῶν, not as *Dat. instrum.* (It., Vulg., Luth., Bl., De W., Thol., Lün.), but as *Dat. commodi* (Böhm., Ebr., Del., Riehm., Alf.). [We may call attention to the lofty and rhythmic character of the language here. *Καὶ τροχῶς ὁρθάς*, etc., is a perfect Dactylic hexameter; *ἵνα μὴ τὸ χαλόν*, etc., is a rough and irregular Iambic trimeter, while the general cast of the expression is decidedly poetic. See textual note, and vv. 14, 15.—K.]

DOCTRINAL AND ETHICAL.

1. Sin which *reigns* in the world, and is mighty in the children of unbelief, is often also skilful to employ *violent measures* against the professors of the true faith, and to threaten not merely their property and honor, but their life. In such cases it behooves them to be faithful and obedient even *unto death*.

2. Yet even where matters do not come to extremities, still there are frequently sorrows and sufferings, painful and heavy. In them we must recognize not mere violent acts of men, not mere undeserved strokes of fortune, but the *hand of God*, yet still, as of a father who regards our interests, and by *his discipline of suffering*, is bringing into clear recognition, and stamping with the seal of validity, that *filial* relation to which he has received us in Christ.

3. There are, thus, sufferings which stand indeed in connection with *our own* sinfulness, and have the significance of *chastisement*, yet still are not punitive sufferings, such as would give us to taste the wrath of God, but *strokes inflicted by Divine love*, as *means of paternal chastisement* for the purpose of *educating us for the heavenly kingdom*.

4. If we recognize this *Divine purpose*, and find in the painful, yet *salutary* chastisings, a recognition, confirmation, and development of our *filial* relation to God, then we shall all the more readily submit ourselves, in humility and patience, to these chastisements, which have their ultimate ground in the love of God, and their true end and aim in His desire for our salvation, the more clearly we perceive that this loving chastisement of our *heavenly Father* immeasurably transcends that of earthly fathers.

5. This submission is entirely *authorized, obligatory and salutary*: for, while our parents can only endow us with merely natural life, but cannot change our fleshly nature, and during our minority are influenced by personal, and sometimes selfish views, in the application of the means of chastisement, so that the results are often either inconsiderable or uncertain, God, as the Father of spirits, is also the author of our spiritual nature, and by the means of education which He employs, makes us partakers of His holiness, of the *Divine nature* (2 Pet. i. 4). *This life*, in its fullest sense, is the consequence of such a subjection to the dispensations and leadings of God; and the end of this discipline of suffering, is a fruit which consists in righteousness, and the taste of which is peace.

6. "The entire falling away of the unconfirmed, wavering members of the Church, can be guarded against, and their recovery be rendered possible, only by the opening of straight paths on the part of the entire body, only by their

going forward in a plain, simple, upright course of thought, confession and action, which shall exercise upon the weak such a salutary and restorative influence as straight and even paths upon lame and diseased feet" (Del.).

HOMILETICAL AND PRACTICAL.

If God comforts us as a father, we must allow ourselves to be chastised as children.—Points of likeness and unlikeness in human and Divine education.—That which pains, comforts, and blesses us in sufferings.—The sweetness, not only of the means, but of the mode of God's comforting us in suffering.—Our filial relation to God teaches us not lightly to regard afflictions, not to faint in them, but to be improved by them.

STARKE:—The thing which is not pleasant to us, we can easily forget (Ps. lxxxviii. 18); but he who often calls to mind the cross, will be less surprised by it when it comes (1 Pet. iv. 12).—To make an honest application to one's self, is the most important thing in the reading of the Holy Scripture (Rom. iv. 28, 24).—The dearer a child the sharper his discipline under the rod.—The community of sufferings which visits in the world all the brethren, is the consolation of all the children of God.—Do not vex thyself in rela-

tion to long continued sufferings; our whole life is but short.—We must regard the cross not in reference to our outward sensibilities, as being painful and afflictive to flesh and blood; but according to the salutary uses which God brings out of it (Rom. viii. 17).—Every cross has a bitter beginning, but a sweet termination.—In tears lies hidden the seed of all joy and glory.—Hands and feet should, in the spiritual sense, be properly employed; the former for valiant strife, the latter for nimble running.—The stumbler must not be immediately rejected, but restored and raised up with words of comfort and admonition (Ps. lxxiii. 2; xvii. 15).

RIEGER:—Those are sure steps which are made in accordance with the course and conflict which God has ordained, with our eye on the goal of joy and glory that is set before us, and in confidence in the grace of God, accompanying us at every step.

HEUBNER:—How much less are our sufferings than the sufferings of the early Christians! Now, those who confess Christ have peace. This should shame, warn, and incite us.

FRICKE:—Every chastisement of God is, in His children, a seed, which subsequently produces fruit.

III.

Incipient apostasy must be counteracted by striving after union and sanctification.

CHAPTER XII. 14-17.

14 Follow peace with all men [om. men], and holiness, without which no man [none] shall
15 see the Lord. Looking diligently lest any man fail of [fall short of] the grace of
God; lest any root of bitterness springing up, trouble you, and thereby¹ [the] many
16 be defiled; Lest there be any fornicator, or profane person, as Esau, who for one
17 morsel of meat [one meal] sold his birthright.² For ye know how that [that also]
afterward, when he would have inherited [though wishing to inherit] the blessing, he
was rejected: for he found no place of repentance, though he sought it carefully [earnestly] with tears.

¹ Ver. 15.—Instead of διὰ τούτων, we should read after A., 17, 67***, 137, 238, δι' αὐτῆς, and instead of πολλοί, read after Sin. A., 47, οἱ πολλοί.

² Ver. 16.—Instead of ἀνέθετο is found in A. C., the form ἀνέθετο, which is not an error of the copyist, but frequently occurs in the New Testament, as a specimen of forms of the later vulgar idiom. See ALEX. BUTTMANN'S *Gramm. of the New Test. Idiom*, p. 41.

[Ver. 14.—μετὰ πάντων with all, not "man;" the reference is doubtless to the brethren—any further reference would here be irrelevant.—

ὅς χωρὶς οὐδεὶς ἴσθαι τὸν κύριον
ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ.

Two strictly metrical lines of Iamb. Trimeter; poetic also in diction, as ὅς χωρὶς οὐδ' ἄνθρωπος.

Ver. 15.—With ὑστερῶν either ῥ is understood or (with De W., Lün., Del., Alf. we must regard it as subject of ἐνοχλῆ, and in the resumption of the sentence ῥίσα πυκρίας, is put in its place. In favor, however, of the other construction is that of ῥίσα, which also requires ῥ. The passage is imitated from Deut. xxix. 18, where the Sept. ἐν χορῇ καὶ πυκρία, would almost seem, and is deemed by Del., to have originated the similarly sounding ἐνοχλῆ. Still this is, on the whole, improbable, "especially as the Alexandrine copy of the Sept., which our author constantly used, has ἐνοχλῆ" (Alf.).—ῥίσα πυκρίας, is evidently to be taken of persons, and persons inclined and tempting to apostasy.—οἱ πολλοί, not many; but the many, the mass.

Ver. 16.—ἀντὶ βρώσεως μιᾶς, in exchange for one meal.

Ver. 17.—μετανοίας—εἶπε. I should put this in parenthesis in entire accordance with the usage of the author. μετανοίας also with Del., Alf., etc. (against Moll, who, however, seems undecided). I would refer to Esau, not to Isaac, and the following αὐτῶν to εὐλογίας, Alford's objection to the latter, that ἐξῆρξας immediately takes up εἶπε, is by no means decisive. Ἐξῆρξας is the natural word, without any reference to the preceding εἶπεν and the μετὰ διακρίσει ἐξῆρξας αὐτῶν exactly describes Esau's endeavors after the blessing, as recorded in Gen.—E.]

EXEGETICAL AND CRITICAL.

Vers. 15. *Fall short of the grace, etc.*—*Ἵστερῶν* ἀπό expresses the idea of free agency and of guilt (Böhme, etc.). With the participle *Ἵστερῶν* either *ᾗ* is to be supplied as frequently in the classics after *μή* (Böhm., Thol., etc., after the ancients), or the construction is broken, and subsequently so resumed, and completed with words from Deut. xxix. 18 after the Cod. Alex. in the Sept., that while *ῥῆ Ἵστερῶν* would be properly the subject of *ἐνεχλῆ*, yet in place of it, on the resumption of the sentence, stands *ῥῆα* *πικρίας* (Bl., Lün., Del.). Antioch. Epiph. is called, 1 Mac. i. 19, *ῥῆα* *πικρίας*.

Vers. 17. *For ye know, etc.*—Luth. erroneously after the Vulg. takes *ἴστε* imperatively, and is seriously stumbled at the general thought of the passage, inasmuch as he refers *αὐτῶν* to *μετάνοια* (with Chrys., etc., Primas., Grot., etc.), and refers *μετάνοια* to the change in the mind of Esau. Hence sprang grave psychological difficulties, and a seeming antagonism, with the general teachings of Scripture. To take the clause with De W. *objectively*, would require that *αὐτῶν*, sc. *τόπον*, should have been written. If we adhere to the certainly natural reference of *αὐτῶν* to *μετάνοια*, we must (with most intpp. since Zwingle, Bez., among them Thol., Ebr., Bisp., Lün.) understand the change of mind as applying to Jacob, not to Esau. We might, however, be tempted, on account of the special sense of *μετάνοια* in the N. Test., and inasmuch as Isaac has not been previously named, to refer (with Theophyl., Calv., Beng., Bl., Hofm., Del., Riehm) *αὐτῶν* to *εὐλογία*. This yields also the unobjectionable idea that the tears shed on account of the loss of the blessing remained ineffectual, inasmuch as he found in himself no place for repentance. But in that case we must, on the one hand, take this explanatory clause, "for he found," etc., as parenthetical, which is entirely foreign to the style of the author (for ch. vii. 11 and ch. xii. 20, are by no means parallel;) and on the other hand, the sentiment which thus arises is, to be sure, in accordance with ch. vi. 4-6; ch. x. 29, but not with the record of the life of Esau. The opinion of Del. that Esau is here presented as a type of that unpardonable sin of apostasy, which draws after it inevitable damnation, finds no support in the text itself. But the seeking with tears for the change of mind in his father, and the father's repelling of his entreaties, are recorded Gen. xxvii. 34-38.

[To me Moll's objections to the view which he rejects seem by no means conclusive. That the parenthesis is *not* opposed to the genius of our author's style, can be shown by several examples, as vii. 11; vii. 19; vii. 20, 21; x. 7; x. 28, in all of which a parenthesis is most naturally assumed. In the second place it seems by no means necessary to assume here that the personal character of Esau is in question, at least as to his ultimate repentance and individual salvation. But he held a position and enjoyed a prerogative of inestimable importance. As Isaac's first-born he was his natural heir, and thus naturally the inheritor of the blessings covenanted to Abraham; naturally, in the line of Theocratic de-

seent. That prerogative he recklessly threw away. He valued so little the privilege connected with the promise and covenant of God, that he forfeited it for the single gratification of his sensual appetite. The forfeiture was fixed and fatal. When he would have recovered it he was rejected, discarded, *reprobated* (*ἀπεδοκιμάσθη*), and no repentance was of any avail to secure the recovery of the once discarded and abandoned blessing. Thus his example is a most happy and forcible one for the author. He stands, as suggested by Del., as the type of him who wantonly turns away and rejects with carnal and sensual mind the blessings of God's spiritual covenant. In his case, indeed, there is perhaps no necessity of supposing that the rejection was such as to shut him out from the kingdom of heaven. But he was inexorably excluded from the high position which he would have held as one of the line of God's covenant people, and one of the ancestors of the Messiah, and his example is a most striking and pertinent one for the purpose of our author. I believe, therefore, that *αὐτῶν* refers to *εὐλογία*, that the clause "for he found," etc., is parenthetical, and that *μετάνοια* refers to the change in Esau's own mind: repentance was impossible, i. e., any such repentance as could restore to him the once forfeited theocratic blessing, and that thus the doctrine is strikingly parallel and analogous to (though not precisely identical with) the author's elsewhere repeatedly expressed doctrine of the hopelessness of the condition of the apostate.—K.]

DOCTRINAL AND ETHICAL.

1. With a steadfast constancy in our Christian profession, there must be associated a *corresponding walk, an advancement in holiness*. Great hindrances to this arise when, along with outward afflictions, there spring up *internal divisions*, and a *spirit of contention* becomes prevalent in the Church. This is all the more in opposition to the Lord's will, by as much as we are not merely to seek to come into relations of peace with all the *brethren*, even with those of different views from our own, and to preserve and cherish these relations, but also, *so far as in us lies*, to live in peace with *all men* (Rom. xii. 18).

2. *Fellowship with the Lord*, and the certainty by means of this, of yet *beholding God*, should not be made dependent on external things, but we should ever bear in mind that with unspiritual modes of feeling, and with a failure in sanctification, the possession of salvation is impossible, and our claim to the inheritance is lost. To our seeing of God a fulfilment of the required conditions is indispensable, Ps. xvii. 15; xlii. 3; Matth. v. 8; 1 John iii. 2; Rev. xxii. 3, 4.

3. The *Divine fulness* of peace and holiness may and should serve as an example to the Church; but the *appropriation* of these, and *reproduction* in our own life, demands a zealous and continued *endeavor*, and a *mutual brotherly cooperation*, in order that none may so withdraw himself from grace that it can no longer influence him, or be beyond his reach.

4. The *roots of bitterness*, those poisonous plants which, springing up, disquiet and molest a Church, as the field and vineyard of God, and

bring contagion and ruin to the individuals who come in contact with them, and of whom there are but too many, are of various kinds; but preëminently dangerous is that impure and *worldly feeling* which, for the sake of fleeting charms of sense, and momentary enjoyments, half recklessly, half thoughtlessly, sacrifices the blessing of the promise, and a title to an inheritance in the kingdom of God.

5. As there are *fruitless tears*, which have no influence on the improvement and purifying of our own heart, because they stand in no connection with *actual repentance*, so there are also tears shed *too late*, and therefore in *vain*, which are of no avail to change the purposes of others, and have no power to modify the lot which a person has previously chosen for himself. A *repentance*, however, sought *sincerely and earnestly*, and yet in *vain*, is, according to the tenor of Scripture, as completely unpossessable as is a truly penitent and yet ineffectual seeking of *the grace of God* for the forgiveness of sin within the limits of our temporal life.

HOMILETICAL AND PRACTICAL.

Better *seasonably preserve* a good than *mourn* for it when too late.—They who most zealously strive for their *own sanctification*, care most earnestly for the *salvation of others*.—He who is intent on *seeing God* must be in earnest in securing sanctification.—From what source the pursuit of peace derives its *power*, and wherein it finds its *limits*.

STARKE:—It is lovely and beautiful to live in peace with all men, so far as it can be done with a good conscience. Yet if we cannot always be at peace, still we must never give occasion for quarrelling and strife (Ps. cxxxiii. 1; 1 Cor. xi. 16).—Great wisdom and careful keeping of our conscience are required, that we may neither from fear of men omit in our works or suppress in our words any thing which ought to be done and spoken, and that in neither do we say any thing which may breed dissension, and which either had better been entirely omitted, or might have been done or uttered in a better manner (Prov. xiii. 10).—He who will not be born anew with Christ, to him His birth is of no avail. He who will not die to sin with Christ, to him His death is of no avail. He who will not rise from sin in Christ, His resurrection is of no avail (Acts iii. 26; Col. iii. 1; Jno. iii. 8, 5; 1 Pet. ii. 24).—If hatred has sprung from wrath, and the hatred continues until the sun has repeatedly set upon it, the seated hatred roots itself in the heart, and becomes a noxious plant not easily eradicated.—A Christian should be watchful over his fellow, that he may exhort him to that which is good.—

There are in the Holy Scripture bad and good examples, which prove that the devil has for a long time carried on his wickedness, and that we must not indiscriminately appeal to ancient examples (1 Cor. xi. 1).—Oh, how many brethren of Esau are abroad in the world, who sell for temporal pleasures the prerogative of their birth-right, the kingdom of heaven! Woe to those who follow after them (2 Tim. iii. 4).

RINGER:—We think that we are in the right, and that we are seeking nothing but the right; but we seek it in such a way that love, peace, compassion, are sacrificed in the pursuit, and we defile our spirits with many a stain, in which we also involve many others. He who cannot be induced to carefulness in regard to apparently small matters, will never be in genuine earnest. A mess of pottage could do Esau so much harm!—A cup of cold water may receive a reward.—To will while God wills, and awakens our own will, this effects good. To will, when grace and the season of grace have been neglected, and the door has been shut, will be in vain, and will prove no small part of one's eternal shame and suffering (Matth. vii. 22, 23; Luke xiii. 25).

HAHN:—A single act can work great ruin. Much is often lost in a brief space; for the sake of a small thing we often surrender that which is great. The false hope of its recovery we see in the example of Esau.

HEUBNER:—Peace would seem not to be sinful neglect, but connected with a strict adherence to the will of God.—The reward of Christian sanctification is glorious. It is the necessary condition of blessedness.—By deferring our reformation, Divine grace is often trifled away.—It is a duty to keep the Church pure, and to guard against the influence of seducers; the whole Church is defiled, dishonored and poisoned.—How miserable is the reward bestowed by sin, and how infinitely great the loss of the sinner.—Though those who come to late repentance may obtain indeed a Seir, yet it is not Canaan.

AHLFELD:—In sanctification the Holy Spirit transforms us into the image of Christ: 1. Why should we be in earnest in regard to this sanctification? 2. Whence do we acquire the power to attain it? 3. Wherein do we perceive that we grow in it? 4. What is its goal and termination?

MENKEN:—The grace of God and the sanctification of our own nature, peace with God and with ourselves, and the love of peace, and a peaceful tone of feeling and of conduct in our relation with others, stand in indissoluble connection, and in the degree in which we are participant in the first, will the other also be found with us.

IV.

We are held under obligation to this by the nature of the New Covenant.

CHAPTER XII. 18-24.

- 18 For ye are not come unto the mount that might be touched [to a mountain¹ that is handled], and that burned with fire [and to burning fire], nor [and] unto blackness, 19 and darkness,² and tempest, And [to] the sound of a trumpet, and the voice of words, which voice [om. voice] they that heard entreated [deprecatingly begged, *παρηγόσαντο*, that the word should not be spoken to them any more [that (further) speech might not be added to them]: (For they could not endure [endured not] that which was [om. was] commanded, And if so much as [Even if] a beast touch the mountain, it shall be 21 stoned, or thrust through with a dart [om. or thrust through with a dart]: And so terrible was the sight, *that* [And—so fearful was the spectacle—] Moses said, I exceedingly fear and quake). But ye are come unto Mount Sion, and unto the city 22 of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the first-born [and to myriads, a festal company of angels and the congregation of the first-born], which are written [who are registered] in heaven, and to God, the Judge of all [or, and as Judge, to the God of all], and to the spirits of just men made perfect, And to Jesus the mediator of the [a] new covenant, 24 and to the blood of sprinkling that speaketh better things than *that* of [more mightily⁴ than] Abel.

¹ Ver. 18.—Even Tisch. has (in *Ebd.* II, IV, VII.) replaced in the text the indispensable *δρει* after *ψηλαφ.*, following D. K. L. and nearly all the minusc. although it is wanting in Sin. A. C., 14, 17, and many ancient translations, and hence is suspected by Mill as a gloss, and rejected by Lachm., Tisch. L., and Alford. [With Tisch., Moll, etc., I should retain it, regarding this as a case (like *Ἐξουσι*, Rom. v. 1) in which the internal evidence overbalances stronger external testimony on the other side.—K.]

² Ver. 18.—Instead of *καὶ σκότος* read, after Sin. A. C. D., 17, 31, 39, the more rare and elegant *τῷ ζέφει*. The former comes from Deut. iv. 11; v. 22, and is added in Sin. by the corrector.

³ [Ver. 20.—The clause *ἡ βοήθεια κατὰ τοῦ* of the Rec. (but inserted after *καὶ οὕτως*, ver. 21), is as deficient in authority as it is injurious to the rhetoric of the passage, and is rejected as an interpolation by all the best editors.—K.]

⁴ Ver. 24.—Instead of *κρείττερον*, the uncials uniformly, and the minusc. generally read *κρείττω*.

[Ver. 18.—*ψηλαφούμενον*, scil., *δρει*, to a mountain that is felt of, handled, palpable to touch—material and earthly.—*καὶ κεκαυμένῳ πυρὶ*, and to kindled, hence, burning fire, better than burning with fire.

Ver. 19.—*παρηγόσαντο*, etc., begged off against any further word being said to them; *παραισέσθαι*, to beg off for oneself, to deprecate, not—*αἰτεσθαι παρὰ τινος* (as Alf.), but *παρὰ*, with force of *aside from*, against.

Ver. 20.—*οὐκ ἔφερον τὸ διαστειλλόμενον*, they did not bear that which commanded—the command.

Ver. 21.—*καὶ οὕτως*. So, perhaps, it is better to punctuate, carrying *καὶ* over to *τὸ φασγάνον*, as otherwise a *ὅτι*, or *ὡς* with *φασγάνον*, could hardly be dispensed with.

Ver. 22, 23.—*μυριάδων ἄγγέλων πανηγύρεως καὶ ἐκκλησίας*. The Eng. ver., an innumerable company of angels and the general assembly and church, etc., is rendered impossible by the absence of the conjunction before *πανηγ.* while again to connect *πανηγ.* with *ἐκκλησίας* without the *καὶ*, involves an unaccountable departure from the general structure of the passage, in which all the other principal members are connected by *καὶ*. It remains then either to take *μυριάδων* as a collective term distributed into the *πανηγύρεως* of angels, and the *ἐκκλησίας* of the first-born, or to take *μυριάδων* as belonging only to the clause *ἄγγέλων πανηγύρεως*. In which case again it is a question whether we are to read, "to myriads, a festal company of angels," or, "to myriads of angels, a festal company." In regard to the first construction, *μυριάδων* is justly remarked by Moll to be naturally suggestive, from Old Testament associations, of angels, and it seems better so to restrict it. Thus restricted again, if *μυριάδων* governs *ἄγγέλων*, the noun *πανηγ.* comes in as a dragging and halting apposition. With Moll, I prefer, therefore, "to myriads," viz., a festal host of angels. If (with Alf., etc.) *μυριάδων* covered both *πανηγ.* and *ἐκκλησία*, so elegant a writer would hardly have omitted *τὸν* after *ἄγγέλων*.—*πανηγύρεως*, not merely a general assembly, but, a festal gathering, a joyful and jubilant host.—*ἐκκλησία*, *πρωτο*, perhaps better rendered by the indefinite art., "a congregation of first-born ones," suggested by the case of Esau, who had to lose his birthright in order that Jacob might obtain it.—*ἀκούοντες ἐν οὐρ*, registered, enrolled, whose citizenship is in heaven.—*καὶ ἡ κριτὴ θεοῦ πάντων*, and to God the judge of all, so E. V. etc., and still Alf., while among others De Wette, Bleek, Lün., Del. and Moll construct: "and as judge to the God of all," which certainly has the order of the words, and I think the sentiment in its favor.

Ver. 24.—*διαβ. νεας*, of a new covenant.—*κρείττερον λαλοῦντι*, speaking better, or, more mightily.—*παρὰ τὸν Ἀβελ*, in comparison with Abel.—K.]

EXEGETICAL AND CRITICAL.

VER. 18. Which is handled.—The pres. participle can be scarcely regarded as—the verbal adjective in *το*, hence *ψηλαφούμενος* is not—which might be touched, as is commonly maintained, nor—touched by God, i. e., by the light-

ning, and therefore, smoking (Beng., Storr, and others); but it expresses that which, in its nature, is material and perceptible to the senses. The position of *δρει* is opposed to the construction which would connect *κεκαυμένῳ* with it, and make *πυρὶ* dat. of the instrument (Bl., De W., Thol., Lun., etc.), with reference to Deut. v. 23; ix. 15, etc. Del. also remarks, in defence of the

coördinate construction of these words adopted by Erasm., Calv., Beza, Grot., Beng., etc., that also at Deut. iv. 36; and elsewhere "the great fire" is mentioned by itself. *Σαλπίγγος ἡγῶ* is borrowed from Ex. xix. 16; *φωνὴ ῥημάτων* from Deut. iv. 12; the relative clause *ἧς, etc.*, refers to Deut. v. 22; xviii. 16; comp. Ex. xx. 18 ff.; the command, ver. 20, refers to Ex. xix. 12 ff. To understand τὸ διαστελλόμενον as—that which is ordained (Storr, Schultz, etc.), is contrary to the New Testament usage, which employs the verb only as a middle.

VER. 21. **And—so fearful, etc.**—The proper punctuation originated with Beza. Previously, *καὶ οὕτως* were always taken together. Ver. 21 is a heightening of the idea of 8-20; but the *καὶ* is not *also*, or *even* (Carps., Boehm., and others). This interpretation is inconsistent with its position in the clause. The words here ascribed to Moses are not found in the Scripture account of the giving of the Law. According to Calov, the author drew from immediate inspiration. According to Erasm., Beza, Schlicht., and others, from tradition. Recent commentators more correctly refer the words to Deut. ix. 19, where Moses expresses his fear of the wrath of God, after the defection of the people in worshipping the golden calf, by the words *καὶ ἐκφοβός εἰμι*. Stephen, at Acts vii. 82, in recounting the appearance of God in the burning bush, represents Moses as *ἐντρομος γινόμενος*, which words, also, are not found at Ex. iii. 6.

VER. 22. **To Mount Zion, and to the city of the living God, the Heavenly Jerusalem.**—With Mount Sinai, the representative of the legislation of the Old Covenant (Gal. iv. 24), is contrasted Mt. Zion as the city of the fulfilled Messianic promises (Ps. xlviii. 8; 1. 2; lxxviii. 68; ex. 2; cxxii. 18; Is. ii. 2; Micah i. 1; Joel iii. 5; Obadiah 17; Rev. iv. 1), and as the true dwelling-place of God (Micah xiv. 8; Isa. xxvi. 21; Ezek. iii. 12). So also the Heavenly Jerusalem, which (Gal. iv. 26) is also mentioned as Mother of the redeemed and truly free children of God, is contrasted with the earthly Jerusalem, the city of the great King (Matt. v. 35), as the city in which the living God, who is also its Founder and Architect (ch. xi. 10, 16), has not so much His dwelling-place as His people. That the contrast of the earthly and the heavenly is here arranged according to the sacred number seven (Beng., Del., Kluge), is not indicated in the text.

Myriads, etc.—By the term "myriads," we are involuntarily reminded of angels (Deut. xxxiii. 2; Dan. vii. 10; Judg. xiv). It is therefore very natural to regard angels also here as exclusively meant, and to take the term not as a collective conception, distributing itself into the two parts of a festal assemblage of angels, and the congregation of the first-born (as with Beng., Bl., De W., Ebr., Del., etc.). It is, indeed, in my judgment, most natural to conceive the angelic hosts "as a festal company" (Cant. vii. 1), yet, as in opposition with 'myriads;' to which there is then subjoined the mention of the Christian church. For inasmuch as the term "myriads" does not of necessity, under all circumstances, denote angels, Num. x. 36, it would be almost indispensable to

add some specializing clause. Should we, on the contrary, connect *ἀγγέλων* not with *πανηγύρει* (Seb. Schmidt, Griesb., Knapp, etc.), but with *μυριάσιν* (Bez., Calov, Storr, Thol., Lün., etc.), we must, in that case, either take *πανηγ.* as in opposition with *μυριάσιν*, which would be dragging and heavy, or connect it with the following, giving it quite another reference. Thol. makes, alongside of the 'myriads of angels,' a 'festal company' of glorified saints, who are already celebrating the Sabbath of the people of God (ch. iv. 19), and the community of Christians still walking upon the earth. To these latter the *ἐκκλησία πρωτότοκων* certainly has reference, inasmuch as they are said to be "registered or enrolled in heaven;" because by the introduction of their names into the book of life, they are registered as citizens of the kingdom of heaven, with an assured prospect of the heavenly inheritance, (Dan. xii. 1; Luke x. 20; Phil. iv. 8; Rev. iii. 6; xiii. 8; xx. 15); and they are called "First-born," not in reference to the time of their conversion, whether understood of *Apostles* (Primas, Grot.), or of the earliest *Jewish and Gentile believers* (Schlicht., Bl., Ebr., etc.), or of those who have been glorified by *martyrdom* (De W.); but in reference to their *dignity* as "first-fruits of the creatures of God" (*ἀπαρχὴ τῶν κτισμάτων τοῦ θεοῦ*), James i. 18, Rev. xiv. 4; 2 Thess. ii. 18 (Bohm., Thol., etc.). [May there not be a reference in the term *πρωτότοκος*, here to the case of Esau, a little above alluded to, who sold his birth-right, *πρωτοτόκια*, and whose selling or parting with it was indispensable to its passing over to Jacob? In earthly families and relationships there can be but *one* first-born; the prerogative is restricted by the nature of the case. But in the family of God they are *all* 'first-born.' The congregation of ancient Israel was made up in but a small proportion of those who held this honor; but the spiritual church of the New Testament is a "community or congregation of First-born ones"—they are *all* first-born. This need not exclude the reference to the import of the term as given by the author.—K.] The term *ἀπογεγ.* forbids our referring the "first-born," either to those already dwelling in heaven, or to angels, as the oldest inhabitants of heaven (Nöss., Storr, etc.), or to the patriarchs and saints of the Old Testament (Calv., Beng., Lün., etc.), or to the glorified first fruits of Christianity (De W.); for the sealing borne by the 144,000, as their characteristic mark on the heavenly Zion (Rev. xiv. 1), and which had been already impressed upon them on the earth (ch. vii. 8), is an entirely different thing from the registering of their names in the list of the citizens of the kingdom of heaven. But it is very questionable whether we are authorized to refer *πανηγ.* to the festal company of the *glorified*, as such a reference is in no way exegetically involved in the text. It were much more natural in such a coördination of *πανηγύρει* and *ἐκκλησία* in reference to the *πρωτότοκοι*, not, indeed, to adopt the view of Lün., that the collective community of the first-born are characterized partly as a festal and exulting assemblage (*πανηγ.*); partly as bound in an inward unity (*ἐκκλησία*), but rather that of Hofmann, who finds in it the united and kindred designations of the church, partly as a *religious* and

worshipping, partly as a political organization. But there is absolutely no ground apparent for this double representation; on the contrary, the absence in this case of the connecting particle *καί* between the two principal members would be entirely inexplicable.

VER. 23. **As Judge, to the God of all, etc.**—[So Moll with many, instead of "to God, the Judge of all"]. We need absolutely assume no inversion (with the old translators and interpreters). The subject is the *prerogatives of the Christian revelation*; hence in regard to the Judge before whom the first-born, who are enrolled for the kingdom of heaven, i. e., Christians, are yet to appear, the comforting declaration is made that He is the *God of all*; i. e., stands in a positive religious relation to all the members of this community. This explanation is suggested by the context, and is entirely satisfactory. It makes also a natural connection with what follows. To take *πάντων* as neuter, thus designating the Judge who protects His people by His judgment, in His omnipotence as God over all beings and things (Del.) is totally unnecessary, and, in fact, would require *ἐν* with *πάντων*. It is equally erroneous to find in the passage a reference to the narrow and bigoted conceptions of the Jews (Bl., De W., Lün.).

Spirits of the just made perfect.—By virtue of their religious communion with God the Christians, while yet living, stand in the same political fellowship to which the departed spirits of the righteous belong, not barely those of the Old Covenant (Schlicht., Bl., De W., Ebr., etc.), nor merely those of the New (Grot., Beng., Storr, Lün., etc.), but of both (Böhme, Thol., Bisp., Del., Riehm, Alf.). They are called *τελειωμένοι*, not because they have completed their earthly life (Calv., Limb., Böhme, etc.), and not in the sense of *τέλειοι*, perfect ones (Theophyl., Luth., etc.), but because Christ has brought them to the goal of perfection. For although they have not yet experienced the resurrection, and that ultimate perfection (*τελειωσις*) which is common to all the believers of the Old and the New Testament, still awaits them (ch. xi. 40), yet Christ who *descended and ascended*, Eph. iv. 10, has already opened to them the gates of the realm of death (Rev. i. 18). Even before the resurrection they have been permitted to enjoy the presence of the Lord (Phil. i. 23; compare John xiv. 2).

VER. 24. **Jesus, mediator of a new covenant.**—The writer selects the personal historical name of the Mediator, because by the death of the Incarnate One upon the cross, that covenant was effected which (ch. viii. 8, 13; ix. 15) was called *καινή*, as being new in its quality (*foedus novum*), but is here called *νέα* which Böhme, Kuin., and others here without ground regard as identical in meaning, but which rather characterizes this covenant as *recent*, as new in time and fraught with youthful vigor.

DOCTRINAL AND ETHICAL.

1. The legislation of Mount Sinai has a threatening, and even fearful character, which brings out in strong relief the *majesty* of the God, who, by His *voice* indeed reveals Himself on earth,

but remains *Himself* invisible; and in view of it fills sinful man with terror in the feeling that he stands exposed to the avenging lightnings of this Heavenly King, and has nothing to oppose to the thunders of His speech; so that, instead of rejoicing in the presence of God, he would rather flee from the stormy terrors of His approach, unless restrained by the hand and mandate of the Almighty. This fearful shuddering before God was felt even by the *Mediator* of God's revelation to the world, inasmuch as He was only a man who Himself stood in need of a reconciling mediator. Although there existed an *earthly* place for the revelation of God, yet God still remained Himself *unapproachable*, and the *natural phenomena* in which He announced His presence, and indicated the character of His revelation for the time being, at the same time *veiled* His real essence. In accordance with this, the character of God's Old Covenant people is only that of an *external* holiness and union with God, which expresses, and represents that which *should be*, but is unable to obtain and impart it.

2. Christians, on the contrary, are the *true people of God*, endowed with a *citizenship* in heaven, and with all the *means of grace* on earth, so that in their pilgrimage below, they are not merely blest with heavenly goods, but are *transformed into the heavenly character*, (Eph. ii. 6), and have their citizenship (*πολιτεία*) in heaven (Phil. iii. 20), with whose *inhabitants* they now already, as belonging to the kingdom of God, have fellowship, and their approach to which, as members of the *New Covenant*, is rendered possible by the *blood of its Mediator*, which brings them who are *sprinkled* with it into a *gracious relation* to the Judge, and which, as the blood of the Righteous One, who, in the power of an indestructible life, stands completely and forever in our stead, powerfully surpasses the cry of Abel for vengeance, who, murdered in his innocence, is not forgotten of God (ch. xi. 4).

3. The mention of the "spirits of the just made perfect," argues decisively alike against the assumption of a *sleep of the souls* of the departed, and against the doctrine of a purgatory.

HOMILETICAL AND PRACTICAL.

By what means we ascertain that the *Mediator* of the Old Covenant revelation was not the *genuine* Mediator.—The diversity of the *voice of God* in the Law and in the Gospel.—By our entrance into the *Christian Church* we come into *communion* with a *heavenly world*.—That which most *terrifies* us, most powerfully *consoles*, most tenderly *allures*.—Our connection with heaven, prepares us on *earth* to triumph over the world.

STARKS:—The glory of the New Covenant pledges all who live in it to the greater sanctity.—The law of the Most High is no child's play; it commands and threatens. If we are unable to fulfil it, we must still fear in holy reverence, and seek protection with Him who has fulfilled it on our behalf.—Here on earth believers are really blessed and they pass in their blessed state of grace from one degree of blessedness to another.—See, we are to be citizens of the heavenly Jerusalem, associates with Christ, with the holy angels and the elect.—By faith, Christ dwells

in our hearts; we have Him and enjoy Him; but in heaven we shall properly see Him, possess Him, and be satisfied.

HAHN:—We are, as it were, so loaded down with grace, that it were the greatest ingratitude and insensibility if this did not spur us on.—The fact that a part of His people are still in a distant land, and some are already at home, is matter of no account with the Lord Jesus, and occasions Him no concern; for, in His own time, He will bring us all thither.—We have, in the Spirit, perpetual access on high, and perpetual enjoyment from on high.

HEUBNER:—The Church of Christ on earth is a nursery for the Church of Christ in heaven.—The Christian alone has the hope of a blessed communion with all saints.

THOLUCK:—The greater the grace which is evinced toward us, the heavier our responsibility, if we refuse to heed it.

APPUN:—The children of God on earth and the children of God in heaven, are intimately united.

HEDINGER:—Grace, not wrath, is to quicken our obedience.—The fairer the city, the more cheerful and glad the service of its citizens.

V.

The guilt and punishableness of apostasy stand proportionate to the blessings and obligations of the New Covenant.

CHAPTER XII. 25-29.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake [was uttering his oracles, *χρηματίζοντα*] on earth, much¹ more shall
26 not we *escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I²
27 shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removal of those things that are [being] shaken, as of things that are made [as having been made], that those things which cannot be shaken [which
28 are not shaken] may remain. Wherefore we receiving a kingdom which cannot be moved [not to be shaken], let us have grace [cherish gratitude]³ whereby we may [let us] serve God acceptably with reverence and godly fear [with devout reverence and
29 fear]:⁴ For [also] our God is a consuming fire.

¹ Ver. 25.—According to the best authorities we are to read *ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα*, πολὺ μᾶλλον. So also Sin.

² Ver. 26.—Instead of *οὐκ ἐκίω* read *οὐκ ἐκίω*, after Sin. A. C., 6, 47, 53.

³ Ver. 28.—The lect. rec. *ἔχωμεν* is supported by A. C. D. L. M., etc. So also the reading *λατρεύμεν*. Sin. has in both cases the Indic.

⁴ Ver. 28.—Instead of *μετὰ φόβου καὶ ἐλπίσεως* read *μετὰ εὐλαβείας καὶ φόβου*, after Sin. A. C. D., 17, 71, 73, 80, 137.

[Ver. 25.—*μὴ παραιτήσῃτε*, *lest ye beg off from, decline, refuse*; a verbal correspondence with *παραιτήσῃ*, ver. 19, which it is difficult to reproduce in English.—*τὸν λαλοῦντα*, *him who is speaking*, viz., God through Christ, as anciently through Moses.—*παραιτησάμενοι*, *after refusing, or more exactly, when they refused*. The Part. is not part of the subject, but is added predicatively to *ἐκίω*, or subject.—*τὸν χρηματίζοντα*, *who was uttering heavenly oracles, declaring the divine will, not speaking as if—λαλοῦντα or λέγοντα—τὸν ἀπ' οὐρανοῦ*, *him (who speaketh) from heaven—again God, speaking through Christ*.

Ver. 26.—*τὸν δὲ*, *seemingly temporal, and in part so, as contrasted with τόνδε*: but in my judgment still more decidedly *logical—in the present state of things, as the case actually stands*.—*ἐν ἀπαξ*, *yet once, and once only*.

Ver. 27.—*τὸν σαλευν. of the things which are being shaken*.—*ἐν πεποιτημένοις*, *as having been made*.—*Ἰνα*, *I connect not* (with Bel., Moll., etc.) with *πεποιτημένοις*, but with *μεταθεύς*, and hence put a comma after *πεποιτ.*

Ver. 28.—*βασιλ. ἀσάλευτον*, *a kingdom not to be shaken*—"which cannot be moved," of E. V., destroys the periphrasis.—*ἔχωμεν χάριν*, according to Greek usage, not, *let us have grace*, but, *"let us exercise gratitude."*—*μετὰ εὐλαβείας καὶ φόβου*; "with reverent submission and fear" (A. V.).

Ver. 29.—*καὶ γάρ*, *for also*, not "for even," which would require *ὁ ἡμέτερος*, or a more emphatic position of *ἡμῶν*.—[K.].

EXEGETICAL AND CRITICAL.

VER. 25. *Him who is speaking, etc.*—Inasmuch as the *ἐπὶ γῆς χρηματίζων* must be not Moses, but God; inasmuch, too, as the words *τὸν ἀπ' οὐρανοῦ*, so, *χρηματίζοντα* can in like manner, as shown by the following *οὐ*, denote God alone, but the words just mentioned stand parallel with

τὸν λαλοῦντα in the beginning of ver. 25, by the "speaker" here referred to must be understood, not Christ (Æc., Primas., Böhm., Ebr., etc.), but God. The emphasis is not laid on the diversity of the persons whom God employed in founding the Old and the New Covenant, but on the diversity in the modes of revealing one and the same God. "The Sinaitic revelation, belonging to the past, and the ever present and continued re-

relations to the Church of Christ, are placed in contrast with each other. At that time, He who was speaking to Israel had descended to earth; but He through whom God speaks to us is He who hath ascended to heaven" (Hofm., Del., in part, Bl.). Thus vanishes the *imperfect* antithesis censured by De W., produced by referring the speaking on earth to the earthly ministry of Christ, and then, with Thol., laying the emphasis on the fact that Christ had descended from heaven, that is, had not appeared among mankind in the ordinary and natural way; or, with Lün., upon the fact that God had sent to us not an earthly man, as Moses upon Sinai, but His own Son, as His interpreter. For it might then be objected that the Son of God has appeared "upon earth," but that God upon Sinai, without descending into the midst of Israel, had spoken "from heaven" (Ex. xx. 22; Deut. ix. 13). The true explanation preserves and renders consistent the connection of the thought with the above mentioned blood of sprinkling.

VER. 26. But now hath he promised.—The subject of ἐπηγγέλται is contained in the preceding οὖν, and the whole sentence has sprung grammatically from blending into one two declarations; for the *viv. dé* refers to the time of the incipient fulfilment of that which God has announced, Hagg. ii. 6 ff. Ἐπηγγέλται is Perf. Pass. in a middle sense, as ch. iv. 21.

VER. 27. Yet once for all.—The first shaking took place at the giving of the Law (Ex. xix. 18), where, however, the Sept. translates λαός instead of ἄνθρωπος, for which reason our author refers doubtless to Judg. v. 4, 5; comp. Ps. lxxviii. 9; exiv. 7. A like display of Jehovah's power is predicted by the prophets for the closing Messianic epoch, Mic. vii. 15; Hab. iii.; Hagg. ii. The author follows the defective translation of the Sept. In the original it is said, "Yet one thing; it is a small matter." This expansion of the time from Hos. i. 4 implies, according to Hits. and Hofm., two things; namely, that the time from the present until the final grand consummation will constitute but one epoch, and that this will be a brief one. Thus the argument from the "yet once for all" (ἐν ἑνὶ ἀναξ) is sound as to the matter of fact, although in form it attaches itself to a false rendering.

As having been made, etc.—Alike the expression, ὡς πεποιημένον, and the final clause following that, show that the shaking refers not to any convulsion accompanying the entrance of Christianity into the world (Coccei, a Lapid., Böhm., Klee, etc.), but to the final consummation (Theodoret, Theoph., Erasm., Bez., Bl., Thol., etc.). Even at the creation God intended and prepared for the last and now commencing transformation of the changeable into the unchangeable, of what may be shaken into what cannot be shaken (Rom. viii. 21), or (as is said, ch. iv. 4-9), for the sabbatism of the world. On account of this parallel with which Col. i. 16; Eph. i. 10 substantially coincide, the reference of the final clause with *iva* to μεταθεσθαι (Theod., Ec., Bl., De W., Lün., etc.) is quite improbable, and all the more so in that also the new heaven and the new earth are said to be *created* and *made*, Is. lxi. 17; lxvi. 22. In connecting *iva* with ὡς πεπονημένον it is better with Grot., Beng.,

Thol., Hofm., Del., etc., to take *μενεν* in its usual signification, which has the authority of Is. lxvi. 21, than in that of *waiting for something* (Storr, Böhm., etc.), which occurs Acts xx. 5, 23, and frequently in the Sept.

[Alford rejects, and I think with entire correctness, the reference of the final clause to πεποιημένον, and retains the much more rational and entirely unobjectionable view that it is to be connected with μεταθεσθαι. The characterization of "the things that are shaken" as "having been made in order that the things which are not shaken may remain," to wit, by the removal of things which are shaken, is so forced and unnatural that nothing but necessity can justify our adopting this construction. On the other hand, its construction with μεταθεσθαι seems to me open to no valid objection whatever. For, in the first place, although there is no strict logical causative connection between the removal of the things that are shaken and the remaining of the things that are not shaken, yet, as a popular form of expression, it is entirely natural. The changeable and temporary is easily conceived as being taken out of the way in order to give permanent place to the immutable and abiding. In the second place, the objection to taking τῶν πεποιημένων absolutely, as denoting simply things which have been made, i. e., created, drawn from the fact that the abiding and eternal, viz., the new heavens and the new earth are also represented as having been made, rests, I think, upon an entire misconception of the author's point of view. He says nothing about "a new heaven and a new earth," and there is no evidence that these specific things are in his mind. It is rather the great heavenly, spiritual elements of the new dispensation, as against the worldly, material, and perishable elements of the old. It is Mt. Zion as opposed to Mt. Sinai; the heavenly Jerusalem as opposed to the literal seat of the Old Theocracy; the heavenly sanctuary as against the earthly—and in short, the whole spiritual system of the New Testament, as against the things that have been made. The term τῶν πεποιήτων is therefore, from the author's point of view, a precise and admirable characterization of the created and therefore perishable nature of the Old Test. economy.—K.]

VER. 28. Therefore since we, etc.—Διὸ introduces the following exhortation as a logical reference from the preceding verse, the special ground of the exhortation being given in the participial clause (Dan. vii. 18). The absence of the article with βασίλειαν indicates that this clause is not, with Calv., Schlicht., Beng. and others, to be included in the exhortation itself. Nor may we, with Bez., Schlicht., Grot., Bisp., etc., render, "Let us hold fast the grace." For then the article would be indispensable with χάριν, and, instead of ἔχουμεν, κατέχουμεν would be required (as ch. iii. 6, 14; x. 23); or κρατῶμεν, as ch. iv. 14.

VER. 29. For also our God, etc.—Were the idea intended that our God also, the God of the New Test., as well as the God of the Old, is a consuming fire (Bl., De W., Thol., Bisp.), the reading should be καὶ γὰρ ἡμῶν ὁ θεός. Yet neither again do the position of the words and the connection point to the thought that God is

not merely a God of grace, but also of avenging justice (Lün.). The passage merely designs to give, with a reference to Deut. iv. 24, a feature of the Divine character, and is not intended merely to give prominence to one attribute in comparison with another. Under this view, *καὶ γὰρ ἰσ= etenim*, as Luke i. 66; xx. 37 (Del., Riehm).

DOCTRINAL AND ETHICAL.

1. We can refuse to receive and to follow that which God says to us; but we can escape neither the responsibility for such conduct, nor the judgment of God regarding it.

2. Our responsibility is rendered all the greater by the increased elevation and fulness of grace which characterize the revelation of God in the New Testament, a revelation standing related to that of the Old Testament, as heaven to earth.

3. This Christian revelation is at the same time the final and the complete one, so that nothing farther is to be looked for but the last convulsion of all things, which, at the second coming of the Lord, shall transform heaven and earth.

4. At the very creation of the world, God looked forward to, and made arrangements for the eternally abiding and unchangeable kingdom of glory, and to the introduction of that kingdom tend all the revelations, arrangements, and providences of God in the history of the world.

5. This everlasting kingdom shall we Christians as children of God, and joint heirs with Jesus Christ (Rom. viii. 17), receive into possession: for this we owe a debt of gratitude to God, which should evince itself in a service well pleasing to Him, which yields for us the highest gain, and has the richest promise (Ps. l. 23.)

6. This filial relation to God must beget neither an unbecoming familiarity, nor a false security, but must inspire a guarded caution and reverence such as belongs to the nature of God in which the fire of holy love consumes all that is unholy, and kindles to a flame all that is susceptible of life.

HOMILETICAL AND PRACTICAL.

God speaks with us; then He seeks us in His word; afterwards He judges us.—Every revelation of God is accompanied with great convulsions, and by movements in heaven and on earth. How stands our heart in relation thereto?—We can neither plead ignorance nor inability if we fail to escape the coming wrath.—The rejection of the highest grace, draws after it the heaviest punishment.—However different is the old covenant from the new, it is one God who speaks, judges, and saves, in both.—The world, however powerful and great it may be, cannot shield us against the wrath of God, and cannot rob us of the kingdom of God; but it can bring down upon us the one, and defraud us of the other.—The kingdom of nature is destined, through the kingdom of grace, to be transformed and exalted into the kingdom of glory.—The kingdom of God is the object of the creation; revelation is the means of its accomplishment.

STARKE:—In the duty of serving through the grace of God, of pleasing Him with reverence and fear, lies a beautiful connection of Law and Gospel.—Believers receive the kingdom, not as mere subjects, but as partners in sovereignty, who are jointly exalted to the throne of Christ, (Rev. i. 16; iii. 21; v. 9 ff.), by virtue of their royal priesthood (1 Pet. ii. 9).—Alas! the world sins against the commands of God as securely as if there were no avenger; nay, it even makes a mock at sin. But God is a consuming fire (Ps. ii. 11, 12).

RIEGER:—God is without end in the gift, the Lord Jesus without end in the allotment, and we without end in the reception of the immovable kingdom; and thus we mount above everything which is subject to change.

HEUBNER:—The glory of Christianity lays us under obligation for the highest gratitude.

HEDINGER:—Compulsory love is not the best. But the obligation to be godly is great; of this be not forgetful.

CONCLUSION OF THE EPISTLE.

A.

Moral exhortations of a more general character.

CHAPTER XIII. 1-6.

- 1, 2 Let brotherly love continue. Be not forgetful to entertain strangers: for thereby
- 3 some have entertained angels unawares. Remember them that are in bonds, as bound with them; and [om. and] them which suffer adversity, as being yourselves also in
- 4 the body. Marriage is honourable in all [Be marriage held in honor in all things], and the [be its] bed undefiled: but [or for]¹ whoremongers and adulterers God will judge.
- 5 Let your conversation [disposition, or mode of life] be without covetousness; and be [being] content with such things as ye have: for he [himself] hath said, I will never

- 6 [by no means] leave thee, nor [will I at all] forsake thee. So that we may boldly [with confidence] say, The Lord is my helper, and I will not fear what man shall do unto me [I will not fear; what shall a man do unto me?].

1 Ver. 4.—The particle *δέ* is found in C. D***. J. K.; on the contrary, γάρ in Sin. A. D*. M. The Pesh. follows the former reading; the It. and Vulg. the latter. [Tisch., Del., Moll retain *δέ*. Alf. substitutes γάρ.—K.]

[Ver. 2.—τὴν φιλοξενίαν, *hospitality*.—διὰ ταύτης, *by means of this*.—ἐλαβὼν ξενίαν, *escaped notice entertaining—entertained unawares*; the Aor. pointing back historically to the time of the event.

Ver. 3.—Is more forcible with the asyndeton of the original; the *and* is unnecessary and enfeebling.—τὸν κακόνχομετρον, *those in distress*.

Ver. 4.—The Imperat. is (with Moll, Del., Alf., etc.) much better than the Ind. construction of the Eng. ver. We might hesitate to supply the Imperat. rather than the Indic., but we must do so in ver. 5, and there is no difficulty here, because the imperative idea which belongs to all the preceding clauses, would naturally be transferred to this, in the absence of the verb.—*Ἐν παντί*, *in all things*; with persons, *παρὰ πάντων*, would be more natural (Moll, Alf.).

Ver. 5.—ὁ τρόπος, *habit, disposition*; Moll: *Sinnesart*; Alf.: *mode of life*.—ἀρνούμενοι τοῖς παροῦσιν, *being contended, with what ye have*.—αὐτὸς γάρ, *for he himself*.—οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε, etc., much more emphatic than the construction of the Eng. ver. "I will by no means leave thee, nor will I by any means abandon thee."

Ver. 6.—ἑταροῦντας, *with confidence*.—καὶ οὐ φοβηθήσεται: Sin. follows Vulg., etc., in omitting *καὶ*; Alf., Del., Moll etc., retain it. But all agree in reading the following clause, as an independent question, τί τοῦτο, etc., *what will a man do unto me?*

EXEGETICAL AND CRITICAL.

VER. 1. **Continue.**—The form of the injunction shows that the brotherly love, once so prevalent in the church, i. e., the mutual love of Christians, must, at the time of the composition of our Epistle, have still been active in it, as indicated also at ch. vi. 10; x. 82 ff.; while ch. x. 26 shows the necessity of their being exhorted to the practice of this virtue. This brotherly love *φιλαδελφία* which, according to 2 Pet. i. 7, constitutes a specific form of the broader virtue of *ἀγάπη* was designated by the Lord Himself as a special characteristic of His disciples (Joh. xiii. 85). Also Tertullian paints in the liveliest colors its prevalence in the church of his time; and even the scoffer Lucian is obliged to pay an unwilling tribute to its power when he says (*de morte Peregrini*): "Their principal Law-giver has inspired in them the sentiment that they are all mutually brethren so soon as they had passed over, i. e., had denied the Grecian Gods, and devoted themselves to the worship of that crucified sophist, and were living in accordance with his precepts." Moreover, Julian (epistle 49) says that "kindness toward strangers (*ἡ περὶ τοὺς ξένους φιλαθρωπία*) had been a principal means of propagating the *ἀθεότης* of the Christians.

VER. 2. **Forget not.**—*Λαθάρω*, with the participle, is a familiar Greek construction. The reference is to the experiences of Abraham and Lot (Gen. xviii. 19). Perhaps also to Matt. xxv. 44, 45. Substantially parallel are Rom. xii. 13; 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9. Whether *λαθὼν* forms a paronomasia with *ἐπιλαθάνεσθε* (Lun.) is doubtful.

VER. 3. **As bound with them—as being yourselves also in the body.**—It is neither necessary nor admissible, in order to give to *ὡς* the same signification in both clauses, to understand, with Böhme, and others, the *bound with them*, of life and sufferings in the *ecclesia pressa*, ["travelling too far from the context."—ALF.], or, with Calvin, and others, to understand the "body" of the church as the *body of Christ*. We may, with Cœ., give *ὡς* in the first clause, also the causal significance, which it unquestionably has in the second; but his translation, "inasmuch as we are closely connected with them," merely involves the idea that, by virtue of our membership and communion with our imprisoned

brethren, we should feel ourselves under obligation to remember them in loving sympathy. It is more advisable, therefore, to take the first *ὡς* as a particle of comparison. ["As being yourselves also in the body," i. e., as being yourselves in a body which exposes you to like suffering with them, and might therefore be expected to secure your sympathy for the sufferer.—K.]

VER. 4. **Marriage in all.**—In the New Testament *γάμος* means, elsewhere, the wedding and its celebration; here, as in classical Greek, *wedlock*. [Alf. takes it here as "wedding," and renders it "your marriage"]. *Ἐν παντί* means not *with all nations* (Pesh., Beza, Grot., and others, who, with *τιμῶς*, erroneously supply *ὅτι*); but, "*in every respect, in all respects*." Were the injunction intended to be that marriage should be held honorable with all persons. (Luth., etc.), or that no unmarried person should regard it with contempt (Böhme, Schultz, etc.), or that it should be forbidden to no man, the form would probably be *παρὰ πάντων*.

VER. 5. **He himself has said.**—Not Christ (Bez., Böhm., Klee), but God, in the Scripture. These words are found in full, Deut. xxxi. 6, 8, and repeated, 1 Chron. xxviii. 20. But God is there spoken of in the third person. Individual elements of this consolatory address, representing God as speaking in the first person, are found, Gen. xxviii. 15; Josh. i. 5; Isa. xli. 17. It is found, in precisely the same terms as here, in PHILO, *Ed. Mang.*, i. 430. That the author has drawn immediately from PHILO, (Bl., De W.), is scarcely to be supposed. We may rather conjecture that the saying had in this form already become a proverb (Beng.), or that it originated in the liturgical and homiletical usage of the Hellenistic Synagogue from the confounding of kindred expressions with the original passage, Deut. xxxi. 6 (Del.). The double negation in the first, and the triple negation in the second member, serve for emphasis. The mention of the persecutions of the church, suggests the trustful declaration cited from Ps. cxviii. 6.

DOCTRINAL AND ETHICAL.

1. **Brotherly love** stands preëminent among the distinguishing marks of the children of God (1 Jno. iii. 1), and if genuine, never ceases (1 Cor. xiii. 8). Its purity, power, and permanence, however, depend upon the nature of our relation

to Christ, and with this, upon that of our faith. It can therefore, on the one hand, never dispense with nourishment, culture and discipline; and on the other cannot do without exercise.

2. The practice of *hospitality* may very easily prove disagreeable; one may exercise it unwillingly, sullenly, and enviously; may limit it by caprice and selfishness; may regard and treat it as a burden and a plague. We must therefore be kindly reminded of this duty, as a *duty of love*, and learn to give heed to the *blessing* it brings with it, in order that the offerings which we are required to bring, and the privations which we impose upon ourselves, may not fall too heavily or incite us to self-glorification. And this blessing transcends our *knowledge* and conception. We may receive into our house *messengers of God*; nay, may receive Christ Himself, in His humblest servants (Matt. xxv. 35 ff.).

3. The connection, which, in a two-fold way, we have with sufferers, *viz.*, by *spiritual* and by *natural* ties of friendship, must make itself be recognized by compassionate and effective sympathy, in every individual case; and inasmuch as this is deficient, and often inconvenient, we are reminded, on the one hand, of the law in accordance with which, if one member suffers, all the members suffer with it (1 Cor. xii. 26); and on the other, of our own liability to suffer, a liability inseparable from our bodily life.

4. The character belonging to *marriage*, as an ordinance instituted and blessed of God, and the purity which, according to the will of God, befits the *marriage bed*, and the rites of matrimony, need special attention and care. "The terrible sentence pronounced on fornicators and adulterers is one which pays no heed to the false reasonings and cavilling interpretations, which will plead in excuse for such impurities the fierce lusts of man, the course of the world, and the difficulties of ordinary wedlock. At the judgment of God it will also be made manifest how much power and light the knowledge of God and of our Lord, Jesus Christ, have imparted to each one, by which to escape from this corruption of the world; nay, it will also become manifest that the majority have fallen, not from an irresistible power of their nature, but from lusts wilfully indulged, and nurtured and heightened by the reading of mischievous books, and by profligate intercourse; nay, that frequently they have themselves inflamed, and urged on anew the nature which had been wearied out in the service of sin, and had withdrawn from it with loathing. Then, too, it will become evident what evasions men have resorted to, in order to escape the judgments of men, and why many have so aided others, and how many a one has chosen rather to carry his lusts with him to the bar of God, than to free himself from them upon the dying-bed" (Rieger).

5. Pleasure and licentiousness lead not only to extravagance, but also to discontentment, thence to covetousness, and finally, not unfrequently to miserly niggardliness. Yet even apart from this, an insatiable and covetous habit of feeling and action stands in direct antagonism to the Christian temper and conduct (Matt. vi. 19-34; Col. iii. 5; Phil. iv. 11, 12; 1 Tim. vi. 6), and plunges one into severe temptations and great dangers (1 Tim.

vi. 9 ff.). An effective weapon against this, as against the fear of human wickedness and violence, is the use of the word of God, by which confidence in the living God, who has promised that He will withdraw from us neither His *presence*, nor His *help*, is awakened and nourished.

HOMILETICAL AND PRACTICAL.

What most *hinders*, and what most *promotes* the exercise of Christian love.—We have in suffering and assaults, not merely the *sympathy* of the *brethren*, but also the *comfort of the word of God*, and the *help of the Lord*.—Faith, the *mother* of all virtues.—The *characteristics* of true *Christianity*.—How, while living in the world and in the flesh, we conquer world and flesh.—We are either *judged or saved* of God; there is no alternative.

STARKE:—Love is a cardinal virtue, which embraces in itself all others (Rom. xiii. 10), and is a fruit of the Holy Spirit, in which faith becomes active (Gal. v. 6).—Brotherly love must not be love in words, but must evince itself in act, especially toward those who are, for the sake of the Gospel, imprisoned, or otherwise suffering persecution, so that we may extend to them counsel, aid and refreshment (1 John iii. 18).—It is a gracious provision of God that although the ungodly would gladly see all the righteous destroyed at once, or at least oppressed, still sufferings pass but gradually from one to another, in order that those who as yet have been spared, may be able to receive and succor the oppressed (Rev. xii. 12).—He who is prudent will let the consideration of the righteous judgment of God hold him back from sin (Eccles. xii. 13, 14).—Sin, the sin of fornication and adultery, cannot be too sharply rebuked before the world. Hence God has pledged Himself to punish them.—The little which a righteous man hath, is better than the great possessions of the ungodly.—A Christian must faithfully apply to himself what he reads in the Holy Scriptures, according to the exigencies of the case.—Human weakness fears before men, as if they could disturb its pleasant repose and satisfaction. But comfort! who shall be able to harm those whom God has taken into His protection? (Rom. viii. 31; 1 Pet. iii. 14).

RIEGER:—It belongs to the nature and power of faith to receive promptly and interpret for itself every word of God, but along with this to set to its seal, that God is true. He who makes God alone his goal, has in God a rich consolation.—This is the holiest feature of the book of the Psalms that in it the Divine promises are placed before us, transformed already into pure nourishment for faith, and into living power.

HAHN:—A guest has frequently an invisible companion, and thus the cost of his entertainment is richly repaid.—Worldlings leave one another in the lurch; but believers all stand firm for a man.—Brotherly love has two hinderances, the unchaste flesh, and avarice.—God makes a marvellous distribution of suffering; one suffers early, another late. Thus what has not yet arrived, may still come. Hence, both in prayer and in benefactions remember the miserable.—Man is always anxious lest his supplies may fail; but God is good for all our deficiencies.

SCHLEIERMACHER:—On Christian hospitality. (Sermons on the Christian household).

HEUBNER:—The dearer to us is our faith, the dearer to us are our kinsmen in the faith.—In Christianity purity has a religious ground.—Confidence in God is the best preservative against

anxious care for food, and makes us free from the fear of men.

HEDINGER:—Love has extraordinary impulses; the best love gladly entertains guests. Whom? Those who are unable to render any temporal recompense.

B.

Special admonitions regarding their inclination to apostasy.

CHAPTER XIII. 7—17.

7 Remember them which have the rule over you [your leaders], who [as those who] have spoken [spoke] unto you the word of God: whose faith follow, considering the end of *their* conversation [contemplating the issue of their walk]. Jesus Christ [is] the same yesterday, to-day, and forever. Be not carried about [aside, *παρὰ ἑαυτοῦ*]; with divers [various] and strange doctrines [teachings]; for it is a good thing [is good] that the heart be established with grace; not with meats, which have not profited them that have been occupied¹ therein. We have an altar, whereof [wherefrom] they have no right to eat which [who] serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin,² are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach. For here we have no continuing city [have not here an abiding city], but we seek one to come [are seeking that which is to come]. By [Through] him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* [om. *our*] lips giving thanks [making acknowledgment] to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you [them that lead you, ver. 7], and submit yourselves: for they watch for [are watching on behalf of] your souls,⁴ as they that must give [render] account, that they may do it with joy, and not with grief [sighing, *στενδόντες*]; for that is unprofitable for [unto] you.

¹ Ver. 9.—Instead of *περιέχοντες* read *παράχοντες*, after Sin. A. C. D., and the majority of minusc.

² Ver. 9.—Instead of *περιεχόμενοι*, Sin. A. D², read *περιεχόμενοι*. The former has been introduced into Sin. by a later hand.

³ Ver. 11.—The words *ἐπὶ ἀμαρτίας*, are wanting in A; they stand in Sin. D. E., before *εἰς τὰ ἄγια*; in C², after these words; and in 14, 47, they become *ἐπὶ ἀμαρτίαις*, for which reason they are regarded by some as an interpolated gloss.

⁴ Ver. 17.—The authority of A. and Vulg., is not sufficient to warrant the removal of the words *ἐν τῷ ψυχῇ ὑμῶν*, and placing them after *ἀποθνήσκοντες*, where D², again adds *ἐν τῷ ὑμῶν*.

[Ver. 7.—*τῶν ἡγουμένων*, those who are (or in this case, were) leading you, who, it appears from what follows, were now dead, and are to be remembered and followed in their Christian example. "Them that have the rule over you," of the E. V., therefore, is not strictly warrantable.—*εἰς τὴν*, characteristic, of the kind who (the which, Alf.).—*ἐλάλουν*, not have spoken, but, spoke, historically—it is now over.—*ἀναστροφῶντες*, surveying back, going backward in your contemplations over the entire series. Difficult to express by one word in English. "Considering," however, which does duty here as for so many other words, is needlessly inadequate. Better with Alf., "surveying." "Considering" which, marks a purely intellectual act, loses entirely the external imagery of *ἀναστροφῶντες*. This is retained in "surveying," partially also in "contemplating." Moll, "hinschauend."—*τῆς ἀναστροφῆς*, their conduct, walk (E. V., conversation).

Ver. 8.—*ἱερεὺς χριστός*, "not common with our writer; only elsewhere at ver. 21," (Alf.).—understand *ἐστίν*, is—*εἰς τοὺς αἰῶνας*, stands emphatic, "is yesterday and to-day the same—and forever."

Ver. 9.—*μὴ παρὰ ἑαυτοῦ*, be not carried aside, not *περὶ*, "carried about"—the *παρά*, much more forcible and pertinent to the author's purpose, as not referring to Christian instability in general, but to being borne away from Christianity itself.

Ver. 9.—*ἐν οἷς*, "in which they who walked, were not profited."

Ver. 10.—*ἐξ οὗ*, from which, wherefrom.—*ἐξουσίαν*, right, authority, privilege—rarely well rendered by *power*, as by E. V., as at John 1. 13—*τῇ σκεπῇ*, Beng. (cited by Alf.), "*est auleus quod dicit, τῇ σκεπῇ non ἐν τῇ σκεπῇ*."

Ver. 11.—*ἐν ζωῇ*, of what animals—of those animals of which.—*ἐπὶ τῇ ἀμαρτίαις*, for sin; Moll, though marking it doubtful in his critical note, retains it in his version. Alford rejects it.—*διὰ τοῦ ἀρχιερέως*, through, by means of the high priest, regarded as acting for the people, or for God.—*κατακαίεται*, are burned up, consumed; E. V., are burned, not quit, adequately.—*τῆς παρεμβολῆς*, the encampment in the wilderness; the old tabernacle imagery carried through to the last.

Ver. 14.—*μένουσαν πόλιν*, an abiding city.—*τὴν μέλλουσαν ἐπιζητοῦμεν*, we are seeking after (*ἐπι*, direction toward hence implies yearning after, xi. 14), that which is to be—the future abiding city.

Ver. 15.—*ἀναφέρωμεν*, let us be offering up.—*καρπὸν χειλῶν*, the fruit of lips (fruit or offering rendered by lips) making acknowledgment to his name.

Ver. 17.—*τοὶς ἡγούμεν*, them that lead you, your leaders.—*αὐτοὶ γάρ*, for themselves—they in turn, or on their part.—*ἀγρυπνοῦντες*, are sleepless, keep vigilant watch, the meaning stronger than is suggested by the simple English term *watch*.—*ὑπὲρ*, on behalf of.—*ἐπὶ ἐκδόσει*, having, being destined, to render an account.—*ἵνα τοῦτο ποιῶσιν*, that they may be doing this, viz., watching.—*στενάζοντες*, sighing, groaning. Moll, *souspend*; Alf., *lamenting*, viz., “over your disobedience.”—K.]

EXEGETICAL AND CRITICAL.

VER. 7. **Your leaders.**—The term *ἡγούμενος* which is found Acts xv. 22, with the Rom. Clem. (*ad Cor.* 1 and 87), and in the martyr St. Ignat. § 4 points to no other than the ordinary form of church government (Dav. Schultz). Chrys. explains the word, although at this time, it already had the special signification of *abbot*, by *ἐπίσκοποι*. Of kindred nature is the designation of the heads of the Church, 1 Thea. v. 12, by *προιστάμενοι*.

Issue of their walk.—*Ἐκβασις τῆς ἀναστροφῆς* expresses not the *development*, (Æc., *De Dieu*), and not the *result* of the walk, in respect to others, (Braun, Cramer) or, in respect to the *perfected* ones themselves, in heaven (Storr, etc.), but, in the connection, their *death by martyrdom*.

VER. 8. **Jesus Christ, yesterday.**—Inas-much as the subject is the God-man, we need not extend the *ἐχθές* (so read in Sin. A. C*. D*.) to the time before the appearance of Christ (Beng., etc.), and thus neither to the entire time of the Old Covenant, (Calv., etc.), nor at all to the pre-existence of Christ (Ambrose, Seb. Schmidt, etc.). Luther, following the Vulg. and Æc., falsely puts a stop after *σήμερον*. It is not the eternity (Ambrose, Cyril. Alex., Calov., etc.), but the eternal *unchangeableness* of Christ on which emphasis is laid. Hence, *ὁ αὐτός* is the predicate applicable to all the three divisions of time. The sentence thus abruptly introduced, (without the usual connection) serves undoubtedly to assign a reason for the following warning, yet nothing authorizes the supposition that it stands in an intended antithesis to the Jewish expectation of a still future Messiah (Æc.). It is possible that it, at the same time, furnishes the ground for the preceding exhortation, (Bl. Ebr., etc.), or encourages to its fulfillment (Theoph., Grot., etc.). Nothing in the passage requires us to take it as explaining the substance of the faith of the *ἡγούμενοι* (Calov., Carpz.).

VER. 9. **By various and strange teachings.**—The ordinances of the Old Testament itself (Wieseler, Lün., etc.), the author would hardly have thus designated, for they are regarded by him as divinely ordained shadows and types of essential and eternal objects and relations. We must refer the term to human doctrines, which attach themselves to these ordinances, and, as shown by the connecting particle *γάρ*, to such as referred specially to *βρώματα*. These are not sacrificial meals, as after Schlichting, Bl., Lün., and others suppose; but food, meats, (the old interpp., Böhme, Thol., Ebr., Del., Riehm, Alf.) in which were sought ritual means of justification, ch. ix. 10. [For the reasons (1) “that *βρώματα* is a word not found in the law when offerings are spoken of, but in the distinction of clean and unclean, Lev. xi. 34; 1 Macc. i. 63;

(2) that in all New Testament places where *βρώμα* is used in a similar connection, it applies to clean and unclean meats: (3) that *διδασκαίαις ποικίλαις—παραφέρ.*, must refer not to meats eaten after sacrifice, but to such doctrines in which there was variety and perplexity, as to those concerning clean and unclean.”—(Alf.). In the classics, also, *ἐξωτός* does not always indicate something *foreign*, but sometimes, something strange and surprising. The antithesis in the two clauses is overlooked by Böhme, who, following Castalio, understands *χάρις* of gratitude to God, and by Bisping, who refers it to the Lord's Supper, as the Christian sacrificial meal [a “monstrous interpretation,” Alf.].

VER. 10. **We have an altar, etc.** *Θυμιαστήριον* is not Christ Himself, (Bugenhagen, Biesenthal, etc.) nor the table of the Lord's Supper (Böhm., Ebr. Bisp., etc.), nor an expiatory arrangement in general, (Michael., Stier, Thol., Hofm., etc.), but the *cross* upon Golgotha (Thom. Aquin., Este, Beng., Bl., De W., Lün., etc.), of which Christians eat, in that the atoning victim that was offered upon it, is the food of their souls (Riehm), comp. John vi. 51 ff. The question is not merely of the enjoyment of the spiritual blessings resulting to believers from the sacrificial death of Christ (Bl., Lün.), but communion with the *personal* Christ *crucified* on our behalf. The *τῇ σκηνῇ λατρεύοντες* are not Christians (Schlicht., Schultz, Hofm., etc.), but either as ch. ix. 9; x. 2 the *Israelites* (Lün., Kluge), or, as ch. viii. 5, the Jewish priests (Bl., De W., Del., Riehm), who, above others, had access to the typical dwelling-place of God, and had a right to partake of the food that had been consecrated to God.

VER. 11. **For the bodies of those animals whose blood, etc.**—Of many sacrifices, the priests obtained either the entire flesh, Lev. v. 9; xxiii. 20; or the breast, and shoulder, Num. vii. 34; or the whole with the exception of the fat pieces, Num. iv. 26 ff.; comp. ch. vi. 19, 22; vii. 7. But of the *sin-offerings* whose blood was brought into the inner tabernacle, Lev. iv. 5-7; iv. 16-18, ch. xvi. the fat pieces were brought to the altar, and all the rest was consumed by fire without the camp. This burning was only a means of *getting rid* of the things burned, and was called *שָׂרַף*, a word never used to denote burning on the altar. The emphasis lies, therefore, not upon the burning, but on the fact that this mode of dealing with the flesh of the victims, from which the priests derived no enjoyment, took place without the camp. This is regarded by the author as typical. Lün., following Bähr, (*Stud. und Krit.*, 1849, iv. 986, ff.) regards the capital point of the argument of v. 10 as appearing in v. 12, and regards v. 11 as containing a preliminary idea that is merely auxiliary to the proof. But it is more natural to take v. 11 as containing the

proof of v. 10, while again, the idea of v. 12 is suggested by v. 11, and corresponds, therefore, in substance to v. 10 (Riehm). [The typical image is simple and forcible. Christ as a sin-offering, suffered without the gate whither the bodies of the animals that were slain as sin-offerings under the Old Covenant were carried to be burnt. As then the priests of the Old Covenant, and also the people, had no right to partake of that sacrifice, so they who now adhere to that Covenant, who minister to that tabernacle, have no right to partake of that great victim that is slain and disposed of outside of the encampment, and which is the antitype of the Old Testament sin-offering. In order to eat of this sacrifice, as Christ Himself requires, they must *break away* from their adherence to the system which forbade them to eat of the type, and can, therefore, of itself, give no authority to eat the antitype.—K.]

VER. 13. Wherefore let us go forth to Him, etc.—This is an exhortation based on the preceding passage. It is not, however, an exhortation to refrain from sacrificial meats (Retschl.), or from worldly pleasures (Chrys., Primas., etc.); nor to a voluntary following into the sufferings of Christ (Ec., Limb., etc.); nor to a withdrawal from Jerusalem on account of its impending destruction (Clericus); but to a complete separation from Judaism, (Theod., Beng., Bl., Thol., Lün., etc.). To a willing endurance of exclusion from the Jewish Theocracy (Schlicht., Grot., etc., and recently, Thiersch), there is not the slightest allusion; and the passage contradicts in the most decisive manner Schwegler's position, that to our Author Christianity is still in a transition state from Judaism.—It is only, [or rarely,] except in later writers and sometimes in the Sept., that *τοῖνυν* stands, as here, at the beginning of the sentence. Does *ἐξω τῆς παρεμβολῆς* involve a reference to the speedily following destruction of Jerusalem? At all events, the following verse could not but suggest to the mind of the readers, the city whose foundations are not moved, ch. xi. 10.

[It seems, by no means, improbable that this passage *does* have a double reference; that while its external and obvious import is to warn its readers to a complete withdrawal from the entanglements and bondage of Judaism, another import may have lain beneath its guarded language, viz., a record by the Holy Spirit, through the inspired writer, of the warning and injunction formerly given by him to the Christians of Palestine, and especially of Jerusalem through the lips of the Lord. So interpreted, the terms have special significance. The *τῆς παρεμβολῆς* persistently kept up, still harmonizes with the primary and figurative import of the passage, while the *οὐ μένουσαν πόλιν*, in contrast with the *τὴν ἐπιμέλλουσαν*, shows that the writer has clearly in mind the earthly Jerusalem.—K.]

VER. 15. The sacrifice of praise.—*Θυσία αἰνέσεως* means, in the Old Testament, the voluntary, whether promised or freely undertaken offering of praise (thank-offering), *קִרְבַּן תְּהִלָּה*, Num.

vii. 12–15, which, however, even at Ps. l. 14, 23; cxvi. 17, is a symbol of the thanksgiving of the heart and mouth, and is here explained ac-

cording to Hos. xiv. 8; yet after the LXX., that, instead of *קִרְבַּן* reads *פָּרִי*. Wetstein adduces the Rabbinical saying: "In the future all sufferings will cease; but the thank-offering ceases not;" and PHILLO (*ed. Mangey*, II. 253) styles this the best offering. According to a favorite Old Testament representation, thoughts are branches, and the words blossoms and fruits, which, taking root in the Spirit, and by him impelled through mouth and lips, sprout forth and ripen (DEL., *Bibl. Psychologie*, p. 142). The last *αὐτοῦ* is not to be referred to Christ (Sykes), but to God.

VER. 16. But to do good and to communicate, etc.—The Subst. *εὐποία* is found in the New Testament only here. The verb, Mark xiv. 7. *κοινωνία* in the same sense as here, Rom. xv. 26; 2 Cor. ix. 13; Phil. i. 5, of evincing our fellowship in communicating of our temporal possessions. *Εὐαρεστοῦμαι τινί*—to be satisfied with any thing, is entirely classical. Theophyl., Schlicht., Beng., etc., erroneously refer *ταυτάρας γὰρ* to ver. 15, also.

VER. 17. Unprofitable.—Either as hindering the influence of the readers (Bl.), or as rendering them dispirited and inactive (Calv., Grot.), or best, per *μειωσιν* (Gerh., Thol., Lün.). The leaders must have been esteemed by the author as reliable men, and been known by him in their most favorable aspects. The first *τοῦτο* in ver. 17 refers to *ἀγρυπνεῖν*, the second to *στενάζειν*.

DOCTRINAL AND ETHICAL.

1. *Examples worthy of imitation* are furnished specially by those leaders in the churches, and publishers of the Gospel, who, by the grace of God in Christ, were able to give such an expression to the faith which they have professed and taught, that their *dying corresponded with their life*, and their *death proved a living voucher of their faith*. The memory of these should be held in honor, and exercises a blessed influence on all who behold it.

2. Exalted above all change in fortune and in feeling, as above all personal vicissitudes, is Jesus Christ, the unchangeable and abiding *Head of the Church*, whether its members are already in heaven, or are still living upon the earth; and by virtue of His relation to God, He intercedes for, protects, blesses, and rules it eternally.

3. With the *pure word*, and the *all-sufficient* grace of God is given to us all that we need. To this there need, and should be added nothing drawn from other religions. Instead of producing steadfastness and satisfaction of heart, such a mixture of foreign elements, would rather disturb and weaken the purity, certainty, joy, and power of faith, and would bring with it the danger of a turning away, to unfruitful and perplexing ordinances, usages, and strifes.

4. Inasmuch as we have the only valid and efficient *expiatory offering* in Christ, who *outside* of the city of legal worship, was crucified for us, and have in him at the same time, the true Passover (1 Cor. vi. 8), we are enabled to partake of an *atoning banquet* which to the Levitical

priests was made legally impossible. It becomes therefore the duty of Christian churches that are still entangled in Judaism, *entirely* to abandon the Jewish camp.

6. On the basis of the sacrifice of Jesus Christ, which admits no repetition, and sets aside the whole system of sacrificial worship, we are alike laid under the obligation, and endowed with the capacity of offering acceptable and permanent sacrifices of *thanksgiving* and of *well doing*, with which we *praise God*, who, rich in grace, glorifies himself in sinners, and we *serve* one another according to the will of God as good stewards of the manifold gifts of God.

7. The prosperity of the church is best promoted when its leaders, mindful of their great responsibility before God, watch on behalf of souls, and the members of the church facilitate the fulfilment of this duty by *docility* and *obedience*, and render it fruitful of benefit to themselves.

HOMILETICAL AND PRACTICAL.

The blessing of faithful teachers *before* and *after* their departure.—We owe to pious ancestors a *grateful remembrance* and *faithful imitation*.—How our departure from the world becomes an *entrance* into heaven, and a *precedent* for a following and imitation that is acceptable to God.—A *firm heart* is a *precious* thing and a *rare* treasure; but it is a *work of grace* and an *abiding* good.—What *comfort* lies in the fact that Jesus Christ is *always the same*; and in like manner, what *warning* and what *encouragement*! How the *cross* which *separates* us from the world, *unites* us with God and with one another.—The *offerings* of Christians are, 1. *prayer*; 2. *well doing*; 3. *obedience*.—What we have to *bring* to the altar, and what we have to *take* from it.

STARKE:—The teachers of the church, are leaders, conductors, guides; they must therefore so point the way to blessedness, as themselves to lead the way therein, and conduct their hearers to blessedness, not only with their doctrine, but also by their life and example (Phil. iii. 17; 1 Pet. v. 8).—It is one of the hidden ways of God that upright teachers of whom there are so few, and to whose preparation so much belongs, are removed by an early death. Disciples who have such teachers should follow them faithfully betimes, and hold them as all the dearer and more worthy (1 Thess. v. 12, 13; Isa. lvii. 1. 2).—Righteous, faithful teachers shine in life and in death. Happy they who dwell in memory, upon their holy walk, and edifying death, and thus secure their own preparation for a future blessed departure (Matt. v. 14 ff.). The world frequently forms erroneous judgments of this or that man; but his death testifies of his faith and life; so that many are obliged to wonder and acknowledge that he was a pious man (Luke xxiii. 4, 7).—Doctrine and grace belong together; pure doctrine, and the grace, causing by means of it, that the heart become established.—We eat Christ spiritually in faith (John vi. 35), and sa-

cramentally in the Holy Supper (Matt. xxvi. 26).—Would we have part in Christ and be sanctified by Him, we must renounce this world and bear His reproach.—The confession and the reproach of Christ are fellow-travellers.—Reproach is a proof whereby God tests the softness and humility of the heart.—For the sake of the truth of the gospel, we must give up land, city, house, goods, and all (Matt. xix. 29).—If thy praise is to please God He must Himself produce it within thee (Phil. i. 11).—Christians also are under obligations to sacrifice, yet not a Mass, but a sacrifice of praise, and themselves (Rom. xii. 1). With this God in His grace, allows Himself to be well pleased.—No hour of the morning is too early, no noon too high, no evening too late, no day too hot, no night too dark, no place too solitary—thou canst always praise God (Ps. iv. 2, 9; cxix. 55). The praise of God belongs properly to the heart; yet must at certain times, also employ the body with its members, particularly the mouth (Ps. xxxiv. 2).—Faith makes us willingly and readily serve and suffer, for the love and praise of God.—It is the mark of a righteous teacher, when he best satisfies himself in reaping the fruits of his office in the heart of his hearers.

RIEGER:—Jesus Christ has an honor and glory which He can share with no other. The Cross of Jesus ever frees us more and more from all that is upon earth, from all that would establish itself in the love of our hearts, and would weigh down the upward tendency of our spirit; and draws us with our love, regard and hope, away thither where Jesus has entered on our behalf.—Let no hour pass without praise and love.—One of the two things must weigh upon us, either duty now, or conscience hereafter.

HEUBNER:—If the world were our eternal dwelling-place, and to remain among the people of the world were our everlasting destiny, it would be hard to bear reproach; but we have here but a brief sojourn.—God, Himself, must work in us, through Christ, the fruits which shall please Him.—To load ourselves with the sighs of the pious, robs us of bliss.

AHLFELD:—Confirmation is a sacred act, by which the child is to be established in its baptismal covenant. The obligations which it imposes 1. on the servants of the church, 2. on those to be confirmed, 3. on the church, in particular, the parents and god-parents of the child.

MOLENAAR:—(*New-Year's Sermon*, Ohly, 1863, III. 1). Jesus Christ, the same yesterday and today, and the same also forever. We ponder this, 1. for our consolation, and for our quiet, since also in this year Jesus is the same, *a* in His Word, as our Teacher and Prophet; *b*. in His grace, as our Mediator and High-Priest; *c*. in His power, as our King and Lord; 2. for instruction and warning; *a*. for unbelievers; *b*. for believers.

HEDINGER:—Grace must confirm the wavering reed.—To waver is already to have half fallen; but to fall from grace is worse than never to have been therein.

C.

Personal communications.

CHAPTER XIII. 18-25.

18 Pray for us: for we trust¹ [persuade ourselves] we have a good conscience, in all
 19 things willing to live honestly [wishing to conduct ourselves honorably]: But [And]
 20 I beseech you the rather [the more abundantly beseech you] to do this, that I may be
 21 restored to you the sooner. Now [And] the God of peace, that brought again [back]
 22 from the dead our Lord Jesus, that [the] great Shepherd of the sheep, through [in]
 23 the blood of the [an] everlasting covenant, Make you perfect in every good work²
 24 [in order] to do his will, working in you [himself]³ that which is well pleasing in his
 25 sight, through Jesus Christ; to whom be glory forever and ever.⁴ Amen. And I be-
 26 seech you, brethren, suffer [bear with]⁵ the word of exhortation: for I have written a
 27 letter unto you in few words. Know ye that our⁶ brother Timothy is set at liberty;
 28 with whom, if he come shortly, I will [shall] see you. Salute all them that have the
 29 rule over you, and all the saints. They of Italy salute you. Grace be with you all.
 Amen.⁷

¹ Ver. 18.—Instead of *πεποιθήμεν*, *trust*, we are to read with A. C*. D*. D., lat., 17, 63, *πειθόμεθα*. In Sin., also, *πεποιθήμεν*, is introduced as a correction.

² Ver. 21.—The addition *καὶ λόγῳ* after *ἐργῶν*, in A., is a gloss from 2 Thess. ii. 17.

³ Ver. 21.—The *αὐτῷ*, *self*, with Lachm. ed. ster., rests only on D. lat. and 71; Wetstein also ascribes it to C., but erroneously. In his large ed. Lachm. reads *αὐτῷ* after A. C*. and Greg. Nys. This reading is also found in Sin., but rejected by the corrector.

⁴ Ver. 21.—C*. D. and many minusc. omit *τῶν αἰώνων*.

⁵ Ver. 22.—The Imperf. *ἀνέχεσθε* is supported by Sin. A. C. D*. K., against the Inf. *ἀνέχεται*, found in D*, 46, 57, Vulg., Pesh., Arm.

⁶ Ver. 23.—The *ἡμῶν* is to be received after Sin. A. C. D*. 17, 31, 37, 39. In the Sin. it has been thrown out by the corrector.

⁷ Ver. 25.—*Ἀμήν* is found in Sin. only as a correction.

[Ver. 18.—*πειθόμεθα*, we persuade ourselves; Mull, *wir sind der Ueberzeugung*, we are of the conviction; Alf., *we are persuaded*. Rec. *πεποιθήμεν*, we trust. *Πειθόμεθα* is elsewhere rendered, *we are persuaded*, vi. 9.—*ἀναστρέφεται*, to conduct ourselves.

Ver. 19.—*περισσότερον ἔτι*, and I the more abundantly beseech you. The Eng. var. weakly renders *rather*, which it seems to attach to *νοήσαι*. The Rec. var., and Alf. both improperly render *ἔτι* adversatively *but*. The German *aber*, thrown in after several introductory words, is less objectionable. The adversative force of *ἔτι* is often, as here, too slight to admit of its being indicated in English.

Ver. 20.—*Ὁ θεὸς*, and the God: Eng. var., *now the God*; Alf., *but the God*.—*ὁ ἀγαθὸς*, who brought back; or, perhaps, as Mull, Alf., etc., *who brought up*. I prefer the former, and back to again.—*ὁ μέγας ποιμήν*, the (not, that) great shepherd.—*ἐν αἵματι*, in (not by) the blood, refers to *ἀγαθὸς*—*διαθήκῃς αἰών.*, of an (not the) everlasting covenant.

Ver. 22.—*ἀναπαύει* ἔτι, and I beseech, not, but I beseech.—*ἀνέχεσθε*, bear with.—*ἔγραψα*, I wrote: “the epistolary *Αὐ.*, *mandabam*, *ἔγραψα* frequently in St. Paul” (Alf.).

Ver. 23.—*γινώσκετε*, not so clearly indicated as imperative, by standing at the beginning of the sentence, as Alf., Mull, etc., deem. Its position rather determines the emphasis; and it is by no means certain that the Indic. form might not be quite as emphatic as the Imper. Bl., De W., etc., take it as Indic. We can hardly decide positively.—*ἀναλαμβάνοντες*, taken predicatively, the Part. for Inf., with verbs of *knowing*, etc.; also undoubtedly *released*, not *dispatched*.—[K.]

EXEGETICAL AND CRITICAL.

VER. 18. Pray for us.—In the same way as Paul (Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1), the author now begs the prayers of the church on his own behalf, and appeals, against the suspicion of his enemies, to the testimony of his good conscience, as Paul, 2 Cor. i. 12. Many, as recently Feilmoser and Bisping, assume for this reason, and because in the following verses the style seems more than hitherto to resemble that of Paul, that Paul has accompanied the letter of a pupil and confidential fellow-laborer, with this brief postscript, and thus adopted as his own the entire epistle. Others regard the plural *περὶ ἡμῶν* as embracing

still other persons than the “author,” either Timothy (Seb. Schmidt, etc.), or the “leaders” mentioned, v. 17 (Carpz.), or the co-workers who with the author are announcing the Gospel in heathen countries remote from the Hebrew Christians.

We persuade ourselves, etc.—The *πεποιθήμεν* of the lect. rec.—*we have confidence, or trust*, Beng., Böhme, etc., take absolutely, and then regard *ὅτι* as causal (“because”). According to the true reading *πειθόμεθα*, the author says [and substantially the same meaning might be deduced with the reading *πεποιθήμεν*]; We persuade ourselves, i. e., we hold it as matter of conviction that, etc. He assigns a reason for his claim to their prayers, and expresses himself modestly on account of his relation to the readers. The parti-

eternal clause following, is by some connected with *καθόμενα* assigning the ground on which he rests his persuasion; by others better with *ἐχομεν* thus stating the thing to which his conscience bears testimony. 'Εν πᾶσιν belongs not to *ἐχομεν* (Ec. Theophyl.), and is not masc. (Chrys., Luth., Thol., etc.).

VER. 19. **And I the more abundantly beseech you, etc.**—Περὶσσότερος is connected by Seb. Schmidt, Ramb., Beng., with *ποιῆσαι*; by Lün., and the majority with *παρακαλῶ*; by Del. with both. Calov. and others have without reason inferred from this an imprisonment of the author. For although ἀποκαθιστάνειν τινά τιμι points naturally to the removal of some serious hindrance, yet it by no means necessarily refers to the specific idea of imprisonment. Nor do the words shed any light on the specific relation which the author has previously sustained to the church in question.

VER. 20. **And may the God of peace, etc.**—This expression which is also familiar to Paul, is referred by many with Chrys., to a discordant relation between the author and his readers, which they conceive to be indicated in v. 18; by Grot., Böhm., De W., Bisp., and others to dissensions among the readers, alluded to ch. xii. 14; by Schlicht. and Riehm, to Paul's mode of designating God as the dispenser of salvation. The words ἐν αἵματι αἰωνίου διαθήκης, and by (Ec., Calv., Beng., Bl., Bisp., etc., connected with ὁ ἀναγών; by Baumgart. and others with μέγαν; but better by Bez., Grot., Este, Lün., Riehm, etc., are taken instrumentally as more exactly defining the collective clause τὸν ποιμένα τῶν προβάτων τὸν μέγαν. could we refer the ἀναγών to the ascension (Bl., De W., Bisp.), we might easily take ἐν in the sense of accompaniment as ch. ix. 25 (Calv., Bl., Bisp., V. Gerlach, Kahnis). But the words ἐκ νεκρῶν restrict the participle to the resurrection, the distinct mention of which in our epistle is confined to this single passage. ["This is the only place where our author mentions the resurrection. Every where else he lifts his eyes from the depth of our Lord's humiliation, passing over all that is intermediate, to the highest point of His exaltation. The connection here suggests to him once at least to make mention of that which lay between Golgotha and the throne of God, between the altar of the cross and the heavenly sanctuary, the resurrection of Him who died as our sin-offering," Del., cited by Alf.]. Perhaps the author had Is. lxiii. 11, or also Zech. ix. 11, floating before his mind. The *Doxology* is less naturally referred to the very remote ὁ θεός as being the principal subject of the sentence, (Limb., Beng., Chr. F. Schmidt, Del., Alf., etc.) than to the immediately preceding Ἰησοῦ χριστοῦ (Calv., Grot., Bl., Thol., Lün. and the majority).

VER. 22. **In few words.**—The expression διὰ βραχείων=δι' ὀλίγων, 1 Pet. v. 12, furnishes no reason for referring the λόγος τῆς παραλήσεως barely to the exhortations interspersed through the Epistle (Dind., Kuin.), or barely to the section from ch. x. 19 (Grot., Calov., etc.), or exclusively to the last chapter (Semler). Theophyl. rightly places the brevity of the Epistle in contrast with the fulness of thought and emotion

which swells the breast of the writer who stood in no official relation to the readers, and employs the gentlest and tenderest forms of speech when he comes to speak in his own person. Ἐπιστέλλειν=writing a letter, as Acts xv. 20; xxi. 20.

VER. 23. **Know that Timothy, etc.**—There is no reason for taking γινώσκετε as Indic. (Vatabl., Bl., De W., etc.); and the absence of the article before ἀπολελυμένον is decisive against the rendering of Schultz=ye know our brother Timothy, the one who has been set free, as well as against the rendering of Storr, etc.: Hold in honor, or Receive kindly. The interpretation of ἀπολελυμένον, absent from, viz., the author (Este., Limb., Carpz., etc.), is forced and unnatural. The translation, sent away, viz., with the letter to the Hebrews (Theod., etc.), is possible (Acts xiii. 8; xv. 80, 88; xix. 41; xxiii. 22); and to this explanation of the participle conforms the subscription of the Epistle in many minusc. and ancient versions: Ἐγράφη ἀπὸ Ἰταλίας διὰ Τιμοθέου. The old interpreters, Chrys., Theoph., Ec., refer it, although hesitatingly, to a being freed from imprisonment. Since Beza, this has been decidedly the prevalent view.

VER. 24. **Salute all, etc.**—We cannot infer from this passage either that the Epistle was directed to a plurality of churches, or to mere private persons. Large churches had a number of leaders, and these must receive the salutation without exception, and so also the entire Church in all its members. May it perhaps also include all Christians with whom the receivers of the Epistle come into contact, independently of a connection with the Church? (Del.).

They of Italy.—Since Semler, the majority of expositors have assumed that the οἱ ἀπὸ Ἰταλίας must have designated persons who had come from Italy, and were with the author outside of the limits of that country. They have been supposed in particular to be fugitives from the persecution under Nero; sometimes, however, simply, in general, Italian fellow-laborers with the author, perhaps in Corinth or Ephesus (Bl.), or in Asia Minor (Schwegler), or in a place where no Christian Church as yet existed (Lün.), which latter supposition would explain the absence of any greeting addressed to the Church. Cod. 66 names Athens, but adds ἄλλοι δὲ ἀπὸ Ἰταλίας. Special emphasis is laid upon the fact that the author, if he, while living in Italy, were conveying greetings from Italian Christians, would certainly have written οἱ ἐν Ἰταλίᾳ (1 Tim. i. 16; 1 Pet. v. 13); but we might explain the expression of our Epistle from an elliptical mode of expressing relations of place according to (Matth. xxiv. 17; Luke xi. 18; xvi. 26); as=οἱ ἐν τῇ Ἰταλίᾳ ἀπὸ τῆς Ἰταλίας, as formerly Winer, but see, on the other hand, ALEX. BUTT. *Gramm. of the New Test. dialect*, p. 328); and not only so, but many with Thol., Wieseler, Del., maintain that ἀπὸ as well as ἐκ is used to express paraphrastically independent substantive ideas, so that the expression in question merely indicates that the persons sending their greetings originated from Italy, without intimating anything with regard to their present residence. We may not, therefore, either, from this expression, deduce with certainty that the Epistle was written in Italy

(Cod. K. and other Greek MSS. and versions with Tisch., *Nov. Test.*, ed. 7. 11,596) or even that it must have been written in Rome (with Primas. and the ancients generally, as also Cod. A.)—The closing benediction is precisely identical with Titus iii. 15.—It may, however, be argued for the writing of the Epistle in Southern Italy (Wetstein) that Christian churches already existed, Acts xxviii. 13 (Thol.), and that Timothy, who apparently was in a different place from the author of our Epistle, and yet not far removed from him, could probably at this time have been imprisoned nowhere else than in Rome (Wieseler).

DOCTRINAL AND ETHICAL.

1. From the *endeavor*, in all our relations, to walk in the right way, in the right manner, we are permitted to derive the *assurance* of a good conscience. Such an assurance we are all permitted to express, and to find in this moral condition a commendation which draws us all the nearer into the love and sympathy of Christian friends, that we may become especially valuable to them, and awaken, quicken, and strengthen the desire for closer communion, and for personal intercourse.

2. We need *prayer* on our behalf, not merely in weakness, and under assaults, but also for the fulfilment of our hopes and wishes in the attestations of our joy, and our gratitude for the living and powerful exhibition of our faith, of our love, of our communion in the Lord. This sense of need we must not repress, but cherish, give utterance to, and satisfy.

3. The best thing that we can wish and pray for one another is the continuance of the *work of God* in ourselves, in order that through Jesus Christ we may attain to *perfection of life* in God.

HOMILETICAL AND PRACTICAL.

True Christians need, demand and render *mutual intercourse* on behalf of each other.—The value of a *good conscience* in difficult situations in life.—The *greatness* of Jesus, as the *Shepherd* of the fold of God, mirrors itself 1. in the *greatness* of the *sacrifice* by which He became Shepherd of this flock; 2. in the *extent of the flock* which He has to *gather* and to *feed*; 3. in the *exaltedness of the position* to which He has been elevated.—The *new covenant* is an *eternal covenant*, because 1. it has been concluded by the eternal *Mediator*; 2. it is stamped with eternal *validity*, and 3. it imparts eternal *blessings*.

STARKE:—A good conscience is a great comfort, and gives us a good confidence before God and men: before God, to whom we are permitted filially to turn in all need and anxiety; before men, that we need not be shamefaced, but may be able to encounter with joyfulness the eyes of every man.—The standard of good works is not men's self-will, but God's will. This will believers must not only know, but also do.—God works both the willing and the accomplishing; therefore, we must, by all means, give ourselves up to Him for spiritual renewal.—Teachers must respect highly their fellow-laborers in the gospel of Christ, and desire for them the like blessings as for themselves.—We should, indeed, bless even our enemies, but greet preëminently those who are the friends of God, and our friends.

RIEGER:—From the dealings of God with His saints, we shall observe how wonderfully He brings them out of suffering, how wonderfully He conducts them into it.

HEUBNER:—The grace of God, the highest wish for ourselves and others (Ps. cvi. 4). Lord, remember me according to Thy grace, which Thou hast promised to Thy people. Amen!

THE END.

